

NUMBER SEVEN AND ITS MEANING IN RELIGIONS- A COMPARATIVE STUDY

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Abstract

The current research tackles deeply and comprehensively the use of number seven in Holy Quran. This number has specific indications; and it implies certain uses and references when indicated within the religious stories. It highly depends on facts and issues related to the creation of heavens and their numbers. It refers to the number of days in the week which indicates time; as well as a natural phenomenon such as the spectrum, and it may be associated with the treatment of some diseases, and it may be associated with heaven and/or hell and many other associated issues that would be discussed throughout the current study. This topic has been chosen for study and research because of the special nature of this number in general, and in religions in particular.

Keywords: Association, number seven, religious indication, heavens and hell.

Introduction

Praise be to Allah due to His praise blessings and peace be upon the one after whom there is no prophet, and upon the prophets and messengers who preceded him, and upon his good and pure family, and his virtuous companions, and upon those who followed in their footsteps with goodness and followed their path with the aim of pleasing the One Judge until the universes cease; Number seven has a great status among followers of all religions, especially heavenly ones, because of the special symbols it contains that are common to followers of those religions, as it represents spiritual perfection for them, and it may indicate a universal phenomenon such as the number of days in the week which indicates time or a natural phenomenon such as the spectrum and what comes from it of the colors given to us by the Qur'an, and it may be associated with the treatment of some diseases, or it indicates the spread of diseases that are useless to treat, as the hearts of those who deserve to be tormented are marked with Ran, and it may be associated with heaven or hell and the chains and shackles in it, and it may carry within it messages for the purpose of contemplation. Contemplating what the Almighty gave as an example is evident in the precise and harmonious system with which the universe was established, and then it is destroyed, and which is based on the number seven and its multiples, as the Creator mentioned it to us for the purpose of contemplating. Whoever looks closely at the words of the Creator about the creation of the heavens and the earths will find that each of them has seven layers, and so on. The earth is made up of seven seas and regions as well, in addition to that creature that Almighty Allah

has honored, which is 'the man', the word itself (in Arabic) is composed of seven letters. He is charged with obedience. If he disobeys and turns to those who have wronged, then he acquires the characteristics of Satan, for he has distanced himself from his master, like the devils of the jinn. Both of them are ungrateful. His Lord bestowed blessings on him, such as feeding, pardoning people, arranging their livelihood, or determining their deadlines, and perhaps ungratefulness requires taking revenge for what their hands have earned. The hour of remorse has not come, when it has caught everyone who does not believe in the laws, part of which is occupied by the number seven, the focus of the tagged study, the number seven and its nature in religions - A comparative study, as the nature of the topic required dividing it into an introduction and two chapters. The introduction was devoted to studying the definitions that constitute the title. The first chapter: The nature of the number seven among the People of the Book was devoted to studying the situations in which the number seven was mentioned and explaining its importance to them. As for the second chapter: The nature of the number Seven among Muslims, also concerned with studying the characteristics of the number seven in light of the Qur'an, the Sunnah, and the opinions of scholars. They are preceded by an introduction and followed by a conclusion and a list of sources and references for the study, in which we adopted the historical approach in terms of the primacy of the heavenly religions in appearance, as well as the sequence of the prophets (peace be upon them), and the comparative approach whenever necessary. The need for this is in accordance with the nature of the topic, which resulted in a discrepancy in size between the two chapters, since areas of comparison occupied part of the first chapter in order to avoid the disruptive repetition resulting from the members of a separate chapter for it. In addition, the numbers in general, and the number seven and its multiples in particular, are considered. It is of great importance to Jews and Christians, which led to its excessive use, because of its importance to them, as it denotes abundance or intensity, two qualities that Islam did not ignore either. However, it sought to shed light on the number seven and its multiples in order to preach, guide, and urge action. Only what is good and forbidding anything else.

Preface:

Number in Language and Terminology:

Linguistically: number and punctuation: the dictionary of the book, numbering it with a number that is foreign and clear, and a numbered book is a written book, and numbered: the pen. They say: Your pen has failed, meaning your pen has failed. Al-Riqimah is the sane, intelligent woman, and Al-Barzah is the intelligent one, and he is narrated in the water, giving an example of the intelligent one (1). Number: The Ra, Qaf, and Meem are the same origin, indicating calligraphy, writing, and the like. The numeral is the calligraphy, and the numerology is the book, and the one who is skilled in its craft is said to be numeral in water, and the numeral of snakes is what is on Its back, like the inscription (2).

Terminologically:

Selling by number: taking the commodity and paying its value according to the value number written on it without an offer or acceptance (3).

Seven (language and terminology): Seven in language: the seven and the seven in number: seven women and seven men are known, and the seventy is known, and it is the decade between sixty and eighty, and the seventh of the people is seven of them, (with *fatha*) seven: it became the seventh of them, and they were followed by: they became seven. This is the seventh of this, meaning the seventh of something, and the seventh of the thing and its seventh: it became seven (4).

The seven is part of seven and the seventh of the people became their seventh or he took the seventh of their money and its gate was cut off and the seven with the addition of the 'ba' is one of the lions, and the seven is the lioness, and a seven-colored land with a dusty weight with lions, and the seven-seven and the week are from the days and tawaf.

At home for a week, that is, seven times and three weeks, and the seventh of a thing is seven, making it seven, and their saying "weight of seven" means seven mithqals (5).

1) Lisan Al-Arab, Abu Al-Fadl Jamal Al-Deen Muhammad bin Makram Al-Ansari (D. 117 A.H), Dar Sader, Beirut, 1st edition, 1989 A.D, Article No., letter Ra', vol. 6, p. 208.

(2) Language Standards, Abu Al-Hussein Ahmad bin Faris Zakaria Al-Razi (D. 395 A.H), edited by: Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1399 A.H - 1979 A.D. Part 2, Chapter on the Ra' and the Qaf and what is tripled between them, p. 425.

(3) Dictionary of the Language of Jurists, Muhammad Rawas Al-Qalaji, Muhammad Sadiq Qunaibi, Dar Al-Nafais for Printing and Publishing, 2nd edition, 1408 A.H - 1988 A.D, letter Ra, p. 225.

(4) Lisan Al-Arab, Ibn Manzur, Vol. 7, letter Seen, article seven, p. 113.

(5) Mukhtar Al-Sahhah, Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir Al-Hanafi Al-Razi (D. 666 A.H), edited by: Yusuf Al-Sheikh Muhammad, Al-Matbabah Al-Asriyah - Dar Al-Tawdhimiya, Beirut - Sidon, 5th edition, 1420 A.H - 1999 AD, Part 1, p. 153.

The seven: between Raqqa and Ras Ain, and between Jerusalem and Karak; Because there are seven wells in it, and the place where the gathering will be, and from it is the hadith: (Who is hers on the Seventh Day) meaning who is hers on the Day of Resurrection, or followed by the saying of the wolf: The day when she will have no shepherd other than me, and the wolf will not be a shepherd on the Day of Resurrection, or he meant: Who has her in the face of temptation when she is left without a shepherd to be plundered by wild animals? So he made the seven of them a shepherd, since he was alone with her, or the day of the seven: a holiday for them in the pre-Islamic era in which they used to be busy distracting themselves from everything, and it was narrated by including the letter "ba", and it is said for the aggravated matter: one of the seven (1).

As for the term:

A number that symbolizes completion and completion in the Bible. Allah warned Noah seven days before the flood, then seven days before the rain came, and when Noah sent the crow and the dove, that was after seven days (2). The number of animals that entered the ark was seven (3). The storm that came after the flood occurred at the end of the sixth day, and the first day that dawned with clarity was the seventh day. Likewise, the seventh day was the

one on which the ark rested and sacrifices of thanksgiving were offered. In Pharaoh's dream, which Joseph interpreted, the number of cows and ears of corn was numbered, and the Jews were celebrating the seventh day of worship (4). In short, sevens are mentioned more than six hundred times in the Bible (5).

Essence in language and terminology:

Linguistically: it is the essence of a thing and its reality, taken from the relation to what it is or what it is (mu) and monthly or monthly salary, which is a word attributed to (mah) and its meaning in Persian is month, and its plural is quiddity (6). According to terminology, it is what it is, not found nor disappeared, not fully nor partially, not private nor public. (7)

(1) The Ocean Dictionary, Majd al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouzabadi (D. 817 A.H), edited by: Heritage Investigation Office at the Resala Foundation, published by the Resala Foundation for Printing, Publishing and Distribution, Beirut-Lebanon, 8th edition, 1426 A.H - 2005 A.D, Vol. 3, p. 35.

(2) Formation (2:2).

(3) Formation (7:2).

(4) Formation (41:2-7).

(5) Dictionary of the Bible, written by an elite group of specialized professors and theologians, editorial board: Boutros Abdel Malik - Dr. John Alexander Tamman - Professor Ibrahim Matar, 10th edition, House of Culture, explanation of the number seven.

(6) Al-Waseet Dictionary, a group of linguist authors at the Arabic Language Academy in Cairo, published by: Arabic Language Academy, 2nd edition, 1392 A.H - 1972 A.D, Dar Al-Da'wa - Istanbul, Vol. 2, Bab Al-Mim, p. 892.

(7) Definitions, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani (D. 816 A.H), edited and authenticated by a group of scholars under the supervision of the publisher, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st edition, 1403 A.H - 1983 A.D, Volume 1, Section Al-Meem, p. 195.

Chapter One: The Nature of the Number Seven according to the People of the Book

The number seven is characterized by ancient historical roots, extending back to the era of ancient civilizations, such as the Sumerians, who considered it synonymous with the word "all," and the Babylonians, who considered it the perfect number. Therefore, they made several towers consisting of seven floors about the universe. The phrase "seven gods" meant all the gods, and some believe that this was related to the seven gods of the planets that they knew, although others say that this number had acquired its symbolic meaning before that. Much, as this was familiar to the Babylonians and the nations surrounding them, and even to India and China, and among the Celts and Germans, so this must have arisen from a reality that was the subject of everyone's observation, perhaps the four faces of the moon, each of which lasts seven days, and we can contemplate on The meaning of this number in the Holy Bible is based on the creation of the universe and the period it took, as Almighty Allah created the universe in six days according to the perspective of following the heavenly religions, then took a rest on the seventh day (1), as the People of the Book believe (and Allah finished the

day The seventh of His work which He did. So he rested on the seventh day from all the work that he had done. And Allah blessed the seventh day and sanctified it, because on it He rested from all the work that Allah had done as a Creator (2). Allah is exalted above all what they say, He is the Greatest One who created the universe without being affected by fatigue (3). And Jacob - peace be upon him - when he worked for his uncle Laban in order to collect the dowry from Rachel, whom he loved, with a love that made the seven years a few days in his view (And Jacob loved Rachel, so he said: "I will serve you for seven years with Rachel, your youngest daughter". (4)

You shall do any work therein, you, and your son, and your daughter, and your male servant, and your female maidservant, and your ox, and your donkey, and all your livestock, and your sojourner who is within your gates, that he may rest. Your servant and your female servant are like you.

(1) Deuteronomy: 5:12-14.

(2) Formation: 2:2-3.

(3) Q: 38.

(4) Formation: 29:18, 20.

(5) Formation: 29: 27-28, 30.

(6) Sahih Al-Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Ibn Bardzbah Al-Bukhari Al-Jaafi, edited by a group of scholars, Al-Sultaniyah edition, Al-Kubra Al-Amiriyya Press in Bulaq – Egypt, 1311 A.H, Vol. 7, p. 32, Book of Marriage, Chapter on Beating That is Disliked Women, H. 5203; And the Great Jami' Sahih Muslim, Abu Al-Hussein Muslim Al-Qushayri Al-Nisaburi, edited by Ahmed bin Rifaat bin Othman Hilmi Al-Qara Hisari, Muhammad Izzat bin Othman Al-Zaafaran Buliwi, and Abu Nimat Allah Muhammad Shukri bin Hassan Al-Anqrawi, Al-Amira Printing House – Turkey, 1334 AH, Vol. 4, p. 173, book. Breastfeeding, chapter on the extent to which a virgin and a married woman are entitled to the husband's residence with her after the wedding, H. 1461.

The story goes on to explain that Laban, upon expiration of the term, replaced Rachel, who was beautiful in appearance, with her older sister, Leah, in accordance with the prevailing custom at the time, which required that the eldest be married off first. Jacob - peace be upon him - objected to his uncle because of this action, and he forced him - peace be upon him - to work for seven years. Another, according to the narration: "Fulfill this week, and we will give you those also, for the service which you shall also serve me for another seven years"

(5). It is clear from the text that a newly married virgin woman has a marriage covenant of seven nights, which was also stipulated by the Seal of Religions, in what was reported on the authority of Anas bin Malik – may Allah be pleased with him - who said: (It is from the Sunnah that if a virgin marries a married woman: he stays with her for seven days and then swears an oath...) (6) In addition to that, it is narrated that Jacob - peace be upon him

(1) Psychological implications in the story of Joseph, M.M. Muhammad Mahdi Yassin Al-Khafaji, Al-Ustath Journal, Issue 204, Volume Two, 2013 A.D 1434 A.H, p. 367.

(2) Yusuf: 46-48.

(3) The aesthetics of the Qur'anic story - the story of our Master Joseph as an example, Dr. Ban Hamid Farhan, College of Arts Magazine / Issue 101, p. 248.

(4) Comparative Religions, Professor Dr. Muhammad Ahmad Al-Khatib, Professor of Doctrine, Pillars and Sects, Faculty of Sharia - University of Jordan, Dar Al-Maysara for Publishing and Distribution - Amman, 1st edition, 2008, p. 47.

(5) All of these souls descend from Jacob - peace be upon him - and all the souls who emerged from the loins of Jacob were seventy souls

(6) Exodus: 1:5.

(7) Deuteronomy: 10:22; Genesis: 46:27.

(8) Formation: 50 3.

(9) Formation: 50:10.

(10) Exodus: 2:16.

(11) Comparative Religions, p. 53.

(12) Issue: 11: 16, 24.

(13) Psalms: 12:6.

(14) Al-A'raf: 155.

prostrated seven times when he saw his eldest twin, Esau, after separation. Perhaps his prostration was for the sake of honor. (And as for him, he passed before them and prostrated to the ground seven times until he approached his brother) (1). As for the story of the vision of the king, Pharaoh of Egypt at that time, which is not hidden from far and wide, when he saw seven fat cows and another lean cow, then he saw seven green ears of corn and another dry one, as Joseph – peace be upon him – explained it to them, saying: (There will come seven years, seven followed by seven years. Famine, and he proposed appointing a person who would collect the surplus in the years of plenty in order to save for the years of famine. The king agreed to the proposal and when he saw the wisdom of Joseph – peace be upon him – he appointed him chief of the storehouses (2), (Behold, there are coming seven years of great plenty in all the land of Egypt. Then after that, there will come seven years of famine, and all satiety will be forgotten in the land of Egypt, and famine will destroy the land (3), and the Holy Qur'an also embodied it in the highest form. Joseph – peace be upon him – was revealed to us (as he directed the king to a wonderful economic system) (4) □ □ (5). In these verses there are three specific time stages. The first and second are each limited to seven years, while the third stage is one year) (6), and the years of hardship had arrived, which forced Joseph's brothers – peace be upon him – to search for supplies in another country (so they came to Egypt and so on). The family of Jacob entered Egypt, and they were seventy people) (7), when seventy breaths of them (8) (seventy of themselves went to her, your parents have come to Egypt) (9) and after the days of Jacob – peace be upon him – passed away – and the Egyptians grieved for him several days (and he cried for him. (10), in addition to that funeral that Joseph – peace be upon him – held for his father when he saw his body, it lasted for seven days (and he made a mourning for his father for seven days) (11), as for Moses – peace be upon him – the number seven of him was not far off, as the daughters of the priest of Midian who watered their number is seven (And the priest of Midian had seven daughters, and they came and drew and filled the water jugs to water their father's sheep) (12).

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- (1) Comparing Religions, p.53
 - (2) No. 11: 16, 24
 - (3) Al-Mazameer: 12: 6.
 - (4) Al- A'raaf: 155.
 - (5) Formation: 5:31.
 - (6) Psalm 90:10.
 - (7) Al-Jami' Al-Kabir (Sunan Al-Tirmidhi), Abu Issa Muhammad bin Issa Al-Tirmidhi (D. 279 A.H), authenticated by him, his hadiths included, and commented on by: Bashar Awad Ma'rouf, Dar Al-Gharb Al-Islami - Beirut, 1st edition, 1996 AD, Vol. 4, p. 157, Chapters of Asceticism. On the authority of the Messenger of God, may God bless him and grant him peace, Chapter on what was reported regarding the end of the lives of this nation between sixty and seventy, H. 2330; Sinan Ibn Majah, Abu Abdullah Muhammad bin Yazid bin Majah Al-Qazwini (209 - 273 A.H), Shuaib Al-Arnaut - Adel Murshid - Muhammad Kamel Qarabulli - Abdul Latif Harzallah, Dar Al-Resala International, 1st edition, 1430 A.H - 2009 A.D, Part 5, p. 311, Chapters on Asceticism, Chapter on Hope and Lifetime, no. 4235; And Sahih Ibn Hibban: The correct musnad based on divisions and types without the existence of a break in its chain of transmission and no evidence of a defect in its transmitters, Abu Hatim Muhammad ibn Hibban ibn Ahmad Al-Tamimi Al-Busti (D. 354 A.H), Muhammad Ali Sonmez, Khalis i Demir, Dar Ibn Hazm - Beirut, 1st edition, 1433 A.H - 2012, Vol. 6, p. 146, type seventy, chapter on mentioning information about describing the number by which the common people's lives are determined, H. 5033.
 - (8) Formation: 4:24, 15.
 - (9) Exodus: 35:2; And Leviticus: 23:3.
 - (10) Deuteronomy: 28:7, 25 Formation.
 - (11) Leviticus: 4:6 16:14 19; The number: 19:4.
 - (12) Leviticus: 22:27; And Exodus: 22:30.

The relationship between the Prophet of Allah Mousa – peace be upon him - and the number seven among those who watered them was not broken, but rather we see it manifested with seventy of the elders. He took them with him (Then Mousa chose seventy men from his people to accompany him when he went to the appointed time of his Lord) (1), (Then the Lord said to Moses: “Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and their officials. Bring them to the tabernacle of meeting, and there they will stand with you.) Then Mousa went out - peace be upon him - came from the tent and spoke to the seventy with the word of the Lord, a speech characterized by accuracy and scrutiny several times (the words of the Lord are pure words, like silver refined in a pit in the ground, purified seven times) (2) The narrative of accompanying the sheikhs was not limited to the Bible only, but was embodied in the Qur'an. The Generous One in its finest form, 3 ﴿وَوُضِّعُوا لَكَ سَبْعُونَ مِائَةً﴾ (4), the characteristics of the number seven and its complications did not just disappear with the course of the prophets - peace be upon them - but we see it crystallizing again as it is associated with the life cycle of His generosity. The Creator - the Almighty - guaranteed his livelihood, such as the words about Lamech, the

father of Noah - peace be upon him - and the period he spent in the snakes (so all the days of Lamech were seven hundred and seventy-seven years, and he died) (5). These, then, are deadlines that quickly expire, especially the one to which Mousa referred - Peace be upon him - in his prayers (The days of our years are seventy years, but with strength they are eighty years, and the best of them is weariness and affliction, for they are quickly cut short and we fly away) Psalms : (6) This is what the Seal of the Prophets and Messengers - may the best prayers and peace be upon him - referred to in what was reported on the authority of my father Hurairah - may Allah be pleased with him - on the authority of the Prophet - may Allah bless him and grant him peace - he said: (The ages of my nation are between sixty and seventy, and the least of them are those who can do that) (7) The properties and secrets of the number seven and its complications do not stop at the length of the lives of individuals, or the livelihood of a person, or Warning against something that is feared to happen, such as the loss of lives by an individual for the sake of revenge or a desire to take revenge, rightly or unjustly, as the laws envision (Indeed, Cain will be avenged seven times, and Lamech seventy-seven times) (8). Not everyone who worked on the seventh day was spared from being killed, as it is a holy day on which celebrations are held and nothing else.

(1) Leviticus: 8: 33, 35; And Exodus: 29:30, 35, 37.

(2) Number: 8: 2; And Zechariah: 4:2.

(3) Leviticus: 23:18; Issue: 28: 11, 19, 27, 29 29: 2.

(4) Leviticus: 23:15.

(5) Leviticus: 7: 84-85.

(6) Leviticus: 15:13.

(7) Leviticus 15:19.

(8) Leviticus: 15:28.

(For six days work shall be done, but on the seventh day you shall have a Sabbath of rest, holy to the Lord. Whoever does any work therein shall be put to death.) Perhaps fate will smile upon individuals who enable them to escape in Various ways (The Lord will make your enemies who rise up against you defeated before you. In one way they will come against you. And in seven ways they will flee before you (1). As for the physical and moral laws of purification mentioned by the People of the Book, most of them have the characteristic of the number seven and its multiples, including the priest sprinkling the blood resulting from the sin offering unintentionally seven times (and the priest dips his finger in the blood and sprinkles Hash of blood seven times in front of The Lord is before the veil of the Holy One. The sacrifice was not sufficient for the purpose unless it had completed its seventh day ("Whenever a cow or a sheep or a goat is born, it shall be under its mother for seven days; then from the eighth day onward it shall be accepted as an offering." A firewood to The Lord) (2). The altar was cleansed seven times when he appointed Aaron and his two sons as priests, and ordered that he remain in the Tabernacle for seven days, according to their belief, which requires every priest working in the service of the Tabernacle after Aaron and his sons to wear pure clothes, like Aaron (And from the door of the Tent of Meeting, you shall not go out for seven days(3). Until the day of your filling, for seven days he will fill your hands.

The golden lampstand in the Tabernacle has seven lamps for the purpose of illumination, which was attributed to Aaron (“Speak to Aaron and say to him, ‘When you put up the lamps, the seven lamps will give light in front of the lampstand’) (4). As for the law of offering animal and plant sacrifices, the number seven was not far from it, like their ritual of burnt offerings, based on the number seven, in accordance with the previous laws (5) (And you shall offer a burnt offering for a pleasing aroma to the Lord: two bullocks from a young herd, one ram, and seven Yearling sheep (6). As for the plant introduction, it is manifested in rituals that are not overlooked by everyone who harvested the first package of his field, as it is a price for them to be given to the priest, (7) then they stay for forty -nine days, then they offer sacrifices that include seven myth sheep (then you will count for you from the tomorrow of the Sabbath from the day A Seven weeks will be complete.(8)

(1) Issue: 19: 14, 19.

(2) Issue: 6:9.

(3) Al-Jami’ Al-Kabir Sahih Muslim, Vol. 1, p. 162, Book of Purity, chapter on the ruling on a dog’s sexual intercourse, no. 297.

(4) Proverbs: 26:25, 6:16.

(5) Repentance: 80.

(6) Holidays in the Divine Religions, Khaled Ahmed Hussein Al-Ithawi, The Cultural Encyclopedia, a monthly cultural series dealing with various sciences, arts, and literature, issued by the General Cultural Affairs House, Ministry of Culture, 106, 1st edition, 2011, p. 24.

(7) Leviticus: 23:34, 36, 39, 41-42; And the number: 29: 12, 32; And Deuteronomy: 16, 13, 15.

(8) Leviticus: 23:24; And the number: 29: 1, - 2, 4, 7; And Joshua: 6:4, 6, 8, 13, 15-16.

The joy and pleasure of the Jews did not stop at just three festivals. Rather, we find them cut off from all other work, on the first day of the seventh month of every year according to the Hebrew calendar, being the day of blowing the trumpet (And the Lord spoke to Moses, saying: “Speak to the children of Israel, saying: In the month Seventh: On the first day of the month you shall have a holiday, a memorial of the blowing of the trumpet, a holy convocation (1). There is no doubt that the trumpets are blown at the beginning of every month, as well as the beginning of every era, but the blowing on the first day of the seventh month has a special impact, as this day is designated for rest and worship and has great importance, even surpassing the Sabbath on which sacrifices are made, as it is considered a day of worship. The Hebrew Sunnah (2), and they also sanctify the tenth day of the same month, being the Day of Atonement, which is the day on which sacrifices are sacrificed in humiliation to the Lord (“As for the tenth of this seventh month, it is the Day of Atonement. It shall be a holy assembly for you. You shall humble yourself.” Your souls and offer an offering by fire to the Lord). One of the rituals of this day is to shout with trumpets throughout their land for joy (Then you shall sound the trumpet for a shout in the seventh month, on the tenth day of the month. On the Day of Atonement, you shall sound the trumpet throughout all your land) (3).

Likewise, joy and joy flood the hearts of Christians after forty-nine days of fasting mark the advent of the Eid, which is associated with the number seven (Palm Palm Feast, which in Arabic means praise, and they do it on the seventh Sunday of their fast) (4). As for the Seal of Religions, with regard to the Eid, it is limited to seven takbirs in the rak'ah. The first except the opening takbeer, and those who participate in the sacrifice of camels or cows are seven, according to what was reported on the authority of Jabir - may Allah be pleased with him - who said: We went out with the Messenger of Allah - may Allah bless him and grant him peace - rejoicing in the Hajj, so the Messenger of God - may Allah bless him and grant him peace - ordered us to participate. In camels and cows, each of us is seven in a camel) (5), as for cultivating the land and how to reclaim it, it is also based on the number seven and its multiples according to the Holy Bible (six years you shall sow your field, and for six years you shall prune your vineyard and gather their produce. As for the seventh year, The land will have a Sabbath rest; it is a sabbath to the Lord: you shall not sow your field, nor prune your vineyard. In addition, the seventh year is considered the year of emancipation and forgiveness of debts (If you buy a Hebrew slave, he will serve six years, and in the seventh he will go out free for free) (6). The disruption of agriculture does not stop only in the seventh year, but we see it manifested again after forty-nine years have passed, as we meet their rejoicing in the fiftieth year, being the year of jubilee ("And seven sabbaths of years shall be numbered to you; seven years seven times. And the seven sabbaths shall be to you Nine annual and forty years (7) not to mention their permanent settlement and migration from one place to another when one day they settled in a fertile house, in which were seventy palm trees (Then they departed from Marah and came to Elim. And in Elim, there were twelve springs of water, and Awn Nakhlah, so they encamped there (8). The Septuagint translation is well known to everyone, as a group of Jews adopted the translation of the Torah from Hebrew to Greek, based on a request from Ptolemy to Eliezer, the high priest, to send seventy-two Torah scholars, six from each tribe, to translate the Pentateuch into Greek. The request was implemented and the task was completed within seventy-two days, and the translation was known as the Septuagint translation (9).

(1) See: Holidays in the heavenly religions, p. 25.

(2) Leviticus: 23:27.

(3) Leviticus: 25:9.

(4) Holidays in heavenly religions, p. 39.

(5) Al-Jami' Al-Kabir, Sahih Muslim, vol. 4, p. 88, Book of Hajj, chapter on sharing the sacrifice and parts of the cow and camel, each for seven, no. 1318.

(6) Leviticus: 25: 2-3, 20.

(7) Exodus: 21:2; And Deuteronomy: 15:1.

(8) Leviticus: 33:9; And Exodus: 15:27.

(9) See: Comparative Religions, p. 71.

Chapter Two: What is the Number Seven among Muslims?

The secrets of the number seven and its complications were not limited only to the People of the Book. Rather, we find Islam, the word itself composed of seven letters. Faith in it depends on a phrase composed of seven words, according to the majority. There is no god but God and Muhammad is the Messenger of Allah. It is the key to Paradise. In addition to that, the descent - the Noble Qur'an has seven letters, and it begins with a surah whose verses are seven. They are called the Seven Mithais ﴿ ز و و و و و و ﴾ (1), (As for the subject of seven, it is mentioned twenty-seven times in the Noble Qur'an (2), and it is the eternal miracle that does not expire even if The water of the sea and the trees on the earth have run out (3). It indicates the establishment of the Most Merciful upon the Throne (4), and the verses about the creation of the heavens without being connected to the creation of the earth were also mentioned seven times (5), and the phrase seven ways was mentioned in reference to the heaven ﴿ د د ن ا ن ا ن ه ن ه ن و ن و ن و ﴾ (6).

(1) Al-Hijr: 87.

(2) The Indexed Dictionary of the Words of the Holy Qur'an (with a footnote to the Noble Qur'an): Muhammad Fouad Abdel Baqi, Dar Al-Hadith, Cairo - (1422 AH - 2001 AD) / 418.

(3) Luqman: 27.

(4) Al-A'raf: 54; Yunus: 3; Thunder: 2; Taha: 5; Al-Furqan: 59; Prostration: 4; Iron: 4.

(5) Al-Baqarah: 29; Al-Isra: 44; The Believers: 86; Fussilat: 12; King: 3; Noah: 15; Al-Naba': 12.

As for Surat Al-Shams, which begins with seven creatures by which Almighty Allah swears: the sun, the moon, the day, the night, the sky, the earth, and the soul: ﴿ ذ ف ﴾ (2), As for desires, there will never be an obstacle between them and the number seven, because the enjoyment of the worldly life is inseparable from seven desires whose love has always attracted people, namely: women, children, gold, silver, horses, livestock, and crops. ﴿ ك ك ﴾ (3) And seven desires, most of which fade according to time, the least of which disappears after an hour, and the greatest of them never disappears (4)

(2) Al-Shams (1-11).

(3) Al-Omran: 14.

(4) The secret of number seven- Al-Fatimi- Al-Muhammadi Institute.

Their counterparts are also forbidden from breastfeeding (5), and those entitled to inheritance are also seven women, (the daughter, the son's daughter, the mother, the grandmother, the sister, the freed slave wife) (6) The issue of the number seven with women is not limited to prohibition or inheritance, just that entitlement to custody is linked to seven conditions according to Shafi'i jurisprudence (religion). Reason, freedom, chastity, honesty, residence, freedom from a husband (7), in addition to that are seven qualities, if one of them is found in a woman, do not associate with her, because it may spoil your life (tenderness: she is the one who has a child from someone other than you or has another husband. selfishness: which is a lot of whining Generosity: She is the one who bestows blessings upon

(1) The concept of the number seven in the Holy Qur'an, an objective study, a research submitted to the Council of the College of Islamic Sciences at the University of Baghdad. It is the second supplementary research for the second preparatory year, and it is part of the

requirements for obtaining a master's degree in the Department of Fundamentals of Religion, submitted by the student Intisar Fadhil Mukhayf, under the supervision of Professor Dr. Hussein Sheikh Ghazi Al-Samarrai, 1424 A.H - 2003 A.D, p. 67.

(2) Abs: 24-32.

(3) Al-Baqarah: 196.

(4) Al-Baqarah: 261.

(5) Al-Kahf: 22.

(6) Resurrection :1.

Conclusion:

Praise be to Allah who helped me to complete this research, and may blessings and peace be upon the chosen one and upon his family and companions, people of righteousness and purity. This study, within the scope of number seven, has reached several results:

1/ The number seven is one of the most prominent and most significant numbers in the Bible. It appears about six hundred times in the Bible. The number has essentially a numerical significance, but in most cases it is not devoid of a symbolic meaning.

2/ There is hardly any aspect of life in this universe that is devoid of the presence of the number seven and its multiples, from the time of its creation from seven heavens and seven earths, to which the Creator indicated in the final revelation, until its disappearance and the horrors associated with it, which do not cease from the deities before determining their fate.

3/ The sources of legislation in religions may agree on the occurrence of the number seven in its context, embodying an event such as the stories of the prophets - peace be upon them - as happened in the story of Joseph - peace be upon him - with the king, and Moses - peace be upon him - accompanying the sheikhs, and so on.

4/ The Holy Qur'an contains several texts that continue to take care of the number seven, perhaps the most prominent of which are the verses about the establishment of the Most Merciful on the Throne. However, it does not grant the number seven and its multiples sanctity on which to base a doctrinal ruling. Rather, the sources of legislation refer to it only with the aim of urging good deeds and warding off bad deeds.

5/ The number seven and its multiples are necessary for the lives of beings other than humans. Whoever enters the gates of the world of angels will find an aspect of their actions associated with the number seven and its multiples, to which the noble prophetic hadiths refer.

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