



ISSN: 1812-0512 (Print) 2790-346X (online)

Wasit Journal for Human Sciences

Available online at: <https://wjfh.uowasit.edu.iq>



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Keywords:

Semiotic analysis, numbers
in the Holy Quran, symbolic
significance

Article history:

Received: 2024-08-04

Accepted: 2024-10-17

Available online:2025-02-01



A Semiotic Analysis of Numbers in the Holy Quran

A B S T R A C T

This study conducts a semiotic exploration of four numbers in the Holy Quran, aiming to deepen the understanding of the divine messages within its texts. Unlike previous studies, which have mainly focused on the mathematical or linguistic dimensions of Quranic numbers, this research addresses their semiotic meanings. Specifically, it analyzes the numbers: one, seven, ten, and one thousand, to uncover their symbolic significance. Utilizing a qualitative approach, the study gathers, analyzes, and interprets data, supported by a statistical table to clarify and validate the results. The theoretical foundation is rooted in Charles Peirce's (1939) TRIADIC model of semiotics, providing a framework for interpreting these symbols. The findings indicate that each number is closely associated with themes of divine justice and oversight, extending beyond their literal value to convey deeper moral and existential meanings. This approach sheds light on how Quranic numerology offers insights beyond numerical and linguistic interpretations.

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DOI: <https://doi.org/10.31185/wjfh.Vol21.Iss1/Pt1.728>

تحليل سيميائي للأرقام في القرآن الكريم

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المستخلص

تتناول هذه الدراسة استكشافاً سيميائياً لأربعة أرقام في القرآن الكريم، بهدف تعميق فهم الرسائل الإلهية في نصوصه. وعلى عكس الدراسات السابقة التي ركزت بشكل أساسي على الأبعاد الرياضية أو اللغوية للأرقام القرآنية، يتناول هذا البحث معانيها السيميائية. وتحديداً، يحلل الأرقام: واحد، وسبعة، وعشرة، وألف، للكشف عن دلالاتها الرمزية. وباستخدام منهج نوعي، تقوم الدراسة بجمع البيانات وتحليلها وتفسيرها، مدعومة بجدول إحصائي لتوضيح النتائج والتحقق منها. ويستند الأساس النظري إلى نموذج تشارلز بيرس (1939) للسيميائية؛ مما يوفر إطاراً لتفسير هذه الرموز. وتشير النتائج إلى أن كل رقم يرتبط ارتباطاً وثيقاً بموضوعات العدالة الإلهية والإشراف، ويمتد إلى ما هو أبعد من قيمته الحرفية لنقل معانٍ أخلاقية ووجودية أعمق. ويلقي هذا النهج الضوء على كيف تقدم الأعداد القرآنية رؤى تتجاوز التفسيرات العددية واللغوية..

الكلمات المفتاحية: التحليل السيميائي، الأرقام في القرآن الكريم، الأهمية الرمزية

1. Introduction

Throughout the annals of history, numbers have held profound significance across diverse cultures and philosophical principles, symbolizing intricate ideologies, celestial rules, and profound spiritual beliefs. The Pythagoreans, for instance, revered specific numbers for their mystical properties. In contrast, numbers such as seven in Christianity and eight in Buddhism carry substantial religious importance, demonstrating the deep-rooted role of numerical symbolism in shaping human cognition and customs (Santos, 2021).

According to Abdullah (2012) and Alhusseini & Kareem (2022), the Holy Quran embodies divine truths through its linguistic structure. It explores profound existential questions about the purpose of human life, our presence on earth, and our ultimate destiny after death. Numbers in the Holy Quran are filled with concealed messages and secrets that require diligent examination to decipher. They also clarify and specify various Islamic teachings. According to Al-Karaawi (2010), scholars have studied these numerical dimensions in the Holy Quran for over a millennium and counted the verses, chapters, words, and letters to uncover the consistency and miraculous nature of these figures, which validate and illuminate Islamic laws.

Numerous studies have focused on the mathematical properties of numbers in the Holy Quran, as evidenced by scholars like Al-Bik (1981) and Sayoud (2014). Others, such as Hussein (2006) and Hussein (2019), explored the semantic implications of these numbers and analyzed their scriptural meanings and symbolic significance in verses. Distinctively, Azad and Kon (2015) investigated the symbolism of numbers in both the Bible and the Holy Quran and examined their contextual relevance and patterns. Unlike previous works, the present study examines the semiotic dimensions of numbers within the Holy Quran. The researchers posit that these numbers hold semiotic importance, not merely as quantitative symbols but also in conveying meanings that transcend their literal interpretations. These numbers exert a profound influence on various aspects of life, both social and religious.

2. The Definition of Number

Numbers are fundamental to human existence, emerging early in both the history of civilization and the developmental stages of children. Archaeological evidence indicates that humans have used numerical representations, such as notches on bones, for at least 30,000 years, predating written language. From infancy, humans display an innate ability to discern numerical differences; infants can distinguish between two and three items within their first week of life, and by the age of two, children begin to use number words and count objects (Bialystok, 1992). In daily life, numbers are employed in myriad ways beyond simple counting. They are integral for indicating time, pricing, scoring in sports, and ranking competitors in races, illustrating their versatility and omnipresence in everyday activities (Butterworth et al., 2018).

Numbers also hold significant spiritual and cultural significance. In many cultures, numbers are intertwined with superstitions and taboos, such as the avoidance of counting people and their offspring, which is seen as imprudent. Additionally, numbers are often used in fortune-telling and are believed to carry negative impacts

or convey forbidden ideas in specific contexts (Wiese, 2003). The fascination with numbers extends into their role as fundamental tools of reasoning and thought. According to Sieg and Schlimm (2005), the mathematician Richard Dedekind highlighted the profound impact of numbers on individual thought, describing humans as inherently numerical beings, whether consciously aware of it or not. They further indicted that numbers enable us to grasp and quantify relationships that extend beyond immediate perception, such as distinguishing between large quantities like '102' and '103', demonstrating their critical role in enhancing human understanding and cognition.

The relational view of numbers, rooted in Richard Dedekind's ideas, offers a philosophical and mathematical perspective that contrasts with the traditional view of numbers as abstract entities. Instead, it suggests numbers should be seen as relationships or structures arising from mathematical operations and comparisons rather than standalone objects. For instance, the number 'two' indicates a relationship between two distinct items or sets (Kitcher, 1986). The relational view posits that numbers are fluid and adaptable, gaining meaning and significance from their context. This perspective emphasizes numbers' dynamic aspect, portraying them as active components describing quantitative connections, making them more intuitive and relevant for practical applications (Brown, 2010).

3. Numbers in the Holy Quran

The concept of numbers in the Holy Quran transcends simple quantification, suggesting deeper, symbolic interpretations rooted in the divine nature of existence. For instance, verses such as "فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا", "*for We but count out to them a limited number of days.*" (Maryam مريم, 19:84) underscore a calculated cosmic order, where each breath is meticulously counted, reflecting a predetermined structure (Al-Isnawi, 1999). This linguistic interpretation is critical not only for understanding textual nuances but also for appreciating the profound legislative meanings embedded within the text. Specific legal provisions are defined numerically to ensure consistency and clarity in Islamic jurisprudence, as seen in verses dictating the number of lashes for adultery or the number of witnesses required in cases of slander against chaste women (Al-Karaawi, 2010).

Moreover, the Holy Quran exhibits remarkable numerical consistency and precision, suggesting its divine origin. Verses like "وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ" "*Every single thing is before His sight, in (due) proportion.*" (Al-Ra'd الرعد, 13:8) affirm that all creation is proportioned with divine accuracy, a theme that is recurrent throughout the text and supported by historical and modern technological analyses. These analyses reveal sophisticated patterns and a comprehensive numerical system that not only enhances the text's clarity and beauty but also affirms its miraculous nature (Nofal, 1987).

The numerical aspect of the Holy Quran also manifests in what scholars describe as "numerical miracles," such as the word "day" "يوم" appearing 365 times and "month" "شهر" appearing 12 times, corresponding to the solar year and the number of months respectively Ahmed (2003). Such patterns, including the significant use of the number 19 in various contexts, underscore the Holy Quran's intricate mathematical structure

and its alignment with cosmic and natural orders, thus reinforcing its status as a divine revelation Nazari et al., (2013). These myriad dimensions of numbers within the Holy Quran highlight not only the text's encoded wisdom but also its role as a guide to divine judgment and the structure of the universe.

4. The Symbolism of Numbers

Numbers convey complex ideas and emotions across various cultures and contexts, grounded in semiotics and symbolism. Semiotics, as developed by scholars like Charles Peirce and Ferdinand de Saussure, explores signs and symbols within communication, including numbers. Symbolism, a branch of semiotics, focuses explicitly on symbols with established cultural significance (Chandler, 2017). Generally speaking, symbolism is the implied meaning, something which is hidden and in need to be inferred by the hearer/reader something which is not explicit (Al-Hilu & Jabur, 2022).

For example, ancient civilizations often ascribed mystical or practical significance to numbers. The Babylonians used numerical calculations to predict celestial events, while in ancient Egypt, numbers were pivotal in forecasting the Nile floods. Pythagoreanism, a philosophical and religious movement, posited that numbers were the foundation of reality, attributing specific traits to numbers like 3 and 4 and seeing 10 as a perfect number. These examples reflect the profoundly symbolic and practical roles numbers have played historically (McDonnell, 2016).

Numbers also feature prominently in religious and cultural traditions. The number 666, referred to as the "number of the beast" in the Book of Revelation, is a notable example of numerology within Christianity. Pythagoreans held numbers in high regard, associating them with various cosmic and ethical principles, such as 1 for unity and 2 for duality, often reflecting the dualistic nature of human perception (Phillips, 2005).

In conclusion, numbers are not just mathematical entities but carry rich symbolic meanings that are integrated into the fabric of cultural and religious life, showcasing their profound influence on human thought and societies.

5. Semiotics of Numbers

Semiotics is concerned with everything that can be taken as a sign. The general definition of semiotics is "*the science of signs*" (Halliday, 1978). It is a way of looking for meanings by analyzing signs such as images or words because they contain a lot of meanings (Mohammed & Abood, 2022). The semiotics of numbers focuses on how numbers are understood as symbols with specific meanings and are used within various cultural and practical contexts. Semiotics, the study of signs and symbols as elements of communicative behavior, explores numbers not merely as mathematical entities but as signs embedded with meaning and utilized in communication, cognition, and cultural practices (Chandler, 2017)

According to Abdullah (2012), the interpretation of numbers can vary depending on historical, theological, and cultural contexts within Islam. In the Holy Quran, numbers often appear with layers of symbolic meaning. These interpretations are derived from traditional exegesis and have evolved within Islamic scholarship over centuries. For

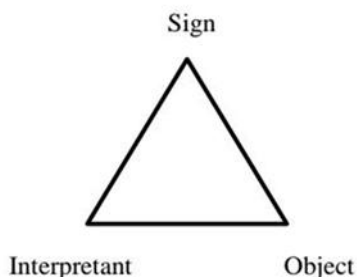
example, the number 'seven' is frequently mentioned in the Holy Quran and is traditionally associated with completeness and universality, seen in contexts such as the seven heavens and the seven oft-repeated verses in Surah Al-Fatiha.

6. Methodology

According to Nakhilawi (2016), in order to comprehensively understand any social or linguistic phenomenon, it is imperative to study it within its contextual framework and in conjunction with other related facets of the phenomenon. The current research adopts a qualitative approach, aligning with Vanderstoep and Johnston's (2009) perspective that the objective of qualitative studies should lean more towards descriptiveness than prediction. This research, rooted in qualitative research principles, aims to provide a semiotic analysis of four selected numbers in the Holy Quran and uses Peirce's (1939) Triadic model for the analysis. According to Peirce (1939), a sign or representation communicates something to someone in a specific manner, producing a corresponding sign or a more developed symbol in the interpreter's mind. Peirce's Triadic model of semiotics comprises three elements: the Representamen (the form of the sign), the Object (the actual thing the sign refers to), and the Interpretant (the meaning or understanding of the sign), as seen in Fig. 1 below. These three components are integral to the process of semiosis, each determining the others to define the sign accurately (Sebeok, 1994).

Figure. 1:

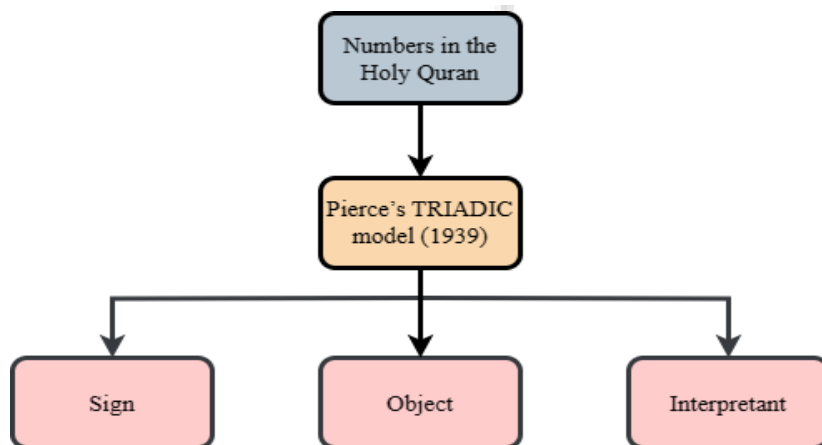
Peirce's Triadic model of semiotics



Numbers in the Holy Quran appear in various forms, including single numbers such as "one," compound numbers like "eleven," multiples of ten such as "twenty," and conjunctions like "ninety-nine," among others Mohammed (2008). This research will specifically analyze four numbers mentioned in four selected Holy Quranic verses, each possessing significant meanings. The selected numbers are: *one*, *seven*, *ten*, and *one thousand* respectively. Due to the scope of this research, the researchers will concentrate on these specific numbers, leaving the analysis of other numbers for future studies. Figure (2) below summarizes the mechanism of this analysis:

Figure (2):

The Theoretical Framework of the Current Research.



7. Data Analysis

In this section, four selected numbers are chosen from the Holy Quran will be analyzed according to the above model in Figure 1 and based on the following procedures:

1. Providing the Quranic interpretation for the selected verses based on authentic Islamic exegeses that include Ibn Kathir (2000), Al-Tabari (2001), Al-Tabatabai (2010), and Al-Sabzwari (2010).
2. Analysing the selected Quranic verses semiotically by employing Pierce's TRIADIC model.

7.1 Analysis of Number (ONE) in Text (1). Surat An-Nisa (4:1) (“The Women”):
 { " يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا" (1) { (سورة النساء 4)

[*"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you."*] [Surat An-Nisa (4:1)] (Ali, 2004, p.183).

7.1.1 The Quranic Interpretation of Text (1)

According to Al-Tabatabai (2010) and the other interpretations, Almighty Allah calls humankind to fear their Lord concerning themselves. They are indeed unified in the human truth, with no distinction among them between men and women, young and old, weak and strong, so that no man among them may treat the women unjustly, nor the elder among them oppress the younger in their society, which Almighty Allah has guided them to, to fulfill their happiness. The laws and regulations enacted among them, which He inspired in them, are to ease their way of life and to preserve their existence and survival, individually and collectively.

7.1.2 The Semiotic Analysis of Text (1)

Applying Charles Sanders Peirce's Triadic model of semiotics to analyze this verse from the Holy Quran provides a comprehensive understanding of the verse's deeper meanings. The application of the model will be as follows:

1. **Sign:** The number 'one' in this context is crucial. Here, the representamen includes not only the text of the verse but specifically the reference to humanity being created from a "single person." "نَفْسٍ وَاحِدَةٍ" This phrase acts as a sign that points to the concept of a singular origin.
2. **Object:** The focus on the number 'one' highlights the Islamic doctrine of monotheism, emphasizing Almighty Allah as the unique creator and maintainer of life. The concept of humanity originating from a single individual illustrates the commonality of all humans, underscoring the shared fundamental nature among people, irrespective of superficial disparities.
3. **Interpretant:** The verse explicitly connects the creation of humanity from a single person to the monotheistic belief in one God. This not only highlights the concept of Tawheed (the Oneness of Almighty Allah) but also serves to remind individuals of their shared origin, reinforcing that all distinctions of race, gender, or status are human constructs, not divine. By invoking the number "one," the verse promotes a moral responsibility among humans to treat each other with equity and justice. This singular origin story is used to argue against injustice and inequality, suggesting that since all humans are from the same source, they should live in harmony and mutual respect. This idea serves as a reminder that any form of discrimination or division among humans is a societal construct, lacking any basis in divine intention. Acknowledging a single creator bolsters the responsibility of every individual to follow the moral and ethical principles prescribed by Almighty Allah, nurturing both personal and communal responsibility towards a singular supreme authority.

The analysis of the verse from the Holy Quran exceeds mere numerical representation, delving into profound theological and doctrinal themes prevalent in Islamic teachings. Number "one" is mentioned in the Holy Quran in various forms such as Wahid (واحد) 'Al-Wahid, (الواحد) 'Wahida. (واحدة) 'Ahed (أحد) and Ahda (أحدى). It holds critical significance within Islamic theology, representing the concepts of divine unity and transcendence. Manifested in various ways throughout the Holy Quran, it conveys themes of monotheism and the unity of the community. Predominantly linked with the principle of Tawheed, the number one confirms the singular nature of Almighty Allah. This principle is vital to the Islamic faith, emphasizing Almighty Allah's exclusive role as the sole deity worthy of worship and underscoring the unity among all human beings.

7.2 Analysis of Number (SEVEN) in Text (2). Surat Nuh (Noah) (71:15):

"أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا" (15) {سورة نوح 71}

["See ye not how Allah has created the seven heavens one above another, "] [Surat Nuh (71:15)] (Ali,2004, p.1535).

7.2.1 The Quranic Interpretation of Text (2)

According to Ibn Kathir (2000), interpreted the verse as relating to the movement and eclipses of the seven planets, explaining that each planet eclipses the one above it. The nearest of these is the moon, located in the lowest heaven, which can eclipse those above it. Mercury is in the second heaven, Venus in the third, the sun in the fourth, Mars in the fifth, Jupiter in the sixth, and Saturn in the seventh. The remaining celestial bodies, which are the fixed stars, are in an eighth realm, known as the Firmament of the Fixed Stars. Al-Tabari (2001) further clarified that the prophet Noah presented to his polytheistic people one of the arguments that prove the oneness of Almighty Allah, namely how Almighty Allah created the seven heavens, one above the other.

7.2.2 The Semiotic Analysis of Text (2)

This verse prompts contemplation on the universe's formation, highlighting the precise and organized cosmos as evidence of Almighty Allah's profound wisdom and power. Utilizing Peirce's triadic model to analyze this Quranic verse can reveal its complex interpretations as follows:

1. Sign: The "seven heavens" "سَبْعَ سَمَوَاتٍ" in this verse, is the sign or symbol presented in verse. The numeral "seven" "سَبْعَ" itself serves as a representamen, an observable object or concept that stands for something beyond mere numerical value.
2. Object: In this context, the "seven heavens" represent the layered structure of the cosmos. Within Islamic doctrine, the seven heavens symbolize the immense and intricately organized cosmos, which is both created and maintained by Almighty Allah.
3. Interpretant: In Islamic cosmology, the recurring motif of the "seven heavens" represents the enormity and intricacy of the universe. Each heaven is depicted as layered atop the next, creating a tiered canopy. This arrangement is often viewed not only in a physical sense but also as a symbolic illustration of the celestial realm's scope and hierarchical nature. The use of the number "seven" in this context invites an appreciation and contemplation of the divine precision and completeness in creation. The context of Prophet Noah using this creation narrative to challenge the idolatrous views of his people provides a stark contrast between the perceived diversity of deities in polytheistic belief and the singular, all-encompassing power of Almighty Allah as demonstrated through the creation of the heavens. This narrative setting deepens the interpretive layer of the verse, emphasizing that the number "seven" is not only a literal description but also a symbolic medium through which the divine attributes of completeness, perfection, and ultimate authority are communicated.

The number 'seven' holds profound significance across various contexts in the Holy Quran, frequently symbolizing completeness and divine order. For instance, the verse (29,44,3) in the Surahs (Al-Baqarah "البقرة", Al-Isra"الأسراء", Al-Mulk"الملك"), the Holy Quran speaks of the creation of everything on earth and the orderly design of seven heavens respectively, reflecting Almighty Allah's perfect knowledge and

control. The verses highlight that not only the sky but also the earth and all within it sing praises of His glory, yet humans often fail to comprehend this divine praise. Moreover, the Holy Quran underscores the flawlessness of Almighty Allah's creation by challenging observers to find any imperfections in the layered heavens. Number 'seven' is also used to refer to the gates of Hell for different classes of sinners, as in Surat Al-Hijr "الحجر" (15:44), suggesting a deep, symbolic resonance intended to convey the perfection and completeness of divine creation. Number 'Seven' extends beyond cosmology into ritual practices, such as the seven circumambulations "Tawaf" "الطواف" around the "Kaaba" "الكعبة" during "Hajj" "الحج" and other ritual repetitions, all of which underline the sacred and complete nature of these acts as ordained in Islamic teachings.

7.3 Analysis of Number (TEN) in Text (3). Surat Taha (Tā-Hā) (20:103)

{ "يَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا " (103) { (سورة التوبة 20)

[*"In whispers will they consult each other: "Yet tarried not longer than ten (Days)"*] [*Surat Taha (Tā-Hā) (20:103)*] (Ali,2004, p.785).

7.3.1 The Quranic Interpretation of Text (3)

Most of the interpretations have offered a common idea about this verse including Al-Tabari (2001). According to them, the previous verses and this verse present the threat, mentioning the horrors of the Day of Judgment for warning and the blowing of the trumpet, which is a metaphor for summoning and calling. They speak among themselves in a low voice, and some of them whisper in the ears of others due to the panic and terror that has entered them. Some of them say to each other: You have only stayed in the world for a short period, about ten days or so.

7.3.2 The Semiotic Analysis of Text (3)

Applying the triadic model to this verse encapsulates a profound theological lesson embedded within the text, highlighting the utility of semiotic analysis in unpacking layered meanings in religious scriptures.

1. Sign: In this verse, the representamen is the phrase "ten days" "عَشْرًا". It is the sign that appears in the text, referring specifically to a quantity of time. The number "ten" here is conveyed as a symbolic numeral within the Holy Quranic language, designed to hold meaning beyond just a simple count of days.
2. Object: While "ten days" might initially seem to denote a straightforward temporal measure, in this context, it represents a surprisingly brief and fleeting period. This fleeting nature of life is emphasized, contrasting sharply with the concept of eternal life in the hereafter, a recurrent theme in Islamic eschatology. This aligns with the Quranic perspective on the transient and brief quality of human existence when viewed against the backdrop of eternal life in the afterlife.
3. Interpretant: The reference to "ten days" could be interpreted to mean that the time people thought they lived in the world felt insubstantially short when they faced the reality of the Day of Judgment. This interpretive angle brings a moral and existential insight, urging believers to reflect on the actual value and purpose of their temporal life in the face of eternity. Number "ten" in this

verse acts as a symbolic signifier that prompts an existential reflection among the readers or listeners about the fleeting nature of worldly life compared to the everlasting afterlife. This triadic interaction of the representamen, Object, and Interpretant in verse encapsulates a complex theological and philosophical message that is central to the Islamic worldview.

The placement of the number "ten" in this narrative framework of judgment and eternal consequence serves to heighten the symbolic impact of the numeral. It underscores the Quranic view of life's brevity and the importance of righteousness, given the imminence of divine judgment. Broader Quranic uses of the number ten further enrich this theological insight. The number 'ten' in the Holy Quran is imbued with various symbolic meanings that encompass theological and ethical themes. It is commonly linked to the tenfold increase in rewards for good deeds, as in the verse (160) of Surat "Al-An'am" "الأُنْعَامُ" that underscores Almighty Allah's boundless generosity and compassion. The number is also prevalent in significant historical and divine narratives, such as the ten companions assured of paradise by Prophet Muhammad, peace be upon him, and the ten commandments received by Moses mentioned in verse (142) of Surat "Al-A'raf" "الأَعْرَافُ," which mark essential instances of divine instruction. In the realm of Islamic law, it denotes wholeness and completeness, similar to the required waiting period for a woman post-divorce to confirm non-pregnancy. These symbolic uses of the number 'ten' in the Holy Quran highlight a range of doctrinal, ethical, and eschatological teachings, and each is contextualized within the broader narrative and teachings of Islam.

7.4 Analysis of Number (ONE HUNDRED) in Text (4). Surat Al-Baqarah (The Cow) (2:96)

{ "وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أُشْرِكُوا بِوُدِّ أَحَدِهِمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضَاهُ مِنَ الْعَذَابِ أَنْ يُعْمَرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ " (96) { (سورة البقرة 2)

[*"Thou wilt indeed find them, of all people, most greedy of life, -even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do."*] [Surat Al-Baqarah (The Cow) (2:96)] (Ali, 2004, p.43).

7.4.1 The Quranic Interpretation of Text (4)

According to Al-Sabzwari (2010), the verse refers to those who will not wish for death. Indeed, you will find the most eager of people for this despicable, inferior life that distracts from that blissful, good life. Instead, you will find them more enthusiastic for life than those who associate others with Almighty Allah, those who do not believe in resurrection or being raised again. One of them would wish to live for the most extended life, yet having a longer life does not keep one further from punishment because life, which is spent in preparation for the Hereafter, is limited and ends at a set time and term. One of them wishes to live a thousand years, meaning he desires a long life, so the thousand is a metaphor for abundance. It is the last category of numbers according to the individual setting among Arabs. Anything beyond that is expressed through repetition and composition, like ten thousand, a hundred thousand, and a million.

7.4.2 The Semiotic Analysis of Text (4)

Applying Peirce's model illuminates the depth of the verse's message, emphasizing the folly of excessive attachment to worldly life and highlighting the omnipresence of divine oversight, thus serving as a spiritual and ethical caution to the readers or listeners. The application is as follows:

1. Sign: The sign in this context is the precise figure "one thousand years" "ألف" "سنة" as cited in the verse. This numeral not only specifies a certain quantity but also carries deep cultural and symbolic connotations.
2. Object: The Object that "one thousand years" refers to in this context is the concept of a prolonged life that some people desire. It stands for the extreme human craving for extended earthly existence, presumably to avoid death and the uncertainties of the afterlife. This prolonged life is presented in contrast to the spiritual and eternal perspective that is central to Islamic teachings, where the focus should ideally be on the quality of life and actions rather than its quantity or duration.
3. Interpretant: In this context, the Interpretant of "one thousand years" represents the insights or meanings derived from this numerical symbol. It highlights the ineffectiveness of such longings. Regardless of one's lifespan, no one can avoid the ultimate truths of divine judgment and responsibility. This understanding also critiques human nature by examining how earthly and material desires may cultivate a mistaken feeling of safety or a vain hope that a longer life can postpone unavoidable divine justice. In this interpretation, "one thousand years" extends beyond its literal sense to symbolize the profound extent of human attachment to life and the delusions this attachment can create. This perspective warns against valuing temporary life extension more than eternal spiritual health.

Islamic cosmology and theology often imbue numbers with symbolic meanings. The number "one thousand" "ألف" typically signifies perfection, completion, or divine manifestation within these traditions. It is sometimes associated with the Quranic abbreviation "A.L.M." (Alif Lam Mim) "ألف, لام, ميم" which some scholars believe represents one thousand Falih (2017). This number is generally used to indicate magnitude and completeness, as seen in various Holy Quranic verses. For instance, in Surah Al-Hajj "الحج" (22:47), the equivalence of one divine day to a thousand human years underscores Almighty Allah's eternal nature. It transcends human time, reminding believers of the fleeting nature of human life compared to the immortal divine realm.

8. Findings

The semiotic analysis of the four selected numbers in the Holy Quran uncovers deep theological and existential insights. According to Pierce's Triadic model, the analysis has shown that the number "one" represents monotheism and the unity of humanity, highlighting the importance of equality and fraternity under the belief in a supernatural creator. The number "seven" signifies the intricate and organized nature of the universe, embodying heavenly flawlessness and attention to detail. The

numeral "ten" is linked to the temporary and evanescent essence of earthly existence, emphasizing its shortness and prompting contemplation on its ephemeral character. Finally, the number "one thousand" is employed metaphorically to signify a state of plentifulness and durability. Nevertheless, it also offers a critical analysis of the human longing for a prolonged existence, emphasizing the pointlessness of trying to escape divine evaluation. The selected numbers in the Holy Quran carry profound significance and deep symbolic meanings that can be summarized in the following table. Thus, Table 1 below summarises the findings of the above analysed data.

Table (1)

Semiotic Analysis

No.	Surah	Verse	Number	Semiotic Analysis		
				Sign	Object	Interpretant
1	An-Nisa (4)	1	One	A linguistic expression and a sign in itself	countless men and women, Divine creation, ethical duties	Monotheistic affirmation, Moral, theological understanding
2	Nuh (71)	15	Seven	Numeric representation, seven heavens	Layered cosmos	Structured universe recognition, Completeness, and Divine Order.
3	Taha (20)	103	Ten	ten (Days)	Brief period	Perception of time
4	Al-Baqarah (2)	96	One Thousand	a thousand years	Extended lifespan	Mortality consciousness

9. Conclusion

The semiotic analysis of the selected numbers *one*, *seven*, *ten*, and *one thousand* has revealed significant symbolic and theological interpretations. Each number compresses essential Islamic principles.

1. Number one emphasizes the unity of humanity and the concept of monotheism.
2. Number seven symbolizes the divine order and completeness in the cosmos.
3. Number ten highlights the transitory nature of worldly life.
4. Number one thousand critiques the human desire for extended life, emphasizing the inevitability of divine judgment.

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