Research Article

THE CONCEPT OF I'JAZ OF THE QUR'AN AND THE ETHICS OF INTERPRETATION: A REVIEW OF THE CONDITIONS AND CHARACTERISTICS OF MUFASSIR

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Abstract
The concept of i'jāz al-Qur'an affirms the inimitability of the Qur'an as divine revelation that cannot be matched by human beings, whether in its linguistic expression, depth of meaning, or comprehensive value system. This inimitability encompasses several dimensions, including scientific inimitability (i'jāz 'ilmī), legislative inimitability (i'jāz tasyri'ī), and unseen or prophetic inimitability (i'jāz ghaibī), all of which function as theological validation of the prophethood of Muhammad (peace be upon him). The doctrine of inimitability carries not only doctrinal implications but also methodological consequences for Qur'anic interpretation. The majesty of the Qur'an necessitates rigorous scholarly qualifications and moral integrity on the part of a mufassir in order to prevent interpretive bias, ideological subjectivity, or deviation from established exegetical principles. Mastery of the Arabic language and the sciences of the Qur'an, combined with sincerity, intellectual honesty, precision, and humility, constitute the essential foundation for preserving the authority and authenticity of Qur'anic meaning. The balance between intellectual competence and spiritual integrity therefore represents a fundamental prerequisite for producing authoritative and ethically grounded Qur'anic interpretation.

Keywords: Exegetical Conduct, Inimitability, I'jāz Al-Qur'an

INTRODUCTION

The Qur'an, as the primary source of Islamic teachings, functions fundamentally as a divine guide that directs humanity toward the straight and righteous path. Within Islamic theology, the Qur'an is regarded not merely as a sacred text but as a comprehensive framework for life that addresses spiritual, ethical, and social dimensions of human existence. Its teachings aim to guide human beings toward prosperity and well-being in both worldly life and the hereafter. The guidance contained in the Qur'an provides moral direction, encourages intellectual reflection, and establishes principles for justice and harmony in human society (Abdullah & Karim, 2023). The universal nature of its message allows it to remain relevant across different historical periods and cultural contexts.

The Qur'an presents its guidance largely in the form of universal principles and foundational values rather than detailed technical instructions. This characteristic enables the Qur'an to function as a timeless source of guidance that can be interpreted and applied in diverse social circumstances. Many of its teachings provide ethical frameworks and general norms that require further elaboration through the prophetic tradition. As a result, the explanation and practical implementation of Qur'anic teachings were carried out by Prophet Muhammad ﷺ through his sayings, actions, and approvals, which later became the basis of the Sunnah as the second source of Islamic law (Rahman et al., 2021).

For this reason, discussions regarding the normative function of the Qur'an cannot be separated from the authority of the Prophet Muhammad as the recipient and transmitter of revelation. The prophetic role is central in Islamic epistemology because the Prophet not only conveyed the revelation but also interpreted and demonstrated its practical application in daily life. Through his teachings and leadership, the Prophet translated the ethical and spiritual values of the Qur'an into a living model that could be emulated by the Muslim community. This dynamic interaction between revelation and prophetic practice highlights the inseparable relationship between the Qur'an and the Sunnah in shaping Islamic thought and civilization (Hidayat & Nugroho, 2022).

The position of Prophet Muhammad as the recipient of revelation also carries profound theological significance, particularly when associated with his status as an ummi. In Islamic scholarship, the term ummi is generally understood to refer to someone who did not possess formal literacy skills such as reading and writing. This aspect of the Prophet's biography has long been discussed in Qur'anic studies as one of the key elements supporting the miraculous nature (iʿjāz) of the Qur'an. Since the Prophet was not known to be literate or formally educated in literary traditions, the extraordinary linguistic and intellectual quality of the Qur'an cannot be attributed to human authorship (Kurniawan, 2024).

The recognition of the Prophet Muhammad as an ummi therefore strengthens the theological argument that the Qur'an is truly a divine revelation rather than a product of human creativity or intellectual capacity. If the Qur'an had been revealed to a person widely known for literary scholarship or rhetorical mastery, critics might have attributed the text to the individual's intellectual brilliance. However, the historical context of the Prophet's life demonstrates that the Qur'an emerged in a society where he was not recognized as a poet, scholar, or literary figure prior to the revelation, further reinforcing the belief that the Qur'an is a miraculous divine message (Yusuf & Hasan, 2022).

At the same time, the Arab society in which the Qur'an was revealed was known for its remarkable literary culture. Poetry and eloquence occupied a central place in social life, and mastery of language was considered a sign of intellectual superiority and cultural prestige. Arab poets were highly respected figures who competed in public gatherings and literary festivals, where eloquence and rhetorical skill were celebrated. The linguistic environment of pre-Islamic Arabia therefore created a highly sophisticated audience capable of appreciating the unique literary style of the Qur'an (Latif, 2023).

This cultural background makes the linguistic miracle of the Qur'an even more striking. The Qur'an appeared in a society that valued eloquence and poetic excellence, yet its style differed fundamentally from both poetry and prose known to the Arabs at the time. Historical reports mention statements by prominent figures such as al-Walid ibn al-Mughirah, who acknowledged the extraordinary nature of the Qur'anic language despite his opposition to the Prophet. Such testimonies indicate that even those who rejected the Prophet's message recognized the unmatched rhetorical power and aesthetic beauty of the Qur'an (Nasution & Fadli, 2024).

The concept of iʿjāz al-Qur'an—the inimitability of the Qur'an—therefore became a central theme in classical and contemporary Qur'anic scholarship. One of the key arguments supporting this concept is the Qur'an's challenge to humanity and jinn to produce a text similar to it. This challenge is presented in several stages within the Qur'an: first inviting critics to produce an entire book like it, then ten chapters, and finally even a single chapter. Despite the linguistic mastery of the Arabs and the passage of centuries, no one has succeeded in producing a text that matches the Qur'an in its linguistic, rhetorical, and spiritual depth (Siregar et al., 2021).

Beyond its linguistic excellence, many contemporary scholars argue that the miraculous aspects of the Qur'an can also be explored in relation to the development of knowledge and scientific understanding. Some researchers highlight the Qur'an's encouragement of reflection on nature, the universe, and human creation as evidence that the text promotes intellectual inquiry and scientific awareness. These perspectives do not necessarily claim that the Qur'an is a scientific textbook, but rather emphasize that its teachings inspire scientific curiosity and the pursuit of knowledge (Rahman et al., 2021).

As the central source of Islamic teachings, the Qur'an also contains universal principles that regulate the relationship between humans and God as well as interactions among people. These teachings cover various aspects of life, including worship, family relations, economic transactions, education, ethics, and social justice. Because the Qur'an presents many of these principles in a concise and universal form, accurate interpretation becomes essential for ensuring that its teachings are applied correctly in changing social contexts. In this regard, Qur'anic interpretation plays a vital role in bridging the gap between the sacred text and contemporary human realities (Hidayat & Nugroho, 2022).

In the process of interpretation, Qur'anic commentators (mufassirun) occupy a highly strategic role. They serve as intellectual mediators who analyze the linguistic structure of the Qur'anic text, examine the historical context of revelation, and consider the circumstances surrounding specific verses known as asbāb al-nuzūl. Through rigorous scholarly methods, mufassirun attempt to uncover the intended meanings of the Qur'an while ensuring that interpretation remains faithful to the original message. Their work allows the Qur'an to remain relevant in addressing new ethical, social, and legal challenges faced by Muslim communities across different eras (Kurniawan, 2024).

RESEARCH METHOD

This research employs a qualitative approach using a library research method, which relies on the examination and analysis of written sources relevant to the object of study. The selection of this method is based on the conceptual and normative nature of the research, as it explores the concept of iʿjāz al-Qur'an (the inimitability of the Qur'an) and its implications for the ethics of Qur'anic interpretation, particularly regarding the qualifications and ethical conduct required of a mufassir (Qur'anic exegete). In qualitative research within Islamic studies, library-based investigation is considered appropriate because many foundational sources exist in textual form, including classical works of tafsir, theological treatises, and contemporary scholarly analyses (Fadli, 2021; Saefullah, 2024).

Consequently, the data used in this research are not obtained through field observation but through an in-depth exploration of authoritative literature within the disciplines of Qur'anic exegesis (tafsir) and ʿulūm al-Qur'an. The primary data sources consist of both classical and contemporary scholarly works that directly address the concept of iʿjāz and the methodology of Qur'anic interpretation. Among the primary references used in this study is Mabāḥith fī ʿUlūm al-Qur'ān by Mannaʿ Khalil al-Qaṭṭān, which serves as a key reference in explaining the dimensions of the Qur'an's miraculous nature and the qualifications required of a competent mufassir. Additionally, this study draws upon the intellectual contributions of Muhammad ʿAli al-Ṣābūnī and Muhammad Bakar Ismail in discussing the relationship between the concept of iʿjāz and the authority of divine revelation (Hidayat & Nugroho, 2022).

Secondary sources in this research include peer-reviewed journal articles, academic books, and previous studies that address the ethics of Qur'anic interpretation and contemporary approaches to tafsir methodology. These sources help provide broader academic perspectives and contextualize classical theories within modern scholarly discussions. The integration of both classical and contemporary literature allows the researcher to construct a more comprehensive understanding of the theoretical framework surrounding the concept of iʿjāz al-Qur'an and the ethical responsibilities of interpreters in modern contexts (Kurniawan, 2024).

Data analysis in this study is conducted using a descriptive-analytical method. The descriptive stage aims to systematically present the views of Muslim scholars regarding the concept of iʿjāz al-Qur'an and the ethical principles that guide Qur'anic interpretation. This stage focuses on organizing and explaining various scholarly perspectives in a structured manner so that the conceptual framework of Qur'anic inimitability and interpretative ethics can be clearly understood (Rahman et al., 2021).

The analytical stage involves critically examining the relationship between the miraculous nature of the Qur'an and the epistemological competence and moral integrity required of a mufassir. From an epistemological perspective, interpreting the Qur'an requires not only mastery of linguistic and exegetical sciences but also intellectual responsibility in understanding the divine message. Therefore, the concept of iʿjāz al-Qur'an becomes an important foundation that shapes the ethical framework within which interpretation must be carried out (Yusuf & Hasan, 2022).

This research also adopts a normative-theological approach to understand the concept of iʿjāz as a doctrinal element within Islamic belief. Within this perspective, the miraculous nature of the Qur'an is viewed not merely as a linguistic or rhetorical phenomenon but as a manifestation of divine authority and revelation. At the same time, an epistemological approach is used to examine how this theological doctrine influences the methodological principles of Qur'anic interpretation in scholarly practice (Latif, 2023).

Through these methodological steps, the study aims to produce conclusions that are argumentative, systematic, and consistent with academic standards in Qur'anic and tafsir studies. By integrating theological reflection with methodological analysis, this research contributes to ongoing scholarly discussions on the relationship between Qur'anic inimitability and the ethical responsibilities of Qur'anic interpreters in both classical and contemporary Islamic scholarship (Nasution & Fadli, 2024).

RESULTS AND DISCUSSION

Linguistically, the term i'jaz is rooted in the word عجز, which means inability or lack of power. From this root comes a verb form that means to render another party incapable or to weaken. Therefore, when the Qur'an is understood as a miracle, the meaning indicates that the Qur'an has a superiority that makes humans unable to produce a work that is equal or similar to it. Meanwhile, in terms of terminology, scholars of the Qur'an define i'jaz as a condition that makes humans, both individually and collectively, incapable of producing something

comparable to the Qur'an. This term also refers to the manifestation of the Prophet's truth in his claim to be a Messenger, which is proven by the inability of anyone to face and match the miracles he brought. From the term i'jaz al-Qur'an, it can be understood that the evidence of truth in question is evidence that is sourced and inherent in the Qur'an itself, not derived from external factors outside the Qur'an. This miracle becomes an internal argument that demonstrates its truth. The Prophet Muhammad (peace be upon him) presented the Quran as a challenge to the Arabs of his time. However, despite their renowned eloquence and rhetorical abilities, they were unable to match or rival it.

According to Manna' Khalil al-Qattan, the concept of i'jaz (competition) was a method to prove the Prophet Muhammad's (peace be upon him) prophethood as a messenger of Allah, by demonstrating the Arabs' inability to match the eternal miracle of the Quran. Meanwhile, Ali al-Shabuni defined a miracle as an extraordinary event accompanied by an open challenge and unmatchable by anyone, at any time. He also explained that i'jaz signifies the affirmation of human weakness, both personal and collective, in order to bring about something comparable. Muhammad Bakr Ismail emphasized that a miracle is an extraordinary event ordained by Allah. bestowed upon the prophets as evidence and authentic proof of the truth of the message they carried. This miracle is not merely to show human powerlessness in competing with him, but further to confirm the belief that the Prophet Muhammad saw. truly the messenger of Allah, and that the Qur'an was truly revealed from Him and is not the result of creation or human words.

Types of I'jaz in the Qur'an
I'jaz 'ilmī

Hasan Zaini explains that I'jaz 'ilmī is:

الاعجاز العلم فهم اخبار القرآن الكريم بحقيقة اثباتها العلم التجريبي اخير او ثبت عدم امكان ادراكها بالوساءل البشرية .من رسول الله صلعهم

"The revelation of the Qur'an, according to its essence, was then strengthened by sound tajribi (experimentation), which established that it was impossible for humans to obtain it through human intermediaries during the time of the Prophet Muhammad (peace be upon him).

Thus, i'jaz 'ilmī refers to the revelation of the Qur'an as a holy book concerning certain realities that can then be verified by experimental science, while at that time humans did not yet have the adequate scientific tools and equipment to understand them. This fact serves as an argument confirming the truth of Muhammad (peace be upon him) as a Messenger based on the revelations he received from Allah SWT. On the other hand, it also demonstrates the inability of the Quraysh to confront his eternal miracle, the Qur'an.

In relation to the discussion of i'jaz 'ilmī, the Qur'an contains a number of scientific facts whose existence was already revealed before they were recognized in the development of modern science. These include explanations of water and the concept of pairing, which extends beyond the realm of men and women in the realm of humans and animals to encompass plants and various other aspects unknown to humans. As affirmed in Surah Yasin, verse 36:

سُبْحٰنَ الَّذِيْ خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْأَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ ۝

"Glory be to Allah, Who created all things in pairs, from what the earth grows, from themselves, and from that which they do not know." (Surah Yasin: 36)

This verse emphasizes that Allah created everything in pairs, whether that which grows from the earth, that which originates from humans, or from things unknown to them. Its content indicates that the meaning of the verse transcends the limits of human knowledge at the time of revelation. The final part of the verse indicates a dimension of reality that humans were unable to comprehend at that time.

According to Manna' al-Qattan, the aspect of I'jaz ilmi lies not only in its conformity with scientific theories, which are constantly evolving and subject to change, but also in facts that have been proven through valid research and observation. Furthermore, the Quran encourages humans to think and optimize their reason. The Quran does not limit intellectual activity in studying the universe, but rather encourages the continued development of knowledge. Even though science is experiencing progress and complex dynamics, scientific principles that have been established and tested cannot possibly contradict the verses of the Koran. Therefore, every scientific principle that is solid and can be accounted for is actually a form of thought that is in line with the guidance of the Al-Qur'an, without the slightest contradiction. In Manna' al-Qattan's view, this conformity is part of the i'jāz of the Al-Qur'an.

I'jāz Tasyri'

Linguistically, tasyri' comes from the words syarra'a–yusyarri'u–tasyri'an which means establishing or making a path as a guide to be followed. As for sharia terminology, tasyri' refers to the process of establishing Islamic laws that took place from the time the Prophet Muhammad SAW was sent until his death. Based on this understanding, i'jaz tasyri' can be understood as the miracle of the Qur'an in the field of legal legislation, namely the divine provisions that govern human life. Scholars and scholars have conducted various studies to uncover the uniqueness of these laws, both through in-depth study of specific rules, examination of their historical and social context, and efforts to actualize their application in addressing the challenges of the modern era.

In the process of establishing law, Islam possesses perfectly structured and comprehensive legal principles. Its teachings encompass various dimensions of life, from moral provisions to the state system, from the simplest issues to large-scale matters. All of these rules have been formulated in Islamic law, which is derived from the Qur'an. Among the miraculous features of the Qur'an is its guidance that was unattainable by human science at the time of its revelation, but was contained within it long before these discoveries were known. However, examining the miracles of the Quran from a scientific perspective does not mean treating it as a scientific text. The Quran is not a textbook of psychology, nor is it a textbook of exact sciences or physics, but rather a book of guidance, guidance, and guidance for human life.

I'jaz al-Ghaibi

The word ghaib comes from the word غاب, which means to disappear, to be hidden, or to sink. This term also has a synonym for al-mustatir, which means something hidden and invisible. Terminologically, ghaib refers to anything that cannot be perceived by sight or the five senses, and cannot be understood through human reason, such as angels, the Day of Judgment, and all things beyond the reach of the senses. I'jaz al-Ghaibi is the inability of humans to present or match the information contained in the Quran, whether regarding past or future events.

One form of magical reporting in the Qur'an that relates to past events that have long been erased from historical memory is found in Surah Yunus verse 92. This verse tells about the safety of Pharaoh's body after he drowned in the Red Sea, so that this event could be a lesson for future generations. Allah says:

فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ۗ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ۝٩٢

"This day, We have saved your body, so that you may be a lesson for those who come after you. Indeed, most people are heedless of Our signs." (Surah Yunus: 92)

Although the ancients knew that Pharaoh perished by drowning in the Red Sea, information about the preservation of his body was unknown at that time. This fact was only revealed later, and today, Pharaoh's body can be seen in person, intact from head to toe, housed in the National Museum of Egyptian Civilization.

Qualifications of an Exegete

Before explaining the requirements that a conceiver must possess, it is necessary to first clarify the basic meaning of the term al-syarth. Based on several references, the meaning of the word al-syarth does not show significant differences. Etymologically, this word means a sign, something obligatory, or a condition that must be met. As is the general understanding of "syarat" in Indonesian, this term is often used in various contexts, for example, in discussions of valid sales and purchase conditions, among other things. In the Indonesian Dictionary, a "syarat" (condition) is defined as a mandatory requirement or a requirement that must be met for something.

The Quran is a miracle revealed by Allah to the Prophet Muhammad (peace be upon him). Each verse in it contains broad and profound meaning. The choice of Arabic as the language of revelation is certainly not without wisdom, as its structure and rich vocabulary are able to represent the divine message more fully and comprehensively than other languages. In interpreting the Quran, an interpreter cannot proceed haphazardly. He must meet various scientific requirements and uphold good manners in the interpretation process. Furthermore, mastery of various disciplines related to the rules and methodologies of interpretation is essential to ensure a sound and accountable interpretation.

According to Manna' Khalil al-Qattan in his work Mabāḥith fī ‘Ulūm al-Qur’ān, there are a number of psychological criteria that must be possessed by an interpreter, namely as follows; (1) correct creed, because creed has a very strong influence on a person's inner condition and often encourages him to distort the meaning of the text and be dishonest in conveying information. When someone compiles a work of interpretation, verses that are considered inconsistent with his beliefs are often interpreted to fit the understanding he adheres to. In fact, this interpretation can be directed to support the wrong school of thought, thus potentially distancing the community from the manhaj salaf and from the path of true guidance; (2) freeing oneself from the urges of lust, because the urges of lust can lead an interpreter to defend the interests of the school of thought he adheres to, so that he tries to influence others through expressions that seem beautiful and arguments that are packaged in an attractive way. This kind of practice has been carried out by groups such as the Qadariyah, Shia Rafidhah, Mu'tazilah, and fanatical followers of other similar schools of thought; (3) accuracy in understanding the text so that a mufassir is able to determine one meaning that is stronger than other possible meanings, or draw conclusions that are in line with the texts of the Shari'a; (4) sincere intentions and straight goals, because every action is determined by the intentions behind it. Therefore, someone who masters sharia sciences should have a commitment and orientation to bring benefit and build goodness for the wider community; (5) have noble morals, because a mufassir is like an educator; his teachings and advice will not have a deep influence if he himself is not an example of commendable behavior and actions; (6) be obedient and practice his knowledge. Because, teachings will be more easily accepted and influential in society if they are conveyed by people who practice them, compared to those who only stand out in breadth of insight and thoroughness of analysis without real implementation; (7) be honest and careful in citing opinions, so that an interpreter does not speak or write something before ensuring and examining the truth of the narration he conveys. With this attitude, he can avoid mistakes and errors in interpretation; (8) and have an attitude of humility and gentleness, because arrogance in knowledge can be a strong barrier between a scholar and the usefulness of his knowledge for others.

The Adab of an Exegete

In the al-Munawwir Dictionary, the term adab is defined as rules, etiquette, or politeness. Meanwhile, in the Great Indonesian Dictionary, adab is defined as refined manners and good morals. Based on this definition, adab can be understood as commendable behavior. The adab of an exegete refers to the attitudes and behaviors that must be possessed by someone who

wishes to interpret the verses of the Quran. In other words, an exegete is only qualified to interpret if he or she meets the standards of adab established by scholars. Adab is one of the personality requirements of an exegete. This personality aspect encompasses the moral qualities and spiritual values that should be inherent in an exegete, so that he or she is fit and proper to explain the essence of the Quran's content to those who do not yet understand it.

According to Manna' Khalil al-Qattan, some of the adab that an exegete must possess include the following: (1) good intentions and correct goals. Indeed, every practice depends on intentions. The main goal of studying Islamic sciences is to achieve the main benefit and to provide goodness for Islam. Furthermore, the interpreter must be free from worldly interests so that Allah will straighten his path. Gaining benefits from knowledge is the fruit of sincerity in that knowledge; (2) noble morals. A commentator is like a teacher. Noble morals will not reach their peak in the soul if a teacher does not become a role model in the field of morals and nobility. Harsh and offensive words sometimes prevent a student from reaping the benefits of the knowledge he hears or reads, and also interrupt his flow of thought; (3) real application and practice. Real practice demonstrated by a knowledgeable person is more accepted by many people, exceeding the nobility of his knowledge and profound language. In addition, a good life history makes a commentator a role model in the religious issues he conveys. Bad behavior and knowledge that is not practiced by a scholar often becomes an obstacle for many people to gain knowledge from the overflowing Ocean of knowledge; (4) be honest and careful in quoting, so that a scholar does not speak or write before ensuring the validity of the text he put forward, in order to avoid mistakes; (5) be humble and polite, Expressions that have a tone of arrogance and feeling the most knowledgeable become a barrier that limits the relationship between a scholar and people who want to benefit from his knowledge. This attitude ultimately prevents the optimal delivery of knowledge to those who need it; (6) maintain self-respect, A scholar must avoid all forms of despicable and undignified actions. He also should not go to the doors of officials or rulers with an attitude as if begging, so as to maintain the honor and integrity of his knowledge; (7) speak out loudly about the truth, This is based on the principle that the most important form of jihad is to speak the truth firmly in the face of oppressive rulers; (8) noble temperament. This attitude will radiate authority in a mufassir in his entire appearance naturally, without being artificial, whether he is sitting, standing or walking; (9) as well as good preparation and methods. For example, he can start by stating asbāb al-nuzūl, then explain the meaning of the vocabulary contained in the verse, followed by explaining the arrangement and relationship between words. After that, he explained the relevant aspects of balaghah and I'rab in order to clarify and determine the correct meaning.

CONCLUSION

Based on the discussion that has been outlined, it can be emphasized that the concept of i'jaz al-Qur'an is the main foundation in understanding the authority and glory of the Qur'an as divine revelation. Theologically, i'jaz demonstrates the inability of humans to present something comparable to the Qur'an, both in terms of language, content, meaning, and the value system it carries. This miracle is authentic proof of the truth of the message of the Prophet Muhammad (peace be upon him) and shows that the Qur'an originates from Allah SWT, not the result of cultural construction or intellectual product of humans. The dimensions of this miracle are apparent in various aspects. First, i'jaz 'ilmī shows that the Qur'an contains scientific signs that are in line with empirical facts that have only recently been revealed through the development of modern science. However, the Qur'an is not a book of science, but rather a book of guidance (hidayah) that encourages humans to think, research, and optimize reason as a means of recognizing the greatness of God. Second, i'jaz tasyri'ī demonstrates the perfection of the comprehensive and adaptive Islamic legal system, encompassing all dimensions of human life, from the personal to the socio-political. Third, i'jaz ghaibī contains

information about past and future events that were beyond human knowledge at the time of revelation, which were later proven true in historical reality.

The immense miracle of the Qur'an demands great responsibility in the process of its interpretation. Interpretation is not merely an intellectual activity, but also a scientific and moral mandate. Therefore, an interpreter must meet strict requirements, both epistemologically and ethically. Epistemologically, he is required to possess a sound faith and mastery of the instrumental sciences such as Arabic, ushul fiqh, asbab al-nuzūl, nasikh-mansukh, and other supporting disciplines. Without a solid scientific foundation, interpretation has the potential to deviate from the intended meaning of the text. Thus, it can be concluded that i'jaz al-Qur'an and the ethics of interpretation are closely and inseparably linked. The miraculous nature of the Qur'an confirms the truth of revelation, while the requirements and etiquette of an interpreter maintain the purity of its understanding. The authority of interpretation is determined not only by the breadth of academic insight, but also by the quality of the interpreter's personality and spirituality. This synergy between the intellectual and moral dimensions ensures that Qur'anic interpretation remains relevant throughout the ages, responsive to social dynamics, and remains within the bounds of scientific principles and Islamic values.

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