



Metaphysics of Numbers

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The word metaphysics is a term that expresses the field of being and knowledge beyond the physical realm. This term denotes a discipline in philosophy. This term has been used since the time of Aristotle. Aristotle wrote his book Metaphysics on this subject. This book has played a leading role in determining the problems and terminology in metaphysics in an integrated manner.

The work titled Metaphysics was translated into Arabic and the Islamic world met with metaphysics, an independent and systematic discipline of philosophy.

The first Islamic philosopher, Kindi, saw a parallelism between the first truth and the first cause of the main issue in metaphysics and God. However, Farabi, while expressing that metaphysics does not consist of theology, stated that metaphysics is the highest science that examines entities separate from matter. On the same subject, İbn-i Sina stated in his work named Eş Şifa that God should not be considered as the subject of metaphysics. According to him, it is necessary to prove the existence of God and this proof can only be done by metaphysics. Accordingly, God is not the subject of the metaphysician, but the being he wants to know through proof.

Ibn Rushd wrote small and large commentaries on Aristotle's metaphysics. In the small commentary, he discussed the relations of metaphysics with special sciences, especially physics. According to him, while the work of the physicist is to investigate the material and moving causes of the substance, it is the duty of the metaphysician to investigate the apparent and purposeful principles. The metaphysician has to get the explanation from the physicist that the first principle itself does not move and is the first mover (motivator).

The metaphysical understandings of Islamic philosophers were criticized by Ghazali. According to him, philosophers did not comply with the certainty conditions they envisaged in logic in their metaphysical systems, which they developed purely based on reason. The conflicts between them and the inconsistencies in their thought systems are clear proofs of this. Certain metaphysical views of philosophers, consisting of conjecture, are fundamentally contrary to the religion of Islam. It is a deception that philosophers put forward knowing mathematics as a prerequisite for understanding metaphysical subjects. It is not possible to reach absolute information on these issues based on human reason.

Later, Fahrettin Er Razi tried to systematically establish metaphysics within the science of Islamic theology (kalam). Razi dealt with the issues of physics and metaphysics together, analyzed the concepts of ontological (existence) issues, examined the essence of matter and then discussed theology. Later, metaphysical knowledge was tried to be connected with mystical experiences. Among them are philosophers such as Ibn Tufayl, Ibn Sab'in and Shahabeddin al-Suhrawardi. Suhrawardi tried to overcome the understanding of knowledge and existence, which he called "Peripatetic" (Meşşâî), with metaphysics (hikmatü'l-ishrâk)

based on mystical enlightenment. He saw the method of wisdom based on mystical experience as an opportunity to reach metaphysical knowledge. Thus, he established an ontology based on the concept of divine radiance (Nur).

Ibn Arabi's doctrine of the Unity of Existence (Vahdet-i Vücûd) is also a metaphysics. He argued that the knowledge of the divine order of existence can only be reached through mystical pleasure and discovery, not just theoretical and intellectual knowledge. According to him, it cannot be claimed that philosophers who have turned their backs on the path of mystical pleasure and discovery have reached certain knowledge in the field of theology by the method based on reason alone. Sadreddin Konevi, a student of Ibn Arabi, tried to establish the subject, principles and problems of Sufi metaphysics as a systematically determined divine science.

Descartes, the founder of modern philosophy, dealt with metaphysics in a modern sense. He compared philosophy to a tree whose roots are metaphysics, whose trunk is physics, and whose branches are other sciences. According to him, metaphysical claims cannot be accepted unless they are clear and distinct and provable like mathematics. This new criterion of precision and scientism, including metaphysics, was also maintained by Spinoza, Leibnitz and Kant.

According to Kant, since concepts such as time, space, causation, spirit and God used by metaphysicians are a priori forms of our mental structure, claims about their reality in the outside world can never be proven. Accordingly, metaphysics is impossible for theoretical reason.

In Islamic Encyclopedia of Turkish Religion Foundation states the following in this regard:

“However, some views approaching metaphysics from the point of view of modern science imply that issues such as the substance that this discipline investigates, reality, the existence of the universe as a whole, the first principles can be reduced to the field of scientific research to some extent, and therefore there will be no need for a metaphysician. If this approach to metaphysics means pulling all science and understanding possibilities to the epistemological boundaries of special sciences and wanting to be content with an ontology reduced to physics for the human who will discover the meaning of existence with all its levels, then the views emphasizing the indispensable need of human beings for metaphysics will be updated again.

Metaphysics of Numbers

While the concept of number includes certain concrete features, on the other hand, it is seen that there are some mysterious, mystical aspects that cannot be explained by reason. Although it is emphasized that the science of mathematics is a precise and fully compatible science, it has been proven today that this is not the case. It is possible to see that many results and features shown by numbers are closely related to mystical and spiritual views. This situation has occupied people for thousands of years. People have worked for thousands of years to build a bridge between the order of numbers and the spiritual, mystical structure. Many results and predictions are explained on this subject. Some are kept secret. Although there are works written on these subjects in ancient civilizations, most of the secrets have been preserved as secret wisdom. Pythagoras' philosophy can be explained as an example in this regard. We will try to explain some interesting results of the numbers based on our own knowledge and opinion. Some of these are the mystical discovery information written in Sufi books, and some of them are our personal interpretations.

The decisive ones among the numbers are the positive integers or the numbers that we call natural numbers as 1, 2, 3 These numbers are obtained by adding 1 with itself. Therefore, the number 1 contains all the numbers in itself. 0 (zero) is not a real number. Because there is no object that can be shown in return. Therefore, zero is a considered and unreal number to be able to describe negative numbers. Negative integers -1, -2, -3, ... are not real numbers either. Because they have no equivalent in nature. But it is the numbers that we think of mentally. These numbers are defined as solutions of some equations. For example, the number -2 is defined to as the solution of the equation $3+x=1$. Rational numbers are defined with the help of integers. These numbers are also used to describe the solutions of some equations. For example, the solution of the equation $3x=2$ is called $2/3$.

The power (magnitude) of the set of integers and rational numbers is called countably infinite. These numbers can be arranged in a row according to a certain rule. Thus, all integers and rational numbers are countable. However, these numbers cannot be physically exhausted by counting. So we can't finish it in time by counting. Because no matter what number you arrive at in this

sequence, numbers of the same kind remain after that. The rest are even larger than those previously counted as a set. What we count is finite, while the rest are countably infinite. Being finite is like zero on the left next to countable infinity. So it doesn't mean anything as a set.

Numbers other than rational numbers are called irrational numbers. Together they are called real numbers. Real numbers are characterized by points on a line. This characterization is purely mental. It has no physical equivalent. Because the concept of point is a definition. It is used to represent a dimensionless object. Characterizing real numbers with dots on the line is purely a mental event. This is a geometric model for people to understand what real numbers are. The interesting thing about this model is: how can points that are thought of as a dimensionless object come together to form a dimensional object? It is not physically possible to answer this question. However, it can be imagined mentally.

The number $\sqrt{2}$ is considered a real number. This number is defined as the root of the equation $x^2=2$, and the square of $\sqrt{2}$ is considered 2. If we want to express the number $\sqrt{2}$ with integers, we encounter an infinite sequence of integers: $\sqrt{2}=1.41421356237\dots$ If we want to determine all integers in this sequence, we cannot exhaust it. Because the number of operations is not finite. Just as a human lifetime is not enough to exhaust it, neither is the lifetime of all people. No matter how many new integer digits we find, there are always countably infinitely many integer digits left. Therefore, what we can physically detect will always remain zero to the left next to what we can't. Because the numbers we determine will be a set of finite number, and the remaining ones will be countably infinite.

We know from geometry that $\sqrt{2}$ is the length of the hypotenuse of an isosceles right triangle with side length 1. There is a length corresponding to the number $\sqrt{2}$. However, this length is not absolute. Because what is the measure used for 1, which is the side length of the isosceles right triangle used? According to the length we will take as 1, the length of the hypotenuse of the right triangle will also change. So we will not be able to find a length that is uniquely definite and corresponds to $\sqrt{2}$.

We can imagine the integers as they are about counting in nature. What is the measure of 1 in length? This is not absolute. It depends on the unit we use.

Therefore, it is not possible to make an absolute length correspond to the number $\sqrt{2}$. But we know that there is an entity called $\sqrt{2}$. But we are far from pinpointing it.

According to a unit system we use, we know that the point that we think corresponds to the number $\sqrt{2}$ is between the points that correspond to the numbers 1 and 2. As we move through the decimal integer sequence above, the rational number we get will be closer to the point that represents the number $\sqrt{2}$. But he will never get her. The interesting thing here is that no matter how small we take the neighborhood of the point corresponding to $\sqrt{2}$, most of the rational numbers we will obtain in the decimal ranges above will be in this neighborhood. Those who are in this neighborhood will be of countably infinite order, while those outside the neighborhood will remain in the finite order. This shows us that we can never physically reach the point that characterizes the number $\sqrt{2}$ with these decimal sequences. There is a mystical truth here, which is that it is not possible for us to fully reach the beings we believe to exist with the data of the physical world.

We can verify this thought in every event in nature. Indeed, it is impossible for us to fully reach a phenomenon that we believe has always existed absolutely, with the means at our disposal. This is a requirement of creation, and there are many reasons and wisdom behind Allah's creation of this structure in this way. For centuries, positive scientists thought that they could reach the absolute truth with reason and emotions, and they were consoled by it. But today it is clear that this is no longer possible. Because it is seen that it is not absolutely possible to reach the truth with the possibilities of the creations and human data in the life of this world.

But this is not something that will prevent people from searching for the truth. The finite data obtained from these researches will be of use to people in their struggle to maintain their existence in nature. They try to overcome the difficulties, disasters and diseases that people will encounter with these means. In this work, they are successful partial. However, they cannot reach a definite and absolute solution for any problem. Because in nature, problems always coexist with their opposites. Good-evil, positivity-negativity always continue to exist together. Since it is not possible to get rid of this dilemma, it is not possible to reach a definite and absolute solution to any problem.

This is a requirement of creation. Because the reason for the creation of man is to believe and serve.

"I created jinn and humans only to worship Me." (Al-Dhariyat, 51/56)

For this, they must be tested:

"He created death and life so that He might test you, and find out which of you is best in conduct. He is the Mighty, the Most Forgiving." (The Kingdom, 67/2)

For this reason, Allah has prevented people from reaching absolute solutions and absolute domination in the system He created. What is required here is for people to believe in this situation and fulfill their duties of worship with righteous deeds, and thus be successful in the test. Those who do not have this awareness and who think that they can solve everything with material means by denying spirituality are in error. Surah Asr expresses this very well.

"I swear by the passage of time, that man is surely in a state of loss, except for those who believe and do good deeds and exhort one another to hold fast to the Truth, and who exhort one another to Steadfastness." (Al-Asr, 103/1,2,3)

We see the same situation in the structure of the atoms that make up matter. When descending into the nucleus of the atom, new elementary particles have been found there over the years, and many conservation laws and interactions have been determined between them. But they are not physically exhausted. Because new elementary particles are constantly being obtained and new interactions are being determined between them. In this regard, some physicists are hopeless. The situation here is the same as in real numbers. No matter how close we get to a real number such as $\sqrt{2}$, what we can express is zero on the left next to what we cannot express. The same is true for atoms. No matter how physically we identify the particles in the nucleus, there are always more parts that you cannot identify. Because when you try to approach it, new particles and interactions appear. This brings us back to the relationship between absolute truth and the physical attainable. In other words, it will not be possible for us to reach the absolute truth with the means at our disposal. This leads us to the fact that it is impossible for humans to arrive at absolute truth by reason.

This situation makes it easier for us to make an analogy in comparing the life of this world with the life of the hereafter. The physical life we live is limited and finite. But in reality, there is an eternal life in the hereafter. We think and hope

that by living this finite worldly life, we can achieve anything and prove the absolute truth through experiments. But the reality is not like that. Because while human life is limited, the life of the universe is also limited. Just as a person's physical individual life will come to an end, so will the physical life of the universe will come to an end. Because this is how it was designed in creation. For example, it has been determined that solar energy will one day end. This fact was not considered before, everyone thought it could go on forever. But it turned out that it wasn't. This result disappointed some physicists. But this is not a disappointment for Muslims. Because Allah has informed people in the Qur'an that everything we see has an appointed time.

"For all people a term has been set. When that time comes, they cannot delay it for a moment, nor can they advance it." (Al-Araf, 7/34)

Therefore, the life of this world is zero on the left next to the life of the hereafter. Because the life of this world is finite, the life of the hereafter is eternal. This information has been revealed to people in the divine messages of Allah Almighty.

There is no contradiction between the determinations of people in nature and the divine messages of Allah. It is possible to see that this is the case at any time, in every place and in every event. However, people are free to disbelieve and deny them.

"And say that the truth is from our Lord. Now whoever wishes, let him believe, and whoever wishes, let him disbelieve." (Al-Kahf, 18/29)

But it is for their own benefit that they think about what this denial will cost them in the Hereafter.

"There is no compulsion in religion: True guidance has become distinct from error. But whoever refuses to be led by Satan and believes in God has grasped the strong hand hold that will never break. God hears and knows everything." (Al-Baqarah, 2/256)

Everyone is free to believe or not. However, it is a disappointment to declare them unscientific and irrational and confront us. Because real science and real reasoning are possible only when Islamic principles are taken into account. In addition, the absolute truth of science has not been defined until now.

This debate has been made throughout human history. But the sunnah of Allah does not change. This order established for the test has continued and will continue until the Day of Judgment. There is no compensation for this test. For this reason, it is necessary for everyone to think about it and organize their behavior and thoughts accordingly. Intelligent people behave like this.

Sufism comes after faith and science. The way to reach the real and absolute knowledge of the beings and phenomena in nature is only possible with Sufism. With the science of Secrets in Sufism, this absolute truth can be partially accessed. It can only be known as much as Allah has revealed.

“Allah will not leave the believers in the situation you are in. It will separate the dirty from the clean. And Allah is not going to make you aware of the invisible world . But Allah chooses whomever He wishes from among His prophets and reveals the invisible world. So believe in Allah and His prophets. If you believe and keep from sin, there is a great reward for you.” (Al- Imran, 3/179)

But there are some conditions to have this knowledge of Secrets. It is an education and a way of life. However, it is not an easy task to have the knowledge of secrets with mysticism education today. Because true masters are hidden for today. They hide themselves from people. Few people know these masters. The situation of people is not at a level to withstand this education. Because such an education is very contradictory to people who have been brought up with secular education. The education of the science of secrets can only become widespread in a society where people who are governed by sharia and who have absorbed Islam are in the majority. There were Islamic societies in history that had these conditions, and true Sufism was widespread there. For example, many famous mystics grew up in the regions of Khorasan and Baghdad. But for today, it is not possible to realize this education widely in our society. However, there are people who have achieved this training and are real Sufis. But these people hide themselves and do not interfere in anything in society. It is our hope that one day Muslim societies will abandon the secular life and turn to live as real Muslims. Then the scientific works will rise again and Islam will return to its fruitful period between the 8th and 13th centuries. In such a period, many of today's scientific problems will be solved and people will be able to know and understand the truth.

Verses and Hadiths About Numbers

Allah Almighty used the verb counting in relation to numbers in the Qur'an: Ihsayna. The origin of this word is the word "Hasân", which means small stones, pebbles, according to Raghîb al Isfahani's book "Mufredat". This is the same as our counting with positive integers. In other words, they are positive integers valid in the universe. It is also stated in other verses that counting with positive integers is done. According to these verses, Allah has collected everything in numbers, brought it out, collected it, and encompassed it with His knowledge.

"...We counted and wrote everything down in a book." (Yasin, 36/12)

"...We have counted everything and put it in a book." (Al-Naba, 78/29)

The word describing the counting in these two verses is "Elihsâu" and its meaning is to produce a result by counting.

Counting issue is also in the hadiths of the Prophet (pbuh):

"Allah has 99 names. Whoever counts them will enter Paradise. God is unique, He loves one."

All this shows us that counting with positive integers has an important meaning in the verses of the Qur'an. Therefore, especially positive integers are indicated in the Qur'an. In addition, some fraction numbers are also expressed in the Qur'an. Rational numbers such as $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{6}$, $\frac{1}{8}$ were mentioned especially in inheritance accounts (Al-Nisa, 4/12).

All this is about things that can be counted. Therefore, the power of positive integers and rational numbers is countably infinite. There are also examples that cannot be counted. For example, in the verse (Al-Muzammil, 73/20), Allah Almighty states, *"He knew that you could not count this."* What is meant here is that not everyone can study the night prayer. According to the "Mufredat", it has been narrated as follows: "Be on the right path. But you cannot study it, you cannot expose (this result), you cannot compile it. The reason why you are not able to learn to be on the right path, to reveal this result, to compile and collect is because the truth is one and the falsehood is many. More precisely, in relation to falsehood, the Truth is like a point relative to all the other parts that make up a circle, and it is at a distance of a target being shot. It is quite difficult to hit this target, to keep it."

In this interpretation, Truth is a single point, while falsehood is points on the plane that are more powerful than countably infinity.

It is narrated that the Prophet (pbuh) said about the verse "*So be true as you are commanded*" (Hud, 11/112): "*Hud (Surah) made my hair turn white.*" Linguists have said that the expression "velentuhsu" in the hadith means "you cannot finish counting your rewards". The rewards that cannot be counted here are related to the hereafter. It is impossible to count and exhaust the things related to the Hereafter. For this reason, properties related to the hereafter cannot be expressed with integers and rational numbers. Infinity in the hereafter has a higher order than countable infinity. Their equivalents are expressed in mathematics as the continuum power and its repetition powers.

This point serves to express the function of the concept of number both in this world and in the hereafter. For this reason, the concept of number seems to be one of the basic elements that characterizes both worldly and hereafter life. The characteristics of the life in this world and the hereafter regarding these numbers are determined by Allah's knowledge. These are explained to us in various verses and hadiths. These mystical features of numbers are proof that Allah's knowledge encompasses everything.

"Your God is only Allah. His knowledge encompasses everything." (Ta Ha, 20/98)

People have struggled for centuries to grasp these mystical properties of numbers and to master them. The efforts of the Pythagoreans about numbers are also in this sense. The efforts of philosophers are also directed towards this meaning. However, those who can be successful in this regard are those who receive divine messages. It was not possible for those who did not address the divine messages to get any results in this regard. Because the information we have mentioned above can only be deduced from verses and hadiths. It is not possible to arrive at this information only through reason. As a matter of fact, since Plato, those who wanted to come to a conclusion only by reason and who wanted to explain the metaphysical properties of numbers have not been successful. There are many examples in the history of philosophy on this subject. Only those who were exposed to divine messages and believed in them had the chance to explain the metaphysical properties of numbers more consistently.

Secrets of Odd and Even Numbers

The odd number indicates individuality and the even number indicates the existence in realm. Because individuality means oneness. The beings in the world have two faces. One is for its creator and the other is for the realm in which it lives. Therefore, these beings are characterized as couples. According to Sufism, although some people are creatures, they abandoned their faces that belonged to the realm and embraced the face that was completely turned towards their creator. These persons are characterized by the number one. These are the prophets, the faithful, the martyrs and the saints.

The highest heaven is the place where the word is one. In the seat the word is divided into two. In this way, everything has been created in pairs, one of which is high and the other is low, or to be characterized by one as the agent (active) and the other with the feature of anger (passive). 3 is the first of all odd numbers. 2 is the first of the even numbers. Each even number is made odd by adding the number 1 to it, and thus the uniqueness of even number occurs. The number 1 makes each individual, that is, the odd number even, and his evenness is formed.

Some theologians think: Being alone is essential. Islam emphasizes individualism. Everyone is an individual, as an individual they are in front of God. In the individualism here, the material thoughts dominate. Everyone is unique in front of God and is responsible for himself. But in Islam, the aim is for man to be mortal in his own personality in front of Allah and thus become one. That is, it is in agreement with the Lord always. In other words, it is the ending of his own personality in the front of his Lord. As they say, as long as it preserves its own personality, it becomes two and cannot be integrated with the God, and this is not what is desired. Unfortunately, some of the people cannot pass from duality to unity. This is because he is trying to preserve his personality. Such wrong-thinking theologians do not view Sufism positively, and they dismiss Sufism as vague things. However, one cannot pass from two to one without a Sufi master. Those who think like these theologians, who are against Sufism, cannot get rid of two.

Lack of Mathematical Axioms – Gödel Theorem

Kurt Gödel showed in 1936 that the correctness of the 7-8 axioms accepted for mathematics cannot be proved as long as it stays in itself. What do these axioms do? If we do not accept even one of these axioms, today's mathematics collapses. We use this math today. Because we approximately calculate with them, we build houses, bridges and so on. The robustness we get is also correct with a margin of error of these.

Gödel showed in his proof that in order to prove that the axiom system in mathematics is true, a knowledge outside of this system must be included in the proof. In other words, the mathematical world cannot provide an absolute integrity on its own. An outside information needs to intervene.

We can extend this idea to the entire universe. Likewise, the universe itself is not enough for us to explain the events in the whole universe. In order for it to be understood, information from outside the universe must be added to it. This knowledge is God, His knowledge and His will. Accordingly, without the intervention of God, it is not possible to fully understand and carry out the events in the universe. The universe needs God's intervention at every moment. This is something that will disappoint all positive scientists. But that is the truth. If Allah did not intervene in the universe at every moment, the universe would not be able to maintain its existence and order. This is the same thing that Gödel considered necessary for the correctness of the mathematical order. In other words, this mystical property of numbers is also valid for the whole universe. This result is proof that all evolutionary theorists and materialists, who think that they can solve everything with reason, are now bankrupt.

When a person becomes a vicegerent of Allah, there must be something in the soul of a person that is the summary of the essence of numbers. What are these? The things counted in human life are heartbeats and breathing. Saying "*We have created everything with a measure*" (The Moon, 54/49) also means that the heartbeat of the person is determined and the number of breathing is certain. This situation is also expressed in hadiths. This means human life. That is, human life is determined.

The same is true for everything in the realms. Everything in the universe was created according to a counting system. This counting system is also finite. Man is the summary of the universe. There is a connection between the events in the

universe and the human being. For example, what is the human equivalent of black holes? There is so much in the human structure that we do not know that there are structures and phenomena in the human body that we have no idea what is going on. For example, the cause of most headaches is unknown. Likewise, the actual causes of the results obtained from the diseases are not known. Since the brain is the center of the nervous system, what is the result of an increase in nervous tension? In exploratory information about this event, it appears as a cluster of flames burning above the human head. These flames are extinguished over time and the nervous tension decreases. It is not possible to see this event with the current possibilities of medicine.

Secrets of Dhikr Numbers

It is believed that there are hidden powers between numbers and letters. Numbers and letters are objects used in the realization of Allah's will and are within Allah's knowledge. With this thought, it is thought that when the secrets of numbers are solved, the secrets in the universe will be solved. Words that are dhikr have meanings in divine science. A certain number of repetitions of these meanings also provides the spiritual effect of that word. This is what is wanted in the dhikr. These repetitions are determined according to the purpose. This purpose can be destructive or constructive. Different numbers are determined for both cases. Thus, the number plays a guiding role for the realization of the matter aimed at making the dhikr.

“O believers, remember Allah often.” (Al-Ahzab, 33/41)

“Those who constantly remember Allah while standing, sitting and lying on their sides.” (Al - Imran, 3/191)

The number of dhikrs performed in the course of ṣuluk is determined by the master specifically for the disciple to become perfect. In addition, the dhikrs ordered by Allah to His officials are related to the management of the universe and people. There are no psychological effects in dhikr. That is it is not right to reduce dhikr to psychological effects. Those who do these are commenting on a subject that they do not know the truth of it. It is clear that such comments are absurd. People who have nothing to do with Sufism think that the things they mention a lot have an effect on people and they consider this as a spiritual

phenomenon. This is completely wrong and is an expression of people's ignorance on the subject. Knowing in modern psychology that the constant repetition of language functions as an inspiration on the person and the event of dhikr in Sufism is not the same thing. While there is a material effect in the first, there is a spiritual result in the other. These comparisons are the thoughts of people who do not know real Sufism and never explain the truth.

It is stated that the phenomenon of dhikr is also present in other mystical approaches outside of Islam. For example, there are dhikrs used as a form of asceticism in mystical and philosophical systems such as Indian, Hermes, Pythagoras, Socrates, Plato, and Gnosticism. However, it is doubtful that these dhikrs are based on divine knowledge. It is doubtful that dhikrs created with the human mind or imagination will provide the same spiritual effect, except for the uncorrupted divine knowledge of the ancient religions. Because the main reason for the effect in dhikr is that they have an equivalent in divine knowledge. It is not possible for dhikrs that have no equivalent in divine science to add spiritual value to people.

In most ancient civilizations, a symbolic link was established between numbers and objects. They saw some numbers differently from others and attributed various power and meaning to them. The first of these are the Pythagoreans. Pythagoras, who was also a monk and mathematician, had a numerical order at the heart of his thinking. According to him, God arranged the universe through numbers. God is unity, the world is composed of multiplicity and opposites. It is the ratio and harmony that gives the unity of opposites. He who fully realizes the harmony of numbers attains holiness and immortality.

Likewise, according to Plato, one of the ancient philosophers, numbers contain certain keys that will solve the secrets of nature. Thus, Pythagorean and Platonist ideas were transferred to gnostic systems. Jewish Kabbalah and Christian mysticism were influenced by them. Pythagoras' Theory of Numbers also influenced the Ikhwan-i Safa in Islamic philosophy. According to Ikhwan-i Safa, numbers are a key to understanding the existence in the universe and reaching the truth. The creation of the world by God is like the derivation of all numbers from 1.

These understandings have led to the formation of "Cifir" and "Abced" accounts in Islam. In the science of Huruf, it has been stated that letters and numbers are

the codes that show the mysterious relationship between the sublime realm and the low realm. The secrets of these passwords spread to words, and the secrets of words to the universe. Ibn Arabi made a great contribution to the acceptance and spread of the science of Huruf by many mystics. Ibn Arabi deals with this issue in detail in his work called Fütuhât-ı Mekkiyye. According to him, everything in the world is nothing but the manifestation and appearance of a single being. In his book Mukaddime, Ibn Khaldun admitted that he could manage in the realm of nature by means of science of hurûf. Bunî argued that the issues related to the science of hurûf can be known through mystical discovery and inspiration, not mental ability.

Since the Companions, Muslims have practiced dhikr different from each other. This situation was also reflected in the Sufi orders. Each sect has determined a different method for itself. The sheikhs who determined these methods generally said that they determined it with inspiration from Allah. It is narrated that the form and application of dhikr were inspired by the cult elders through dreams or directly transferred from Hızır Aleyhisselam. As a result, which dhikr should be said and how many times, the sect sheikh decides with mystical jurisprudence. There are daily dhikrs shared by everyone in the sects, and the disciple, whom the sheikh is particularly interested in, inculcates in different ways based on his situations. According to Muhammed Esad Erbilî, dhikr is like medicine, the guides decide how much to use for which disease.

The numbers given for dhikr have the authority of spiritual lock. In other words, in order for some divine secrets to be opened, a certain number of rosaries, names, salawat, verses or prayers must be recited. It is stated in verse 28 of the Surah Jinn that this is not random:

“Allah has encompassed everything that is going on with them with His knowledge and has counted everything one by one.” (The Jinn, 72/28)

Based on the hadith "Allah is unique, He loves one", the number 3 is considered important because it is the first odd number. The number 7 is a number that occurs 15 times in the Qur'an and is specially emphasized for worship and dhikr. In tawaf, it is turned around the Kaaba 7 times, 7 times between Safa and Marwa, 7 stones are thrown to the devil in Mina, there are 7 gates of hell, the sky is considered 7 layers. The king of Egypt saw seven fat and seven skinny cows in his

dream and Hz. Yusuf's interpretation of this as 7 years of abundance and 7 years of famine makes the number 7 special.

The most important wisdom of the number 7 is that Almighty God has 7 pointed attributes. These are the attributes of knowledge, power, speech, semi (hearing), basar (seeing), life and will of Allah. These adjectives are the issues that regulate the universe and the realm of humanity. There are 7 verses in Fatiha. The Qur'an was revealed in Mecca in the 7th century. Because of these aspects, we can think that the number 7 has important mystical properties.

The number 7 is an acceptable number in the eyes of Allah, and the highest staff of spirituality consists of 7 people: 1. Pole, 2. Pole, Gavs and 4 Posts (evtad). All this shows that numbers in all respects play a fundamental role in the life of humans and the universe. This role is also evident in the dhikr structuring. A random number of dhikrs cannot be expected to give the desired result. It was obvious that reading a certain number of times would yield results.

The number 33 is important in the prayer rosary. In the prayer rosary Subhanallah, Alhamdulillah and Allahu Akbar are recited 33 times. Makes 99 in total. This number represents the number of beautiful names of Allah.

Although it is thought that such numbers have been used for a long time, the numbers of rosary and dhikr are spiritually re-determined for new situations. For example, numbers such as 188, 404 are used in dhikr for today. We can interpret the reasons for these dhikr numbers as follows: The number 188 is the funeral phone number of the municipality. If a rosary and dhikr are asked to be created as a result of death for people, this rosary is recited 188 times. The number 404 is a number that indicates inaccessibility on the Internet. If you do not want people to reach you in a way that harms you, you can repeat some rosary and dhikr 404 times. However, it is beyond our authority to explain what the rosary and dhikr are to be repeated here. These are information kept secret by Allah's command.

In addition, these rosaries differ not only in terms of number and content, but also in terms of the time periods that should be applied. Some are taken at a certain time of Friday, while others are taken on other days by distinguishing between day and night. All these show that the concept of number is intertwined with dhikr and has effects that provide its spiritual effects. These information are matters revealed by Allah to the people He wishes through inspiration, and they

are completely hidden. It has also been made impossible for everyone to access this information. All of this reminds us of the 12th verse of Yasin Surah. It is clear that Allah's statement "We have counted everything by writing in an open book" includes the mystical features of the numbers in today's secret sciences and is a situation that encompasses them.

Owning these hidden features of numbers is only possible with the permission of Allah, with a perfect mentor, by being educated on the spiritual path, by passing the spiritual levels one by one. This is real science. Having this knowledge is the same as having all other sciences. This is a very enjoyable and perfect science. We hope and pray that Allah will bestow this knowledge on us and our other Muslim brothers.

We think that the following articles we have published on this subject will be useful to our readers:

[Sufism and the Secrets of Numbers](#)

[Sufism and Secrets of Quran's Letters](#)

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