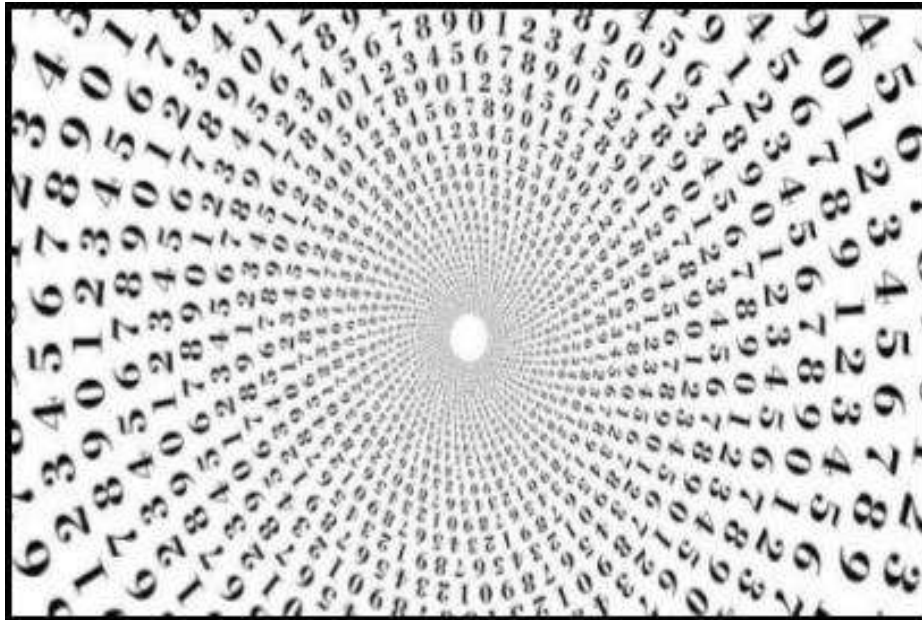




## Sufism and Secrets of Numbers

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The concept of numbers appeared centuries ago, and the numbers have long been a branch of science on which people think in great detail. The appearing of numbers goes back to the appearing of the first civilizations. Even in the earliest times, people felt the need to count things, and they allowed them to be separated from each other by a number. The concept of number arises from the imagination of man and is appraised by reason, and so a number science has been formed. The knowledge of the numbers in the early times evolved to the present theory of numbers. All mathematical concepts are derived from the number concept. All mathematical branches have become a separate subject

due to the number theory. Today, numbers are still the basis of all scientific research.

The numbers which people think first are positive integers. So the positive integers 1,2,3,... are the first imagination and the number of minds. Then negative integers and 0 have appeared. The number of fractions are obtained from the integers, and then the irrational numbers are reached. The algebraic and transcendent numbers are thought to be deeper in the irrational numbers. All of these are called real numbers. Later on, complex numbers, quaternions were defined, and now the number theory has become beautiful and aesthetic structure.

It has been claimed for centuries by people that the integers contain some mystical features. The source of these ideas is the divine secrets of the prophets sent by God to every region and society in the world. Every prophet revealed the secrets of creation, nature and people to his community of the faithful. However, after the death of the prophets, although the people have deviated from their beliefs, the secrets about the numbers have not been forgotten. Because they were interesting to them, and they have been transferred from language to another language with some deviations from the original forms. In order to know fate in advance, the secrets of the numbers were used by the people very much. The information about the secrets of numbers was used for spell and magic. In areas such as Ancient Egypt, Greece and India, people tried to understand the secrets of numbers by their own methods and left many works on them. Not all of the findings in these works are true. Because most of the data of the science of secrets that the prophets have taught has been deviated from its origin.

However, after Islam, the data of the science of secrets has been preserved and survived to the present day without being allowed to be distorted. The data of secrets is information coming through revelation and discovery. The verses in the Qur'an, the hadiths and the discovery of Islamic scholars have been preserved to this day. Hundreds of works have been revealed in these subjects. However, fake data about the science of secrets has been put forward to profit by. In this way, the number of people who receive financial gains from magic, has increased continuously. To get rid of this blur we want to explain some of the revelation and discovery secrets about numbers in this article. This

information is the discovery information obtained from reliable sources. This is the study of numbers with Sufism. The numbers can only be studied with mathematical science materially. But the study of numbers spiritually is possible only with Sufism.

### **Sufistic Analysis of Numbers**

In the Quran, positive integers and fractional numbers are used. In this respect, the people who have discovery property, examine the secrets of the integers in details. According to the data of these discoveries, numbers have authority over the realm. The changes and formations in the nature are subject to certain integers. Some of them are numbers 1, 2, 3, 4, 5, 6, 7, 10, 12. The authorities of these numbers will be explained in detail below.

The number is something that is reasonable without any existence. However, their authorities appear in the counted things. When the authority of the number appears, the authorities of all the other decision owners remain behind. So the authority of the number precedes all other authorities

In general, each entity is either in the position of unity, ie wholeness or in the position of separateness. It is not possible to isolate any being from these two truths. It is also not possible to combine these two positions in an entity. God and man are in the position of unity. Realm is in the position of separateness and it is impossible to become unity.

Numbers have emerged in certain order thanks to the name al-Wahid (unique). Therefore, the number of 1 has caused other numbers to occur. In this way, the 1 has expanded and the authority of the numbers emerged on the things to be counted. Although each number has an order and the order of each number is not the same, all numbers emerge from a single truth.

When we look at the beings, we see that Tawheed (uniting of God) is accompanying them and never separates from them. This is just like 1's accompanying numbers. The number 1 accompanies each integer and determines it. For example, 2 is created by adding 1 to 1. 2 wouldn't have appeared if it hadn't been added 1 to 1. In the same way if 1 was not added to 2, 3 would not occur. Accordingly, the existence of 3 is due to the addition of one 1 to 2. This is the case until it is forever. In other words, the emergence of

integers is thanks of the authority of 1. Therefore 1 is not a number, but it is the essence of the numbers. Because the numbers come up with 1.

All numbers are 1. If 1 came out of 1000, the name and the truth of 1000 would no longer exist, and thus revealed another truth, that is 999. In the same way if 1 came out of 999, the number 999 would have lost his truth and a new number truth emerged which is 998. According to this determining, if 1 comes out of something, that thing disappears and if 1 is present at something then this thing exists. It is just like Tawheed. The truth of this determining is expressed in the verse, *"Wherever you are, He is with you."* (Zariyat, 57/4). Amazing power in the truth of the number 1 is enormous. Until the infinity, the multitude emerged in itself, but it became unit as the name and essence.

The order of 1 refers to the unity of God in absolute sense and belongs to the essential of God. The order of 2 is the unity of divinity. 3 is the order of existence, that is, the order existence of realm.

The multiplicity has an unity of its own. This union is inevitable. Multiplicity is distinguished by this unity with others. The existence of unity in 1 and multiplicity is inevitable. As origin and detail, there is only 1. This is the essence of divine knowledge. The basis of the Vahdet-i wujud (unity of existence) is this divine knowledge.

All real numbers are obtained by the finite or infinite array of integers. For example  $1/2 = 0.5$ ;  $1/3 = 0.333...$ ;  $1/4 = 0.25$ ;  $\pi = 3,141592...$ ;  $e = 4,11325...$  are the numbers obtained from the finite or infinite array of integers. Because the integers are the multiplicities of one, all other real numbers are in the order of many multiples of 1.

Each order has infinite sub-orders. This is true for the orders of all things in the universe. For example, there are infinite rational numbers between two rational numbers. There are endless transcendent numbers between two transcendent numbers. This determination requires the presence of infinite order in any finite region of the universe. Accordingly, in the subatomic structures, in every finite region, no matter how small, infinite order must be found. For example, if we go in the structure of an electron deeper it can be confronted with infinite structure. What is not seen today is due to the lack of technology. With more advanced technology and measurement facilities, the details will be more evident in the future. Then it will be seen that there are other structures in the electron.

However, this inward descent will always be limited from the bottom and parts that cannot be seen will remain. This lower limit will never be exhausted physically. This is the result of the inability to express the absolute truth. However, in the divine world, the existence of these infinite sub-orders is seen and determined by discovery. These secrets are the difference between divine science and intelligence science.

### **The mystical proof of the existence of infinity integers**

We can also prove that integers are infinite through discovery knowledge.(Al-Mujadala, 58/7), according to these verse, when the creatures occupy an order belonging to God, God goes to another level following that order. That is, if the creatures are 5 person, God is the 6th. According to this, creatures cannot be in the same order as God. The creator always wants to join God but he cannot be successful because he is separated from that order. Therefore, we can judge that the integers are infinite. Because otherwise, if they were finite, the creatures would have joined to God which is never possible.

### **Imagination and numbers**

Numbers are the product of imagination. Imagination is the knowledge of the incarnation of meanings that do not exist in their own right. God assigns concepts to the human's imagination, and these concepts become there by being sensible by the mind.

The imagination is most deserved to be characterized by light in all creatures. His light is not same as the other lights. The manifestations of God are perceived by his light. This light is the light of the sight of imagination, but not the light of your eye. In this respect, imagination is the perfection itself. Without imagination, man would not be superior to other living things.

Imagination is a kind of uterus. Because in these wombs, imaginary things are depicted with a spiritual burden. He creates the meanings in the wombs. The verse of this is: "*He is the one who describes you in the wombs as He wills.*" (Ali Imran, 3/6). Concepts and likewise numbers are shaped by God in their imagination, and they are perceived as such by reason. In this respect, the power

of creation has an authority over the imagination. For this reason, knowing the order of imagination is the first position of the prophetic authorities.

### **Odd number and even number**

God is unique and loves unity. 3 is the first number of odd numbers and therefore the first rank is equal to 3. Being first means uniqueness at the same time. Uniqueness is the owner of power. Goods, however, exist only in the unity that combines the double and the uniqueness in itself. This is the first situation in the union itself. So then there are 3 and it can be stood on 3 feet in stable equilibrium.

What is the wisdom of separating the numbers as odd and even? We have not found enough explanations in the Sufi literature. The same uncertainty exists in the theory of numbers. In today's mathematics science, the properties of numbers are examined without odd and even distinction. Therefore, it is expected that those interested in the theory of numbers will examine the properties of whole numbers in two categories, namely, double and single, which would lead to the emergence of some new information in the structure of integers. Because this distinction is a divine provision.

### **Secrets of special numbers**

**1:** Each number is created by repeating 1 of its order. Therefore, in Sufism, 1 is not considered as a number. 1 is the essence of the number. Even numbers start with 2 and odd numbers start with 3 as described above. All numbers are composed of 1. According to Ibn Arabi 1 corresponds to the name of Allah in the realm of number. The name of Allah has gathered all the other names of God in itself and 1 has gathered all the numbers in itself. Therefore, the numbers are the provisions of 1. In this respect, 1 is the symbol of divine unity.

The relationship between God and the creature in terms of the divine order is like the relationship between the name al-Wahid (unity) and the numbers. The name al-Wahid corresponds to 1 which is not a number reached by count. Just like God is the creator of things, 1 is the origin of numbers. Because any number can not emerged until 1 is repeated in its own order. For example, the number 5 does not occur unless five 1's are added together:  $1+1+1+1+1 = 5$ .

According to Ibn Arabi the number 1 and the letter of Elif ( ا ) whose numerical value is denoted by 1, are not number and letter. But the people do not know this and they see 1 as a number and Elif as a letter. 1 is the place of the name Allah in the realm of numbers. The same property is given to the perfect man in the realm of human beings and to Elif in the realm of letters. In other words, the place where the name Allah appeared between people is perfect man and the place where He appeared between the letters is the letter of Elif.

The position of 1 is the position of oneness. The attribute of 1 is the same of the attribute administrator of God. Because of the attribute administrator of 1, the number 1 protects the existence of other numbers. Every number has its truth. With its truth every number is isolated from other numbers.

**2:** 2 is the number of realm. It symbolizes the opposing groups. For this reason, the number 2 shows the deeply distressed realm in which we live. In realm every thing occurs with its opposite. This is the interpretation of the verse “*We created everything in pairs.*” (Zuhuf, 43/12). In fact there is always opposition in the nature. For example, breathing is a double action, breathing in and breathing out. Pumping the blood to the body by the heart consists of two movements, as compression and release. The electrical charges, warmth and coldness, presence and absence, male and female, birth and death are the examples of this duality. This is the divine authority of the number 2 on the things

The duality property of 2 is because of the pronunciation of the letter Be ( ب ) The source of Be (in the mouth) is two lips. The separating of people as me and you shows the authority of 2 on the people. To be saved from this separation one needs the education of sufism. Through this education one is saved from his desires and wishes. That is, it is not possible to introduce in the uniting (thawhid) of God, before passing over the duality of the world. This is possible only by a real sufism.

**3:** The number 3 is the first of the odd integers. The authority of this number is to be the name for appearing of the possible things in the realm. Because the creation of God is done by the word “Be”. “*When We will something to happen, all what We say is “Be! And it is.”* (Al-Nahl, 16/40).The arabic word for “Be” is “كون” which is made of three letters. These letters are ( ك ), ( و ), ( ن ). Therefore the number 3 is the number of the divine creations.

According to Ibn Arabi, the world came into being with a triple structure. Therefore, the inventions and occurrences in the world begin with 3. In this respect, the number 3 is the number of the divine creation. There is a triple structure between the essence and the attributes of everything. This triad structure is essence, adjective and connection. The connection regulates the relationship between essence and adjective and makes it possible to touch the adjective to essence. In other words, thanks to the connection the essence accepts the adjective. The same thing exists between science, scholars and known. All names and adjectives are in this way in a triple structure.

How the number 3 is derived from the sum of the number 2 and 1, the child is also a result of the uniting of male and female. The human race, like the prolongation of numbers to infinity, has also gained continuity. This is clearly stated in the following verse: *“O Mankind! Fear your Lord, who created you from a single soul. He created its mate from it and from the two of them spread countless men and women.”* (Nisa, 4/1).

In a hadith The Prophet of God (pbuh) says *“It was ingratiating to me in the World three things. They are woman, nice smell and namaz (ritual of worship)”*. The assignment of the number 3 to these things shows the triple structure of the creation. The word ingratiating denotes the property of affection relation and the basis of the divine creation. So the affection is the reason of the divine creation and it is the tie between God and the realm.

**4:** This number 4 has the widest authority. So the closest position to the Prophet of God (pbuh) in spiritual things is characterized by 4. This position is the position of Siddiqs who are the most loyal people. Because of the widest authority of 4 it is allowed marriage to 4 women.

The number 4 included the number 10, which had the property of being perfection due to its width. Because it is  $1+2+3+4 = 10$ . In other words, the perfection is reached by 4 which is the largest position. The description of the perfection of the number 10 is given below.

In terms of health, the month of April has a special importance. It is the fourth of the months. Doctors try to maintain the creation of the person in April while trying to re-establish the balance in the bodies. Because April is the month of vigor and youth. Also, fruits and flowers appear in this month. This month, when everything is revived, it has the widest authority of the number 4.

**5:** The number 5 maintains itself and other numbers. That is why the number of prayer (namaz) is 5. God says: "*Be mindful of prayers.*" (Al-Baqarah, 2/238).

**6:** 6 is the most competent of the numbers. 6 is defined as the first of perfect numbers in mathematics. Because the sum of the proper divisors of 6 gives itself:  $1+2+3=6$ .

God has created the world in 6 days and has perfected it. In this regard, the authority of the number 6 indicates a completion or perfecting. We see this in human life. According to the science of secrets, the first 6 months after the birth of the human and the first 6 years is very important for the child. During these periods, care should be taken in the care and upbringing of the child. The periods after that are continued for 10 years.

One aspect of Perfection of the Prophet (pbuh) is 6 features which have not been given to any other prophet before. These features include:

1) Hz. Muhammad (pbuh) was given the keys to the earth's treasures. Every food that arose in the world, is given by our Prophet (pbuh) through the authority of the divine name relating to this food.

2) The knowledge of all that is infinite is given to our Prophet (pbuh) .

3) The Prophet (pbuh) was sent to all people. His community is everybody, to whom Sharia should be taught. However, a part of his community believes, but some of them do not believe. But this does not stop them from being in ummah.

4) He is supported by spreading fear to the enemy. There is this fear at the heart of all the enemies that confront him. However, this fear is a mercy in the fact that the other side prevents them from doing something wrong.

5) The permission for the capture of war is given to him, which was not legal for the previous prophets.

6) Allah has cleaned the earth for him and has made the whole earth a mosque. Where the Prophet (pbuh) and the ummah reach the prayer time, they shall pray there. According to this, the whole world becomes the home of God.

The hexagon is the unique shape with the property that when they are added on the plane there would be no any blank place. This feature is because of the authority of the number 6.

**7:** 7 is the peak of the perfection in the divine science. The chanting of Sufism is repeated at least 7 times. For this reason, God made the number of mobile planets 7 by connecting the wisdom in the existence of his works to the seven planets circulating in 12 towers. So we understood that 7 was the perfection of existence.

There are 7 people in the highest position in spirituality. 4 of them are main posts, 2 are poles and 1 is gavs (saint) . Through these people, God governs the universe. The task of each of these 7 people is different. The group consisting of 2 poles and 1 gavs is over the other 4 persons.

**10:** The number 10 has the perfection property. The 10-year periods in human life contain different characteristics. Every 10 years, human enters a different structure.

**12:** 12 is the number of zodiacal constellation. God placed the competence of the movement in the zodiac at 12. 12 is the number of orders from 1 to 9 and then to 10 and then to 100 and then to 1000. In these 12 orders, infinite formulations occur. 7 planets move in 12 constellation.

**14:** The number of separated (mukattaa) letters in the Qur'an is 14. The forming of these letters at the beginning of Sura denotes the names of angels. These angels are called by reading these letters. These angels are charged to protect the reader from the negativities in the time being read. The number of surahs starting with these letters is 28. The number 28 is twice the number of 14 and the second of the perfect numbers because it is  $1+2+4+7+14 = 28$ . A wisdom is hidden here. Also the number 28 is the number of divine stages in the sky.

There are 14 prostrating of reading in the Quran. If these prostrations are not made when it is finished a complete reading of Quran, full reading of Quran is incomplete. In addition, many of the important events in the Islamic period in the 1400s would occur according the discovering information of Islamic Scholar. According to these informations the third world war would be happened in this era. After this war The Islamic Religion would rise and dominate on the world.

Apart from these integers, there are whole numbers with divine secrets. Some of these are those:

**33** is used as the number of prayer beads.

The number **40** shows a maturity and perfection. Prophethood occurs at age 40. There is a 40-day ordeal training in the Sufi path (tariqat).

**70** is expressed as the number of repents. It generally refers to unlimited multiplicity.

The number **100** indicates the number of degrees in heaven and hell.

## **Result**

What we have described above are the expressions of how great effects have the numbers in the structure of the universe. The greatest proof of authority of numbers in the structure of universe is the mathematical models used in the explanation of the physical phenomena in the universe. Although these models can explain the physical phenomena in part, they show us that the apparent aspect of the structure of the universe is within a mathematical system. Human thinking is facilitated by mathematics. In this respect, mathematics plays an important role in the human imagination. It should not be forgotten that the mathematical concepts in the realm of human imagination were created by God and put into the realm of human imagination. These concepts, created by God and put into the realm of imagination, are perceived by man by means of his reason. Therefore, it is wrong to think that man is proud of a new concept invented by himself.

The most influential people in physics and mathematics are those who consider their imagination the most. Because they make the best use of the concepts thrown into the realms of imagination. But most of them think that they have created the emerging concepts and phenomena in their imagination with their own powers. But this is a mistake. Because without willing of God for anything, human can not wish:

*"You cannot will it unless Allah wills. Allah is All-Knowing and Wise."* (Human, 76/30).

If these people, when they perceive the new concepts that God has placed in the realms of his own imagination, and they appreciate that it is from God, how much auspicious to them would be.

Friends! The people who are interested in numbers, mathematics, and other sciences should consider the structure of the imagination and the data and

powers bestowed here by God. We should know that Allah Almighty has created these opportunities and that it is a great blessing to grant them to us. For this reason, we should thank Allah Almighty with all our powers. Because it is a feature that makes us superior to other creatures. With this feature we would be the master of the universe.

Praise be to Allah for all His blessings.

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