



The Ijmali Interpretation Method: Its Urgency, Characteristics, and Challenges in the Modern Era

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ABSTRACT

This article examines the ijmali interpretation method as one of the approaches to understanding the Qur'an that has been practiced since the era of the Prophet Muhammad. Characterized by its concise, straightforward, and accessible presentation, tafsir ijmali reflects the practical dimension of Qur'anic interpretation that can be readily received by the wider community. Its popularity indicates that Qur'anic interpretation does not always have to involve extensive analytical discussions; in many contexts, readers need brief and comprehensible explanations that can be easily understood and implemented in everyday life. This study employs a library research method with a qualitative-descriptive approach. The findings demonstrate that the ijmali method explains Qur'anic verses in a concise and general manner, allowing readers, particularly beginners and the general public, to grasp their essential meanings without encountering complex interpretive discussions. The interpretation generally follows the order of the verses by presenting their overall meaning, distinguishing the Qur'anic text from the explanatory interpretation, and employing language that remains close to the wording and style of the Qur'an. Several advantages characterize this method. It enables readers to quickly understand the principal messages of Qur'anic verses, supports educational and da'wah activities, can be accepted by diverse social groups, provides an effective foundation for introductory Qur'anic understanding, minimizes the influence of Isra'iliyyat narratives, and maintains linguistic proximity to the Qur'anic text. Nevertheless, the method also has limitations. Its concise nature may create opportunities for misunderstanding, provides limited discussion of linguistic and rhetorical dimensions, and may result in an incomplete understanding of the broader guidance contained in the Qur'an. Furthermore, its analytical depth is relatively limited. Consequently, in the contemporary era, the ijmali method tends to receive less attention because its restricted analytical scope is considered insufficient for addressing increasingly complex and multifaceted contemporary issues.

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1. INTRODUCTION

The Qur'an, besides being a holy book (scripture), is also the main source of Islamic teachings that serves as guidance. Therefore, it serves as a reference and dialogue partner in solving various problems of human life (Mustaqim, 2010). However, the diverse level of religious literacy of Muslim communities makes their way of understanding the Qur'an also different, among other factors due to a person's scientific capacity (Ma'arif et al., 2024). In the context of the general public who need a global, concise explanation that directly touches the practical side of life, the *ijmali* interpretation method presents as an alternative interpretation that is easily accessible to various groups of society (Yunus, 2025), this method can pragmatically meet the needs of contemporary Muslim society who want to grasp the meaning of a verse, without having to be busy with various complicated analyses (Gusmian, 2013).

Methodologically, *ijmali tafsir* occupies a unique position because it offers a global, concise, and to-the-point interpretation of the verses of the Qur'an, without delving too deeply into linguistic details or complex theological debates (Rifa'i et al., 2023). These characteristic positions the *ijmali* interpretation method as an effective approach for connecting the revealed message of the Qur'an with the level of understanding of the wider community. Its concise and accessible presentation enables Qur'anic meanings to be conveyed without requiring readers to engage with complicated analytical discussions. In contrast, the *tahlili* interpretation method, which emerged and developed later, generally emphasizes a more detailed, analytical, and comprehensive examination of individual words, phrases, and verses. Although *tahlili* interpretation offers greater depth, its complexity may make it less accessible to readers who are unfamiliar with advanced Qur'anic studies. Therefore, *ijmali tafsir* occupies an important position within the pedagogical tradition of Qur'anic interpretation. Its simplicity and clarity make it particularly useful in educational settings, religious instruction, and *da'wah* activities. Through this approach, fundamental Qur'anic messages can be introduced effectively to diverse audiences, allowing them to understand, appreciate, and apply the teachings of the Qur'an in their daily lives (Rokim, 2017). However, in the development of contemporary *tafsir*, the *ijmali* method appears to have declined in popularity compared to other methods such as *tahlili*, *maudhu'i*, or even modern hermeneutics. In the modern era, which demands a critical, interdisciplinary, and analytical approach, the *ijmali* method is often considered too simplistic, insufficiently argumentative, and insufficient to address the complexity of contemporary religious issues (Ghozali & Kalsum, 2020).

This phenomenon raises a significant epistemological issue concerning the actual position of the *ijmali tafsir* method within Qur'anic studies. The central question is whether *ijmali* interpretation should be understood merely as a form of translating the general meaning of the Qur'an or whether it constitutes an independent methodological approach to Qur'anic interpretation. This issue is particularly important because, in practice, the distinction between translation and concise interpretation is sometimes unclear. Both approaches may employ simple language and focus on conveying the general meaning of Qur'anic verses, which can make their boundaries difficult to determine. Therefore, examining the conceptual and methodological characteristics of *ijmali tafsir* is necessary to establish its distinctive position among other interpretive methods. In addition, a detailed examination of its operational procedures, strengths, and limitations is essential for evaluating its effectiveness in communicating Qur'anic teachings. Such an assessment is increasingly relevant in contemporary contexts, particularly in Qur'anic education and Islamic preaching, where accessibility and clarity are highly important. Through this examination, the relevance of *ijmali* interpretation can be reconsidered and potentially strengthened to meet the changing intellectual and educational needs of modern Muslim communities. Previous studies related to this research can be explained as follows:

First, research conducted by Nida Ul Husna entitled: *The Ijmali Tafsir Method: Its History, Importance, Steps, Benefits, and Drawbacks in the Interpretation of the Qur'an*, in 2024. This research discusses the *ijmali* method of interpreting the Qur'an, highlighting its historical emergence in the early period of revelation, when the Muslim community had a strong mastery of Arabic. In its conclusion, Nida asserts that the *ijmali* method of interpretation is an approach to interpreting the Qur'an that is universal, applicable, and easy to understand. This method functions effectively in revealing the meaning of synonyms, *asbābun nuzūl*, and the core message of the verses of the Qur'an in a concise and communicative manner. Historically, this approach has been present since the early period of revelation, when the Muslim community had a strong mastery of Arabic and understood the context of revelation directly. However, behind its simplicity and ease, the *ijmali* method of interpretation has certain limitations, especially in providing an in-depth explanation of the meaning of the verses (Husna, 2024). Therefore, contributions and collaboration from various views of the interpreters are needed so that the understanding and interpretation of the Qur'an becomes more comprehensive and in-depth.

Nida Ul Husna's research provides a comprehensive description of the *ijmali* tafsir method by reviewing its history, urgency, applicability, and advantages and disadvantages within the tradition of Qur'anic interpretation. Through a literature review approach, the author successfully traces the historical roots of this method from the early days of revelation, when Muslim communities possessed a high Arabic linguistic capacity, enabling them to understand the meaning of the Qur'an without lengthy explanations (Husna, 2024). However, this research has not explored how the method of tafsir *ijmali* has experienced a declining trend in the contemporary era, both among the academic community and among the ummah, and has not answered the stigma against tafsir *ijmali* which is considered to be a kind of translation of the Qur'an.

Based on this context, this article seeks to achieve four main objectives. First, it examines the historical development and significance of the *ijmali* interpretation method within the Islamic intellectual tradition. Second, it explores the methodological procedures employed in *ijmali* interpretation, including its strengths and limitations. Third, it investigates the position of *ijmali* tafsir in relation to the distinction between Qur'anic interpretation and translation. Fourth, it identifies the factors contributing to the decreasing popularity of this interpretive approach in the modern era. Through these objectives, the study is expected to offer a conceptual contribution to efforts aimed at revitalizing the *ijmali* interpretation method. Such revitalization is important to strengthen its role as a communicative and accessible approach to understanding the Qur'an (Wahidi & Rahman, 2024). Furthermore, the method can be developed to respond more effectively to the intellectual, educational, and religious needs of contemporary society while maintaining its characteristic simplicity and clarity.

This research is library research with a descriptive-analytical approach. This library research was chosen because all data used comes from written literature without involving field observations (Baidan & Aziz, 2016). The approach used is descriptive analysis, which is a method that aims to systematically and objectively describe various data or concepts found in the literature, then analyze them critically in order to gain a deep understanding of the object of study. In this context, researchers not only present the data as it is, but also interpret and analyze the views of experts to produce a new synthesis (Sugiyono, 2017). Educational Research Methods: Quantitative Qualitative Approach and R&D. Alfabeta. The data sources used include primary and secondary sources. Primary data as the main data directly related to the object of research is the book *Categorization of Tafsir Sciences* by Prof. Dr. Badruzzaman M. Yunus, MA. Because the source can provide research data directly. While secondary data are books and scientific articles related to the Study of the Sciences of the Quran and Tafsir, Methodology of Interpretation of the Quran, Reception Theory, and public literacy towards the Quran.

2. RESULTS AND DISCUSSION

2.1 The Emergence of the *Ijmali* Interpretation Method

When the Quran was revealed to the Prophet Muhammad, he acted as a *mubayyin*, a person who explained the meaning or intent of the revealed verses, especially those that were still unclear. The Prophet carried out this role until the end of his life, thus becoming known as *al-mufasir al-awwal* (the first interpreter). After the Prophet's death, the Companions no longer had a figure capable of providing explanations of the Quran with his level of knowledge. Therefore, they began to conduct *ijtihad* to understand the contents of the Quran. Companions who were experts in this field included the Caliphs Rashidun, Ibn Abbas, Ubay ibn Ka'b, Ibn Mas'ud, Zaid ibn Thabit, Abu Musa Al-Ash'ari, Abdullah ibn Zubair, Ibn Umar, Jabir ibn Abdullah, Abdullah ibn Amr ibn Ash, and Aisha. In addition to the Companions, Jewish and Christian adherents who had converted to Islam became references in explaining stories or teachings that had similarities with the previous scriptures. The people of the book include Abdullah bin Salam, Ka'ab al-Ahbar, and Wahab bin Munabbih. This happens because there are similarities or similarities between the contents of the Al-Qur'an and previous divine books on a number of certain issues (Mustaqim, 2017).

The *ijmali* method gained considerable acceptance among the Companions because they generally did not require lengthy or highly detailed explanations from the Prophet Muhammad. A concise clarification was often sufficient to resolve their understanding of a Qur'anic verse. One example can be found in their interpretation of the word *zulm* in Surah Al-An'am, verse 82. The Companions initially understood the term in its general sense of wrongdoing and became concerned that they might not be able to attain the security promised in the verse because no person was completely free from sin. They subsequently asked the Prophet Muhammad for clarification. In response, the Prophet explained that *zulm* in this particular context referred to polytheism, rather than ordinary wrongdoing. He supported this explanation by referring to Surah Luqman, verse 13, where associating partners with Allah is explicitly described as a great form of injustice. The Prophet's concise response illustrates the practical and straightforward character of *ijmali* interpretation (Akhdiat & Kholiq, 2022).

The development of Qur'anic exegesis continued during the generation of the successors (*tābi'ūn*), who learned directly from the Companions and subsequently played an important role in transmitting and expanding the tradition of tafsir. Among the prominent figures of this generation were Sa'id ibn Jubair and Mujahid ibn Jabr, both of whom contributed significantly to the dissemination of Qur'anic interpretation in different regions of the Muslim world. Their activities demonstrate that the tradition of tafsir continued to develop through an ongoing process of transmission from the Prophet Muhammad, to the Companions, and subsequently to the *tābi'ūn* (Al Farabi et al., 2024).

The interpretations attributed to the Prophet Muhammad and his Companions were generally characterized by a *mujmal* or global approach. Their explanations were relatively brief, straightforward, and focused on conveying the essential meaning of a Qur'anic verse rather than providing extensive linguistic, theological, or analytical discussions. This concise style made Qur'anic explanations accessible to the people of that period, whose primary need was to understand the fundamental message of revelation and apply its guidance in their daily lives. Muhammad Amin Suma explains that tafsir during the period of the Companions demonstrated the characteristics of *al-ma'na al-ijmali*, referring to the presentation of Qur'anic meanings through simple, concise, and uncomplicated explanations (Uthamn, 2023).

From a historical perspective, the interpretation practiced by the Prophet and his Companions can therefore be associated with the characteristics of the *ijmali* method. Their explanations generally addressed the essential meaning of verses directly and avoided unnecessary elaboration. This approach was particularly appropriate because Qur'anic interpretation at that time was closely connected to the practical needs of the Muslim community. When questions or ambiguities arose, a short and clear explanation was often sufficient to establish understanding. Accordingly, the *ijmali* approach can be regarded as having existed from the earliest period of Islamic history. Its emergence was not merely a methodological choice but also reflected the intellectual and social circumstances of the early Muslim community. The simplicity, brevity, and directness of this approach enabled Qur'anic teachings to be communicated effectively to a broad audience. Thus, *ijmali* interpretation may be considered one of the earliest forms of Qur'anic interpretation and an important foundation in the subsequent development of the diverse methods of tafsir (Mile & Arif, 2022).

2.2 The Urgency of the Ijmali Interpretation Method

The Qur'an was revealed as a fundamental source of guidance for human life, making its proper understanding an essential part of religious practice. Nevertheless, people possess different levels of intellectual, educational, and linguistic ability in comprehending the meanings of the Qur'an. These differences create a need for appropriate interpretive approaches that can facilitate access to Qur'anic teachings. The primary purpose of such methods is to communicate the messages, values, and guidance of the Qur'an in a clear, focused, and easily understandable manner. One important means of gaining a better understanding of the Qur'an is through tafsir works produced by qualified scholars. These works provide explanations of Qur'anic verses while considering the diverse backgrounds, capacities, and needs of their readers. Among the various methods of interpretation, the *ijmali* approach is considered particularly suitable for audiences who require simple and concise explanations. By presenting the general meaning of verses without extensive analytical discussion, *ijmali* tafsir enables readers to grasp the essential teachings of the Qur'an more efficiently. Thus, this method can serve as an accessible approach to introducing and understanding Qur'anic guidance (Safa et al., 2025).

The *ijmali* exegesis method is a way of interpreting the Al-Qur'an with short and general explanations, without long and in-depth explanations. In this method, a commentator tries to explain the global meaning of the verse, only touching on what the verse wants, without discussing issues outside that context. This interpretation focuses on the main message contained in the verse and avoids complicated explanations or the use of technical terms in the science of interpretation. The advantage of this method lies in its ease of understanding by various levels of society. In this method, the reader is invited to grasp the meaning of the verse directly from the language of the Qur'an, as if the Qur'an itself explains its meaning. There are even those who argue that reading *ijmali* tafsir is almost the same as reading the text of the Koran, there are similarities between the editorial of the tafsir and the verse being interpreted. Therefore, some circles still debate whether this model of interpretation can be fully categorized as a complete interpretation product (al-Farmawi, 2002).

The *ijmali* interpretation method is frequently associated with *tarjamah al-ma'nawiyah*, or interpretive translation, because both approaches emphasize conveying the general meaning of Qur'anic verses rather than concentrating exclusively on their literal wording. In *ijmali* interpretation, the exegete seeks to communicate the central message of a verse through concise and accessible explanations. The interpreter does not merely reproduce the textual structure of the Qur'an word by word but attempts to convey the intended meaning in a form

that can be easily understood by readers. This approach allows the interpretation to remain close to the general message of revelation while avoiding excessive linguistic or analytical discussion. Nevertheless, the interpreter may consult contextual information when a verse contains expressions that require further clarification. Among the sources that may be considered are *asbab al-nuzul*, historical circumstances surrounding revelation, and relevant narratives related to the verse. Such references are not intended to produce lengthy explanations but rather to provide sufficient context for understanding the intended meaning. Therefore, ijmalī interpretation combines brevity with contextual awareness, making it accessible while still preserving the essential message of the Qur'anic text (Shihab, 2013).

For beginners and members of the general public, Qur'anic interpretation needs to be presented in a straightforward and accessible manner. At this level of understanding, highly detailed explanations or complex analytical discussions are often unnecessary because they may make the process of understanding the Qur'an more difficult. Therefore, the ijmalī method is considered particularly suitable due to its concise presentation and emphasis on conveying the general meaning of Qur'anic verses. Through this approach, interpreters explain the essential message of a verse in a brief, clear, and systematic manner, enabling readers to grasp its meaning without having to engage with complicated interpretive arguments. The simplicity of this method also allows the main teachings contained in the Qur'an to be communicated effectively to people with different educational and intellectual backgrounds. Consequently, ijmalī interpretation has significant practical value for beginners and lay readers because it provides an accessible starting point for studying the Qur'an. Readers can understand the fundamental message of revelation without requiring extensive linguistic knowledge, advanced analytical skills, or intensive intellectual reflection (Baidan, 1988).

2.3 Steps of the Ijmalī Interpretation Method

The ijmalī method of Qur'anic interpretation follows a systematic procedure that shares certain similarities with other interpretive approaches, particularly the tahlīlī method. In practice, the verses are generally interpreted according to their sequence within each surah, allowing the explanation to follow the structure of the Qur'anic text. However, unlike tahlīlī interpretation, ijmalī tafsīr presents the meaning in a concise and general manner without extensive discussion or the insertion of personal opinions. In particular verses that require additional clarification, the explanation may be somewhat broader, but it remains within the limits of a general interpretation and does not develop into a detailed analytical examination. The ijmalī approach may also draw upon various authoritative sources, including hadith, reports from the Companions and successors, historical accounts, Qur'anic narratives, and *asbab al-nuzul*, or the circumstances surrounding the revelation of particular verses. These sources are utilized primarily to support and clarify the intended meaning of the Qur'anic text. Ultimately, the principal objective of the ijmalī method is to communicate Qur'anic teachings through clear, simple, and accessible language. In this way, readers can identify the essential meaning and guidance of each verse without being burdened by complex interpretive discussions (Selian & Syabuddin, 2025).

The stages or steps taken by the interpreter in applying the ijmalī method in interpreting the Qur'an include several important steps which are arranged in an orderly and systematic manner:

- a. An interpreter interprets the verses of the Quran sequentially according to the structure of the Mushaf, ensuring continuity and maintaining the context between verses. This step ensures that the resulting interpretation is consistent with the structure and message of the Quran.
- b. The commentator presents the overall meaning of each verse by providing a general explanation of the teachings and values that the verse intends to convey.
- c. The explanation of the meaning is usually structured by placing the verse within parentheses, while the interpretation is written outside the brackets. This writing pattern follows the accepted practice of some scholars and aims to make the interpretation easily understood by a wide range of groups, including those without in-depth religious knowledge.
- d. In the interpretation process, the language used attempts to conform to the wording of the Quran, both through the use of equivalent words and synonyms. This approach is intended to preserve the authenticity of the meaning and avoid distortions in the delivery of the divine message, so that readers can sense a close connection between the interpretation and the original text.

Therefore, the stages involved in applying the ijmalī interpretation method serve not only to establish clarity and accuracy in understanding the meanings of Qur'anic verses but also to enhance the reader's overall comprehension of the sacred text. Presenting the interpretation in an organized and systematic sequence enables the interpreter to communicate the essential teachings of the Qur'an in a manner that is accessible to

readers from diverse backgrounds. A clear and structured explanation can minimize the possibility of misunderstanding by providing an appropriate context for the interpretation of each verse. In this way, readers are able to recognize the central message and guidance contained within the Qur'anic text without being overwhelmed by complicated analytical discussions. Moreover, the simplicity of the *ijmali* approach allows Qur'anic teachings to be connected more easily with practical aspects of everyday life. The method therefore contributes not only to intellectual understanding but also to the internalization of Islamic values and principles. Ultimately, a clear and accessible interpretation can encourage readers to develop a deeper appreciation of the Qur'an and strengthen their personal relationship with it as a fundamental source of guidance, moral direction, and spiritual wisdom (Selian & Syabuddin, 2025).

2.4 Advantages and Disadvantages of the *Ijmali* Interpretation Method

Every interpretive method developed by human scholars possesses particular strengths and limitations, and the *ijmali* approach is likewise characterized by both advantages and shortcomings. These two aspects should not necessarily be viewed as negative elements, but rather as distinctive characteristics that differentiate one method of Qur'anic interpretation from another. The strengths of the *ijmali* method reflect its particular effectiveness, simplicity, and accessibility in conveying the essential meanings of Qur'anic verses. At the same time, its limitations indicate certain boundaries that should be recognized when applying this approach to different interpretive needs and contexts (Khaerussalam & Rokhim, 2026). Understanding these characteristics is therefore important for evaluating the position and relevance of *ijmali* interpretation within the broader field of Qur'anic studies. A balanced assessment of its strengths and weaknesses can help determine the extent to which this method is capable of providing meaningful and applicable understanding of the Qur'an. Furthermore, such an assessment can identify aspects that require further refinement so that the *ijmali* method can continue to develop and respond to contemporary intellectual, educational, and social needs without losing its fundamental characteristics of simplicity, clarity, and accessibility (Selian & Syabuddin, 2025). The advantages of the *ijmali* interpretation method include:

- a. Make it easier to understand the message of the Qur'an. One of the main advantages of this method lies in its simplicity and practicality, evident in its concise, clear, and direct interpretation style. This approach helps readers easily grasp the content of the verse without having to deal with lengthy and complex explanations.
- b. Practical for use in educational and preaching activities. In contexts such as teaching and learning processes, religious lectures, or community discussions, this method is very effective because the delivery is simple and direct to the point.
- c. Easily accepted by various levels of society. The concise and clear interpretation style makes this method easy to understand for all groups, both beginners in the study of the Qur'an and those who already have religious knowledge.
- d. Effective for providing basic understanding. This method works well to provide an overview of the meaning of the Qur'an before the reader moves on to a more in-depth and analytical study of interpretation.
- e. Free from the influence of *Israilliyat*, because it is brief and concise, the method of *tafsir ijmali* tends to produce a purer interpretation and is free from the influence of *Israilliyat* stories or thoughts. This approach helps maintain the purity of the meaning of the Qur'an from elements that are not in line with its position as a holy book, and prevents the emergence of speculative interpretations that can raise doubts.
- f. Close to the Language of the Quran, this method is known for its close affinity with the language of the Quran, as the interpreter conveys meaning concisely and concisely using language consistent with the wording of the Quran. This approach facilitates comprehension of the vocabulary of the holy verses, as the interpreter typically explains the meaning of words using appropriate synonyms, thus facilitating the reader's understanding of the Quran's contents.

The weaknesses of the *ijmali* interpretation method are as follows:

- a. Susceptible to misinterpretation. A brief explanation can ignore the historical context, *asbabun nuzul*, or the relationship between verses, which can lead to misunderstandings.
- b. Lack of depth in linguistic and rhetorical aspects. This method tends to ignore the in-depth analysis of linguistic aspects, literary beauty, and *i'jaz* of the Qur'an, which are important parts of understanding the divine message.
- c. Making understanding of the guidance of the Qur'an incomplete or partial. The Quran is a complete and interconnected whole, with each verse having a connection and explanation to the others. If a verse seems

unclear in its meaning, there is usually another verse that provides a clearer explanation, thus ensuring a more accurate understanding of the Quran and avoiding errors.

- d. A less profound interpretation. This method of interpretation does not provide much room for interpreters to conduct in-depth analysis and discussion, so readers may feel dissatisfied with the explanations provided. Therefore, this method is less suitable for interpretations that require lengthy explanations and detailed analysis. However, this limitation does not constitute a disadvantage that demeans the quality of the *ijmali* method of interpretation; rather, it represents a distinctive characteristic and natural characteristic of this interpretive approach (Akhdiat & Kholiq, 2022).

2.5 Ijmali Interpretation Method Translation or Interpretation?

The emergence of Qur'anic translation generated considerable discussion among Muslim scholars concerning the relationship between translation and interpretation. The debate primarily arose from differing perspectives on the definitions, functions, and boundaries of these two activities. Some scholars viewed translation as an attempt to transfer the meaning of the Qur'anic text from Arabic into another language while maintaining the intended message as accurately as possible. Others argued that translating the Qur'an inevitably involves an element of interpretation because the translator must make choices regarding words, expressions, and contextual meanings that may not have direct equivalents in the target language. Consequently, the distinction between translation and tafsir became an important subject within Qur'anic studies (Haruna, 2024). This issue became increasingly significant as Qur'anic translations spread to Muslim communities whose primary languages were not Arabic. The need to understand the revelation encouraged scholars to examine whether translated texts could adequately represent the meanings of the original Qur'an. Therefore, discussions regarding the similarities and differences between translation and interpretation developed as an important intellectual discourse, particularly in determining the extent to which translation can be regarded as an interpretive activity (Baihaki, 2017).

The *ijmali* interpretation method follows a systematic series of stages in explaining the meanings of Qur'anic verses. One of its essential components is the examination of the verses alongside an explanation of the meaning of individual words or *mufradat*. This explanation is grounded in the principles and grammatical conventions of the Arabic language to ensure that the meanings conveyed remain consistent with the linguistic structure of the Qur'anic text. In this process, interpreters may consider various aspects of Arabic grammar, including *i'rab*, which examines the grammatical function and syntactical position of words within a sentence. Such linguistic analysis helps clarify the relationship between words and the overall meaning of a verse. In addition, the selection of vocabulary in the interpretation is carefully considered so that the explanatory language remains closely connected to the original wording and expressions used in the Qur'an. Although the *ijmali* method emphasizes concise and general explanations, attention to linguistic elements remains important for maintaining accuracy and avoiding distortion of meaning. Thus, the method combines simplicity in presentation with adequate linguistic consideration, enabling readers to understand the general message of the Qur'an while preserving its textual and grammatical characteristics (Selian & Syabuddin, 2025).

The *ijmali* method of Qur'anic interpretation is intended to present the meanings of Qur'anic vocabulary in a concise, straightforward, and accessible manner. Rather than providing extensive explanations of every linguistic element, this approach focuses on communicating the essential meaning of each term so that readers can easily understand the message conveyed by the verse. In its application, *ijmali* interpretation generally remains closely connected to the linguistic structure and grammatical characteristics of the Qur'anic text. The interpreter seeks to explain a particular *mufradat* by using another expression or vocabulary that has a similar or closely related meaning. This linguistic proximity helps preserve the original sense of the Qur'anic wording while making its meaning more accessible to readers (Ichwan & Salisu, 2024). Consequently, the interpretation does not significantly depart from the semantic framework of the original text. Although concise, the explanation still requires careful consideration of Arabic vocabulary, syntax, and contextual meaning to avoid altering the intended message. Therefore, the *ijmali* method can be understood as an approach that combines simplicity and linguistic accuracy, enabling readers to grasp the general meaning of Qur'anic verses without requiring lengthy or highly complex interpretive analysis (Ridwan et al., 2024). However, there is a weakness in using the *ijmali* interpretation method, namely that it tends to be similar to the translation of the Qur'an. This is due to the use of interpretations that use grammar according to the Qur'an without additional opinions, insights and detailed understanding (Wibowo, 2021).

In general, Qur'anic translation can be understood as an effort to convey the content and meaning of the Qur'anic text from Arabic into another language. This process is intended primarily to assist readers who

do not possess sufficient knowledge of Arabic in accessing and comprehending the messages contained within the Qur'an. Through translation, the meanings of Qur'anic verses can be presented in written forms and distributed through various publications, enabling a broader audience to engage with the teachings of the Qur'an. However, translation should not be understood as a complete replacement for the original Arabic text, because the Qur'an possesses linguistic, rhetorical, and semantic dimensions that cannot always be transferred entirely into another language. Rather, translation functions as an intermediary that facilitates the understanding of the general meanings conveyed by the revelation (Zulfa, 2023). For Muslims who are unfamiliar with Arabic, translated texts provide an important means of approaching the teachings, values, and guidance contained in the Qur'an. Therefore, Qur'anic translation has an important role in expanding access to Islamic teachings while helping non-Arabic-speaking communities understand the fundamental messages of Allah SWT. It also contributes significantly to educational, religious, and da'wah activities across diverse Muslim societies (As-Shabuniy, 2003).

Translation can generally be classified into two principal forms: literal translation and interpretive translation. Literal translation attempts to reproduce the structure, wording, and grammatical arrangement of the source language as closely as possible in the target language. Its primary concern is maintaining correspondence with the original text, making it commonly associated with direct or word-for-word translation. This approach seeks to preserve the linguistic form of the source, although differences between languages may sometimes make complete structural equivalence difficult to achieve. In contrast, interpretive translation places greater emphasis on conveying the intended meaning, message, and purpose of the original text rather than strictly reproducing its linguistic form (Coppens, 2021). Consequently, this type of translation allows greater flexibility in selecting expressions that are appropriate and understandable in the target language. Interpretive translation is therefore less restricted by the grammatical and structural characteristics of the source language. The distinction between these two approaches lies mainly in their priorities: literal translation focuses on maintaining textual and structural correspondence, whereas interpretive translation prioritizes the accurate communication of meaning and intent. Both approaches have important roles depending on the purpose, context, and characteristics of the text being translated (Faruq et al., 2024).

Translation of the Qur'an can generally be categorized into several forms based on the extent of explanation provided. The first is translation presented independently, in which the translator conveys the meaning of the Qur'anic verses into another language without adding substantial explanatory material. The second form consists of translation accompanied by brief and essential explanations of particular words or expressions. These explanations are intended to clarify terms whose meanings may not be immediately understood by readers of the target language (Ridho et al., 2025). The third form combines translation with a more extensive interpretation of selected Qur'anic verses. In this approach, the translated text is supplemented with explanatory discussions that provide additional context and clarify the intended message of the verses. This third form has been widely adopted in Indonesia, particularly in works that integrate translation with tafsir. Such a presentation enables readers not only to access the general meaning of the Qur'an but also to understand the contextual and interpretive dimensions of particular verses. Therefore, the combination of translation and tafsir provides a broader framework for communicating Qur'anic teachings to communities with diverse levels of religious and linguistic understanding (Al Bayan, 2020). This further complicates the distinction between translation and tafsir.

Translation of the Quran fundamentally involves elements of interpretation, namely the understanding and interpretation of the Quranic verses, even if presented in a simplified manner. It might be more appropriate to associate tafsir with tafsir. While translation is generally distinct from tafsir, a brief examination reveals that translation can be understood as a brief explanation, while tafsir is a more in-depth explanation (Baihaki, 2017). Al-Zarqani explains the difference between translation and interpretation, namely (Al-Zarqani, 1995):

- a. Translation can be considered independent of the original sentence structure and only needs to explain the origin of words and similar things while interpretation is bound by the rules of language and is more in-depth.
- b. In translation, sentences cannot be omitted, whereas in interpretation, there may be sentences that are omitted and sometimes they are necessary in the interpretation.
- c. Translation must reflect the intended meaning of the sentence, unlike interpretation, which aims to explain the meaning of the sentence from the interpreter's point of view.
- d. Translation conveys the original meaning and is in accordance with the original text, while interpretation provides explanations both in general and in detail.
- e. The meaning that the translator wants to convey is the original meaning, while the interpretation is not only limited to one meaning but also seeks further explanation.

The ijmalī method can be traced back to the period of Prophet Muhammad, who served as the earliest interpreter of the Qur'an. In explaining the meanings of Qur'anic verses, the Prophet generally employed a concise and straightforward approach. Rather than providing lengthy analytical explanations, he clarified the intended meaning of particular verses through brief descriptions, contextual indicators, and simple explanations that could be readily understood by his Companions. This approach was appropriate for the circumstances of the early Muslim community, whose primary need was to comprehend and practice the fundamental teachings of the revelation. The interpretive explanations provided by the Prophet continued throughout his lifetime and became an important foundation for the subsequent development of Qur'anic exegesis (Kholisoh, 2025). Following his death, the Companions preserved and transmitted these explanations to later generations. The concise interpretive style demonstrated by the Prophet subsequently influenced the methods adopted by Muslim scholars in developing tafsir. Thus, ijmalī interpretation can be regarded as one of the earliest approaches to Qur'anic interpretation, rooted in the prophetic tradition and continued through the transmission of knowledge from the Companions to subsequent generations of exegetes (Selian & Syabuddin, 2025). Thus, the ijmalī interpretation method is one of the interpretation methods that has existed since the time of the Prophet Muhammad and is not a translation of the Qur'an, marked by an explanation, albeit brief, accompanied by the reasons for the revelation as a complement.

2.6 The Ijmalī Interpretation Method is Less Popular in the Modern Age

The ijmalī method offers advantages such as transparency, ease in grasping meaning so that it can be said to be the most effective method for beginners in understanding the Qur'an, so it is widely applied in the context of teaching or spreading religion to support audiences who are less familiar with deeper interpretations (Putra, 2018). However, in line with changing times, this approach is increasingly less popular among interpreters in the modern century. The ijmalī approach is considered to have received more criticism when compared to the comparative and analytical approaches. This occurs because the ijmalī approach is considered to focus too much on textual and scriptural aspects, where it prioritizes the quality of the text rather than the content or meaning contained in the verses of the Qur'an (Suri & AN, 2022).

The ijmalī or global approach to Qur'anic interpretation has certain limitations, particularly in terms of the depth and breadth of analysis it can provide. Because this method emphasizes concise, general, and straightforward explanations, it does not allow interpreters to explore every linguistic, historical, theological, or contextual dimension of a Qur'anic verse in detail. Consequently, the resulting interpretation may sometimes appear relatively superficial when compared with methods that employ extensive analytical examination. This limitation becomes particularly significant when readers require a comprehensive explanation of complex Qur'anic issues or seek answers to questions that involve multiple dimensions of interpretation (Yakubovych, 2022). The concise nature of the ijmalī method may therefore restrict the interpreter's ability to address sophisticated intellectual concerns that demand detailed argumentation and contextual analysis. Nevertheless, this characteristic should not necessarily be regarded as a weakness in every situation, since its simplicity remains useful for readers who need an initial and accessible understanding of the Qur'an. However, when applied to audiences with advanced intellectual needs or to contemporary issues requiring multidimensional analysis, the ijmalī approach may need to be complemented by more detailed interpretive methods (Selian & Syabuddin, 2025).

One of the limitations of the ijmalī interpretation method lies in its restricted analytical scope. Because this approach emphasizes concise, general, and straightforward explanations, it provides relatively limited space for developing detailed discussions concerning the various dimensions of Qur'anic verses. The interpreter is generally expected to focus on conveying the principal meaning rather than examining linguistic, historical, theological, social, or contextual aspects in depth (Kulinich, 2022). As a result, the method may become less effective when it is applied to contemporary issues that require extensive analysis and multidimensional interpretation. Modern social problems often involve complex circumstances that cannot be adequately addressed through brief explanations alone. They may require discussion of the historical background, linguistic context, relevant scholarly opinions, and their relationship to present-day realities. The limited analytical space within the ijmalī method can therefore restrict opportunities for intellectual discussion, critical reflection, and scholarly debate regarding such issues. Nevertheless, this limitation does not diminish the usefulness of the method for introductory Qur'anic study. Rather, it indicates that ijmalī interpretation may need to be complemented by other approaches when addressing complex contemporary problems that demand deeper, broader, and more critical analysis (Rifa'i et al., 2023).

In addition, the interpretation of the Qur'an globally or generally makes the instructions contained therein incomplete, this is because limited interpretation can cause loss of integrity and complexity in terms of understanding the verses of the Qur'an (Selian & Syabuddin, 2025). Some of the reasons that have been mentioned are the weaknesses of the Ijmali interpretation method which have caused a decrease in interest in this modern century, because this method is considered less able to answer contemporary questions and problems that require detailed explanations and is also very limited for deeper scientific studies.

3. CONCLUSION

Based on the description above, the Ijmali method of interpretation is a form of interpretation that has existed since the time of the Prophet Muhammad and became a method used in explaining the meaning of the Quran to his companions. Tafsir with this method interprets the verses of the Quran briefly, globally, and without any rambling of course. In addition, interpretations using this method have an important urgency in providing a concise and easy-to-understand understanding, especially for beginners and the general public in understanding the Quran. Then, the steps in the Ijmali method are interpreting the verses of the Quran sequentially, the exegete explains the general meaning of each verse by providing a general explanation, writing the tafsir is done by placing the verse in parentheses while the interpretation is outside the parentheses, the language used is similar to the lafadz used in the Quran. The advantages of the Ijmali method are that it makes it easier to understand the message of the Qur'an quickly, is practically used in educational and da'wah activities, is easily accepted by various levels of society, is effective in providing basic understanding, is free from the influence of Isra'iliyat, is close to the language of the Qur'an. Meanwhile, the disadvantages of this method are that it is prone to misinterpretation, does not delve into the aspects of language and eloquence, making the understanding of the Qur'an's instructions incomplete or partial, and the interpretation is less in-depth. This Ijmali method is one of the interpretation methods that has existed since the time of the Prophet Muhammad and is not a translation of the Qur'an because it is accompanied by a brief explanation and a description of the asbabun nuul as a complement. However, in this modern era, the Ijmali method is less popular because of its limited analysis space and is considered less able to answer contemporary questions and problems that require detailed explanations and is also very limited for more in-depth scientific studies.

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