



# The Question of Relationship to Numbers in Islam

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**Abstract:** In this article is examined the relationship to numbers in Islam. Koranic verses are used to explain the topic. Numerical combinations used in examples of classical literature in the Islamic spirit are analyzed. Their religious essence is revealed.

**Keywords:** Number, Islam, Holy Koran, one, two, six, seven, nine, nineteen, miracle, miraj, qoba qawsayn, ashabi kahf.

**Introduction:** Numbers, which play an important role in the lifestyle, worldview, and daily life of peoples around the world, are inextricably linked with religious views. In Islam, numbers are accepted as the basis for all sciences, arts, and culture in general. It is quite difficult to analyze the relationship towards numbers based on religious views without relying on the Holy Koran. A number of scientific works have been carried out on the numbers used in this blessed book and their essence. Based on scientific observations, it was known that there are 30 numbers recorded in the Holy Koran, these are: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20, 30, 40, 50, 60, 70, 80, 99, 100, 200, 300, 1000, 2000, 3000, 5000, 50000, 100000.

## Analysis of relevant literature

In recent years, a number of scientific studies have been conducted on the numbers in the Holy Koran. Professor Klaus Schedlja conducted a special study on this issue, in which he tried to analyze the numbers mentioned in the Koran [1]. Using computer technologies of the 70s-80s of the 20th century, the professor notes that there is a mysterious divine connection between the words and numbers in the Holy Koran that cannot be explained. Also, the numbers mentioned in the holy book are described in various interpretations, in Rabghuzi's work "Qisasi Rabghuzi" (The Story of Rabghuzi).

## METHODOLOGY

This study is devoted to elucidating the role and essence of numbers in Islam, using comparative and contextual analysis methods. In order to shed more light on the problem, the historical analysis method was also used.

## RESULTS

Belief in the absolute unity of God, that the entire universe is God's creation, and that God appears in all creations in the universe are one of the main beliefs in Islam. This is most often expressed through the letter "Alif". "Alif" is the first letter in the Arabic alphabet, which represents "one" in the abjad system, and is used metaphorically in direct, direct meanings, referring to the absolute unity of God.

In several verses of the Holy Koran, in particular, verse 3 of Surah Al-Talaq, verse 163 of Surah Al-Baqarah, verses 64 and 80 of Surah Al-Imran, and verse 22 of Surah Al-Isra, the oneness of Allah and the fact that there is no god but Him are revealed through the number one. The fact that Allah is one and only, that the holy book of Islam, the Holy Koran, is also not repeated, and that it was revealed for all humanity, is emphasized through the number one. This can be seen in verse 13 of Surah Ash-Shura and verse 6 of Surah Az-Zumar. The fact that the earth we live in and life on it are not eternal is expressed in verse 104 of Surah Taha, and the implementation of good words and actions is expressed in verse 3 of Surah Dukhan through the number one, and this number serves to strengthen the meaning and essence of the thought being expressed. So, it is obvious that in this holy book, numbers have played an important role in providing important instructions.

In the 3rd verse of Surah Fajr of the Holy Koran, an oath is taken "by the even and the odd (things)". Of course, when we say even and odd, we mean the essence of the number two. The creatures that Noah (a.s.) was commanded to take on the Ark were also in pairs: "And the command came: "Take from each of you two pairs of males and embark them in the Ark. Do not cut off their sperm, one male and one female" [2.41].

Another instance of the number two in the Koran is related to the event of the Ascension. "And it came to him as near as the distance of two bows, or even closer." [3.526] The distance of two bows, or perhaps even closer, refers to the closeness between Jibreel and Muhammad (peace be upon him) on the night of the Ascension, or to the extreme closeness between Allah and the Prophet Muhammad. "Qaba Qawsayn" is a unique position, which was bestowed only on Muhammad (peace be upon him). Regarding this position, "Qisasi Rabghuzi" says: "When I reached that position, the Almighty said: fa kaana qaba qawsayni aw

adna. That is, the height of two bows has approached the majesty and glory of the Almighty, and there is no higher position. He reached a place that no prophet can reach, no king can approach..." [2.151]. Therefore, according to Rabghuzi, the concept of "qaba qawsayn" is an indication of Muhammad's closeness to God.

The Holy Koran contains many instructive thoughts related to numbers, and this is clearly evident in the views on the creation of the universe. Several verses of the Holy Book state that Allah Almighty created the universe in six days. There is a harmony between the verses of the Koran and scientific sources regarding the views on when and how the universe came into being. According to science, the universe was created over a period of sixteen to seventeen billion years. One scientific book states: "... both of these times regarding the age of the universe are correct. In other words, the universe was created in six days, as stated in the Koran, and this period corresponds to 16-17 billion years in our way of counting. " Taking into account the theory of relativity of time put forward by Albert Einstein (i.e., that time depends on mass and speed) and the fact that the expansion of the universe and its increase in volume after the Big Bang extended the boundaries of the universe by several million light years, which in turn had very important consequences for cosmic time, the period of six days mentioned in the Koran can be understood as six periods. In many verses of the Holy Koran, it is repeatedly emphasized that the concepts of time on Earth and time in the universe do not exactly coincide. For example, "...a day with your Lord is like a thousand years of your reckoning" [3.338] or "He controls all affairs from the heavens to the earth, then they will ascend to Him in a day that is like a thousand years of your reckoning" [3.415], and "The angels and the Spirit (Jibreel) will ascend to Him in a day (on the Day of Judgment) whose distance is fifty thousand years" [3.568], – there is a hint of this in the verses like this. Thus, it becomes clear that there is a big difference between the time calculation mentioned in the Koran and our calculation.

In verses 9-10 of Surah "Fussilat" of the Holy Koran, it is revealed that the Earth was created in two days, and mountains and other things in four days [3.447]. In "Qisasi Rabghuzi" it is recorded as follows: "Ya azza azza and jalla kamug created the world in six days... In six days he created it for him, he taught his slaves, for my strength I do not work, I do not work. You do not work with your weakness, you do not work with your weakness" [2.12]. So, it can be seen that although Allah is able to create what He created in six days in an instant, He willed to create in six days in order to motivate His servants to be patient. One of the evidences given in the verses of the Koran about the

universe and its structure is that the heavens consist of seven layers. "It is He who created for you all that is on the earth. Then He turned to the heaven and made it seven heavens. He is the All-Knowing" [3.5]. According to the verse, the heavens consist of seven layers. Another information related to the number seven in Islam is that the Earth also consists of seven layers. "Allah is the One who created seven heavens and of the Earth a like number (seven layers)" [3.559], says one of the verses. As a result of scientific research, the water forming the upper layer of the Earth and the Earth's lithosphere; the asthenosphere, which is thinner and more mobile than the lithosphere; upper and inner mantle containing iron, magnesium and calcium; it was determined that the liquid outer core and the dark inner core made of iron-nickel alloy consist of a total of seven layers. This is an effort to prove scientifically that the Earth consists of seven layers, as stated in the Holy Koran.

The concept of heaven and hell is widespread among Muslims, and if heaven is imagined as being in the sky, it is understood that hell is located below. According to Islam, hell consists of seven levels. On each level there are sinners who will be punished. For example, on the first level, hypocrites and hypocrites, on the second level, Egyptian pharaohs and priests, on the next level, atheists, on the fourth level, sorcerers, on the fifth level, disbelievers, on the sixth level, astrologers, and on the seventh level, misguided servants will be punished. On the six levels, sinners will be punished with burning fire, but unlike these levels, on the seventh level it will be extremely cold.

When leafing through the works of Eastern poets, one comes across words and phrases that are mysterious to the reader, whose meaning is not understood by everyone, and which require explanation. One of such religious concepts is the expression "Ashobi Kahf". In some sources, it is also mentioned as "the seven who slept". This concept is related to the story of "Ashobi Kahf" in the Surah "Al-Kahf" of the Holy Koran. It is mentioned that during the reign of the tyrannical king Daqyunus, who claimed to be a god, several young men of faith rebelled against the king's orders and engaged in the worship of God Almighty. When the tyrannical king learned of this, he wanted to punish them. A cave took the young men who had fled from persecution. The young men who had hidden in the cave went to sleep. When they woke up from their sleep by a miracle of God, some time had passed, Daqyunus had already died, and a righteous king who worshipped God was ruling. One of the young men who had come to the market to buy food was surprised by the strangeness of the market and the city. Seeing the coin in his hand, the people of the market led the

young man to the king, saying, "You have found the treasure of Daqyunus". The king was initially surprised when he heard the young man's words. When he gathered scholars and talked to them, it was revealed that ancient books recorded that during the time of Daqyunus, a group of people entered a cave and woke up after 309 years. Understanding the essence of the matter, the king invited the cave boys, the Friends of the Cave, to the palace and hosted them. The boys thanked God, entered the cave again, and went to eternal sleep. "The king built a huge mausoleum in that cave" [4.78].

As they walk, a shepherd and his dog named "Qitmir" follow them, no matter how hard they chase, the dog will not leave them. According to belief, this dog is one of the seven animals that will enter Paradise. Abdulfutuh Sheikh Ahmad Ghazali's work "Bahr ul-Mahabbah" says: "In Paradise, there will be seven things other than humans and jinn: the wolves of Yaqub (peace be upon you), the dogs of the Companions of the Cave, the camels of Salih (peace be upon you), the donkeys of Uzair, the elephants of the Companions of the Elephant, the mules of Ali (may Allah be pleased with them) and the mules of the Prophet Muhammad (peace be upon him)" [5.83]. The image of this dog, which showed loyalty to the Companions of the Cave, entered the cave with them, and went to Paradise because it followed the believers, has also become one of the most vivid images in literature.

Qitmir itdin ibrat olg'il oshiq ersang,

Oqsoqlanib yo'lda qolma sodiq ersang

(If you are a lover, learn from the dog of Qitmir,

If you are a faithful lover, do not limp on the road)

[6.269], –

When he said, Yasawi was referring to the dog of the Companions of the Cave. Or in another proverb, he calls for learning from this dog, which is the subject of the conversation of "brave men":

Mardonlarni suhbatidan bahra olg'il,

Ashobi Kahf itin ko'rib, ibrat olg'il.

(Enjoy the conversation of the brave,

Take a lesson from the Companions of the Cave)

[6.301].

This is the reason why the concept of "Friends of the Cave" is mentioned in classical literature when it comes to friendship, loyalty, and faithfulness. In the introduction to the epic poem "Khairat ul-abror", Alisher Navoi praises three poets of the same name - Nizami Ganjavi, Khisrav Dehlavi, and Abdurahman Jami, emphasizing that he is "like a shadow" to them and:

Kahfi baqo ichra alar bo'lsa gum,

Men ham o'lay "robiuhum kalbuhum"

(If I were to enter the cave, I would die too) [7.56] – says, that is, if they are about to disappear in the cave of mortality, I will be their fourth companion - their dog. Navoi refers to this dog in the phrase “rabiuhum kalbuhum” - the fourth companion. Academician A. Kayumov, reflecting on this concept, says, “This example also shows how famous the images of the heroes of the Companions of the Cave were in the literary environment of Herat in the 15th century” [8. 61].

In Islam, there are some views on the number nine, which are related to divine decrees in the Holy Koran. In the 101st verse of Surah Al-Isra of the Holy Koran, there is a divine command: “Indeed, We gave Moses nine clear signs and miracles...” [3.292], - there is a divine command: “Indeed, We gave Moses nine clear signs and miracles...” [3.292], - there is a divine command. In the work of Sheikh Muhammad Sadiq Muhammad Yusuf, “Tafsir Hilal”, this verse is interpreted as follows: “These miracles were the hand, the staff, the flood, the locusts, the lice, the frogs, the blood, the years of famine and the scarcity of fruits” [9.451]. These miracles are also mentioned in other Surahs of the Holy Koran. It is noteworthy that the number of miracles attributed to Moses (peace be upon him) is nine, which in a certain sense caused this number to become popular among Muslims.

One of the numbers that is almost not found in other religious movements, and whose essence has not been paid attention to in pre-Islamic and post-Islamic literary sources. This number is considered one of the unique and very mysterious numbers in the Holy Koran. First, the number nineteen is mentioned in the verse “Nineteen (angels guard it)” [3. 576]. There are also concepts that point to the essence of this number in other places. For example, the Basmala consists of nineteen letters; the first Surah revealed to Prophet Muhammad, peace be upon him, verses 1-5 of Surah “Alaq” consist of nineteen words, the Surah itself consists of nineteen verses, and when counting the Surahs of the Holy Koran from the back, Surah “Alaq” is the 19th Surah; the last Surah revealed, Surah “Nasr”, consists of nineteen words, and the first verse contains nineteen letters; The fact that the word “wahd” which means “one” is nineteen according to the abjad calculation made this number more meaningful.

## CONCLUSIONS

There are many such examples, and all of them prove that special attention is paid to numbers in religious views and concepts. Although there are attempts to discover divine miracles associated with numbers in the Holy Koran, our commentators have tried not to

talk too much about the divine mysteries in numbers. We have also limited ourselves to noting such information that scholars have obtained from their attempts to identify mathematical miracles in the Holy Koran, and have tried to pay attention to examples in the article that reflect the essence of numbers.

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