

## INTERACTING WITH THE QUR'AN: A STUDY OF WASFI ASHUR THOUGHT

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**Abstract.** The objective of this study is to discuss the interaction of Muslim communities with the Qur'an. It is argued that some Muslims are reluctant to interact and engage with the Qur'an as well as to implement the spirit of the Qur'an in their life. This study, therefore, uses Wasfi Ashur thoughts to discuss the way of Muslims interacting with the Qur'an. This study used library research approach which focus on secondary data analysis. The data was gathered from books, journal articles, and online publication. The data was analysed using thematic approach. This study found that there are eight principles of how to interact with the Qur'an based on Wasfi Ashur's thinking. They are (1) Knowing the value of the Qur'an. (2) Knowing the purpose of the Qur'an. (3) Know Allah as God Almighty and be close to Him. (4) Read the Qur'an correctly. (5) Memorize the Qur'an. (6) Understand the contents of the Qur'an. (7) Action and practice the contents of the Qur'an. (8) Spread the contents of the Qur'an. We conclude that when Muslims used the principles, they become closer with the Qur'an and its contents. As such, Muslim communities can implement the values of the Qur'an in their life.

**Keywords:** Al-Qur'an, Interaction, Wasfi Ashur thought, Qur'an principles

**Abstrak.** Tujuan dari penelitian ini adalah untuk membahas interaksi masyarakat Muslim dengan Al-Qur'an. Dikatakan bahwa sebagian umat Islam enggan untuk berinteraksi dan terlibat dengan Al-Qur'an serta menerapkan semangat Al-Qur'an dalam kehidupan mereka. Oleh karena itu, kajian ini menggunakan pemikiran Wasfi Ashur untuk membahas cara umat Islam berinteraksi dengan Al-Qur'an. Penelitian ini menggunakan pendekatan penelitian kepustakaan yang menitikberatkan pada analisis data sekunder. Data dikumpulkan dari buku, artikel jurnal, dan publikasi online. Data dianalisis dengan menggunakan pendekatan tematik. Kajian ini menemukan bahwa ada delapan prinsip bagaimana berinteraksi

dengan Al-Qur'an berdasarkan pemikiran Wasfi Ashur. Mereka adalah (1) Mengetahui nilai Al-Qur'an. (2) Mengetahui tujuan Al-Qur'an. (3) Mengenal Allah sebagai Tuhan Yang Maha Esa dan dekat dengan-Nya. (4) Membaca Al-Qur'an dengan benar. (5) Menghafal Al-Qur'an. (6) Memahami isi Al-Qur'an. (7) Amalkan dan amalkan isi Al-Qur'an. (8) Sebarkan isi Al-Qur'an. Kami menyimpulkan bahwa ketika umat Islam menggunakan prinsip-prinsip tersebut, mereka menjadi lebih dekat dengan Alquran dan isinya. Dengan demikian, umat Islam dapat mengimplementasikan ayat-ayat Alquran dalam kehidupannya.

**Kata Kunci:** Al-Qur'an, Berinteraksi, Wasfi Ashur. Pemikiran, Prinsip Al-Quran

### **Introduction**

Al-Quran is a guideline that must be followed and ranks first in determining the law. However, the main problem in this research is that there are still many people who do not recognize the truth of the Qur'an, and it can be said that they have deviated from the teachings of Islam<sup>1</sup>. The facts explain that humans avoid and do not approach the Qur'an. Field data shows that many Muslims cannot read the Qur'an. Suppose they can read but need help understanding the contents of Allah's verses. If they can understand the verses of Allah but there is no intention to apply the contents of the Qur'an. If they have applied the contents of the Qur'an, but the application is not based on Islamic law. This means that humans have not been able to interact with the Qur'an<sup>2</sup>. Many Muslims do not fully understand the meaning of how to interact with the Qur'an and the lack of adab in interacting with the Qur'an. If they know they related to it, they can be sure they will be afraid of not reading at least a verse in a day because The benefits and blessings of the Qur'an are indispensable in the next phase of life.

Based on the explanations above, the focus of the problem in this study is the number of people who consider themselves Muslim but do not interact or communicate with the reference source of life, namely the Qur'an. There are

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<sup>1</sup>Nashruddin Syarief, "Berinteraksi Dengan Alquran," Uin-Suska.Ac.Id 1, no. 1 (2018): 1-11, <https://doi.org/https://doi.org/10.20414/tasamuh.v18i1.2149>.

<sup>2</sup>Moh Abdul Kholiq Hasan, "Metode Salafush Shalih Dalam Berinteraksi Dengan Al-Qur`An," Jurnal Pemikiran Islam Dan Filsafat XII, no. 2 (2015): 52-67.

still many Muslims who have the Qur'an but do not know how to interact with the Qur'an. Therefore, this research aims to find and examine the concept of Wasfi Ashur's thought related to how to interact with the Qur'an. There is clarity in learning and implementing the verses of the Qur'an in life. In this article, we will examine the meaning of the Qur'an, how to interact with the Qur'an and understand and practice the verses of the content of the Qur'an in the thoughts of Dr. Wasfi Ashur Abu Zayd.

So far, research related to interaction with the Qur'an based on a literature review has also been described by Sheikh al-Qaradawi and al-Ghazali. Yusuf Qardhawi thought that interacting with the Qur'an is something that Muslims should do by reading, listening, memorizing, understanding, and interpreting<sup>3</sup>. The language contained in the Qur'an is so beautiful and impressive that it makes people want and always study every verse of the Qur'an. Researching and studying the verses of the Qur'an requires humans always to be able to interact with the Qur'an<sup>4</sup>. Meanwhile, al-Ghazali's thinking in interacting is utilizing reason in understanding the contents of the Qur'an, whether inductive or analytical thinking, reading the Qur'an by paying attention to recitation or the rules in reading the Qur'an and studying the Qur'an verses. And find solutions to life's problems with the Qur'an<sup>5</sup>. Dr. NashruddinSyarief explained that the Al-Quran is one of the noble books that comes from Allah, the Lord of the worlds, to be a guide for all humans, and the Qur'an is the first source to provide solutions to all personal and social problems faced by humans. The meaning intended by the Qur'an is to describe actions that lead to the commands of Allah Ta'ala that His servants should do, namely: *iqra`* (reading), *tadabbur* (exploring meaning), *iddikar* (finding knowledge), *tartil* (reading slowly and contemplating the verse), and recitations (reading and practicing its contents). From these five terms, it can be concluded that in

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<sup>3</sup>Yusuf Qardhawi, *Berinteraksi Dengan Al-Qur'an*, 1st ed. (Jakarta: Gema Insani Press, 1999).

<sup>4</sup>Usup Romli and Saepul Anwar, "Konsep Taklim Dalam Alquran," *Jurnal Pendidikan Agama Islam* 11, no. 1 (2013): 17–25, <https://doi.org/https://doi.org/10.51476/dirasah.v1i1.56>.

<sup>5</sup>Abdul Mufid, "Maqasid Al-Qur'an Perspektif Muhammad Al-Ghazali," *Al-Bayan* 4, no. 4 (2019): 118–32, <https://doi.org/https://doi.org/10.15575/al-bayan.v4i2.7289>.

learning the Qur'an, the beginning is reading (*tajwid/tahsin*), memorizing (*tahfizh*, plus listening/*tasmi'*), and understanding the meaning of the contents (*tafsir*) of the Qur'an. The three actions above are obligatory for individuals to practice because it is a commands from Allah. It is not allowed to leave a "stain" on one of them, for example, too much focus on *tajwid/tahsin* to ignore in terms of interpretation or too much stress on interpretation to ignore in terms of *tahsin* and *tahfizh*<sup>6</sup>. Interacting or communicating with the Qur'an is a physical or non-physical relationship by means or methods to get to know the Qur'an in the sense of knowing that is to read, listen, learn, understand, and interpret the verses of the Qur'an correctly and carry out commandments of Allah SWT and stay away from all forms of His prohibitions so that we humans become pious servants<sup>7</sup>. The context in interacting with the Qur'an must have guidelines and more profound studies to understand Allah's verses better and implement them in everyday life. By understanding the contents of the verses of the Qur'an, life will be happy because everything has been arranged, both body and mind, towards the guidance of Allah SWT following the guidelines contained in the Qur'an. From some of these explanations, interacting with the Qur'an is defined as a way of communicating the contents, including reading, interpreting, and practicing the verses of the Qur'an in everyday life.

This research is significant because based on the arguments and thoughts of Wasfi Ashur related to guidelines for interacting with the Qur'an and how to apply it in daily life, which of course, also comes from the Qur'an and the Hadith of the Prophet Muhammad SAW, which has been explained in his writings with the title "The Principles of *al-Ta'amulma'a al-Quran al-Karim*" that there are eight basics in interacting with the Qur'an, including; knowing the value of the noble Qur'an, knowing the purpose of the noble Qur'an, knowing Allah as God Almighty and close to Him, reading the Qur'an correctly,

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<sup>6</sup>Syarief, "Berinteraksi Dengan Alquran."

<sup>7</sup>Mufti Ilyas Kharmain, "Pola Interaksi Anak Dengan Al-Quran Dan Implikasinya Terhadap Perilaku Sosial Di Panti Asuhan Ulil Abshar," *Angewandte Chemie International Edition*, 6(11), 951-952. (Master Thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020).

memorizing the Qur'an, understand the Qur'an, practice and apply the verses of the Qur'an and communicate with the Qur'an<sup>8</sup>. He is a well-known Muslim thinker in Egypt and has contributed much to disseminating the Qur'an and hadith knowledge.<sup>9</sup> written in the form of journals and books<sup>10</sup>. Therefore, this research would be a contribution to the existing scholarship.

### Research Methodology

In this research article, the author uses a type of library research because the object of this study is the result of a written work based on the characters' thoughts<sup>11</sup>. According to Mudhofar, library research is a method to overcome problems by looking for references to written works that have been previously studied<sup>12</sup>. In other words, pure library research is about the object of research. The data in this study were sourced from primary and secondary data, which focused on Wasfi Ashur's thoughts related to interacting with the Qur'an. The method of collecting data is a document study, which contains documents or references based on the title of this research, which is related to articles, journals, and books about interacting with the Qur'an. Descriptive analysis is the method that researchers use in analyzing data. This research is a study of how to interact with the Qur'an based on the thoughts of Wasfi Ashur. Because what is being studied is the concept of Wasfi Ashur's thoughts in the form of articles, research journals, and books related to interacting with the Qur'an (data that is used as a reference in the study), therefore, the method used in this research is a library type research).

### Result and Discussion

<sup>8</sup>Washfi Ashur, *اسس التعامل مع القرآن الكريم* (Kuwait: Alukah, 2008), [www.alukah.net](http://www.alukah.net).

<sup>9</sup>Wasfi 'Ashur Abu Zayd, *Metode Tafsir Maqasidi*, 1st ed. (Kairo: PT Qaf Media Kreativa, 2019), 239-241).

<sup>10</sup>Washfi Ashur, "السيرة الذاتية - موقع الدكتور وصفي عاشور أبو زيد, "السيرة الذاتية, 2020", <https://drwasfy.com/about-me/>, April 2022.

<sup>11</sup>Ismail and Abdulloh, "Adab Pembelajaran Al-Quran: Studi Kitab At-Tibyan Fi Adabi Hamalatil Quran," *Ar-Risalah XVIII*, no. 2 (2020): 219-33.

<sup>12</sup>Mudhofar, "Peran Filsafat Terhadap Pendidikan Islam Untuk Pembinaan Etika Dalam Persepektif Islam," *Jurnal Tinta*, 1, no. 1 (2019): 81-104, <https://doi.org/https://doi.org/10.35897/jurnaltinta.v1i1.145>.

His full name was Wasfi Ashur Ali Abu Zaid. The place of his birth date is Egypt, June 20, 1975 AD on Friday, and now he will be 47 years old in 2022. His formal education is a Bachelor's degree in 1418 H or 1997, majoring in Arabic and Islamic Sciences, Dar al faculty -Ulum, held a Master's degree in 1426 H or 2005, majoring in al-fiqhwa al-usul and a Doctorate majoring in Ushul Fiqh at DarulUlum University Cairo in 1432 H or 2011 AD with Summa cum laude achievements and earned a professorship in Lebanon, Tripoli University as well as a full professorship at the Mecca Open University. His non-formal education received many diplomas officially related to Hadith and Mustalah al-Hadith, such as Shaih Muslim, Arbain Nawawi, and others where he was a Hafsh. He was awarded as the most prolific writer of the Kuwaiti Ministry of Endowments in 1425 H and was recognized by the *Magazine Al-Wa'y al Islami wa al-'Alami li al-Wasatiyyah* and as a scientific orator at various international conferences in Asia, Africa, and Europe from 1429-1432 H<sup>13</sup>.

Wasfi Ashur has been part of the selection of scientific works in improving professorship programs at several universities, part of the family of the editorial board of several international scientific journals, Lecturer of Islamic Shari'a at several universities, powerful in scientific articles, speaker in various trainings and scientific conferences related to *fiqh*, and Islamic *da'wah* in many countries as well as figures from the Association of *Fiqh* Reviewers in India, part of the supervisory figures of the International Muslim Ulema Association, leaders of the Executive Council and Observer of the *Ahlu Sunnah Ulema* Association, leaders of the Research Council of the International Muslim Ulemas Association, Leader of the Scientific Group of the Ahlu Sunnah Ulama Association, Leader of the Editorial Council of al-Muslim Al Mu'aşir Magazine, Leader of the Guiding Council regarding the Editorial of the journal Mukhbir al Dirāsāt al-AqdiyyahwaMuqaranat al-Adyan, Islamic University in the State of Al-Jazair, Leader of the board of the participating associations educated from al-Qaradawi, member of the committee of the Encyclopedia of Fiqh Majlis al-A'lā li

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<sup>13</sup>Zayd, Metode Tafsir Maqasidi, 235-238.

Syu'ün al-Islamiyyah Egypt (1433-1434 H), member of the committee of Uşül Fiqh and Maqasid Syariah Majlis al-A'la li Syu'un al-Islamiyyah in Egypt (1433-1434), Leader of the Advisory Council of the Muslim Ulemas Association, Leader of the Research Council for Quality Improvement of Professors, Speaker of [www.islamonline.net](http://www.islamonline.net) , Part figure of the Philosophical Society in the State of Egypt 1427 H until now, official reviewer at the International Center for Moderation (1427-1433 H), Director of the unit "al-Ta'şil al-Syari" in the International Center for Moderation (1430 H) ), Leaders from the Arab Electronic Media Association, figures from the executive board of the Turkish ulama association, directors in the Ulama Cadre Center from 1433 H until now, participants in the cadre of Fiqh teachers at the Fiqh Study Center in Saudi Arabia, members from the Cadre Development Monitoring Council International Ulama, Management of the Implementation of Mudawwanat al-Usrah of the Kingdom of Saudi Arabia, Management of Implementation of Mawsu'ah al-Fiqh al-Ibadi formed from the Ministry of Endowments and Islam in the Sultanate of Oman, Speakers of Jurisprudence, Da'wah, and Akidah on [www.islamonline.net](http://www.islamonline.net) and [www.islamtoday.net](http://www.islamtoday.net). The presenters relate to articles or journals written by professors and researchers as ministers in 1425 H in Kuwait. He visited many Islamic countries during his tenure as Minister. He is also known as a great researcher because his articles, journals, and magazines are spread and recognized by several countries in the world, one of which is Indonesia<sup>14</sup>.

Wasfi Ashur has written many works, including books, articles, journals, and other research. In the field of *Usuliyyah*, including; *Muqaddimah Usuliyyah fi Dabt al-'Amal al-Tsawriwa Tarsyidih*, Istanbul: *Al-Ma'had al-Mişri li al-Dirāsāt*, 2016, *Al Ard' al-Usaüliyyah li al-Duktür Muhammad Imarah Dirasat al-Islárniyyah*, Islamic University Islamabad Pa *Qira'ah Tahliyyah Naqdiyyah*, Islamabad: *Journal of al-Tafsir al-Maqasidi li Suwar al-Qur'an al-Karim fi Ahkam al-Shari'ah bayn al-Ta'abbud wa al-Ta'lil Zilal al-Qur'an Anmudzajan*, [www.saaaid.net](http://www.saaaid.net). As for the field of

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<sup>14</sup>Bayu Pratama, "Tafsir Al-Maqashidi Li Suwar Al-Quran Al-Karim Wasfi Ashur Abu Zaid" (Master Thesis, Universitas Islam Negeri Yogyakarta, 2019).

Jurisprudence, including: *Nazariyyah al-Jabr fi al-Fiqh al-Islami Raised Ta'siliy yah Tatbiqiyyah* (Thesis), Cairo: *Dar al-Salām*, 2007. *Al-Hurriyyah al-Dīniyyah wa Maqāṣidihā fi al-Islām*, Cairo: *Dar al-Salām*, 2008, *Muḥawalāt al-Tajdidīyyah al-Mu'āsirah fi Uṣūl al Fiqh Dirasah Tahliliyyah*, Cairo: *Dārawt al-Qalam al-'Arabi*, 2009. Further writings on Maqasid and the Qur'an include; *Mi'awiyyat al-Shaykh al-Imam Muḥammad al-Ghazālī*, joint book, Cairo: *Dar al-Maqasid li al-Tiba'ahea al-Nasyrwa al-Tawzi'*, 2017, *Ru'ya Maqāṣidiyyah fi Aḥdats' Aṣriyyah*, vol.I, Cairo: *Dar al-Maqasid li al-Tiba'ahea al-Nasyrwa al-Tawzi'*, 2016, *Nahwa al-Tafsir al-Maqasidī li al-Qur'an al-Karim Ru'yah Ta'sisiyyah li Manhaj Jadid fi Tafsir al-Qur'an*, *Al-Maqasid al-Juz'iyyah Dawābituha*, *Hujjiyyatuhā*, *Wazāifihā*, *Atsaruhā fi al-Istidlāl al-Fiqhi*, Dissertation, Cairo: *Dar al-Maqasid li al-Nasyrwa al-Tawzi'*, 2015.

In the field of interpretation, he has also written works, namely " *Fi Zilal Sayyid Qutb Lamhāt min Hayatih wa A'malih wa Manhajih al-Tafsiri*, Kairp: *Dārawt al-Qalam al-'Arabi*, 2009". Then in aqidah entitled "*Manhaj al-Shaykh Muhammad al-Ghazali fi Tanawul Masa'il al-Aqidah*, Cairo: *Dar al-Basyir li al-Tsaqafah wa al-'Ulum*, 2015". As well as works in other fields of Islamic science, including; *Musyarakat al-Mar'ah fi al-Amal al-Ām (al-Ta'rifat, al-Dawābit, al-Maqasid, al-Syubuhāt, al-Tahaddiyat, Namadzij li al-Musyarakah, al-Majālāt, al-Adwār al Muinah*, Cairo: *Syirkah Manārāt*, 2010, *Ma'alim al-Wasatiyyah fi al-Wiqayah min al-'Unufwa al-Tatarruf*, [www.saaaid.net](http://www.saaaid.net), 1435 H, and *Al-Takwin al-Ilmi li al-Allamah Muhammad al-Tahir ibn Ashur Rawāfiduh wa Atsaruh fi Takwinal-Aqliyyah al-Ilmiyyah al-Mujaddidah*, Tunis: Proceedings at the Scientific Conference on *al-Tahir ibn' Asyūr*, 2014<sup>15</sup>.

Washfi Ashur is also one of the maqasidi thinkers; he concludes regarding the meaning of *maqasidi* interpretation, which is a variety in the science of interpretation, just like other variations that exist in the interpretation of the verses of Allah Ta'ala, examples of *adabi-ijtima* interpretation, *fiqhi*, *falsafy*, *Sufi*, and others. This means that any way of

<sup>15</sup>Washfi Ashur, "السيرة الذاتية – موقع الدكتور وصفي عاشور أبو زيد", Washfi Ashur, April 2022"



interpreting can be applied, such as *ijmaly*, *tahlili*, *muqasiran*, or *maudu'i*, and then juxtaposed with a variety of *maqasidi*<sup>16</sup>.

### ***The Nature of Interacting With the Qur'an***

Interaction is rooted in the word *inter*, which means "between," and *ago*, which means "to do" or "to act." Things that lead to "intermediate action" are interpreted as interactions, for example, interactions between educators and students, two areas, or each chemical reaction. Interaction is a type of activity manifested by two or more objects related to one another. The ideas of two-way influence are central to interaction theory, as the antonym of one-way mutual influence<sup>17</sup>.

In addition, interaction is needed to complement the necessities of life<sup>18</sup>. Therefore, interaction is a must in life. It can be concluded that interaction is an activity that is realized by two individuals who influence each other.

Regarding the Qur'an, Abdul Haris stated that the Qur'an covers all lines of life<sup>19</sup>. Meanwhile, Zuhri explained that the Science Content of the Qur'an has two levels. The topmost level is the basis of all knowledge with the superior position, and the lowest level is the other knowledge that is considered complementary. First, knowledge of the stories contained in the Qur'an and history relating to the prophets and their opponents and this knowledge, in general, is more needed by historians and preachers. Both knowledge discussion and dialogue with non-believers, for example, knowledge of *kalam* which aims to destroy misguided things and ideas that can be misleading, and in particular,

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<sup>16</sup>M. Ainur Rifqi and A. Halil Thahir, "Tafsir Maqasidi: Membangun Paradigma Tafsir Berbasis Mashlahah," *Millah* 18, no. 2 (2019): 335-56, <https://doi.org/10.20885/millah.vol18.iss2.art7>.

<sup>17</sup>Sendari Ayu Anugerah, "Interaksi Adalah Saling Bertindak, Kenali Pengertian Di Tiap Bidang - Hot Liputan6.Com," *LIPUTAN 6*, November 8, 2021, <https://hot.liputan6.com/read/4705026/interaksi-adalah-saling-bertindak-kenali-pengertian-di-tiap-bidang>.

<sup>18</sup>William Abraham, "Pengertian Interaksi Antar Ruang Dan Bentuknya," *tirto.id*, September 14, 2021, <https://tirto.id/pengertian-interaksi-antar-ruang-dan-bentuknya-ghjU>.

<sup>19</sup>Abd Haris, "Pendidikan Al-Qur'an Sebagai Modal Pembentukan Karakter Siswa Di Madrasah Diniyah," *Jurnal Penelitian Dan Pemikiran Keislaman* 4, no. 2 (2017): 228-42, <https://doi.org/https://doi.org/10.31102/alulum.4.2.2017.228-242>.

this knowledge is needed by scholars of kalam. Third, knowledge related to criminal rules, which are regulated in detail on matters about property, women, and others to protect themselves and their offspring<sup>20</sup>.

The verses of the Qur'an include knowledge and guidance on the relationship between the servant of Allah, the Exalted Creator, and a lot of discussions. The verses of the Qur'an cover all lines of life and human activities, and the Qur'an is also a directive regarding the relationship between humans and themselves, with the surrounding community, with other Allah's creatures, and with the universe. All of this has a purpose for the realization of goodness, peace, and pleasure for the servants of Allah SWT<sup>21</sup>. So, the Qur'an references various legal aspects that must be used as the primary source in life.

Interaction with the Qur'an has an educational value, which is interpreted as a unifying rope between heart/values, knowledge, and activities (behavior) that make students become helpful individuals, can form thoughts of ideas, namely scientific insight and have a religious character<sup>22</sup>. The principle of the Qur'an, when interacting with it, does not distinguish any individual. All servants of Allah SWT can interact with the Qur'an. This is because the measure of individual glory is all from the aspect of holiness, submission to Allah from His commands and prohibitions, and to the position or power of humans<sup>23</sup>. Based on these explanations, interacting with the Qur'an builds a religious character in which all groups can interact with the Qur'an.

### ***Interacting With the Qur'an from Wasfi Assyria's View***

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<sup>20</sup>Ahmad Zuhri, "Hakikat Ilmu Alquran Dan Tafsir," Al-I'jaz, 2018, 14–29, <https://doi.org/http://dx.doi.org/10.30821/al-i'jaz.v0iIV.5418>.

<sup>21</sup>Afzalur Rahman, "Al Quran Sumber Ilmu Pengetahuan," in 2, 2nd ed. (Jakarta: Rineka Cipta, 1992), 379.

<sup>22</sup>Alimuddin Alimuddin, "Interaksi Edukatif Dalam Al-Qur'an," IQRO: Journal of Islamic Education 1, no. 2 (2018): 207–14, <https://doi.org/10.24256/iqro.v1i2.558>.

<sup>23</sup>Nur Azwani, Mansor Noor, and Hisham Nawawi, "Interaksi Al-Quran Tentang Konsep Gender Al-Quran," International Journal of Humanities Technology and Civilization (IJHTC) 2, no. 10 (2021): 93–101, <https://doi.org/https://doi.org/10.18860/ua.v16i2.3177>.

The following is a way to interact with the Qur'an of Wasfi Assyria's thoughts<sup>24</sup>:

1. Knowing the Value of the Noble Qur'an Sub-Section as Part of its Parent Section

In Wasfi Ashur's view, people who know and understand the values contained in the Qur'an are people who have interacted with the Qur'an. The following are the values of the Qur'an: a. The Qur'an is the word of Allah SWT. If people absorb this value, then humans will respect the Qur'an with the etiquette of interacting with the Qur'an because the Qur'an is not the speech of a scholar among scholars, nor from the ustadz, nor is he a jurist from the fuqaha. However, the words of the creator of the universe, namely Allah SWT. b. The Qur'an is a guide for those who are pious, servants of Allah SWT who understand very well that the Qur'an is a reference in living life will always practice what is contained in the Qur'an, and that is a value in interacting with the Qur'an because this Qur'an is a gift, light, advice and glad tidings that believers enjoy and pious people benefit from. c. The Qur'an contains what came with the previous books. Individuals who understand that the Qur'an complements the previous books will use the Qur'an as the primary reference because many of the earlier books have changed their verses. Therefore, servants of Allah SWT who hold fast to the Qur'an are considered to have interacted with the Qur'an. d. The Noble Qur'an has names that indicate its status and value. e. The Qur'an is the only source where we can trust the stories of our forefathers and the unseen world and witnesses. f. The glorious Qur'an is about the nation, its warnings, and glory. g. The recitation of the Qur'an is a light for the heart and a light for the home. h. The Noble Qur'an is the only holy book that no hands have been altered or altered. All the books of heaven have been distorted. Many of them have been changed and limited, except for the Noble Qur'an, which Allah promised to preserve so that it is kept in the hearts of this nation by the promise of Allah, and all attempts to distort the Qur'an or change it fail, or come up with

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<sup>24</sup>Washfi Ashur, اسس التعامل مع القرآن الكريم.

the same, or the same surah. i. The Qur'an above all shows his position and greatness. j. The Qur'an is a book for all humankind. k. The Qur'an covers all the affairs of life; not just a book of advice, legislation, economics, education, or culture, but a comprehensive book that talks about everything and between everything.

## 2. Knowing the purpose of the Noble Qur'an Another Sub-Section

The second basis for interacting with the Qur'an, according to Wasfi Ashur's view, is to understand its purpose, realize its goals, and stand on its goals and what it wants to achieve in the soul and society. Thus, indicating interacting with the Qur'an.

## 3. Knowing God Almighty and being close to Him Figure and Other Illustrations

Furthermore, the way to interact with the Qur'an, according to Wasfi Ashur's view, is to know Allah SWT and be close to Him. This is because the Qur'an is the word of Allah SWT, and it is impossible for us to understand the word of God or to inspire our souls with His blessings, gifts, and conquests unless we approach His word. So we look from the point of view of the words of Almighty God from the highest kingdom. We can understand what Allah the Exalted means from His words, the purpose of His law, and His purposes That allow or forbid, and together or the way to Knowing God Almighty is many and varied. He is not limited to a certain number.

Wasfi can divide this method into two ways: The first: is the visible book path; This is because if we take a closer look at this vast universe, we will find that everything in it is a clear proof of God's existence and the way to know Him, Glory be to Him. Because there is a difference between a materialistic view which views nature as it is and does not regard it as a means of knowing Allah SWT, and a divine insight which transcends external knowledge of nature and attains esoteric knowledge, i.e., knowledge of principles and the creator, and

that is through careful consideration of the system and Sunnah in the Universe, and an indication of the existence of God Almighty.

Therefore, the way to know God is to study the universe, starting with atoms and ending with galaxies, as well as finding people who are experts and supporters of monotheism who focus on their scientific fields of glory to call people to look into the universe and think about the system and Sunnah that is in it. It should be noted that the method of the Qur'an is its function of invoking knowledge of Allah the Exalted as God Almighty.

#### 4. Correct Reading

One of the essential bases in interacting with the Qur'an, according to Wasfi Ashur, is to read it with the correct reading. It is only said to interact with the Qur'an if you read it properly and correctly. In other words, paying attention to recitation is a must. Whoever does not master the Qur'an is a sinner. It is more appropriate for a Muslim to read the Qur'an every day and make an effort to recite part of the daily and finish the Qur'an once a month. Undoubtedly, Wasfi Ashur should pay more attention than the average Muslim. The Muslim should only become a servant of Allah the Exalted according to his knowledge and abilities and in a continuous and regular recitation of what helps him to master the correct recitation and practice his recitation on the flexibility to interact with the Qur'an which plays a significant role in achieving the proper recitation.

The Qur'an talks about some reading etiquette: "And when the Qur'an is recited, listen and be silent, so that you may receive mercy." (Al-A'raf: 204).

This follows the meaning of the word of God Almighty, which has meaning for those who contemplate deeply and observe. This confirms that learning the rules of intonation and reading the Qur'an as reading what Allah

SWT commands are among the most important basics of interacting with the Qur'an.

#### 5. Preservation (memories)

Memorizing is the basis of good and correct reading, and Muslims' memorization of the Qur'an is part of fulfilling Allah's promise to protect this book. The memorizer of the Qur'an is the individual who has preserved the Qur'an and interacted with it based on his mastery, which makes him fluent in hadith. The verses are gathered with him through careful memorization and permanent review. It is not lawful for a person who memorizes the book of Allah to forget it. Otherwise, he is included in the category of people who are negligent and neglect the word of Allah.

According to Wasfi Ashur, the beginning of knowledge is memorizing the Qur'an. Every verse that humans remember is an open door to Allah SWT, and every verse that humans do not memorize or forget is a closed door. Allah has made it easy for the Qur'an to be practiced and remembered, as well as the means and solutions to life's problems. In this era, it is easier for humans to memorize the Qur'an as a way of interacting with it through the media "cassette," "CD," and "audio" so that humans can listen to it.

Wasfi Ashur added that every verse from the Book of Allah, and the voice of any *shaykh* in the world who has a cassette or has an audible *Mushaf*, and so on, is a means to get close to Allah SWT. Among the most important reasons for preserving or memorizing the Qur'an: a. High spirit, b. The sincerity of intent and abstraction, c. The sincerity of will, d. Fear God and be close to Him, e. Pray that God will complete his blessing and give him help and support.

#### 6. Understanding

Suppose a Muslim reads the Qur'an, masters the recitation, memorizes it, and masters memorization. In that case, he should pause mentally with verses, stories, values, scales, perceptions, ideas, foundations, principles, goals, and objectives. ; Because contemplation is a kind of interaction with the Qur'an.

According to Wasfi Ashur, to understand the Qur'an, there are several levels: a. understanding of the meaning of a noble vocabulary, where a Muslim learns the meaning of a vocabulary he does not understand. Until it becomes clear to him what is meant, and he understands it. b. Understanding what is required from the context of speech: the overall meaning of the story, scene, or chapter of previous understanding is part of it. c. There is a careful understanding and deep contemplation to achieve knowledge of the intent and purpose of the Qur'an, which is a result of the previous two types besides the length of contemplation, and sincerity to Allah, in which Muslims stand about the secrets wisdom, dimensions and the purpose of the Qur'an.

There is a fundamental method for those who want to understand a specific topic in the Qur'an that is to read it objectively, meaning if they want to learn about holiness in the Qur'an, or the Last Days in the Qur'an or messengers in the Qur'an or biographies of the Prophet in the Qur'an, or pious people in the Qur'an, or women in the Qur'an, and other subjects. Wasfi Ashur went through this method himself and found it fantastic. He tried it in his search for a partial purpose or a partial reading of the Noble Qur'an, which was one of the topics of his doctoral thesis.

#### 7. Action and Application

People who practice or apply the contents of the Qur'an in their daily lives are people who interact with the Qur'an. People who meditate on the Qur'an will always find good deeds accompanied by faith, which Allah the Exalted has said, "Believe and do good deeds." Repeated in the Qur'an (48) times. What is the value of knowledge or memorization without action? Jihad bears fruit for the sake of Allah the Exalted and death for the sake of Allah the Exalted as well. Faith that is not followed by works will be in vain. The act or application of the Qur'an has guidelines in interacting with the Qur'an: First, the circle of individuals is a circle of self-reformation and purification of what has been ordained by Allah, the Exalted, and the Prophet Muhammad. Both family circles are a man's responsibility to his family, a husband, and children, children to a

mother, and brothers and sisters. The third circle of society is public advocacy in the community through its institutions and agencies, ministries related to advocacy and society, agencies for promoting good and preventing evil, and so on. The four global circles, in which the testimony of the Islamic nation over all other nations is embodied, and the nation is responsible for guiding this world and conveying religion to it through the revealed Qur'an and the Sunnah of the Prophet.

#### 8. Spread

This is the final basis for interacting with the Qur'an, according to Wasfi Ashur, and the nature of a Muslim is embodied. A Muslim will not gain knowledge unless he learns what he does not know, teaches with what he knows, and applies what he knows.

Muslims must do good and benefit others by spreading the values contained in the Qur'an. This is an integrated approach, evaluating judgments based on the Qur'an. Allah establishes the heart based on worship, and then the heart is aligned with the contents of the Qur'an. This is a way of interacting with the Qur'an based on the thought of Wasfi Ashur.

#### **Conclusion**

Interacting or communicating with the Qur'an is a physical or non-physical relationship by means or methods to get to know the Qur'an. Regarding Wasfi Ashur's thoughts, he is a well-known Muslim figure in Egypt with many thoughts related to the Qur'an and Hadith written in journals and books. The following is a way to interact with the Qur'an of Wasfi Ashur's ideas: 1) Knowing the Value of the Noble Qur'an. 2) Knowing the purpose of the Noble Qur'an. 3) Knowing God Almighty and being close to Him. This is because the Noble Qur'an is the word of Allah the Exalted, and it is impossible for us to understand God's terms or to inspire our souls with His blessings, bounties, and commands unless humans approach His words. Therefore, the way to know God is to study natural phenomena. 4) Correct Reading. One of the essential bases in interacting with



the Qur'an is to read it properly, and there are no axioms behind it. 5) Preservation (Memorization). Memorizing is the basis of good and correct reading, and Muslims' memorization of the Qur'an is part of fulfilling Allah's promise to protect this book. 6) Understanding. To understand the Qur'an, there are several levels: Understanding the meaning of the vocabulary of the noble Qur'an, understanding what is required from the context of the speech, careful understanding, and deep reflection to achieve knowledge of the meaning and purpose of the Qur'an. 7) Action and Application. People meditate on the Noble Qur'an and find good deeds always accompanied by faith. 8) Deploy. This is the final basis for interacting with the Qur'an by teaching and studying it to others.

The benefit of this research is that the reader will know what should be done in interacting with the Qur'an. This study was constrained by the lack of previous researchers who studied the thoughts of Wasfi Ashur. So the author needs more references regarding Wasfi Ashur's thoughts. This research can be used by other researchers to be developed. Wasfi Ashur's thought related to understanding the Qur'an is a study that other researchers have yet to study.

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