

The number forty in religious beliefs

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Abstract: The article talks about the number forty and its role and meaning in the life of our people, traditions, customs, religious views, as well as in folk art and written literature. Mathematical properties of the number forty, its connection with religious views and concepts, the views associated with the number forty in Islam, its wide use in folk proverbs, its position in literature are illuminated using examples.

Keywords: Number, number forty, folklore, proverb, Islamic religion, creation, arba'in, chilla, chiltan.

Introduction: Numbers are concepts that define our view of the world around us. Because the numbers do not only indicate the amount, but also acquire a symbolic meaning. The concept of digital symbolism in literary texts is widespread and has always attracted the attention of researchers. Number symbols are found not only in literary texts and folklore, but also in painting, music, and architectural monuments. That is why numbers have been the subject of deep philosophical analysis for thinkers around the world. In many cultures of the world, especially Babylonian, Hindu and Pythagorean, there was a basic principle that number underlies everything in the universe. Numbers are the main rule of proportionality in many forms of art, including music and poetry. In Hermetic philosophy, the world of numbers is identified with the world of causes. Among the big numbers, the number forty has a very high position and is especially widely used in the Middle East, especially in Iran and Turkey. From a scientific point of view, this number is related to the fact that the star in the constellation of Surayya (Hulkar) was not visible for forty days in ancient Babylon. Mathematically, this number is one of the "lucky" numbers because it is divisible by 1,2,4,5,8,10 and 20, and the sum of these numbers is 50, which is greater than forty, i.e. $(1+2)+(4+5)+(8+10)+20 = 50$. This number attracted the attention of Pythagoras from the point of view that four numbers from one to four are multiplied by four to form the number forty $(1 \times 4) + (2 \times 4) + (3 \times 4) + (4 \times 4) = 40$. There are various reasons why the number forty has been in the center of attention since the ancient times of human development until today, and we will focus on some of

them.

METHODS

The scientific books "Rutbat ul-hayat" by Khoja Yusuf Hamadani, "History of Sufism" by Usman Turar, and "Number and mysticism" by S. Borodin were used in writing this article. Mahmoud Koshgari's "Devoni Lugatit Turk", N. Rabguzi's "Qissasi Rabguzi", Alisher Navoi's lyrical heritage, the poetic works of Turkish artists such as Nasimi, Makhtumquli were analyzed.

RESULTS

Concepts related to the number forty are extremely widely used in folklore. "Forty-pillared palace", "forty horses", "forty concubines", "forty girls", "forty young men" or the hero of the work passes forty trials, experiences forty adventures, kills forty enemies, encounters forty treasures, forty nights and forty weddings daylight hours are very common occurrences. For example, in "Dede Korkut" you can find more than a hundred expressions such as "forty braves", "forty young men", "forty girls", "forty tents", "forty nights", "forty days". Even if we look at the proverbs that have a long survival feature of folklore, we can see the expressions related to the number forty. In Mahmud Koshgari's work "Devoni Lug'atit-Turk" there is a proverb that says "Poor equates with rich up to forty years" [5. B. 36]. Rich and big property owners are said to be "Born with forty keys", those who are aware of everything are "Cats of forty houses", and "Forty door locks" is used to refer to those who are able of doing everything. "One must eat forty loaves" to complete a long and difficult task. "To do forty" i.e. "to do one thing forty times" simply means to over-repeat

one thing. There are many such examples that prove that the number forty has a wide range of meanings. This situation was the reason for the widespread use of the number forty in the rituals and traditions of Muslim peoples. For example, the medieval Arab scholar Damiri said that if a blue-eyed child was nursed by an Abyssinian nanny for forty days, his eyes would turn black. According to a similar wisdom among the Bedouins, whoever deals with the enemies of the tribe for forty days becomes one of them. A person who prays the morning prayer in the great mosques for forty days will see Khizr (a.s.) in a dream after the mysterious enlightenment. In the Middle Ages, the Arabs believed that a person who went to the bath every Wednesday for forty weeks would gain all the wealth of the world. Having fallen in love with a girl according to an existing view in the Sindh province of southern Pakistan, a young man writes his name on special tree leaves for forty days, and then throws the leaves into the water, believing that love for himself will appear in the girl's heart. In Baghdad, unmarried girls for asking their happiness, visit the city's three large mosques forty times in three weekends. On the last Friday of Ramadan, forty people gathered at the mosque are asked to recite the first chapter of the Qur'an, Al-Fatiha, in order to receive an amulet for a newborn baby. Among Nasriddin Khoja's jokes, it is said that men interrupt their wives once every forty years. In fact, "once in forty years" in Turkish means "once in a lifetime". Turks believe that drinking coffee together with someone will create a forty-year relationship.

The number forty has long been interpreted in connection with serious situations in human life. According to the Old Testament, the longest human lifespan is three times forty, which is 120 years. Most rulers, even Prophets Solomon and David, ruled for forty years. The Talmud and the later Catholic Church, which accepted the age of forty as the end of a stage of life, declared it to be man's "canonical age" because it indicates the full development of the mind. In fact, modern psychologists define the highest stage in human development at the age of forty. That is why the period up to the age of forty is considered a period of learning, acquiring a profession, and preparing the ground for the future. A forty-year-old person is a person who has full intelligence, has taken his place in life, is financially secure, and has a certain life experience. "You have reached the age of forty, you are perfect - you have regained consciousness," says Makhtumquli in his biography [4. B. 212]. It is not a secret that many scientists and creative people have created a blessed work at this age. That is why great thinkers, including Yusuf Khos Hajib, assigned a special responsibility to the period of a person's life up to the

age of forty:

Қирқ йил ўтса кимнинг тириклик они,

Ундан кетган бўлар ёшлик замони

(Whose moment of life if forty years pass,

The time of youth will be gone from him) [10. B. 45].

Most of the world's religions have beliefs about the number forty, which begins with the fact that the creation of Adam took forty days. In the sources that talk about creation, it is noted that God kept Adam's clay for forty days. In particular, it is said in "Qisasi Rabguzi": "It rained on the earth for forty years, it rained for thirty-nine years for sadness, and for one year it rained for joy" [6. B. 16]. Nasimi, speaking about the creation of the universe and man, points out that Adam was created in exactly forty days:

Кофу нундан яратди оламни,

Арбаин кунда яратди Одамни [3. Б. 303].

(A person who has reached the age of forty has passed his youth)

When the end of time approaches, it is recorded that Imam Mahdi will descend to the earth and live for forty years, the sky will be covered with fog for forty days during the reappearance of the world, and the process of resurrection will last forty years. At the moment, the number forty also represents the duration of the rainy seasons. This was based on the fact that the rain that caused Noah's flood lasted forty days. Medieval Christian commentators identified a great deal of information related to the number forty. From the fortieth day of the flood, the Israelites wandered for forty years in the desert, the forty days of Moses (pbuh) on the mountain, and the forty hours of Jesus (pbuh) in the grave, strengthened the essence of this number.

The importance of the number forty in Islamic traditions is clearly understood from the Qur'an and from the words of Muhammad (pbuh), who received his first revelation at the age of forty. The number forty can be found in the third place of the Qur'an. One of them is that Moses (pbuh) stayed on Mount Tur for forty days, and another is that after the age of 40, he was encouraged to show kindness to his parents, do good, and receive their prayers by pleasing them [9. B. 504].

Forty days is a period of purification in Islam. The period of forty days of purification after childbirth - chilla, feeding of the animal designated for sacrifice with special food for forty days, cutting of hair and nails during forty days is related to the concept of purification in the essence of this number.

In the Islamic tradition, forty has another important function: the letters "mim" at the beginning and middle

of the name of the prophet Muhammad (pbuh) represent forty according to the abjad calculation. That is why it is noted that this number is a unique number for the prophet. Also, according to the Sufis, when the "mim" in his heavenly name - Ahmad is removed, the word "Ahad" remains. It is one of the 99 names of the Creator and means "One". The distinction between God, the Divine Being, and the prophet, created as the representative of mankind, refers to the forty stages that must be passed through in human progress, which separate mankind from God. These circumstances encouraged Muslims to collect the hadiths of our prophet in the form of forty groups, and according to one of these hadiths, our prophet Muhammad (pbuh) said, "Whoever memorizes forty hadiths among my ummah will be resurrected in the ranks of religious scholars and jurisprudents." Such a group of forty includes forty sayings of the Prophet on a certain topic, forty hadiths narrated by forty people with the same name, or forty hadiths collected from forty different places. Such forties called "Arbain" were skillfully created by Eastern artists. For example, in Abdurrahman Jami's "Chihil Hadith" and Alisher Navoi's "Arba'in", forty hadiths about human manners were selected and their content was interpreted in one rubai or khita. In the introduction of "Arba'in", which Alisher Navoi calls a translation, he thinks about "Chihil Hadith" written by Jami, and evaluates this work as a work that gives the reader the pleasure of a tax that has been chilling forty times:

Ўқуғонда бухориу муслим,
Қирқ сўз борича шўҳбадин солим.
Наср ила назмни мураккаб этиб,
Форсий лафз ила мураттаб этиб,
"Арбаъин"е чиқардиким, жонлар
Балки қирқ арбаъин чиқорғонлар.
Топтилар анда нашъаи мақсуд,
"Арбаъин"дин нечукки, аҳли шўҳуд [2. Б. 261].

(No one doubts the meaning of forty, he wrote the work in Persian language in poetic form and prose. He wrote "Arbain", a person who reads this work will get the peace of mind of a person who has been in chilla for 40 days).

Sufis have a habit of sitting in chilla for forty days. It is dominated by the desire to test patience, prepare for new, better times, and achieve spiritual purification. Although there is no specific period of time to stay away from worldly pursuits and thoughts, spend time in self-cultivation, prayer and dhikr, it has become a tradition to sit for forty days. In this regard, the Qur'an says, "We made a promise with Moses for thirty nights. Then We filled it with ten more (nights). Thus, the time

appointed by the Lord as forty nights was completed" [9. B. 167], based on the verse. Believers perform chilla repeatedly. In some sects, there is a tradition of sitting in khilavat for a much longer period (for example, 1001 days and nights among mavlavis), or some sheikhs stayed in khilavat for a long time. In particular, it is noted that Sheikh Abdulahad Nuri (died in 1651) of the Khilvatiya sect entered Khilvat forty times in a row, that is, he stayed in Khilvat for 1600 days. Khilwat is to pray in a dark place away from sun rays and daylight. Alisher Navoi, describing the situation of the Sufi who entered the path of Seyru suluk, it was not for nothing that Alisher Navoi compares this state precisely to the state of the person in chilla or to the "tifi" – baby, which does not go to the difference between day and night:

Сулуку сайрким кўрмишки гар чилланишин қори
Ва ёхуд чилла ичра тифл тенгдур анда субҳу шом [1. Б. 304].

(A person who enters chilla, like a young child, does not know the difference between night and day)

A person who enters khilvat restrains the organs of feeling and in this way achieves the opening of the inner feelings [7. B. 78-79]. Khoja Yusuf Hamadani in his work "Rutbat ul-hayat" "The end of the remembrance of the heart is forty days. When this period comes to an end, the rays will be concentrated, fill the heart, and go out of the holes of the sense organs" [8. B. 45]. Fariddin Attar talks about Sufi thinking during this forty-day chill in his work "Musibatnama". This theme is very common, and they also describe the death states of the forty tested saints.

CONCLUSION

Numbers are very important in Turkic culture. Most of them are closely related to religious beliefs. Beliefs directly affect our way of life, and this influence manifests itself in our literature, art, and music. The function of some numbers in our culture goes back to our social life before Islam, some numbers occupy an important place in folklore.

The symbolism of numbers is used in sacred literature, architecture, music, sculpture and painting. Religion has a great influence on our literature. The influence of Islamic beliefs on both written literature and folklore is evident in the views related to numbers. Paying serious attention to numbers and their meaning in the worldview and daily life of the Turkic peoples is not limited to the above.

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