
Dimensions of Divine Philosophy Education: Using Numerological Symbolism in Tawhid

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Abstract

This research is about the rationality of the "number" of tawhid in Islamic studies; This study has developed in the Eastern and Western Islamic worlds carried out by Muslim scholars. The discussion "number" of tawhid is widely found in classical Islamic literature, such as in the science of kalam, Islamic philosophy and tasawwuf; this indicates that the number of tawhid is significant. This study aims to answer how the numbers in the tradition of Islamic studies; The methodology used is a qualitative method with the type of library research because the data obtained are in the form of documents sourced from a book. The findings of this study indicate that the number one in tawhid implies perfection, so the science of tawhid discusses the model of the Perfect God; the number of tawhid includes its discussion in the three fields of Islamic scholarship fiqh, tawhid and tasawwuf. Issues regarding the tawhid argument understand the "number" of tawhid, which is a relative human construction. In Islam, numerology is not only discussed in philosophical themes, especially in the science of ushuluddin (Islamic theology) and Sufism (Islamic mysticism) as the central theme.

Keywords: number one, Islamic philosophy, tawhid, Islamic studies

Dimensi Pendidikan Filsafat Ilahi: Menggunakan Simbolisme Numerologis dalam Tauhid

Abstrak

Penelitian ini tentang rasionalitas "angka" tauhid dalam studi Islam; Kajian ini telah berkembang di dunia Islam Timur dan Barat yang dilakukan oleh para sarjana muslim. Pembahasan "angka" tauhid ini banyak terdapat dalam literatur klasik Islam, seperti dalam ilmu kalam, filsafat Islam dan tasawwuf, ini menandakan bahwa sangat pentingnya keberadaan angka tauhid. Tujuan penelitian ini adalah untuk menjawab bagaimana angka-angka dalam tradisi studi Islam; Metodologi yang digunakan adalah metode kualitatif dengan jenis penelitian kepustakaan karena data yang diperoleh berupa dokumen-dokumen yang bersumber dari sebuah buku. Temuan penelitian ini, menunjukkan bahwa angka satu dalam tauhid mengandung makna kesempurnaan, sehingga ilmu tauhid membahas tentang kesempurnaan Tuhan Yang Maha Sempurna, angka tauhid mencakup pembahasannya dalam ketiga bidang keilmuan Islam, fiqh, tauhid dan tasawwuf. Persoalan mengenai argumentasi tauhid, termasuk pemahaman terhadap "angka tauhid" yang merupakan human construction yang bersifat nisbi. Dalam Islam, bidang numerologi tidak saja dibicarakan dalam tema-tema filsafat, terutama lagi dalam ilmu ushuluddin (teologi Islam) dan tasawuf (misticisme Islam) menjadi tema sentralnya.

Katakunci: angka satu, filsafat Islam, tauhid, studi Islam

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A. Introduction

Studying and understanding the deepest and particular aspects of specific numbers, in this case, the number of tawhid, which means one, is the interpretation of rational reason, namely through the philosophical method, which has developed as old as the history and thought of philosophers in Islam.¹

Number terminology itself is a symbol that represents a number and a sign or measure that is usually used in arithmetic, not others (e.g., cyphers as part of the language, except when indicating the number). For example, the number to tell One could be “1”, “I,” “l,” or “dot” according to the Pythagoreans², according to specific human languages, because none of the systems are the same, but similarities are possible.³

The coincidence discussed in this study is the number One (in Indonesian: 1), which is meant as the number of tawhid: the number indicates the Oneness of Allah SWT. One is the ideal symbol of God because the number 1 represents the All, the Perfect, the Absolute, which transcends all polarities.⁴ Therefore, the number one is all the complex numbers – the rolled ones – and 2, 3, 5, 10, 100, 1000 are nothing but overlays. Therefore, God is likened to this first number.⁵

And another number is Zero = 0, most often mentioned later to indicate the meaning of other than Him. From the Arabic name *sifr*, the number zero forms *cifra*, *chiffre*, and in German *Ziffer* on one side, *zero* on the other. The number Zero by itself means nothing except that it denotes the numbers preceding and following it; in the late 15th century, it was considered an *umbre et encombre*, "dark and obstructed," and its German name, *Null*, stems from the idea that this number is *nulla figura*, not a "real" number.⁶

¹ Kassam Z.R, "Islamic Monotheism," in *Islam, Judaism, and Zoroastrianism. Encyclopedia of Indian Religions* (Dordrecht: Springer Netherlands, 2018), 324–324, https://doi.org/10.1007/978-94-024-1267-3_100210.

² Annemarie Schimmel, *The Mystery of Numbers* (New York, United States: Oxford University Press Inc, 1994).

³ Abubakar Shekau, "Explanation of the Meaning of Islamic Monotheism," in *The Boko Haram Reader*, 2018, <https://doi.org/10.1093/oso/9780190908300.003.0008>.

⁴ Annemarie Schimmel, "Islam | Religion, Beliefs, Practices, & Facts," *Encyclopedia Britannica*, 2021.

⁵ Jens Hoyrup, "The Mystery of Numbers . Annemarie Schimmel," *Isis* 85, no. 2 (June 1994): 300–301, <https://doi.org/10.1086/356819>.

⁶ Schimmel, *The Mystery of Numbers*.

In the discussion of *kalam* and philosophy, the term *tawhid* implies one or oneness in the view of Islam, like monotheism and heavenly religions, and is the most crucial attribute in discussing the form and substance of God. And *tawhid* is a science that talks about ways to determine religious beliefs by using convincing arguments, both *naqli*, *aqli*, and *wijdani* (smooth feelings) ⁷ arguments. Because it is called the science of tawhid because it discusses the subject of the oneness of Allah SWT, *Tawhid* itself means "oneness," namely Allah - as applies to the religion of Islam, which has become its central principle.

This science also discusses the oneness of Allah SWT. and matters relating to Him, namely about *asma'* (names), *af'al* (actions) of Allah and prophet which are obligatory, impossible, and *jaiz*, etc. *Tawhid* in this research is a science that examines and understands the existence of Allah SWT, such as: is He, who is He, how is He, what is He, where is He, and so on - according to the Islamic perspective, which is often referred to as monotheism in the discussion of philosophers, theologians, and Sufis who try to explain their method of belief about God with various arguments, but in this study only according to the views of Islamic philosophical thought. Because Islamic philosophy is a philosophical science that is colored by Islamic teachings in discussing the nature of the truth of everything, in this case including the oneness of God.

This research is about the rationality of the "number" of *tawhid* in Islamic studies; This study has developed in the Eastern and Western Islamic worlds carried out by Muslim scholars. The discussion "number" of *tawhid* is widely found in classical Islamic literature, such as in the science of *kalam*, Islamic philosophy and *tasawwuf*; this indicates that the number of *tawhid* is significant. This study aims to answer how the numbers in the tradition of Islamic studies; The methodology used is a qualitative method with the type of library research because the data obtained are in the form of documents sourced from a book.

⁷ Eric C. Martin, "Late Feyerabend on Materialism, Mysticism, and Religion," *Studies in History and Philosophy of Science Part A* 57 (2016), <https://doi.org/10.1016/j.shpsa.2015.11.017>.

B. Research Methods

This study uses qualitative methods, in qualitative research researchers try to find a meaning so as to get an understanding and find the meaning of a phenomenon, an existing event. The technique used is a literature review, which in this study the data used using a literature study. The data is obtained from books, scientific articles and others. This technique in research emphasizes the process of identifying, analyzing and making conclusions on the data that has been collected obtained. In this study, the main focus of research is to examine the monotheistic books on numerology.

Primary data sources come from Tauhid books that discuss numerology. The secondary data sources are in the form of supporting books and journal articles that strengthen this study related to numerology.

C. Results and Discussion

Muslim scholars' studies of mathematical numbers in general – for example, in astronomy, music, geography, physics, medicine, etc.- are relatively numerous and have developed in both the East and the West.⁸ Although their whereabouts were later kept secret under different and more Greek names, such as Abu Musa Jabir ibn Hayyan, known as *Geber*, Muhammad ibn Zakariya ar-Razi, known as *Rhazes*, Ibn al-Haytham, known as *Alhazen*, Ibn Sina, known as *Avicenna*, Ibn Rushd, known as *Averroes*, Abd Al-Malik ibn Zuhr, known as *Avenzoar*, Abu Hamid al-Ghazali, known as *Algazel* and so on. In addition, they have been instrumental in developing philosophy and its branches in mathematics.⁹

It is also acknowledged that the discussion and use of the mathematical number of *tawhid* is found in the books of Kalam that have reached our homeland, especially in Islamic boarding schools such as '*Aqidat al-'Awwâm, Bad' al-'Amâl* or

⁸ Khaled M. S. Al-Faqih, "A Mathematical Phenomenon in the Quran of Earth-Shattering Proportions: A Quranic Theory Based On Gematria Determining Quran Primary Statistics (Words, Verses, Chapters) and Revealing Its Fascinating Connection with the Golden Ratio," *Journal of Arts and Humanities* 6, no. 6 (June 22, 2017): 52, <https://doi.org/10.18533/journal.v6i6.1192>.

⁹ Jon Pamil, Akmal Munir, and Rian Vebrianto, "Synchronization and Scientific Miracle of Chapters and Verses Numbers of The Quran," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 13, no. 2 (January 24, 2020): 157–70, <https://doi.org/10.24042/al-dzikra.v13i2.4292>.

Jawharat al-Tauhîd, and *Al-Sanusiyah*, with the style of religious understanding of the Asy'ariyah school of thought.

In addition to the books mentioned above, several other books are: *al-Lumâ'* (Ash'ari), *al-Tamhîd* (Baqillani), *al-Irsyād* (Juwaini), *Jawa'idul 'Aqāid* (Ghazali), *al-Iqtî; ād* (Ghazali), *Iljâmul 'Awwâm* (Ghazali), *'Umdat al-Taufîq* (Sanusi), *Manâhijul Adillah* (Ibn Rushd), *Risâlah al-Tauhîd* (Abduh), *al-Husunul Hamijiyah* (Husen Tripoli), *Asasut Taqdis* (al- Razi), *Tauhidhul 'Aqāid* (Abdurrahman al-Harizi), *al-Tahqiq at-Tâm fi al-Ilmi Kalâm* (Dhawahiri), *al-Mawâqif* (al-Iji), and *al-'Aqāid al-'Adhadiyah* (al-Iji). There are others, such as *al-Intishār* (*Khayyât*), *al-Kassyāf* (Zamakhsyari) and *al-Mughni* (Abd. Jabbar).

Many impressions are obtained from the sources of the science of Kalam in the discussion, such as matters of faith in Islam (*al-Husun, al-Irsyad*), investigation of reason, science and its distribution, hujjah, taqlid, distribution of news (*Umdat al-Taufiq, at-Tahmid, al-Irsyad*), the division of the law of cause into obligatory, impossible, and jaiz (*al-Husun, Risâlah al-Tawhid*), Islamic and non-Islamic theological schools (*al-Tamhîd*), rejects doubts about the Mutasyabihat verse (*al-Husun, Ilzam al-Awwâm*), aradh and Jauhar (*al-Mawâqif*), the attributes of God and Imâmah (*al-Lumâ'*), and the methods of the expert kalam (*Manâhij al-Adillah*). At the same time, the last three books mentioned in the previous paragraph are difficult to obtain accurate information because they are not from them.

However, these works have very little 'power' of mathematical terms.¹⁰ This is possible because if it is traced through the notion of 'kalam' in duration, it means reasoned conversation using logic. Because the main characteristic of Kalam is rationality (reason). The words of Kalam themselves have been intended as a translation of the Greek word logos which means 'talk,' but from that meaning, the word 'logic' and logical as its derivation is taken. The Greek word logos was also copied into the Arabic word mantiq so that the science of logic, mainly formal logic or Aristotle's syllogism, is called the Science of Mantiq.¹¹

¹⁰ Nursupiamin Nursupiamin, "Representasi Matematika Al-Quran Melalui Teori Graf," *Al-Khwarizmi: Jurnal Pendidikan Matematika Dan Ilmu Pengetahuan Alam* 3, no. 2 (September 8, 2018): 39–56, <https://doi.org/10.24256/jpmipa.v3i2.234>.

¹¹ Muhammad Ali Aziz, *Religion and Mysticism In Early Islam, Religion and Mysticism In Early Islam* (I.B.Tauris, 2011), <https://doi.org/10.5040/9780755611027>.

As a result, the kalam books are closer to "manthiq books," not "books of the philosophy of mathematics." This relationship cannot be avoided, as quoted by Imam al-Asy'ari in his book *Maqâlat al-Islamiyyîn* (Volume II: 216), he argues:

Allah, the One
Not something resembling Him
Not a *jism* (thing),
Not *syaks* (personal),
Not *jauhâr* (substance)
Not arad (section).¹²

For Muslims who pursue Islamic mysticism, it is possible to have a specific discussion and understanding of numbers, especially in Sufi poetry, both in a state of *sakr* (drunk) and *yaqzan* (conscious), which shows the process towards intimacy with God. For example, a female Sufi poem from Basra in Iraq, Rabiya al-Adawiyah (713-801 H), says:

"I love you with two loves
Love for me and love for you
Love because I am a state I always remember You
Love because You are Your circumstances reveal the veil
until you see... ¹³

As well as other Sufi poetry, such as Suhrawardi al-Maqtul, Abu Yazid al-Bustami, Abu Mansur al-Hallaj, Ibn 'Arabi, Jalaluddin Rumi, up to M. Iqbal, in Indonesia there is a Sufi Abd. Rauf al-Singkil, al-Fansuri, and so on, which belong to the Irfani and philosophical schools of Sufism, are sure to have poems that contain the themes of numbers to show the matter of the Oneness of God.

However, this Sufi-style understanding and experience of divine consciousness cannot be thought through rational reasoning. In Sufism - according to Zunnun al-Misri (d. 860 A.D.), ma'rifah or knowledge of God can only be obtained through the intercession of the heart, not by just saying sahadah or

¹² Abu al-Hasan 'Ali ibn Isma'il Al-Asy'ari, *Maqalat Al-Islamiyyin Wa Ikhtilaf al-Mushallin* (Bairut: Daar al-Fikr, 1969).

¹³ Harun Nasution, *Falsafat Dan Mistisme Dalam Islam*, Jakarta: Bulan Bintang, 1999.

understanding logic.¹⁴ So that knowledge about numbers discussed in Sufism themes cannot be rationalized but is experienced through spiritual experience.

The numbers used as specific numbers in dhikr and wirid are also the same cannot be interpreted logically, only possible through the inner aspect. For example, the remembrance of *Subhanallah*, *Alhamdulillah*, and *Allahuakbar* is 33 times each and closed with *La ilaha illal Allah* 1x, reflecting the fulfillment of the ideal number, from $33 \times 3 = 99 + 1 = 100$. If the recitation of remembrance follows the rules for the number of these numbers – without absorption deep as taught by the Sufis, it does not cause any effect.¹⁵

The Qur'an is the holy book of Muslims as well as the miracle of the Prophet Muhammad. which has a priority in terms of the beauty of the language (*balaghah*) turns out to have specific numbers which are then referred to as *i'jaz 'adadiy* (a miracle in terms of numbers).¹⁶

One of the numbers most frequently used by Qur'anic researchers is the number 19; for example, the revelation that first declared the Oneness of Allah was the 19th revelation (Qs. 112, al-Ikhlās). The first revelation (the 96th chapter, verses: 1-5) consists of 19 words (or 19×1) and 76 letters (or 19×4). The Last Revelation (Sura 110) consists of 19 words (or 19×1), and the first verse of the 110th Surah consists of 19 letters (19×1). Also, in the 27th verse: 30, the reading '*Basmalah*' is found. If the letter number (27) and verse number (30) are added together, that is $27 + 30 = 57$. The result is a multiple of 19 (or 19×3).

The discovery of the above evidence in the form of specific numbers shows that the Quran is composed with an interlocking system of calculations, according to the intent of the 85th verse: 20, which means: "*Allah has surrounded/locked them from behind.*" Although it can be considered scientific, the meaning of the numbers only shows the system of the regularity of the letters of the Qur'an does not touch directly on the aspect of the Oneness of God.

¹⁴ Abu al 'Ala Afifi, *Al-Tasawuf al-Tsauroh al-Ruhyah Fi al-Islam* (Kairo: Daar al-Ma'arif, 1963).

¹⁵ Brian Wright, "Muhammad Ali Aziz. Religion and Mysticism in Early Islam: Theology and Sufism in Yemen.," *ISLAMIC STUDIES* 60, no. 1 (March 31, 2021): 109–12, <https://doi.org/10.52541/isiri.v60i1.1775>.

¹⁶ Fitriyatul Hanifiyah, "The Essence of Mysticism in The Study of Tasawwuf," *AT-TURAS: Jurnal Studi Keislaman* 8, no. 1 (June 30, 2021): 49–59, <https://doi.org/10.33650/at-turas.v8i1.2017>.

The author does not find contemporary scientific works discussing the relationship of numbers that show the *tawhid* aspect, precisely Islamic philosophy. Although the science of kalam or Islamic theology discusses the number of monotheism to explain the issue of the Oneness of God, the aspects of scientific reasoning are lacking, sometimes even leading to the debate of mantiq only.¹⁷

The Islamic philosophers are also like that; no one has explained in detail and precisely this number of *tawhid* unless accompanied by a discussion of the origin of events and the nature of nature, for example, al-Kindi, al-Farabi, Ibn Sina, and so on. Although the *Ikhwan al-Shafa* (Holy Brotherhood) group is considered a philosopher who specializes in numerology, sometimes they are also influenced by the kalam (*Isma'ili*) and Sufism schools.

The works of Muslim scholars in the fields of kalam, Sufism, and Islamic philosophy above become the basis for the author to formulate a comprehensive meaning around the number of *tawhid* according to Islamic philosophy and formulate his understanding for Muslims today.¹⁸

Number Rationality

It cannot be separated from mathematical instincts in any aspect or dimension of human life. Because it turns out that this mathematical spirit is a primordial human wealth that always shows itself wherever humans live or wherever there are material remnants of previous lives.

How can human life be covered by numbers or mathematical numbers? The Greek philosopher Pythagoras (d. 497 BC) said that "the entire human world is built on numbers or numbers,"¹⁹ Throughout his time, human beliefs and practices in numbers have been passed down to humans from generation to generation to the present day.

In Islam, the relationship between man and his God (*hablum min Allah*), for example, is reflected in various aspects of worship that have mathematical

¹⁷ Kinga Devenyi, Munif Abdul-Fattah, and Katalin Fiedler, "Mysticism / Taşawwuf," in *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences* (BRILL, 2015), 166–227, https://doi.org/10.1163/9789004306936_008.

¹⁸ Sangkot Sirait, "Dialectic of Theology And Mysticism In Islam: A Study of Ibn Taymiyya," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 6, no. 1 (June 22, 2016): 53, <https://doi.org/10.20871/kpjipm.v6i1.159>.

¹⁹ Schimmel, *The Mystery of Numbers*.

instincts, such as the number of rak'ahs, times of prayer, certain months and days of fasting, the amount of zakat, the number of dhikr, the number of names. Allah is the best; his attributes, His angels, the miracles of the Qur'an, and so on reflect a strong doctrinal appreciation for numbers or mathematical numbers.²⁰

In this regard, Allah states in His words:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوِنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
الْأَيَّاتِ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَا تَفْصِيلًا

And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.²¹

These numbers are not only a kind of measure or measure of meaningless religious ritual ceremonies - besides, of course, being used in science and technology, humans also make it numerology or a method of interpreting something in the past and future through secret things, or which is usually called magic. That is, the entire universe is a trace (signs) or a pattern (form) that is mathematical, and everything can be expressed in the form of numbers, all of which are related to vibrations (frequencies) and the emission of the universe. Therefore, everything, including names, words, times, events, locations, and so on, can be reduced to numbers to look into someone's future, for example.

Due to the many links between numbers and human life, the structure of civilization is filled with various types and meanings of numbers (number culture). As in the Eastern world, especially in China, the abacus (abacus), counting tools with pieces of wood or stone, and many other world civilizations were used.

The influence of numbers and the civilization it gave birth to had a powerful impact on the structure of Islamic scholarship. For the first time in the 10th century AH, the Ikhwan al-Shafa group appeared to write an *al-Rasa'il*, called *Rasa'il al-Ikhwan al-Shafa*. They had amazingly tried to understand the nature and secrets of numbers and their relationship to existing at that time. The essence of

²⁰ Hoyrup, "The Mystery of Numbers . Annemarie Schimmel."

²¹ RI Kementerian Agama, "Al-Qur'an Terjemahan," *Al-Qur'an Terjemahan*, 2007.

Ikhwan Al-Shafa's mathematics rests on the theory of numbers and analysis of the character of numbers.²²

These numbers are then considered physical and metaphysical characteristics that serve as clues to understanding nature and lead the diligent researcher to recognize the soul, the spiritual realm, and, ultimately, the God of the universe.

According to the Ikhwan al-Shafa, the physical world results from God's emanation. First, with "the light of His oneness," God created a simple substance called the active intellect, then the universal soul from the various spheres, and finally, primary matter. From this material, God created all things in the universe using the soul and mind. Therefore, God can be called the First Principle for all beings, as "1" (one) for all numbers.

The Rationality of the Number Tawhid

There are 2 (two) things that the writer would like to point out from the brief explanation above. First, human civilization is filled and influenced by the spirit of numbers. Second, Islam also has a culture of numbers to strengthen the dogmatic aspects of its teachings, namely the number "tawhid," which attaches the number "1" (one) to Allah, and "0" (zero) to other than Him (nature). These two aspects burst into various materials or discussions on Islamic theology, philosophy, and mysticism.

The number "one" in the view of Islamic thinkers refers to God as the *causa prima*, the origin of all existence in the universe. Apart from the number one, "zero: a unit that" "does not mean anything." In mathematics, according to Ali Shari'ati, for example, in his poetry, he wrote:

in math

Only one is the number.

In this universe

There are only mathematical units.²³

²² M. Samsul Hady, "FILSAFAT IKHWAN ASH-SHAFI," *ULUL ALBAB Jurnal Studi Islam* 8, no. 2 (December 26, 2018): 117–40, <https://doi.org/10.18860/ua.v8i2.6199>.

²³ C. Belo, "Averroes on God's Knowledge of Particulars," *Journal of Islamic Studies* 17, no. 2 (March 23, 2006): 177–99, <https://doi.org/10.1093/jis/etl022>.

"One" means something with no part and a form that cannot be divided. The property of one is the basis and origin of the number, by which all things are said, the odd and the even. Ali Shari'ati demonstrates this in his poetry by mentioning numbers to an unfinished level. Other numbers arise from progressive addition to one.

God in Islam is only one, and there is no one like Him. God is a unique existence. He is the First Righteous One (*al-Haq al-awwal*). In various Muslim works, both in the fields of theology, fiqh, the Quran, hadith, Islamic philosophy, and Sufism, it is explained that there is only one God. Only He is one, apart from God; they all have many meanings.

One, the main number in Islam is the fact that there is only one single system that applies in the universe and shows that there is only one system of orders in this universe. Then, in turn, it will lead the Oneness of the giver of the command, namely Allah Almighty.

It can be assumed that the number of *tawhid* in Islamic thinkers is based on the fundamental concepts of mathematics. Clearly, since the time of Pythagoras, numbers have been regarded as the central theme of the foundation of mathematical thought. For experts in this field, the urgent task today is discovering new numbers.²⁴ For example, the number 'infinite zero' is written by mathematicians with the symbol (oo), which describes an endless and endless circle.²⁵ Each time a number is added to a zero after it, the new number becomes ten times larger than the original and so on indefinitely. But if a zero is placed in front of any number, it will not have any meaning.²⁶

It is undeniable; it turns out that Islam wants to show humans that the infinite number (Infinitum) cannot be thought of, but those who study mathematics must believe in the existence and importance of this unlimited number. The concept of infinity is the basis for all formulas in science and

²⁴ Kusno, Marsigit, and Mohd Faiz Mohd Yaakob, "Integration of Islamic Spiritual Values with Mathematics Teaching," *International Journal of Advanced Science and Technology* 29, no. 4 Special Issue (March 19, 2020): 2111–19.

²⁵ Ralph H. Abraham, "Mysticism in the History of Mathematics," *Progress in Biophysics and Molecular Biology* (Elsevier Ltd, December 1, 2017), <https://doi.org/10.1016/j.pbiomolbio.2017.05.010>.

²⁶ Rom Landau, *The Arab Heritage of Western Civilization* (New York: Press Holdings International, 1975).

technology (science and technology), known as 'differential equations.' Because Allah SWT. is One in reality and every aspect and meaning, it is impossible that the creature, His creation, will be 'one' in fact, but the being is an inexhaustible zero.

This description of the properties and derivation (branches) of this mystical One throughout the history of Islam – and of course in other ancient religions and civilizations, shows how significant the number 1 is in religious traditions. One becomes a symbol of the primordial One, the One who is second to none, the Existence with no opponent. One is composed of the relation of the whole, and oneness and rests on itself but lies behind all the Existence of beings. In Islam, a true believer admits, "There is no god but Allah"; otherwise, he has fallen into the great sin of *syirk*, namely associating partners with Him other than Him.

It seems pretty clear that Islam has a relatively basic and urgent concept of numbers, especially the numbers 1 (one) and 0 (zero), to explain the normative belief structure of *tawhid* in its teachings. The concept has entered all fields of Islamic scholarship, one of which is Islamic philosophy.

Before the formulation of numbers in Islamic philosophy themes appeared, it was stated that numbers originally came from parts of India, then spread to the Middle East (Arabic region). The Arabs then popularized them to Europe.²⁷ Europeans then popularized it throughout the world. The Arab scientist who was instrumental in introducing the Hindu (Indian) number system was Al-Kindi, in his book *Kitab fi Isti'mal al-'Adad al-Hindi* (On the use of Indian numerals).²⁸

However, the discussion around this number issue is inseparable from the themes of philosophy in general, including Islamic philosophy. Islamic philosophers all automatically deal with the problem of numbers (in the view of philosophical thought) because they also have expertise in other fields that depart from philosophical thought itself.

Islamic philosophers who are well-known experts and use mathematics a lot in their philosophical thinking include: al-Kindi, who argues that God has no

²⁷ Seyyed Hossein Nasr, *Science and Civilization in Islam* (Cambridge: Harvard University Press, 2003), p.161.

²⁸ Badlatul Muniroh, "Akal Dan Wahyu," *Aqlania* 9, no. 1 (June 23, 2018): 41, <https://doi.org/10.32678/aqlania.v9i01.2062>.

meaning *aniyah* and *mahiyah* and writes treatises on mathematics, ²⁹ al-Razi whose philosophy on the relationship between humans and God is close to Pythagorean philosophy, al-Farabi and Ibn Sina with the philosophy of emanation/emanation explain how many can arise from the One, Ibn Sina also made a mathematical theory of music.³⁰ At the same time, the famous Islamic scientist in mathematics is Muhammad bin Musa al-Khwarizmi (780-850), who wrote books on arithmetic and algebra, and many other Islamic scientists who are part of the inventors and developers of mathematics. ³¹

D. Conclusion

It is almost certain that there is no aspect of human life that escapes the problem of numbers. Both natural (concrete) areas of life, even those not real (abstract). Likewise, various branches of science are always associated with numbers. For example, numbers in the study of mathematics, called the field of numerology, have attracted the attention of humanity for thousands of years.

In Islam, numerology is not only discussed in philosophical themes, especially in the science of *ushuluddin* (Islamic theology) and *Sufism* (Islamic mysticism) as the central theme. The use of number symbolism in the three fields of Islamic scholarship is used as the basis for strengthening *Imad ad-din* (the pillar of religion), namely the number One (*wahid*) as the "number of tawhid."

However, in developments after the reopening of the doors of *ijtihad*, especially in the current contemporary era, Islamic scholarship - not only in the field of interpretation, the Koran and hadith, even in the area of *ushul al-din* which uses the argumentation of *kalam* (Islamic theology) in strengthening the faith or belief. Tawhid of Islam, there has been a phenomenon referred to by Mohammed Arkoun as "*taqds alafkâr ad-dîniyyah*" (the sanctification of religious thought).

²⁹ Nasution, *Falsafat Dan Mistisme Dalam Islam*.

³⁰ Muḥammad Ashfaq and Manzoor Aḥmad Al Azhari, "Impact of Qur'ân upon Aesthetics and Its Evolution: A Religio-Cultural Discourse," *Journal of Islamic Thought and Civilization* 10, no. 1 (March 1, 2020): 212–34, <https://doi.org/10.32350/jitc.101.12>.

³¹ Rahimah Embong, Hanif Md Lateh @ Junid, and Firdaus Khairi Abdul Kadir, "Analysis on KH. Fahmi Basya's Thoughts of Islamic Mathematics Ferayanti," *International Journal of Academic Research in Progressive Education and Development* 8, no. 2 (May 23, 2019), <https://doi.org/10.6007/ijarped/v8-i2/5767>.

In the phenomenon of *taqds al-afkâr ad-dîniyyah* that occurs among Muslims, the tradition of Islamic thought, including Islamic thought and philosophy, is considered intellectual-spiritual property that needs to be maintained without having to question the origin of the rule. Questioning tradition means doubting it, and it can even mean denying the form of practice that has been firmly held. The current generation inherits the intellectual-spiritual property of the previous generation without being accompanied by a critical attitude: questioning how the historical situation determines the pattern of Islamic thought at that time and further questioning its relevance to historical challenges and new problems that surround the current generation.

Thus, the tradition of Islamic thought was accepted dogmatically without realizing it. There is no innovative creativity to develop habits by developing the area of human experience. In other words, in the phenomenon of *taqds al-afkâr ad-dîniyyah*, Muslims do not distinguish between the Qur'an itself, which is a revelation, and an understanding of the Qur'an, which is a human construction, both in the form of books of interpretation, works of the mufassir and Islamic teachings which are systematized in *fiqh*, *kalam*, *Sufism*, *philosophy*, and others. Thus, there is an absolutization of the understanding of the Koran, which is not absolute.

The issue of the *tawhid* argument, including the understanding of the "number of *tawhid*," is a relative human construction. However, discussing the number of *tawhid* simultaneously in the three fields of Islamic scholarship, of course, is quite an important job and requires a discussion that is not easy and takes no short time either.

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