
A Comparative and Analytical Review of the Lexical Denotations of 'Mathal' and 'Mithl'

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Abstract

The primary objective of this article is to comprehensively examine and analyze the semantic variations and scope of 'Mathal' and 'Mithl' by delving into renowned dictionaries and Arabic literary works. Furthermore, it seeks to elucidate any scholarly consensus or divergent opinions on these terms, ultimately making a significant scholarly contribution to the Islamic literature."Mathal/Mithl (مثل) and its derivations have been used for this term in the Holy book. The approach adopted by the researcher is the deductive inductive method which is in the form of a fundamental research. There are a lot of parables offered by our creature innovatively and full of features in the each section of Holy Quran, which indicated the more important role of parables in education, training, guidance and character building. Parables exhibit many complicated ideas, concepts and beliefs that have not manifestation in the natural world and make them understandable in the best manners through description and simulation.

Keywords: parable, mathal, polysemy, comparison, meanings diversity

Introduction

The Quran has descended as guidance for all generations of humanity until the Day of Judgment, and divine messages have been delivered in a miraculous manner through various forms of speech. One of these is Quranic parables. The Quranic parables stand as powerful tools for elucidating beliefs, truths, moral lessons, and spiritual insights. Embedded within these parables are layers of profound meaning, often veiled in linguistic subtleties. In the realm of Quranic studies, the nuances of language and lexical meanings

carry profound significance. The term "Amthal" is the plural of "Mathal," or "Mithl," and there are many differences among lexicographers in the meanings of "Mathal," /"Mithl," and their derivatives. A highly necessary analytical study is required to understand the parables of the Quran.

The Importance of the Topic

Although at first glance, 'Mathal' and 'Mithl' may appear synonymous, but a deeper examination reveals critical distinctions. In various Arabic language references such as "Lisan al-Arab," "Al-Sahah," "Mu'jam al-Muqayyis," "Taj al-Arus," "Al-Qamus al-Muhit," and "Al-Munjid," the term "مثل" (Mathal) and its derivatives are used to convey a range of meanings and concepts, including "equality, similarity, likeness, counterpart, conversation, attribute, model, argument, equal, lesson, proof, quantity, template, to stand, to set a target, virtue, to depict, cling to the earth, to depart, destruction, to make a sign of admonition, punishment, replacement, hardship, bed, method and approach, and to express."¹ It's evident that these meanings are often context-dependent and relate to the concept of "مثل" (Mathal) in various ways based on clear relevance, similarity, and shared attributes. A comparative and analytical study will be conducted regarding the five major and significant meanings out of these twenty-six meanings, based on the opinions of linguistic scholars. The significance of the distinct lexical denotations that merit a comparative and analytical review cannot be overlooked.

Problem Statement

What are the linguistic and lexical differences between the denotations of "المَثَل" (Al-Mathal) and "المِثْل" (Al-Mithl) and its derivatives in light of attributing "المَثَل" (Al-Mathal) to Allah and negating "المِثْل" (Al-Mithl) about Him.

Literature Review

To the best of the researcher's knowledge, there is no previous work that discuss this subject: "A Comparative and Analytical Review of the Lexical Denotations of 'Mathal' and 'Mithl.'" This research distinguishes itself by delving into the areas of evaluating expert opinions within a Comparative Analysis of Lexicographers and Scholars of Exegesis.

Research Methodology

In this research, material was extracted from primary sources, analyzed following established methodologies, and conclusions were drawn based on the emerging facts.

Research Plan

This paper is structured into an introduction of the Lexical Denotations of “Mathal' and 'Mithl.” followed by a comparative analysis of the perspectives provided by lexicographers and scholars of exegesis regarding the following five major and significant meanings of "مثل" (Mathal).

1. An example or copy.
2. Attribute.
3. Prototype, model, type, pattern, examples, form.
4. Warning, proof, verse, hadith.
5. "Qol e Sair" means idioms.

The "Mathal" is a Semitic Word

Society and language are indispensable to each other, just as the concept of society without language is not possible, similarly, the idea of language without society is also out of the question. On the other hand, the need of the society gave birth to language and the language was fostered due to the society. That is why the experiences and observations of the society take the form of phrases and proverbs based on events and accidents. Undoubtedly, proverbs or sayings in any regional, national or global language are the essence of thousands of years of experiences, observations, events, incidents, beliefs and traditions of the society which have been spoken and understood on special occasions for a long time and they work as a book in terms of impression and effectiveness. So, there is no language in the world that does not have proverbs, but when doing a lexical research of the word Mathal in this context and when other languages were examined in terms of its origin, the cordial revelation came out that the word Mathal is not only a Semitic word, but with similar pronunciation and meaning, this word is used in all the major languages of the world with its full resplendence. The following comparative analysis is a proof of this.²

Language	Word
Arabic	مثل
Hebrew	Mathal
Aramaic	Matla
Abyssinian	Mesel
Akkadian	Meslum
Amharic	Masala
Assyrian	Masala
Syriac	Metaf

All these words imply absolute similarity and according to Otto Eissfeldt, the author of *al-Mushal fi al-Ahd al-Qadim*, these words imply extreme resemblance.³ So this proves that the word 'mathal' with its derivatives is used in all Semitic languages in the sense of correspondence and comparison, however, compared to other Semitic dictionaries in the Arabic language, the Qur'an and Sunnah have given importance to the word and Islamic scholars have made it significant in such a way that the meaning of 'mathal' in the Arabic language has been blessed with evolutionary diversity due to which its meanings appear to be greatly expanded, as compared to other Semitic dictionaries.

A lexical Study of 'mathal'

In *Lasan al-Arab*, *al-Sahah*, *Mujam al-Maqayys*, *Taj al-Aros*, *al-Qamos*, *al-Muhait* and *al-Manjad*, the word 'mathal' with its derivatives has these meanings and interpretations, i.e., "reconciliation, similarity, doubt, matter, attribute, pattern, evidence, proof, example, warning, justification, quantity, mold, setting a target, superiority, making a picture, clinging to the ground, going away, falling, making a lesson for others, punishment, revenge, hardship, bed, method and manner, describing" is used.⁴ Obviously all these meanings are relevant and acceptable because the literal meaning of the word is either one or two, and its application to the rest of the meanings is justified on the basis of a clear proportion, analogy and some common value. Below is a description of some of the most important meanings of this word which is widely used.

An Example or Copy

Ahmed bin Faris, 395 A.H., while researching the lexical meaning of the 'mathal' wrote: The composition of the word mathal is meem, sa, laam, which refers to making one thing a precedent for another thing, and this means that mathal and mathaal are synonymous.⁵

The Lasan al-Arab writes by using the word Taswiya for both mathal and mithl: It is said that the meaning of mathal is doubt, hence both these words are synonyms semantically.⁶

Imam Raghilb Asfahani, while researching the literal meaning of mathal writes:

The word 'mathal' is spoken in two forms:

- 1: It is used in the sense just as doubt and suspicion, imputation and attribution are synonyms.
- 2: It refers to similarity in any sense with other and has the widest range of words used for similarity.

Allama Raghilb Asfahani further writes: The most common word in the words for simile is 'mithl', because if there is participation in essence, then the word 'nad' is used for it, if there is participation in quality, then the word 'doubt' is used for it, if there is participation in quantity, we use the word 'equal' for it, and if there is participation in value and area, then we use the word 'shape' for it, and if there is total participation in all of them, we use the word 'mithl'.⁷ So, according to Allama Asfahani, 'mithl' and 'shibh'a' are synonymous because the word 'mithl' covers all aspects of similarity in its meaning.

Allama Zamakhshri writes:

'And 'al-Mathal' in their original words,' means 'the similitude' or 'the copy.' It refers to an example/copy and can also be expressed as: **مثل ومثل ومثيل**, 'similar to' **شبه** **وشبه** **وشبيه**.⁸

Allama Ibn Ashoor, following the popular linguists and commentators, points to the original meaning of the 'parable' and writes:

The original meaning of the word "المثل"(al-mathal) with two fathas is: "النظير" the counterpart and "المشابه" the similar. It is also expressed as "المثل" (al-mithl) with a kasrah on the letter "م" and a sukun on the letter "ثاء." It is often mentioned in Arabic

dictionary as "مثيل" (Matheel) like "شبه" (shabh) and "شبه" (shibh) and "شبيه" (shabeeh) and "بدل" (badl) and "بدل" (bidl) and "بديل" (badeel). Apart from these three, there is no fourth word in the occurrence of (فعل و فعل و فعيل) with the same meaning.

This is the reason why most lexicographers and linguists have called Shabha (similarity) as the real meaning of 'mathal', and in its application to other concepts and examples, they consider its relation with the original meaning as the main reason. Even some researchers have simply rejected some derivatives because their meanings are difficult to match with the real meaning of 'mathal'. For example, in the sense of retribution, simile and example, etc.

Summary: 'Mithal' and 'mathal' are used in the context of likeness, similarity and example, and according to most commentators and lexicographers, this is the real meaning of 'mathal'.

Attribute

Sometimes mathal also refers to quality and attribute, Ishaq bin Ibrahim al-Farabi 350 AH writes : Mathal is singular of amthaal and mathal refers to attribute.

Ismail bin Hamad al-Jawhri also added to Farabi's words and described a meaning of the word 'mathal' as attribute: ⁹

Imam Raghیب Asfahani writes that mathal or simile of anything can be its attribute too. Some of them said, and with them he expresses the description of the thing in the manner of his words. According to some, a parable sometimes refers to an attribute of something, such as the saying of Allah Almighty : (مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ) ¹⁰

"The attribute of Paradise which is promised to the pious." Ibn Manzoor has also recognized the interpretation / implication of mathal as attribute with the consensus of Yunus bin Habib Nahwi (died 182 AH), Muhammad bin Salam Al-Jamahi (died 232 AH), Abu Mansur al-Thalabi (died 429 AH).

While Imam Zarkashi (died 794 AH) writes: It is clear from the words of the lexicographers that 'mathal' refers to an attribute. ¹¹

Now there is the question whether the connotation of 'mathal' on quality and attribute is illusive/ metaphorical or literal. In this regard, Allama Maidani has made a strange

discrepancy and wrote: The meaning of ‘mathal’ as an attribute is literal, and similarity is the meaning obtained through the attribute. Allama Maidani is exceptional in this view and writes:

So ‘Mathal’ means that proverb by which an example is signified, i.e. an analogy is given, in this case, simile becomes the noun due to which the example is given, then it is returned to its origin, i.e. attribute. ¹² Ibn Ashur explains it as giving a real indication and writes, "And the application of the term 'المثل' (with two fathahs) has been exclusively used for peculiar circumstances because the use of the term 'المثل' in this context is irregular, as it is based on a rare condition that people are usually surprised to see. ¹³

According to Zamakhshari, this implication is figurative. He says that the term "المثل" is borrowed for a condition, attribute, or narrative while it holds its own significance and contains an element of oddness or peculiarity as well. ¹⁴ Keeping in view the many verses of the Holy Quran, it can be said with great confidence that if the word ‘mathal’ and ‘mithal’ are written with kaf, then its meaning should be defined as quality and attribute, because if this meaning is not taken, then kaaf is supplementary to mathal . Then the analogy has to be justified, as the commentators have spoken at length in this chapter. Even Razi in the Sharh of Hajbiyyah and Abd al-Hakim in the commentary of the Almighty, says: Following Razi, the kaaf analogy has been declared superfluous. Therefore, the Almighty said: {لَيْسَ كَمِثْلِهِ شَيْءٌ}. If the meaning of ‘mathal’ is defined in the above as an attribute, then all the forms are removed and the meaning becomes vivid and clearer. Means there is nothing like it. Glory be to Allah! Similarity in self is a distant thing, no one can match any of its attributes. ¹⁵

Logical Argument: The purpose of a parable is to describe the attributes based on the comparison between the **ممثل له** and the **ممثل به**. This is the reason why this attribute is considered one of the members of comparison and analogy, even in the process of Islamic jurisprudential reasoning, it is the common attribute that is essentially used as the cause for applying a ruling to a new case, as it is simultaneously found in both the precedent case and the case under consideration. So on this basis, if it is said that attribute is the real connotation of ‘mathal’. It will not be useless, said Ibn Ashur. ¹⁶

Summary Discussion: ‘Mathal’ and ‘mithal’ also hint at attribute and this inference is real because the main purpose of mithal is to describe the common attribute.

Prototype, Model, Type, Pattern, Examples, Form

Allama Manzoor mentions that: And sometimes ‘mathal’ is meant as a model or example. As it is evident from the saying of the Allah Almighty in which ‘mathal’ is defined/used as an example:

{ولقد ضربنا للناس في هذا القرآن من كلِّ مثلٍ لعلَّهم يتذكَّرون}¹⁷

"And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember." Ahmad bin Faris (died 395 AH) while doing a lexical research of ‘mathal’ wrote: **والمثال** (Wal-Mathal) and **والمثال** (Wal-Mithal) have the same meaning.¹⁸ Imam Johari, Raghīb Asfahani, Ibn Sukait, Mubard all agree that the word mathal is derived from mathal.

The word "المثال" (Al-Mathal) is derived from "المثال" (almithal), and its origin is “التشبيه” simile. So the meanings of arab saying « **مثل بين يديه** » is to stand in front of someone and it is also applied on "retribution" due to the similarity between "the one entitled to retribution" and "the one seeking retribution from him"¹⁹

It is narrated from Ibn e Rasheeq: Mathal means mithal(مثال) that is followed as if it were a balance for others.²⁰

And this is what Imam Raghīb Asfahani has said in his own style: To create something that is to be imitated²¹ and due to the same meaning, the ‘mathal’ is also used in the meaning of qisas, mold, quantity and bed. Allama Ibn Manzoor has quoted Abu Ali Farsi as saying that mathal refers to the meaning of resemblance.²²

Its meaning is similitude as it is used solely in the meaning of picturizing something. It is mentioned in the Holy Hadith: **(أَشَدُّ النَّاسِ عَذَابًا مُّثَلًّا مِنَ الْمُثَلِّينِ)**²³

The most severe punishment will be for those who make images. And the idiom of the Arabs: **(وَمَثَل الشَّيْءِ بِالشَّيْءِ)**: "And he exemplified a thing by a thing.": is also used in the meaning of comparison, likeness and example, as it is mentioned in the Holy Hadith:²⁴

(رَأَيْتُ الْجَنَّةَ وَالنَّارَ مُثَلَّتَيْنِ فِي قِبْلَةِ الْجِدَارِ): "I saw Paradise and Hell depicted on the wall."

This is the reason, according to Ibn Manzoor, tamtheel and mithaal explain each other: so if the mithaal or example refers to something that is followed, then taking the analogy of the same thing is called tamseel. So, like a parable refers to an example and a similitude, a similitude also refers to similarity and likeness, because similitude is said to take the form of an object, like the saying of God about Jibreel Amin: { فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا }²⁵ سَوِيًّا

"So We sent to her Our Spirit, and he represented himself to her as a well-proportioned man." The word timthal is made from mathal, and it is read with the فتح or كسره of تاء if it is read with the كسره of تاء, then its meaning is idol. As its plural is mentioned in the Holy Quran. Allah Almighty says:

{ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ }²⁶

"What are these idols on which your (worship) is fixed?" It is said at another place: { يَعْْمَلُونَ لَهُ مَا يَشَاءُونَ مِنْ مَحَارِبٍ وَتَمَاثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ }²⁷

"And what they want, they would build for them i.e. forts and statues and (huge) dedications such as ponds and pots which would remain in one place.

The word "التمثال" with the letter "ت" having a "fatha" is the infinitive noun derived from the verb "مَثَّلَ تَمَثِيلًا وَتَمَثَالًا" and it simply means representation" or "depiction." It can also refer to a statue or figure used for representation.

Imam Johari writes in AlSahah:

²⁸ وَمَثَّلْتُ لَهُ كَذَا تَمَثِيلًا، إِذَا صَوَّرْتُ لَهُ مِثَالَهُ بِالْكَتَابَةِ وَغَيْرِهَا. وَالتَّمَثَالُ: الصُّورَةُ

Based on the same opinion of Imam Johari Some contemporary scholars have challenged the prevailing consensus and argued that the term "مثل" (example) and its derivatives, convey the meanings of presence and appearance. This view has been advocated by Munir Qazi, supported by Mohammad Sanauallah Omari, and is also in line with the interpretations of earlier scholars like Ibn Sikkit, Alusi, and Tha'nvi.

Munir Qazi has provided evidence to support his stance by analyzing specific examples from Arabic language usage. For instance, he interprets the phrase "مثل الرجل بين يدي فلان" as meaning that the person was standing right in front of another, and "مثل

"القمر" is understood as referring to the moon appearing. He argues that these examples make the argument and reasoning clear. According to him, "وضرب له مثلاً" signifies presenting a strong argument or evidence, and "بسط له مثلاً" implies making a matter more explicit.

Furthermore, Munir Qazi contends that the meanings of "دليل" (evidence) and "حديث" (discourse) are not detached from the meanings of "ظهور" (appearance) and "حضور" (presence), respectively. He maintains that this position is consistent with the consensus of Arabic linguists, as the root (م ث ل) and its derivatives are frequently used in contexts of similarity or resemblance. Contrarily, the usage of "انتصاب" (raising) in this context is unsupported and the examples cited to support it are unfamiliar to Arab linguists. The rationale behind these arguments is the potential for confusion and ambiguity in meaning if "مثل" is taken to represent quantity, and because the examples provided in support of that view are rare and less established in Arabic usage.

Therefore, Professor Fleischer writes about the derivation of similitude:

: Means the original derivation of the meaning of 'mathal' is to present someone in a tangible form. ²⁹ Similarly, Professor Fleischer, in his book "Small Essays" (مقالات صغيرة) on page 92 (published in Leipzig in 1880), made reference to the fundamental meaning of Al.mathal in the following way: "The original meaning of Al.mathal is 'presentation in a sensory form' (العرض في صورة حسية)."

Prof. Amin Khouli adapted it and said: It is possible for us to understand the meaning of the "مثل" (mathal) in a sensual way by linking it to prominence because the Arabians say "مثل ومثل" (mathal wa mithl), when they mean he stood upright, and mean that I saw him standing in front of me. This expression can refer to something that stands out or is clearly visible. In reality, the source of this opinion is attributed to an unknown scholar, as Midani mentioned in his book "Majmu' al-Amthal" without specifying the scholar's name, stating:

“سميت الحكم القائم صدقها في العقول أمثالا لانتصاب صورها في العقول مشتقة من المثل
الذي هو الانتصاب

Translation: These wisdoms are given the title of Amthal because their forms are firmly established in the mind, and the word 'mathal' is derived from 'mathool,' which means something that is set or established.

Warning, Proof, verse, Hadith

A simile is sometimes also used in the meaning of example, proof, verse or hadith. Allama Feroze Abadi in Al-Qamoos al-Muheet, while researching the lexical meaning of a simile, writes:

Translation: 'Mithl' with kasra means shibh and if it is read 'mathal', then it is used in the meaning of hadith, proof and attribute and mithaal is used in the meaning of quantity, retribution etc.³⁰

And sometimes it is used in the meaning of a warning like the saying of God:

{: فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ }³¹

Translation: "So we forsake them and made them an example for those who came before."

And the simile is sometimes used in the meaning of verse and evidence, such as the God's statement about Jesus . { إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ }³²

{: إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ }³²

Translation: "And they are only our servants whom we have rewarded and made them a proof of prophecy for the children of Israel."

And sometimes it also comes in the meaning of hadith-e-nafs, like the statement of God

{: وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ }³³

Translation: And for Allah is a great attribute and He is Mighty and Wise.

The use of example in these meanings is due to the connection that is found between the meaning of the 'example' and its purpose, so example/warning, proof, verse and hadith are not the meanings of the 'example', but they are the goals and objectives based on which the example is brought in use because sometimes the purpose of a 'mathal' is to give a warning, and sometimes it is meant as an argument and explanation, and sometimes it is meant as a justification. So, 'mathal' is applied to these words as a metaphor and by saying 'mathal', its true meaning is taken.

Qol e Sair Means Common Talk/idioms

The phrase "قول سائر" (Qol e sayar) refers to an idiom or expression. It means that the way this idiom is used today is similar to how it was originally used. The "مضرب" (present state) refers to the current context in which the idiom is spoken, and the "مورد" (actual state) refers to the original situation that caused the idiom to become widely used. Because there is a resemblance between the two situations, this idiom is applicable and relevant to the current situation.

The concept of 'Qol e Sair' can be categorized into four distinct classifications:

1. **Comparative Statements with Similar Present State and Subject (مضرب and مورد):**

The inaugural category encompasses expressions wherein the 'مضرب' (existing state) closely resembles the 'مورد' (subject) under comparison. These statements employ a comparative style, exemplified by phrases like 'كمجير أم عامر.'

2. **Comparative Statements with Similar Present State and Subject but Devoid of Comparative Style:** The secondary category comprises statements where the 'مضرب' closely mirrors the 'مورد' being compared, but they abstain from utilizing a comparative style. An exemplar of this category can be found in the statement 'الصيف ضيغت اللبن.'

3. **Comparative Statements with a Missing Subject but Similar Present State (مضرب):**

The tertiary classification features expressions wherein the 'مورد' being compared remains absent, yet the 'مضرب' bears a notable resemblance to it. These statements also adopt a comparative style. An instance of this category is observed in the utterance of Hazrat Khansa, 'كأنه علم في راسه نار.'

4. **Statements Grounded in General Words and Wisdom:** The final classification encompasses expressions rooted in universal aphorisms and sagacity. Within these statements, both the 'مضرب' and the 'مورد' are notably absent, and they refrain from employing a comparative style. As an illustration, consider the saying 'إن الحديد بالحديد يفلح.'

These distinct categorizations elucidate the multifaceted nature of 'Qol e Sair' expressions, providing a comprehensive framework for understanding their diverse applications in linguistic and cultural contexts."

Imam Mubarrad, Abdul Rahman Nahlawi, scholars of literature, rhetoricians, and Imam Zamakhshari believe that daily-used proverbs and sayings are expressions that necessarily involve comparison, description, interaction among people, and intermittence. However, in all proverbs of the Quran, neither there is any simile (tashbih) found nor there is an element of interaction among people and description of worldly situations. Instead, some are described by the word " **مثل** " (simile). In some, it is used as an 'example' purely on a comparative basis (tashbih), and in some circumstances, neither simile nor comparison is present, yet they are considered proverbs in the context of hadith.³⁴

Manaa Al-Qattan, while discussing about the sciences of the Quran writes that the similes in the Quran cannot be interpreted as carrying literal meanings, nor can cultural or popular definitions be applied to these similes. This is because Quranic similes are not expressions used to link/ compare a temporal situation to an actual reality. Also, the definitions provided by scholars do not truly relate to some Quranic similes because they are neither metaphors nor commonly used in society. For example, the verse "Is the reward for good [anything] but good?" (Quran, 55:60) falls into this category.

Summary

The term "mathal" (simile) is also applied to popular idiomatic expressions, but this definition does not truly apply to Quranic similes, even though similar similes are found in the Quran.

Discussion Results

Following are the results of the discussion and research done in this article.

1. The word 'Mathal' is not only a Semitic word, but with similar pronunciation and meaning. This word is present in all major languages of the world.
2. The word example with its derivatives is used in about 26 meanings. But it is obvious that all these meanings are like examples because the literal meaning of the word is either one or two and its application to the rest of the concepts is justified on the basis of a clear ratio, similarity and some common value.

3. 'Mathal' and 'mithl' are mainly used in the meaning of comparison and example, while these words are generally used in Arabic language for attribute, example, sample, model, warning, argument, verse, hadith and saying.

4. Most lexicographers and linguists considered the similarity to be the original meaning of the 'mathal', and in applying it to other concepts and examples, they consider its relation with the original meaning as the main reason. Even some researchers have simply rejected the derivatives because their meanings are difficult to match with the real meaning of similarity. For example, in the sense of retribution, simile and example, etc.

5. Allama Maidani has made a strange discrepancy and wrote: The meaning of 'mathal' as an attribute is literal, and similarity is the meaning obtained through the attribute and Allama Maidani is exceptional in this statement.

6. Ibn Ashur explains it as giving a real indication and writes, "And the application of the term 'المثل' (with two fathahs) has been exclusively used for peculiar circumstances because the use of the term 'المثل' in this context is irregular, as it is based on a rare condition that people are usually surprised to see.

According to Allama Zamakhshari, this implication is figurative. He says that the term "المثل" is borrowed for a condition, attribute, or narrative while it holds its own significance and contains an element of oddness or peculiarity as well.

7. Keeping in view the many verses of the Holy Quran, it can be said with great confidence that if the word 'mathal' and 'mithl' are written with kaf, then its meaning should be defined as quality and attribute, because if this meaning is not taken, then kaaf is supplementary to mathal . Then the analogy has to be justified, as the commentators have spoken at length in this chapter. Even Razi in the Sharh of Hajbiyyah and Abd al-Hakim in the commentary of the Almighty, says: Following Razi, the kaaf analogy has been declared superfluous. Therefore, the Almighty said: {لَيْسَ كَمِثْلِهِ شَيْءٌ}

If the meaning of 'mathal' is defined in the above as an attribute, then all the forms are removed and the meaning becomes vivid and clearer. Means there is nothing like it with regards to its attributes.

8. The purpose of a parable is to describe the attributes based on the comparison between the **ممثل له** and the **ممثل به**. This is the reason why this attribute is considered one of the members of comparison and analogy. Even in the process of Islamic jurisprudential reasoning, it is the common attribute that is essentially used as the cause for applying a ruling to a new case, as it is simultaneously found in both the precedent case and the case under consideration. So on this basis, if it is said that attribute is the real connotation of 'mathal'. It will not be useless, said Ibn Ashur.

9. Imam Johri, Raghil Afahani, Ibn Sukait, Mubard all agree that the word mithaal is derived from the word 'mathal'.

10. Example/warning, proof, verse and hadith are not the meanings of the 'example', but they are the goals and objectives based on which the example is brought in use because sometimes the purpose of a 'mathal' is to give a warning, and sometimes it is meant as an argument and explanation, and sometimes it is meant as a justification. So, 'mathal' is applied to these words as a metaphor and by saying 'mathal', its true meaning is taken.

11. There are four types of sayings/idioms

12. Imam Mubarrad, Abdul Rahman Nahlawi, scholars of literature, rhetoricians, and Imam Zamakhshari believe that daily-used proverbs and sayings are expressions that necessarily involve comparison, description, interaction among people, and intermittence. However, in all proverbs of the Quran, neither there is any simile (tashbih) found nor there is an element of interaction among people and description of worldly situations. Instead, some are described by the word " **مثل** " (simile). In some, it is used as an 'example' purely on a comparative basis (tashbih), and in some circumstances, neither simile nor comparison is present, yet they are considered proverbs in the context of hadith.

13. The Qur'anic quotations cannot be applied to the reality of literal meaning, nor do the definitions of cultural and popular proverbs come true on these examples because the Qur'anic sayings are not sayings that are used to compare the current situation with the actual reality. And the definitions of the scholar's address do not come true to some Qur'anic proverbs because they are neither metaphors nor are they widely used in society.

14. The 'mathal' is also applied to proverbs and idioms, but this definition does not apply to all Qur'anic proverbs, although examples of these proverbs are also present in the Holy Qur'an.

14. The term "mathal" (simile) is also used in proverbs and idiomatic expressions, but this definition of the word "mathal" does not ascribe or refer to Quranic similes, even though similar similes are found in the Quran as well.

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