



A Pragmatic Analysis of Numbers in the Holy Quran

* Corresponding Author

1. Hashim Aliwy Mohammed
Alhusseini

2. Zahraa Rasheed Khaluhin
College of Education for Human
Sciences,
Wasit University

Email:

hilewi@uowasit.edu.iq

zahraa.rasheed@uowasit.edu.iq

Keywords: Pragmatics,
numbers, deictic
expressions, implicature

Article history:

Received: 2024-08-04

Accepted: 2024-08-29

Available online: 2025-05-01

ABSTRACT

This research conducts a pragmatic examination of seven specific numbers in the Holy Quran, aiming to reveal their profound theological implications within the Quranic text. While past research has predominantly explored the mathematical dimensions of these numbers, this study shifts focus to their linguistic and symbolic meanings. By employing two pragmatic theories, the study delves into the significance of the numbers: one, three, four, five, six, seven, and eight. Using a qualitative approach, the research gathers, analyzes, and interprets the data, supplemented by a statistical table that highlights and supports the conclusions. The theoretical foundation draws from Levinson's (1983) classification of Deictic Expressions and Grice's (1975) theory of Conversational Implicature. The findings reveal that these numbers are intricately linked to divine themes such as justice and oversight, with their symbolic meanings extending beyond mere numerical value to provide ethical and existential insights.



This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution License (CC BY 4.0). <https://creativecommons.org/licenses/by/4.0/>
DOI: <https://doi.org/10.31185/wjfh.Vol21.Iss2.727>

تحليل تداولي للأرقام في القرآن الكريم

أ.د. هاشم عليوي محمد الحسيني / كلية التربية للعلوم الانسانية - قسم اللغة الانجليزية
الباحثة: زهراء رشيد خلوهن / كلية التربية للعلوم الانسانية - قسم اللغة الانجليزية

المستخلص

يتناول هذا البحث دراسة براغماتية لسبعة أرقام محددة في القرآن الكريم، بهدف الكشف عن دلالاتها اللاهوتية العميقة في النص القرآني. وبينما استكشفت الأبحاث السابقة الأبعاد الرياضية لهذه الأرقام بشكل أساسي، فإن هذه الدراسة تركز على معانيها اللغوية والرمزية. ومن خلال استخدام نظريتين عمليتين، تتعمق الدراسة في أهمية الأرقام: واحد، وثلاثة، وأربعة، وخمسة، وستة، وسبعة، وثمانية. وباستخدام منهج نوعي، يجمع البحث البيانات ويحللها ويفسرها، ويكملها في جدول إحصائي يسلط الضوء على الاستنتاجات ويدعمها. ويستمد الأساس النظري من تصنيف ليفنسون (1983) للتعبيرات الإشارية ونظرية جريس (1975) في التضمين التحادثي. كشفت النتائج أن هذه الأرقام مرتبطة ارتباطاً وثيقاً بموضوعات إلهية مثل العدالة والإشراف، إذ تمتد معانيها الرمزية إلى ما هو أبعد من القيمة العددية المجردة لتوفير رؤى أخلاقية ووجودية.

الكلمات المفتاحية: التداولية، الأرقام، تعابير الإشارة، التضمين

1. Introduction

The innermost depth of the different layers of meaning in the Holy Quran is something which has attracted the view of the researchers in Islamic and even non-Islamic circles. The Holy Quran was revealed to humanity as a source of guidance, instruction, and betterment, with its unparalleled nature rendering humanity incapable of producing anything similar. It contains verses and rulings, stories and parables; all presented with supreme eloquence and miraculous quality. One of its notable miracles is the numerical miracle. Scholars devoted considerable attention to this aspect; noting that the choice of numbers in the verses reflects profound wisdom and extraordinary harmony, along with conveying multiple meanings and symbols (Al-Ghunaim, 2022).

Numerous studies, primarily in Arabic, explored the numerical aspects of the Holy Quran, focusing largely on the mathematical properties of Holy Quranic numbers through various mathematical operations. Besides, some focused on the linguistic perspectives of these numbers, such as the syntactic features. Notable contributions include works by Al-Bik (1981), Nofal (1987), Mohammed (2008), Al-Harizi (2010), Medqan (2012), and Sayoud (2014). In addition to these mathematical and syntactic analyses, some research delved into the semantic implications of these numbers. For instance, Hussein (2004) examined how contextual elements influence the interpretation of numbers in the Holy Quran and highlighted significant figures such as "one" for monotheism and "seven" for creation. Abdullah (2012) further explored the extended meanings of numerical terms and emphasized how numbers like "one" and "two" gain additional connotations within scriptural contexts. Additionally, Hussein (2019) investigated the temporal verses in Surats Al-Sajda (السجدة) and Al-Mi'raj (المعراج) and focused on the themes of heavenly ascension and its timing, as well as the linguistic meanings of these verses.

Previous studies dealt with numbers in the Holy Quran, and they are, in some way, related to the current research, but none has dealt with these numbers from a pragmatic perspective. The current research examines the pragmatic aspects of numbers in the Holy Quran and uncovers the layers of meaning that these numbers hold.

2. The Concept of Number

Numbers serve multiple purposes in mathematics and daily activities. Natural and integer numbers are used for counting and ordering, while rational and real numbers measure quantities and continuous variables, such as time and speed. These numbers also uniquely label items like phone numbers and postal codes. In advanced mathematics, real and complex numbers are crucial for calculus, number theory, and solving polynomial equations. Additionally, they are essential in modeling physical phenomena, economic analysis, and in statistics (Rudin, 1964).

Moreover, numbers are fundamental to human cognition and culture, serving both practical and symbolic roles. Historically, numbers have had crucial roles in civilizations. The Babylonians used numerical calculations to predict celestial events, while ancient Egyptians relied on numbers to forecast Nile floods, demonstrating the early scientific applications of numerology. Additionally, Pythagoreanism considered numbers as the essence of reality, attributing specific qualities to numbers like 'three' and 'four' and venerating 'ten' as perfect (McDonnell, 2016).

In religious contexts, numbers also hold significant spiritual meanings. For example, the number '666' in Christianity's Book of Revelation is a prominent instance of numerology's role in theology. Similarly, Pythagoreans revered numbers, linking them to cosmic and ethical principles and showing how numbers can reflect broader metaphysical views (Phillips, 2005).

From the onset of civilizational history and early childhood, numerical concepts have been integral to development. Archaeological findings, like tally marks on bones, suggest the use of numerical systems predating written language. Even infants can distinguish between quantities, and by two years old, children start using numerical words and counting objects (Butterworth, Gallistel & Vallortigara 2018). Beyond counting, numbers are essential in everyday activities such as measuring time, setting prices, and keeping score in sports. They are also intertwined with cultural superstitions and used in fortune-telling, illustrating their diverse applications and significance in various contexts (Wiese, 2003).

The adaptability of numbers highlights their importance in human thought, as articulated by mathematician Richard Dedekind. Numbers help quantify relationships beyond sensory perceptions, facilitating cognitive understanding and reasoning. Their meanings and interpretations vary depending on the context, underscoring their role as fundamental tools of human cognition (Sieg & Schlimm, 2005).

In summary, numbers transcend their mathematical identities to carry rich symbolic meanings, deeply integrated into the fabric of cultural and religious life, significantly influencing human thought and societies. Their dualistic significance as practical tools and symbols of cultural depth showcases their profound impact on humanity.

3. Islamic Insights on Numbers

The term "number" in its fundamental sense refers to the act of counting, a definition rooted in linguistic usage as highlighted in scholarly texts and the Holy Quran itself. This linguistic

interpretation emphasizes the importance of numbers beyond the mere quantitative measures, suggesting a more profound, symbolic meaning. Scholarly perspectives on the concept of the number vary. Some scholars viewed it as a key to understanding divine judgments stipulated in the Holy Quran, mainly where numerical specifics are crucial, such as in the Holy Quranic verse “الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ” “*The [unmarried] woman or [unmarried] man found guilty of sexual intercourse¹ - lash each one of them with a hundred lashes,*” (Ali, 2004, p.865) (An-nurالنور,24: 2), the prescribed number of lashes for adultery. This idea led to extensive debates among scholars regarding the interpretation of numbers when textual stipulations are unclear. Some others argued that numbers inherently carry jurisprudential weight. In contrast, others caution against over-interpretation without additional textual evidence (Al-Derini, 2021).

Moreover, the miraculous nature of numbers in the Holy Quran is highlighted through their consistency and precision, seen as a mark of divine authorship. For example, the repetition of certain words corresponding to natural cycles such as “day” “يوم” appearing 365 times, mirroring the number of days in a year, “Month” “شهر” has been repeated 12 times, reaching the number of months. The number of the words “Angels,” “ملائكة” and “Satan” “شياطين” are equal to each other and have been repeated 68 times (Nazari et al., 2013). This consistency underscores the Holy Quran's intricate connection with the universe.

This deep dive into the numerical aspects of the Holy Quran underscores not only the text's spiritual and legal dimensions, but also its role as a bridge between divine intention and human understanding, reflecting a complex interplay of linguistic precision and cosmic significance (Alhousseini & Kareem, 2022).

4. Pragmatics of Numbers

According to Abdulsada and Yaqoub (2022), people may immediately communicate with others; their words have a deeper significance beyond the plain meaning. This is due to the context of the words. Pragmatics is defined by Morris (2009) as the study of the interaction between signs and their interpreters or the users of language. Further elaborating on this concept, Levinson (1983) described pragmatics as the examination of how language users employ context to interpret expressions and infer meanings from spoken words. What is said is that part of the meaning is specified by truth-conditional semantics. Alhousseini and Kareem (2022) clarified that what is implicated is that part of the meaning that cannot be captured by truth conditions and therefore belongs to pragmatics. Similarly, Borg (2009) characterized pragmatics as the investigation of how individuals use signs within specific contexts. As language is employed within these contexts, linguists and philosophers observe the emergence of new meanings, which they subsequently categorize and analyze.

The connection between pragmatics and numbers is complicated and arises from the function of numbers as crucial components of communication. They possess distinct and contextually reliant meanings. Pragmatics, which examines how context affects the understanding of language, investigates the ways in which numbers communicate meanings that extend beyond their basic mathematical values (Grice,1975). In this regard, Papafragou and Musolino (2002, p. 1) stated that “*In terms of their semantic and pragmatic properties, number expressions (one, two, three...) have standardly been considered as scalar expressions similar to quantifiers (some, a few, all)*”. The researchers have determined that

the numbers in the Holy Quran can be examined from two pragmatic perspectives: deictic expressions and conversational implicature.

4.1. Deictic Expressions

Deixis is a very important term in pragmatics to avoid repetition in language in text or discourse. These expressions, such as pronouns, demonstratives, time adverbs, and spatial adverbs, require contextual information for full understanding (Levinson, 1983). Deixis belongs to the scope of pragmatics because it simply deals with the relationship between language structure and its context. If we look at the term deixis from a philosophical point of view, we should take into consideration the background of the speaker and the addressee. It is not acceptable to say that deictic expression is context-independent because sentences that have deictic expressions should depend on certain facts within context (Mohsin, 2020). The study of deixis began in the early 20th century with German linguist Karl Bühler. Bühler (2011) introduced the concept of the "*deictic field*" and highlighted the crucial role of context in interpreting deictic terms. Levinson (1983) expanded on Bühler's categories and provided a detailed examination of different types of deixis which include:

1. Person deixis: Numbers can be associated with person deixis when they quantify participants.
2. Place deixis: Numbers are used in place deixis to specify distances, positions, or spatial quantities.
3. Time deixis: Numbers are integral to time deixis when indicating specific times, dates, durations, or frequencies.
4. Discourse deixis: Numbers are used in discourse deixis to refer to specific parts of the text or sequence of information.
5. Social deixis: Numbers in social deixis can indicate ranks, social positions, or the number of social groups.

4.2. Numbers and Implicature

Derived from the Latin verb "*plicare*," meaning "*to fold*," the term "implicature" and its equivalent "implication" signify the action of folding one thing into another (Mey, 2001). This study focuses on Grice's Conversational Implicature. In (1975), Grice posited that a spoken or written text typically merges implicit and explicit levels of meaning, with pragmatics considers the truth-conditional aspects of what is said insufficient for deducing implied meanings. Jansen and Pollmann (2001) further explained that numbers as well, whether spoken or written, are crucial for conveying different meanings, intertwining closely with implicature. They often carry implications beyond their literal value, enhancing our understanding of the data they represent. For example, "one hundred" might suggest abundance or completeness, while "one" could denote singularity or uniqueness. According to their perspective, numbers can also elicit emotions such as anxiety or hope, depending on their context and significance. This is evident in cases where a number is associated with either good or bad luck. Grice (1975) categorized conversational implicatures into the following types:

1. Generalized Implicature

Generalized conversational implicatures, as outlined by Grice's (1975) Cooperative Principle and conversation maxims, arise when the spoken or written context suggests a meaning beyond the literal words, often linked with specific linguistic patterns. Generalised

implicatures are more ubiquitous and can occur in numerical contexts where a specific number implicates a general idea that goes beyond the number's literal meaning to the point in which is considered as a universal one (Franke, 2011). According to Algezy and Rashid (2023), this type of implicature occurs in the absence of any context from which required inferences might be drawn. For example, in the verse, "وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ", "and created fruits of every kind in pairs" (Ali, 2004, p.587) (Ar-Ra'd الرعد,13:3) number 'two' provides a general implicature about the duality of the natural world to inspire contemplation on the interconnectedness of all things and the balance and harmony essential to life.

2. Particularised Implicature

In linguistics and pragmatics, particularized implicatures depend greatly on context. These implicatures originate from Grice's Cooperative Principle, which requires that speakers or writers provide sufficient details for effective communication (Geurts, 2009). The use of a specific number to express a unique and clear idea also signifies a particularized implicature within numerical contexts. For example, in the verse "هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ" "He it is Who created the heavens and the earth in Six Days" (Ali, 2004, p.1420) (Al-Hadid الحديد,57:4), number 'six' highlights a particular span that implicates the efficiency, order, and completeness of divine creation, serving as a foundation for the subsequent assertions of Almighty Allah's ongoing governance and intimate knowledge of all creation (Borg, 2009).

3. Scalar Implicature

Scalar implicatures involve the use of terms like "some," "many," "few," and "all," where a speaker's choice not to use a more precise or stronger term leads the audience to infer that such a term would be inaccurate (Yule, 1996). These implicatures are particularly relevant in discussions of numbers and quantities, where the choice of a certain number is highlighted over other numbers in a scale (Papafragou & Musolino, 2003). Scalar implicatures also appear in religious texts like the Holy Quran, where interpretations can depend on the context and the specific words used. For example, in the verse "لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ", "They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah" (Ali, 2004, p.272) (Al-Ma'ida المائدة,5:73), number 'one' is the strong option that deletes number 'three' which is the weak one (Abdullah, 2015).

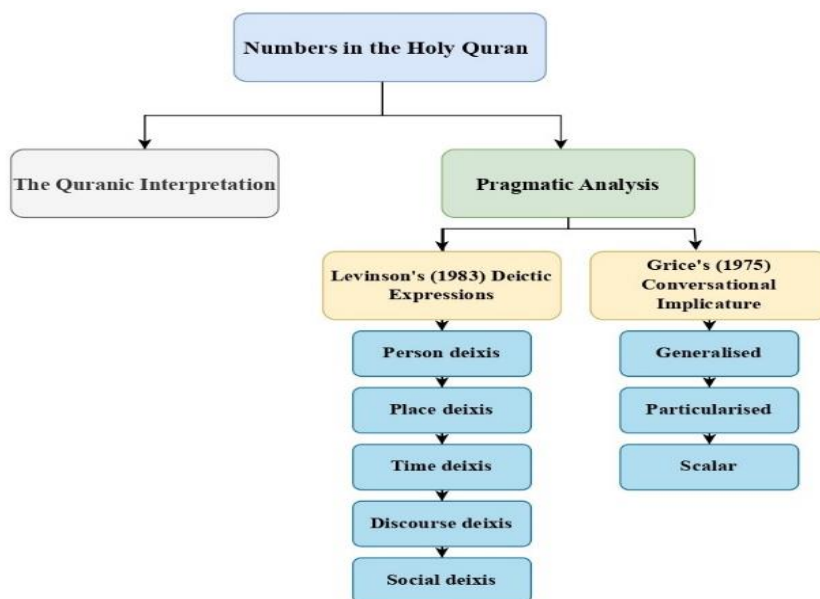
5. Methodology

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 study will specifically analyze seven numbers mentioned in four Holy Quranic verses, each possessing significant meanings. The selected numbers are *one, three, four, five, six, seven, and eight*. Due to the scope of this article, the researchers will concentrate on these specific numbers, leaving the analysis of other numbers for future studies.

The current study will conduct a qualitative content analysis of the selected data. Patton (2002) stated that this kind of analysis is any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings. Nakhilawi (2016) asserted that in order to understand any social or linguistic phenomenon comprehensively, it is imperative to study it within its contextual framework

and in conjunction with other related facets of the phenomenon. Accordingly, this study investigates the pragmatic dimensions of selected numbers in the Holy Quran and focuses on how the surrounding context brings various messages and carries different meanings attributed to these numbers. Additionally, a statistical table is included to clarify and reinforce the findings of the analysis. This methodology underscores the inherent significance that each number within the Holy Quran carries, each number imbued with its meaning. Figure 1 below presents the theoretical framework of the study.

Figure: 1 *The Theoretical Framework of the Study based on Levinson's (1983) Deictic Expressions and Grice's (1975) Conversational Implicature*



6. Data Analysis

The analysis of the selected numbers will employ the model in Figure 1. The analysis is based on the following procedures:

1. Providing Quranic interpretation based on authentic Islamic exegeses, such as Al-Tabarsi (1995), Al-Tabatabai (1997), Ibn Kathir (1999), and Al-Tabari (2001).
2. Analysing the pragmatic meaning by adopting Levinson's (1983) classification of deictic expressions and Grice's (1975) Conversational Implicature, respectively.

6.1. Analysis of Number (ONE) in Text (1). Surat Yusuf, (12: 67) ("Yusif"):

{ وَقَالَ يَبْنَىٰ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ ۗ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ " (67) {سورة يوسف 12}

[*Further, he said: "O my sons! Enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah:*

On Him do I put my trust: and let all that trust put their trust on Him." [Surat Yusuf (Yusuf) (12:67)] (Ali, 2004, p.569).

6.1.1. The Quranic Interpretation of Text (1)

The interpretations of most commentators on this verse are similar, including the interpretation of **Ibn Kathir** (1999). In this verse, Almighty Allah informs about Jacob (peace be upon him) commanding his sons, when they were preparing to go to Egypt with their brother Benjamin, not to enter through one gate but to enter through different gates. This was out of fear of envy, as they were handsome and of good appearance. His command was a precaution, but he emphasized that it could not prevent the will and decree of Almighty Allah. If Almighty Allah wills something, it cannot be opposed or prevented.

6.1.2. The Pragmatic Analysis of Text (1)

In the verse, number "one" primarily is regarded as one of **place deixis**, specifying a single spatial point of entry that the sons are instructed to avoid. It is indirectly related to **person deixis** by addressing the collective action of the speaker's sons, suggesting that Jacob's sons should not all enter through the same gate.

The advice given by Prophet Jacob to his sons to "لا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ" *"enter not all by one gate: enter ye by different gates"* is an implicature of maximizing safety and minimizing potential harm or risk. The **scalar implicature** comes into play by suggesting that the more dispersed their points of entry, the lesser the chance of collective harm, thereby indirectly maximizing their safety. The Prophet Jacob's statement following the advice "وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا اللَّهُ" *"Not that I can profit you aught against Allah (with my advice): None can command except Allah"* implies a **generalized principle** that despite taking human precautions (like entering through different gates), the outcome is always governed by Almighty Allah's will. This reflects a balance between taking prudent human measures (advised through numerical diversification of gates) and recognizing the overarching power of divine command and reliance on Almighty Allah.

6.2. Analysis of Number (SIX) in Text (2). Surat Hud (Hud) (11:7):

{وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ " (7){(سورة هود 11)}

[He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"] [Surat Hud (Hud) (11:7)] (Ali, 2004, p.511).

6.2.1. The Quranic Interpretation of Text (2)

According to **Al-Tabatabai** (1997), Almighty Allah declares His omnipotence, stating that He created the heavens and the earth in six days, and His Throne was upon the water before that. He created the heavens and the earth for the benefit of His servants, who were made to worship Him alone. Deeds are considered good only when done sincerely for Almighty Allah. If the Prophet Muhammad, peace be upon him, were to inform the polytheists that Almighty Allah will resurrect them after death, they would still deny it despite knowing Almighty Allah created the heavens and the earth. They reject the resurrection, claiming it is a lie, though it is easier for Almighty Allah than the initial creation.

6.2.2. The Pragmatic Analysis of Text (2)

In this verse, the number "six" is regarded as one of **time deixis**, specifying the duration of the creation period. It contextualizes the act of creation within a temporal framework, emphasizing the six-day span during which the heavens and the earth were created.

The reference to "سِتَّةَ أَيَّامٍ" "six Days" in the statement "وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ" "He it is Who created the heavens and the earth in six Days" can be analyzed for its **scalar implicature**. The specification of "six Days" for the creation of the heavens and the earth suggests a scalar implicature where the number six is intentionally chosen to signify an optimal period for divine creation. In the scalar context, using a precise number like six (as opposed to a vague period or a longer duration) emphasizes efficiency, intention, and completeness in Almighty Allah's creative process. It implies that the creation was executed in a manner that is both meticulous and bounded by divine wisdom, each day potentially representing a phase of creation with specific outcomes and purposes. Using a specific number like six invites theological reflection on the nature of time as it applies to divine actions. It suggests that divine time, while expressed in terms familiar to human understanding, "أَيَّامٍ" (days), may not correspond directly to human measurements of time but serves to communicate the concept of a phased, orderly, and purposeful action. The creation in six days, followed by the statement "لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا" "that He might try you, which of you is best in conduct" that this was done to test which of the individuals is best in conduct, further emphasizes the role of earthly life as a test. The period of six days indirectly implies that just as creation was purposeful and measured, so too is the evaluation of human actions and morality within the time allotted to them.

In conclusion, the mention of "Six Days" in this Quranic verse carries a complex layer of meanings, primarily focusing on the efficiency, completeness, and purposefulness of divine creation. This numerical reference serves not only to assert the power and wisdom of Almighty Allah but also to align human understanding of time and divine action in a way that emphasizes the structured, intentional nature of creation as well as the moral testing of humanity based on their conduct within the time given to them.

6.3. Analysis of Numbers (SEVEN and EIGHT) in Text (3). Surat Al-Haqqah (The Inevitable) (69:7)

{ "سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ نَخْلٍ خَاوِيَةٍ " (7) } (سورة الحاقة 69)

[*"He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down!"*] [Surat Al-Haqqah (The Inevitable) (69:7)] (Ali, 2004, p.1516,1517).

6.3.1. The Quranic Interpretation of Text (3)

According to **Al-Tabari** (2001), Almighty Allah recounts His destruction of the nations that denied the Day of Resurrection, among them the people of Thamud (ثمود), who were annihilated by a thunderous blast that silenced them and an earthquake that settled them. The people of 'Ad (عاد) faced a fierce, overwhelming wind that tore through them, penetrating their very hearts. This wind was unleashed upon them for seven nights and eight consecutive days. **Al-Tabarsi** (1995), expressed these days as "the stumps" (الأعجاز) because they occur at the end of winter. The wind struck each of them to the ground, causing them

to fall headfirst and break their skulls, leaving their bodies lifeless as if they were upright palm trunks felled without branches.

6.3.2. The Pragmatic Analysis of Text (3)

In this verse, the numbers "seven" and "eight" in the phrase “سَبْعَ لَيَالٍ وَتَمَانِيَةَ أَيَّامٍ” are primarily regarded as **time deixis**, specifying the duration of a continuous period (seven nights and eight days) during which the calamity raged against the people. These numbers provide a temporal context that frames the severity and continuity of the event.

The mention of the numbers “seven” and “eight” in the phrase “سَبْعَ لَيَالٍ وَتَمَانِيَةَ أَيَّامٍ حُسُومًا” *"seven nights and eight days in succession"* uses **scalar implicature** to emphasize the continuous and unrelenting nature of the event. The numbers here are specific and sequential, which implies a sustained period of hardship that goes beyond ordinary natural events. The sequence of days and nights points to a complete cycle of time, indicating that the ordeal was exhaustive and all-encompassing. By stating such precise measures of time for the storm, the verse implicates a **particularised implicature** of divine control over natural events and time itself. The exact duration signals not only the severity of the punishment but also the precision with which divine justice can be executed. It serves as a reminder of the omnipotence of Almighty Allah, who governs all aspects of existence, including the elements of nature and time, to enact judgment. The specific mention of "seven nights and eight days in succession" in this verse not only quantifies the duration of the divine punishment but also emphasizes the relentless, exhaustive, and complete nature of this event. This numerically detailed description serves to highlight the thoroughness of divine actions and the deep implications of divine justice, reflecting both the severity of the punishment and the meticulous control of Almighty Allah over the elements of nature and time.

6.4. Analysis of Number (THREE, FOUR, FIVE, and SIX) in Text (4). Surat Al-Mujadila (The Woman Who Disputes) (58:7)

{ " أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ " (7) { (سورة المجادلة 58)

[*"Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth, - nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things."*] [Surat Al-Mujadila (The Woman Who Disputes) (58:7)] (Ali, 2004, p. 1434).

6.4.1. The Quranic Interpretation of Text (4)

According to Al-Tabarsi (1995), Almighty Allah addresses His Prophet Muhammad, peace be upon him, asking if he has considered his inner vision and realized that Almighty Allah knows everything in the heavens and the earth, with nothing, whether small or large, escaping His notice. Given His attributes, the actions and disobedience of the disbelievers to their Lord can't go unnoticed by Him. Almighty Allah highlights His proximity to His servants and His awareness of their whispers and hidden conversations, which they share secretly among themselves. He explains that no secret conversation occurs among three of

His creatures without Him being the fourth, listening to their confidential discussions, with nothing of their secrets concealed from Him. Nor are there five without Him being the sixth.

6.4.2. The Pragmatic Analysis of Text (4)

In this verse, the numbers "three," "four," "five," and "six" serve mainly as markers of **person deixis**, quantifying the participants in the verse and all humans. These numbers offer a deictic reference to the individuals engaged in private conversations, underscoring Almighty Allah's presence among them.

In this verse, the numerical references to groups of "three" and "five" with the divine addition of "fourth" and "sixth," respectively, in the line “ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا هُوَ رَابِعُهُمْ وَلَا ” “*There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth, -*” provide a rich basis for examining **scalar implicatures** and **generalized implicatures** within the verse. The scalar implicature in mentioning specific numbers (three, five) and adding one more to each group (making the fourth, sixth) emphasizes the ubiquity of divine surveillance. It suggests that regardless of the group size, from the smallest to larger gatherings, Almighty Allah's presence extends incrementally with each group. This scalar approach underlines that divine presence is not just an abstract belief but a tangible addition to any number of people gathered, thereby reinforcing the concept of Almighty Allah's omnipresence in all circumstances. The generalized implicature from this verse is represented by the phrase “ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ ” “*nor between fewer nor more, but He is in their midst*” that no matter how small or secretive a human consultation may be, it is never beyond the scope of divine awareness. It includes every possible human interaction, as explicitly stated by covering "nor between fewer nor more." It conveys a powerful message about the all-encompassing nature of Almighty Allah's knowledge and presence, implying that all human actions and intentions are perpetually within Almighty Allah's observational and judgmental purview.

The verse effectively uses numerical details to communicate the thorough and pervasive divine presence in human affairs. By specifying group numbers and incrementally adding a divine participant, the text underscores not only Almighty Allah's intimate involvement in human interactions but also the idea that no human activity, no matter how covert, escapes divine scrutiny. This serves as both a reassurance of continual divine oversight for believers and a warning that all deeds, public or secret, are subject to divine accountability and will ultimately be revealed and judged. This detailed numerical framing highlights the meticulous and all-encompassing nature of divine knowledge and presence, reinforcing the spiritual and ethical dimensions of human conduct.

7. Findings

Across the examined verses from Surat Yusuf “يوسف” (12:67), Surat Hud “هود” (11:7), Surat Al-Haqqah “الحاقة” (69:7), and Surat Al-Mujadila “المجادلة” (58:7), the use of specific numerical value associate with specific deictic expressions and implicatures. The deictic uses of numbers in the Holy Quranic verses serve varied functions, enhancing theological depth. Place deixis is shown by the number "one," indicating specific locations or methods. Time deixis uses numbers like "six" for the creation period and "seven" and "eight" for the duration of calamities, emphasizing temporal elements in the narrative. Additionally, person deixis, through numbers "three," "four," "five," and "six," quantifies participants in divine observation, underscoring the divine's omnipresence and involvement in moral testing.

No.	Surah	Verse	Number	Pragmatic Analysis	
				Deictic Expressions	Conversational Implicature
1	Yusuf (12)	67	One	Place deixis	Generalized Scalar
2	Hud (11)	7	Six	Time deixis	Scalar
3	Al-Haqqah (69)	7	Seven Eight	Time deixis	Particularised Scalar
4	Al-Mujadila (58)	7	Three Four Five Six	Person deixis	Generalized Scalar

These deictic applications highlight the interconnectedness of space, time, and personal dimensions under divine scrutiny. Scalar and generalized implicatures are the most commonly identified types in the interpretation of the selected numbers, each serving to underline different aspects of divine communication. Scalar implicatures, particularly prevalent, emphasize the theological significance of numbers like "six" in creation narratives and "seven" and "eight" in contexts of divine retribution, highlighting the meticulous nature of divine actions and intentions. On the other hand, generalized implicatures are noted in the use of numbers in everyday scenarios, underscoring the divine's omnipresence and vigilant oversight. Together, these implicatures convey broad, universal meanings that transcend specific contextual implications, reflecting a strategic use of numerology to communicate profound theological insights. Table 1 below summarises the findings of the above analysed data.

Table (1)

Pragmatic Analysis

8. Conclusion

The present study illuminates the profound pragmatic meanings of selected numbers in the Holy Quran. Based on Levinson's (1983) classification Deictic Expressions and Grice's (1975) Conversational Implicature, the examination of the seven selected numbers has yielded the following conclusions:

1. Numbers in the Holy Quran convey sophisticated, contextually rich meanings beyond their simple numeric representation.
2. Number "one" indicates a single-entry point, advising dispersal for safety. It Highlights Almighty Allah's will and maximizes safety through dispersion.
3. Number "six" represents the period of creation, highlighting Almighty Allah's efficiency and order in creation.
4. The numbers "seven" and "eight" indicate the duration of punishment, signifying divine control and exhaustive retribution.
5. The numbers "three," "four," "five," and "six" quantify participants in divine observation, conveying divine omnipresence and hierarchical surveillance.

References

- Abdullah, A. M. (2012). The meanings of some number words in the Holy Quran. *Al-Qadisiyah Journal of Arts and Educational Sciences*, 11, (3,4).
- Abdullah, H. I. A. (2015). Scalar Implicature in Modern Pragmatics and Traditional Arabic Pragmatics. *European Academic Research*, 3(7), 3.4546.
- Abdulsada, M. N., & Yaqoub, B. Y. (2022). Politeness maxims in Saad Al-Hariri's and François Hollande's speeches on refugees. *Neofilologiâ*, 4, 733–742. <https://doi.org/10.20310/2587-6953-2022-8-4-733-742>
- Al-Bik, S. A. (1981). *The book of the numerical miracle of the Qur'an* (1st ed.). Quranic Sciences Foundation.
- Al-Derini, M. F. (2021). *Comparative Islamic jurisprudence* (1st ed., Vol. 1). Damascus University Publications.
- Alghezzy, K. H., & Rashid, A. M. (2023). A pragmatic study of implicature in Iraqi's election propaganda posters. *Lark Journal of Philosophy, Linguistics, and Social Sciences*, 48(1). <https://doi.org/10.31185/lark.Vol1.Iss48.2646>
- Al-Ghunaim, A. B. S. (2022). *The numerical miracle of the number ten in the Qur'an*. *Ain University Library*.
- Al-Harizi, A. K. A. (2010). Number in the Holy Quran. *Ain University Library*, 1(10). <https://journal.uokufa.edu.iq/index.php/jall/article/view/6564>
- Alhuseini, H. A. M., & Kareem, R. H. (2022). A Pragmatic Study of the Holy Names of Almighty Allah in the Glorious Quran. *Res Militaris*, 12(2), 3930-3941.
- Alhuseini, H. a. M., & Kareem, R. H. (2022). The relational analysis of the Holy names of Almighty Allah in the Glorious Quran. *Journal of College of Education*, 54(1). <https://doi.org/10.31185/eduj.Vol54.Iss1.3165>
- Ali, A. Y. (2004). *The Meaning of the Holy Qur'an* (10th ed.). Amana publications.
- Al-Isnawi, A. B. (1999). *The end of the journey: Explanation of the path to attainment* (1st ed.). Dar Al-Kutub.
- Al-Karaawi, H. H. A. (2010). The concept of number and its jurisprudential and legal applications. *Jurisprudence Faculty Journal*, 1(10). <https://www.iasj.net/iasj/article/58522>
- Al-Tabari, M. I. J. A. (2001). *Jāmi' Al-Bayān 'an Ta'wīl āy al-Qur'ān*. Dar Hajar.
- Al-Tabarsi. (1995 bn). *Majma' al-Bayan* (1st ed.). Dar Al Uloom.
- Al-Tabatabai, H. T. (1997). *Tafsir al-Mizan* (1st ed.). Al-Alami Publications Foundation.
- Borg, E. (2009). On three theories of implicature: Default theory, relevance theory and minimalism. *International Review of Pragmatics*, 1(1), 63–83. <https://doi.org/10.1163/187731009x455848>
- Bühler, K. (2011). *Sprachtheorie. Die Darstellungsfunktion der Sprache*. Jena <http://pubman.mpdl.mpg.de/pubman/item/escidoc:2305592>
- Butterworth, B., Gallistel, C. R., & Vallortigara, G. (2018). Introduction: The origins of numerical abilities. *Philosophical Transactions of the Royal Society B*, 373(1740). <https://doi.org/10.1098/rstb.2016.0507>
- Franke, M. (2011). Quantity implicatures, exhaustive interpretation, and rational conversation. *Semantics and Pragmatics*, 4(156). <https://doi.org/10.3765/sp.4.1>
- Geurts, B. (2009). Scalar implicature and local pragmatics. *Mind & Language*, 24(1), 51–79. <https://doi.org/10.1111/j.1468-0017.2008.01353.x>

- Grice, H. P. (1975). *Logic and conversation*. BRILL eBooks. https://doi.org/10.1163/9789004368811_003
- Hussein, K. H. (2019). The meaning of the day and numbers which are included in Surat Al-Sajdah and Surat Al-Ma'araj. *Iraqi University Journal*, 45(1).
- Hussein, M. S. H. (2004). The effect of context in numbers guidance in Holy Quran. *Journal of Kirkuk University Humanity Studies*, 1(2).
- Ibn Kathir, I. (1999). *Tafsir ibn Kathir*. <https://www.amazon.com/Tafsir-Ibn-Kathir-Volumes-Abridged/dp/1591440203>
- Jansen, C., & Pollmann, M. (2001). On round numbers: Pragmatic aspects of numerical expressions. *Journal of Quantitative Linguistics*, 8(3), 187–201. <https://doi.org/10.1076/jqul.8.3.187.4095>
- Leech, G. N. (1983). *Principles of pragmatics*. Cambridge University Press. <http://ci.nii.ac.jp/ncid/BA0026722X>
- Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
- McDonnell, J. (2016). *The Pythagorean world: Why Mathematics Is unreasonably effective in physics*. Springer.
- Medqan, K. M. (2012). The meaning of number in the Holy Quran. *Al-Athar Journal*, 1(14).
- Mey, J. L. (2001). *Pragmatics: An Introduction*. Blackwell Publishing.
- Mohammed, Z. A. M. (2008). The grammatical meaning of number in the Holy Quran. *College of Basic Education Research Journal*, 8(4).
- Mohsin, M. a. M. (2020). The significance of Deictic Expressions in completing meaning of Absurd Theater: The Case of Pinter's Birthday Party. *Paideuma Journal*, 65(0090–5674).
- Morris, D. (2009). The Pythagorean theorem – A 4,000-year history, by Eli Maor. Pp. 272. £15.95. 2007. ISBN: 978-0-691-12526-8 (Princeton University Press.) #donel0/4/08. *the æMathematical Gazette/Mathematical Gazette*, 93(526), 176–177. <https://doi.org/10.1017/s0025557200184505>
- Nakhlawi, H. a. M. (2016). Ethnosemantic, Pragmatic, and Textual Analysis of Kinship Terms in Arabic and English Discourse. *Universiti Sains Malaysia*. <https://doi.org/10.13140/RG.2.1.2995.7203>
- Nazari, E. N., Rashtizadeh, O., Rostami, H. R., & Azadi, Y. (2013). The surprise of numbers in Holy Quran from the islamic orientation. *Elixir*, 2229-712X, (61).
- Nofal, A. R. (1987). *The numerical miracle of the Holy Quran* (1st ed., Vol. 5). Arab Book House.
- Papafragou, A., & Musolino, J. (2002). The pragmatics of number. *Routledge eBooks* (pp. 744–749). <https://doi.org/10.4324/9781315782379-163>
- Papafragou, A., & Musolino, J. (2003). Scalar implicatures: experiments at the semantics–pragmatics interface. *Cognition*, 86(3), 253–282. [https://doi.org/10.1016/s0010-0277\(02\)00179-8](https://doi.org/10.1016/s0010-0277(02)00179-8)
- Patton, M. Q. (2002). *Qualitative research & evaluation methods* (Issue 1). Routledge. <http://ci.nii.ac.jp/ncid/BA55243300>
- Phillips, D. A. (2005). *The complete book of numerology: Discovering the Inner Self*.
- Rudin, W. (1964). *Principles of mathematical analysis*. Routledge. <https://doi.org/10.2307/3608793>

Sayoud, H. (2014). New numerical hidden structure in the Holy Quran based on number 7. *International Journal of Hidden Data Mining and Scientific Knowledge Discovery*, 01(01). <https://doi.org/10.5281/zenodo.20364>

Sieg, W. S., & Schlimm, D. S. (2005). *Dedekind's analysis of number: Systems and axioms* (1st ed., Vol. 147). Synthese. <https://doi.org/10.1007/s11229-004-6300-9>

Wiese, H. (2003). *Numbers, language, and the human mind*. Cambridge University Press.

Yule, G. (1996). *Pragmatics*. Oxford University Press.

