



## Ibn Barrajan on Disjointed Letters (al-ḥurūf al-muqatta‘a) in the Qur’ān; a New Perspective and Interpretation

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### **Abstract**

Disjointed Letters at the beginning of some chapters of the Qur’ān have historically been one of mystery and of concern to the researchers and the commentators of the Qur’ān. One of the early Islamic mystics who has offered a new and idiosyncratic perspective and interpretation of the disjointed letters is Ibn Barrajan (d. 536/1141), the Andalusian mystic and exegete. The purpose of the present article is the study of Ibn Barrajan’s view of disjointed letters using a library based descriptive-analytic method. Referring to the verses of the Qur’ān, Ibn Barrajan understands the universal nature of the disjointed letters as a medium between the Clear Book (al-kitāb al-mubīn) and the Qur’ān. According to Ibn Barrajan, disjointed letters are foremost the revealed and detailed form of the letters and content of the Clear Book. Disjointed letters he continues have also been revealed and expanded in the form of Divine Names; whilst the exigencies of Divine Names are revealed, expanded and expressed in the form of the creatures in the world, as well as the verses of the Qur’ān. Ibn Barrajan believes that the disjointed letters refer to Divine Names and Attributes. Ibn Barrajan’s view of the disjointed letters in the Qur’ān is based on his perspective of the hierarchy of Divine Revelation and its descent. There are fundamental differences between Ibn Barrajan’s perspective on the subject to that of early Islamic scholars and Qur’ānic commentators (such as Abū Fākhtī (d. 127/748), ‘Ayn al-Qudāt (d. 525/1131), Avicenna (d. 428/1037) and Mullā Ṣadrā (d. 1050/1640)) despite their superficial similarities.

**Keywords:** *Ibn Barrajan; Disjointed Letters; Clear Book; Guarded Tablet*

### **Introduction and Background**

Disjointed Letters are a series of letters of Arabic Alphabet that appear at the beginning of some chapters of the Qur’ān. These letters come right after the “In the Name of God the Merciful the Compassionate” (*Bism Allāh al-Rahmān al-Rahīm*) at the opening of 29 chapters of the Qur’ān. The total number of them is 78 letters and if we delete the repeated letters in them, we will have 14 letters (i.e. half of Arabic Alphabet). It is interesting to note that the letters of Arabic Alphabet are divided into nine classes based on their different features and Disjointed Letters constitute half of each of these nine classes (al-Zamakhsharī, 1987, vol. 1, pp. 29-31). These letters are also referred to as “Openings of the Suras” (Fawātiḥ al-Suwar) and “Beginnings of the Suras” (Awā’il al-Suwar). In English the following terms are

also used interchangeably to refer to these letters: “disconnected letters”, “abbreviated letters”, and “mysterious letters”. They are termed as “Disjoined Letters” because they are pronounced separately just like the alphabet letters, not as a word. For example, “*a-l-m*” is read as follows: “*Alif Lām Mīm*”. The list of these letters according to the number of the letters consists of single letter: *ṣ* (*Ṣād*) (Q: 38:1), *q* (*Qāf*) (Q: 50:1), *n* (*Nūn*) (Q: 68:1); two letters: *ḥ-m* (*Hā Mīm*) (Q: 40:1; Q: 41:1 Q: 43:1; Q: 44:1 Q: 45:1; Q: 46:1), *t-h* (*Tā Hā*) (Q: 18:1), *t-s* (*Tā Sīn*) (Q: 27:1), *y-s* (*Yā Sīn*) (Q: 36:1); three letters: *a-l-m* (*Alif Lām Mīm*) (Q: 2:1; Q: 3:1; Q: 29:1; Q: 30:1; Q: 31:1; Q: 32:1), *a-l-r* (*Alif Lām Rā*) (Q: 10:1; Q: 11:1; Q: 12:1; Q: 14:1; Q: 15:1), *t-s-m* (*Tā Sīn Mīm*) (Q: 26:1; Q: 28:1); four letters: *a-l-m-ṣ* (*Alif Lām Mīm Ṣād*) (Q: 7:1), *a-l-m-r* (*Alif Lām Mīm Rā*) (Q: 13:1); five letters: *k-h-y-‘-ṣ* (*Kāf Hā Yā ‘Ayn Ṣād*) (Q: 19:1), *ḥ-m-‘-s-q* (*Hā Mīm ‘Ayn Sīn Qāf*) (Q: 42:1).

Interpretation and explanation of these letters are not provided by Prophet Muhammad (peace be upon him) and no tradition is quoted from his highness in which the disjoined letters are explained. Then, the nature of these letters has always been one of the key concerns of the exegetes and researchers and various perspectives are suggested of these letters. One perspective is that the nature of these disjoined letters is not clear. There are two general approaches among the followers of this perspective: some believe that the disjoined letters are secrets the knowledge of which belongs to God only and nobody knows them; some others contend that the disjoined letters are secrets shared by God and His prophet and nobody but the Prophet of Islam and Shia Imams knows their meaning. The followers of the second perspective seek to clarify and express the nature of the disjoined letters and they have offered numerous ideas regardless of the truth or falsity of which one can list them as follows: these letters indicate the beginning of a new chapter in the Qur’ān and the end of previous chapter; they are the name of the chapters that have them as their openings; these letters are the names for the Qur’ān; they are explicative letters for attracting the infidels; they are symbols for the People of Book that endorse the truthfulness of the mission of the Prophet Muhammad (peace be upon him), because according to the Shia traditions, Israelite prophets had informed their nations of the beginning of the chapters of the Holy Book of the Last Prophet with disjoined letters; these letters are matters of divine oath; according to Abjad numerals, these letters can be used for estimation of the lifetime of Islam; these letters are symbols of the Divine Names and Attribute, prophet and angels, worldly and otherworldly creatures; the totality of the disjoined letters constitutes the Great Name (*al-Ism al-A‘zam*) of God; the beginning of the chapters of the Qur’ān with these letters reminds the people that the Qur’ān is compiled by these letters though no one can battle with it; disjoined letters in every chapter are related with their content; all these perspectives together reflect the intention of the revelation of these letters (Ṭayyib Ḥusaynī, 2009, pp. 18-40; al-Ṭabarī, 1992, vol. 1, pp. 67-74; al-Suyūṭī, 1984, vol. 1, pp. 22-23; al-Rāzī, 2000, vol. 2, pp. 249-258; al-Zamakhsharī, 1987, vol. 1, pp. 19-31). Contemporary Muslim exegetes and scholars have also discussed the disjoined letters and criticized and analyzed them from different points of views (al-Ṭabāṭabā‘ī, 1971, vol. 18, pp. 6-16; Jawādī ‘Āmulī, 1999, vol. 2. p. 68; Tajarrī, 2019, pp. 245-261).

In addition to the Qur’ānic commentaries, some independent studies are published in this regard which discuss and analyze different views of the disjoined letters. Welch in his article entitled “*al-Kur’ān*” in EI<sup>2</sup> which has the secondary title “Mysterious Letters” provides some explanations of the disjoined letters as well as different scholarly views of them and at the end of the article, he presents useful sources for further readings and review of different views (Welch, 1986, vol. 5, pp. 412-414). In Encyclopaedia of Qur’ān, disjoined letters are referred to as “Mysterious Letters” and the views of Muslims exegetes and western scholars are explained in this regard (Massey, 2003, vol. 3, pp. 471-477). Martin Nguyen in his article studies the views of Muslim scholars and exegetes concerning disjoined letters and provides a historical analysis of the interpretation of the disjoined letters. He also mentions the views of non-Muslim researcher (Nguyen, 2012, pp. 1-28). The contemporary writer Sa‘d ‘Abd al-Mutallib al-‘Adl in his “Hieroglyph Interprets the Qur’ān” claims that the disjoined letters have their origin in the ancient Hieroglyph language and one can use the latter to understand the nature of the disjoined letters in the Qur’ān (al-‘Adl, 2002). Independent works have also been authored concerning the disjoined letters including “Disjoined Letters in the Qur’ān” (*al-ḥurūf al-muqaṭṭa‘a fi al-Qur’ān*) by

‘Abd al-Jabbār Sharāra (1994) and “Beginnings of the Sūras in the Qur’ān” (*awā’il al-suwar fi al-Qur’ān*) by ‘Alī Naṣūḥ al-Ṭāhir (1954).

Moreover, having studied and critically analyzed the view of al-Rāzī of Disjoined Letters, Lotfī concludes that in these letters lie the key notions and themes of the chapters. Thus, disjoined letters contain the meanings of the Qur’ānic notions (Lotfī, 2013, pp. 113-134). Studying the content of the chapters “*Qalam*”, “*Qāf*” and “*Ṣād*”, Zarnegār concludes that the content of these chapters is closely related with the opening letters and “*Ṣād*” refers to the honesty of prophets while “*Qāf*” is an indication of the Qur’ān and the Doomsday and “*Nūn*” symbolizes the prophecy of Prophet of Islam and his characteristics (Zarnegār, 2018, pp. 61-78). Avicenna’s view of the disjoined letters which is based on the philosophical approach and believes that each one of these disjoined letters are correspondent to a level of the Universe, is assayed and explained in an article (Ḥusaynī, 2015, pp. 5-24). Mullā Ṣadrā also prefers to choose the stance taken by Avicenna in this regard and he proceeds to explain it based on his own philosophical principles and Mullā Ṣadrā’s view is also studied in an independent article (Ḥusayndūst, 2004, pp. 58-63).

Mystics have approached the interpretation of the disjoined letters with a mystical approach as well as their own method and principles. As to the perspective of mystics concerning the disjoined letters, some independent studies are already conducted. In an article, the perspectives of ten mystic exegetes concerning the disjoined letters, their nature and the methods used by these exegetes to interpret these letters are studied and classified. According to this article, types of the ideas of mystics concerning the nature of disjoined letters are as follows: disjoined letters are among the allegorically expressed truths in Qur’ān; disjoined letters are the secrets of Qur’ān; disjoined letters are of rhetorical aspect; disjoined letters are matters of Divine Oath in view of their meanings; all or some of these disjoined letters are the names of the chapters of the Qur’ān; some of the disjoined letters are the names of Prophet Muḥammad (peace be upon him); disjoined letters express the Divine Names (Sheykh, 2016, pp. 89-106). Furthermore, Jahādī has independently assayed Meybudī’s view of disjoined letters based on “*Kashf al-Asrār*” (Jahādī, 2014, pp. 161-184). In an article, the view of ‘Ayn al-Qudāt concerning the letters, disjoined letters and point has been expressed using his scattered words and it is concluded that according to ‘Ayn al-Qudāt, Qur’ān and the disjoined letters have their origin in point (Pārsāpūr, 2011, pp. 31-45).

Ibn Barrajan (d. 536/1141) better known as “Ghazālī of Andalus” is one of the great mystics who has presented a new and idiosyncratic perspective of the disjoined letters. His full name is Abū al-Ḥakam ‘Abd al-Salām Ibn ‘Abd al-Raḥmān Ibn Abī al-Rijāl Muḥammad Ibn ‘Abd al-Raḥmān al-Lakhmī al-Ifrīqī al-Ishbīlī. Ibn Abbār (d. 658/1260) the first writer of the biography of Ibn Barrajan, introduces him as an exegete familiar with the readings (*Qirā’āt*), prophetic traditions and theology as well as the Sufis and principles of piety (*Zuhd*) and diligence in devotional services (Ibn Abbār, 2008, vol. 2, p. 292). Al-Dhahabī refers to him as the Mystic Leader (al-Shaykh al-Imam al-‘Ārif al-Qudwa) (al-Dhahabī, 1994, vol. 20, pp. 72). He was one of the leaders of “*Murīdīn*”, a group of Sufis in west Andalusia (Ibn Khaṭīb, 2004, vol. 2, p. 225). The significant works of Ibn Barrajan that contain his views are as follows: *sharḥ asmā’ Allāh al-ḥusnā*, *Tanbīh al-Afhām ilā Tadabbur al-Kitāb al-Ḥakīm wa al-Ta’arruf al-āyāt wa al-Naba’ al-‘Azīm* and *Īdāḥ al-Ḥikma bi Aḥkām al-‘ibra*.

Ibn Barrajan is indeed one of the earliest Islamic scholars that has dealt largely with the meaning and interpretation of Disjoined Letters in the Qur’ān. Yet much of his study and contribution on the subject has continued to be unnoticed, neglected, translated or referred to into modern times particularly by most contemporary religious scholars and academics.

Yousef Casewit is perhaps the only scholar that has to some extent dealt with Ibn Barrajan in his book (Casewit, 2017, pp. 230-234). In his book, Casewit gives extensive insight into Ibn Barrajan’s overall life, teachings and background as an Andalusian based mystic. The present article therefore aims to further research, study and focus particularly on Ibn Barrajan’s view of the disjoined letters in the

Qur'ān based on his two commentaries of *Tanbīh al-Afhām* and *Īdāh al-Hikma*. Indeed, this aspect of Ibn Barrajan has not been dealt in detail and neglected by most scholars and in passing by Casewit. This research is undertaken using a library based descriptive-analytic method. Accordingly, first the works of Ibn Barrajan were collected, reviewed and studied, with discussions related to the disjointed letters gathered. Then, the collected data were assayed and classified. In this article, according to the collected data, Ibn Barrajan's view of the disjointed letters are described and explained. Then, Ibn Barrajan's view is compared with those views that seem to be similar to it.

### Understanding the Meaning of Disjointed Letters

Ibn Barrajan denies the idea of ambiguity and indeterminateness of the meaning of the disjointed letters. He believes that the meaning of disjointed letters is clear and can be understood; but reaching the true meaning of them and their deep understanding are difficult (Ibn Barrajan, 2013, vol. 4, p. 224). He insists that as man cannot move the mountains with bare hands or touch the sky, he also cannot easily understand the meaning and implication of the disjointed letters (Ibn Barrajan, 2013, vol. 3, p. 510). He argues that the understanding of the disjointed letters is complicated and their interpretation can be handled merely by God and the Prophet Muḥammad (peace be upon him) only knew what God had taught him. The verse “so let your chest have no constriction because of it” (*fa lā yakun fī ṣadrik ḥaraj minh*) (Q: 7:2), which addresses Prophet Muḥammad (peace be upon him), according to Ibn Barrajan, is very likely referring to the difficulty of the understanding of their deep meaning (*kunh ma 'rifatihā*) by the Prophet (Ibn Barrajan, 2013, vol. 2, pp. 297-298). Perhaps this is why Ibn Barrajan usually uses the phrases “Allah knows that better than anyone else” (*wa Allāh a 'lam*) and “He is more knowledgeable” (*wa Huwa a 'lam*) when it comes to the discussion of the disjointed letters (Ibn Barrajan, 2013, vol. 1, p. 472; vol. 2, p. 492; vol. 4, pp. 224, 511; vol. 5, pp. 58-59, 364-365; Ibn Barrajan, 2016, pp. 126, 407, 598). Nevertheless, Ibn Barrajan is of the view that one can understand the meaning of the disjointed letters resorting to the Divine compassion and guidance as well as the power of faith and reason (Ibn Barrajan, 2013, vol. 3, p. 510). As to the method of understanding the meaning of these letters, he says: “They are understood by means of what comes with and after them” (Ibn Barrajan, 2013, vol. 1, p. 101). I continue to study Ibn Barrajan's view of the general nature of the disjointed letters.

### General Nature of Disjointed Letters

According to Ibn Barrajan, disjointed letters are the medium between the Clear Book (*al-Kitāb al-Mubīn*) and the Qur'ān. To put it otherwise, they are the mean and medium between the letters of these two books: “Verily *a-l-m* and *a-l-m-ṣ* and *a-l-m-r* and *k-h-y- ' -ṣ* and *t-h* and *t-s* and *t-s-m* and *ḥ-m* and *ḥ-m- ' -s-q* and *y-s* and *ṣ* and *q* and *n* are the medium (*wāsiṭa*) between the letters of the Clear Book and the letters of the Qur'ān” (Ibn Barrajan, 2013, vol. 3, p. 510; also see: Ibn Barrajan, 2013, vol. 1, p. 478; vol. 3, pp. 170, 221; vol. 4, p. 452). Among different views concerning the Disjointed Letters, he prefers this view and considers it to be the best perspective (*al-aẓhar*; *al-awjah*) (Ibn Barrajan, 2013, vol. 3, pp. 510; vol. 5, p. 365).

Of course, in his works, sometimes instead of the Clear Book, the terms “Mother of the Book” (*Umm al-Kitāb*) and “Guarded Tablet” (*al-Lawḥ al-Mahfūz*) are used. He believes that these three terms refer to the same meaning and reality (Ibn Barrajan, 2013, vol. 1, pp. 102, 475; vol. 5, pp. 58-59). Ibn Barrajan clearly argues that the Clear Book is the same Guarded Tablet or the Guarded Book (*al-Kitāb al-Mahfūz*) or the Wise Book (*al-Kitāb al-ḥakīm*) (Ibn Barrajan, 2013, vol. 2, p. 492; vol. 3, pp. 78, 170-171; vol. 5, p. 119; Ibn Barrajan, 2016, pp. 335, 596). In the Clear Book, God's knowledge of all creatures and events of the universe are inscribed (Ibn Barrajan, 2013, vol. 3, p. 78; Ibn Barrajan, 2016, pp. 335, 598). In other words, the Guarded Tablet is everything (*kulla shay'*), because contains everything that comes into being (Ibn Barrajan, 2016, p. 351).

Having explained the quality of the mediation, Ibn Barrajan argues that God has revealed the Clear Book in the form of Disjointed Letters (Ibn Barrajan, 2013, vol. 1, p. 478; vol. 2, p. 297; vol. 3, p.

510) and then He has also revealed those letters so that they would be delivered to Muhammad in the form of Arabic Qur'ān (Ibn Barrajan, 2013, vol. 3, p. 78). Therefore, the Disjointed Letters play a mediatory role in the course of the revelation. According to Ibn Barrajan, this process of revelation is a process of expansion; in other words, the disjointed letters are the detailed expansion of the Clear Book and the Qur'ān is also the extended version of the Disjointed Letters (Ibn Barrajan, 2013, vol. 2, p. 298). Said differently, the content of the Clear Book is strong (*muḥkam*) and short (*mujmal*), and has been expanded in the form of the disjointed letters. The disjointed letters in their own turn are strong and short which are elaborated further through the verses of the Qur'ān (Ibn Barrajan, 2016, pp. 335, 494, 576).

According to Ibn Barrajan, disjointed letters are as such strong and short and present no details (*ḥurūf muqaṭṭa'a muḥkama mujmala ghayr mufaṣṣala fī anfusihā*) (Ibn Barrajan, 2013, vol. 5, p. 60). He calls the disjointed letters “Strong Book” (*kitāb muḥkam*) and “Short Book” (*kitāb mujmal*) (Ibn Barrajan, 2013, vol. 3, p. 474; Ibn Barrajan, 2016, pp. 132, 494). Given the verse Q: 3:7, he argues that the Strong matters in Qur'ān (*muḥkamāt*) also include the disjointed letters (Ibn Barrajan, 2016, p. 128). Strong in his view has two meanings: one in the sense of short (i.e. as contrary to the detailed (*mufaṣṣal*)) and the other is the fixedness and unchangeability (Ibn Barrajan, 2013, vol. 3, pp. 474, 511). According to Ibn Barrajan, Qur'ānic verses and their content with different themes (e.g. Divine Names, Attributes, Activities, Ordinances, Orders, Prohibitions, Promises, Stories, Prescriptions and etc.) are the expansion of the disjointed letters (Ibn Barrajan, 2013, vol. 1, p. 472; vol. 3, p. 474; Ibn Barrajan, 2016, p. 335). Therefore, “disjointed letters have become strong, and then they are expanded and detailed in the form of the Qur'ān” (*innahā uḥkimat thumma fuṣṣilat ilā mā huwa al-Qur'ān al-'azīz*) (Ibn Barrajan, 2013, vol. 1, p. 490).

Since disjointed letters are revealed from the Clear Book, Ibn Barrajan considers disjointed letters to be the signs (*āyāt*) of the Clear Book and its letters which refer to the content of Clear Book (Ibn Barrajan, 2013, vol. 1, pp. 98, 471, 475, 490; vol. 2, p. 298; vol. 3, pp. 78, 252; vol. 5, pp. 82, 364-365; Ibn Barrajan, 2016, pp. 596, 719). As an explanation of the verse 6 of the chapter *al-Naml*, he argues that God describes Qur'ān as “*mubīn*” [clear], because it clarifies and expresses what is in the Guarded Tablet (Ibn Barrajan, 2013, vol. 4, p. 225). It is interesting to note that according to Ibn Barrajan, disjointed letters not only are part of the strong matters, they are also considered to be part of the consimilar verses (*mutashābihāt*) (in the sense of similarity not in the sense of ambiguity) (Ibn Barrajan, 2013, vol. 1, p. 490).

The other point mentioned by Ibn Barrajan of the general nature of the disjointed letters is that these letters refer to the Divine Names and Attributes and contain and express the Divine Names and their exigencies (Ibn Barrajan, 2016, pp. 351, 407, 516). He insists that “Divine Names and Attributes are implicit in these letters” (Ibn Barrajan, 2013, vol. 1, p. 101). These letters inform us of the Divine Names and Attributes (Ibn Barrajan, 2013, vol. 3, pp. 171-172; Ibn Barrajan, 2016, p. 37) and Divine Names are detailing and elaboration of them (Ibn Barrajan, 2013, vol. 1, p. 489). On the other hand, he believes that whatever exists owes its existence to the Divine Names (Ibn Barrajan, 2016, p. 351) and the latter express all creatures (Ibn Barrajan, 2013, vol. 3, p. 170). The content of the Qur'ān is the result of the exigencies of Divine Names (Ibn Barrajan, 2013, vol. 4, p. 224; Ibn Barrajan, 2016, p. 132). Therefore, Disjointed Letters are an expression of whatever that has emerged from them; namely, all creatures in the world and Qur'ānic Verses (Ibn Barrajan, 2016, pp. 472, 517). Ibn Barrajan explains this point in the following sentences in a clear fashion: “Verily these Disjointed Letters are an expression of the Divine Names as revealed in human tongue by the Lord in the form of certain names; then, He revealed them from the Names and in the form of the exigencies (*muqtaḍiyāt*) of the Names in the beings in the world and what has become elaborated in the Qur'ān” (Ibn Barrajan, 2013, vol. 3, p. 510).

Thus, given the fact that disjointed letters are the source of all creatures and the Qur'ān, and the origin of the disjointed letters is the Clear Book that includes everything, Ibn Barrajan names the disjointed letters as the Comprehensive Letters (*jāmi'a*) and All-Embracing Letters (*al-ḥurūf al-muḥīṭa*)

which have the qualities of generality, comprehensiveness, totality and truthfulness (*a'ammu 'umūman wa ajma'u fā'idatan wa atammu wujūdan wa aḥaqqu ḥaḳīqatan*).

Then, as an overall review of Ibn Barrajān's view of the general nature of disjointed letters, one can say that these letters are the revealed and detailed form of the letters and content of the Clear Book; the Disjointed Letters are also revealed and articulated in the form of the Divine Names; finally, the exigencies of Divine Names have been revealed and elaborated in the form of the creatures in the world and also the verses of the Qur'ān.

### Reasons of Ibn Barrajān

Ibn Barrajān uses Qur'ānic verses to explain and demonstration his own perspective concerning the Disjointed Letters and believes that Qur'ānic verses have expressed this view in an explicit and implicit fashion (*naṣṣan wa ta'rīdan*) (Ibn Barrajān, 2013, vol. 3, p. 5). The verses that he quotes and highlights in order to explain the disjointed letters in different chapters as follows:

- "*ḥ-m; By the Clear Book; We have made it an Arabic Qur'ān in order that you understand; It is in the Mother of Book with Us, sublime and wise*" (*ḥā mīm; wa al-kitāb al-mubīn; innā ja'alnāh Qur'ānan 'arabiyyan la'allakum ta'qilūn; wa innahū fī umm al-kitāb ladaynā la'aliyyun ḥakīm*) (Q: 43:1-4).
- "*ḥ-m; The sending down of the Book is from Allāh, the Almighty, the Wise*" (*ḥā mīm; tanzīl al-kitāb min Allāh al-'azīz al-ḥakīm*) (Q: 45:1-2; Q: 46:1-2).
- "*a-l-m; The sending down of the Book in which there is no doubt that is from the Lord of the Worlds*" (*alif lām mīm; tanzīl al-kitāb lā rayba fīh min rabbi al-'ālamīn*) (Q: 32:1-2).
- "*ḥ-m; A sending down from the Merciful, the Compassionate, A Book whose signs have been detailed as an Arabic Qur'ān for a people having knowledge*" (*ḥā mīm; tanzīl min al-rahīmān al-rahīm, kitāb fuṣṣilat āyātuh Qur'ānan 'arabiyyan li qawm ya'lamūn*) (Q: 41:1-3).
- "*a-l-r; It is a Book the signs/verses of which have become secured and firm, and then it has been detailed by a Conscious All Wise*" (*alif lām rā; kitāb uḥkimat āyātuh thumma fuṣṣilat min ladun ḥakīm khabīr*) (Q: 11:1).
- "*ṭ-s-m; Those are the signs/verses of the clear Book*" (*ṭā sīn mīm; tilka āyāt al-kitāb al-mubīn*) (Q: 26:1-2).
- "*ṭ-s; Those are the signs/verses of the Qur'ān, and a Clear Book*" (*ṭā sīn; tilka āyāt al-Qur'ān wa kitāb mubīn*) (Q: 27:1).
- "*a-l-r; Those are the signs/verses of the Book, and a Clear Qur'ān*" (*alif lām rā; tilka āyāt al-kitāb wa Qur'ān mubīn*) (Q: 15:1).
- "*a-l-r; Those are the signs/verses of the Book.*" (*alif lām rā; tilka āyāt al-kitāb*) (Q: 13:1).
- "*a-l-m; Those are the signs/verses of the Wise Book,*" (*tilka āyāt al-kitāb al-ḥakīm*) (Q: 31:1-2).
- "*a-l-r; Those are the signs/verses of the Clear Book*" (*alif lām rā; tilka āyāt al-kitāb al-mubīn*) (Q: 12:1).
- "*a-l-r; Those are the signs/verses of the Wise Book*" (*alif lām rā; tilka āyāt al-kitāb al-ḥakīm*) (Q: 10:1).

Ibn Barrajan argues that the phrases “*al-kitāb*”, “*al-kitāb al-mubīn*” and “*al-kitāb al-hakīm*” in these verses refer to the reality of the Clear Book, the Guarded Tablet or the Mother of Book. In Q: 43:1-4, it is clearly expressed that the source of the Qur’ān that we have is the Clear Book and the Guarded Tablet. Ibn Barrajan refers to Q: 45:1-2, Q: 46:1-2, Q: 32:1-2 and Q: 41:1-3 to demonstrate that the Clear Book in the form of Disjointed Letters and verses of the Qur’ān have been sent down and revealed from the Lord. In Q: 11:1, it is argued that the Disjointed Letters are strong verses which are elaborated in the form of Qur’ānic verses: since in this verse the strong stands before the detailed (*uḥkimat; fuṣṣilat*), Ibn Barrajan contends that the strong is also in the sense of the short. Referring to Q: 41:1-3, he states that the Qur’ān is an elaboration of the Disjointed Letters. Ibn Barrajan concludes that the totality of these verses argue that the disjointed letters are the medium between the Clear Book and the Qur’ān. He also refers to the rest of the abovementioned verses and claims that the disjointed letters are part of the verses of Qur’ān and at the same time, some signs of the Clear Book or Guarded Tablet and reveal its content (Ibn Barrajan, 2013, vol. 1, p. 99; vol. 2, p. 492; vol. 3, pp. 5, 78; vol. 4, p. 201; vol. 5, p. 119; Ibn Barrajan 2016, pp. 128, 311, 499, 598).

Ibn Barrajan quotes Q: 32:1-2 as well as the opening verses of the *Sura al-Baqara* reading: “*a-l-m; That is the Book, where there is no doubt*” (*alif lām mīm; dhālika al-kitāb lā rayba fih*) (Q: 2:1-2), and emphasizes that “the Book” in this context refers to “the Clear Book”. Ibn Barrajan notes that what there is no doubt in it is the Clear Book and the Guarded Tablet; because some people cast doubts of the Qur’ān, but the Clear Book is clearly understandable and observable for those who see with the light of faith (Ibn Barrajan, 2013, vol. 1, p. 98; vol. 4, p. 367; Ibn Barrajan, 2016, p. 37).

In the abovementioned seven verses, the word “*tilka*” [that] is used to refer to the disjointed letters as the verses and signs of the Clear Book. According to Ibn Barrajan, “*tilka*” refers to the present distance and it denotes the Disjointed Letters (Ibn Barrajan, 2013, vol. 3, pp. 78, 252; Ibn Barrajan, 2016, p. 499). He explains why this word “*tilka*” is used to point to the distance in the following words: “In fact, nothing is far from God in view of its distance, rather this distance and closeness is measured according to the friendship and hatred (*al-walāya and al-barā’a*); whatever loves Him, then it is close to God while whatever keeps away from Him it will be far from it. ... Sometimes someone is described as being far from the Lord even if this person is a Friend of God because he comes from someone but Him or is with someone but Him. Thus, when God asks in Qur’ān: “*What is that in your right hand, Moses?*” (*wa mā tilka bi yamīnika yā mūsā?*) (Q: 20:17), He is asking of something that is in the hand of Moses. Or when the Lord addresses the Prophet: “*Those are two signs from your Lord*” (*fa dhānika burhānān min rabbika*) (Q: 28:32), because He has given these to the prophet. Thus, plural demonstrative pronoun for distance is used to refer to them though they are from the Exalted Lord. ... As to these letters [disjointed letters] the demonstrative pronoun for distance [in singular form] is used, because they have been strongly detailed from the Guarded Tablet and are the medium between it and the letters of Qur’ān and ... they have become disjointed from it.” (Ibn Barrajan, 2013, vol. 4, pp. 355-356). Therefore, Ibn Barrajan has reached this perspective reflecting on the verses of the Qur’ān.

### The Basis of Ibn Barrajan’s Perspective

Ibn Barrajan’s perspective of the disjointed letters in the Qur’ān is based on his view of the hierarchy of the divine revelation and its sending down. According to Ibn Barrajan, the origin of this Qur’ān is the Mother of Book and Qur’ān is the detailing and extended version of the Mother of Book (Ibn Barrajan, 2013, vol. 4, pp. 201-202). Sometimes he uses “Clear Book” or “Guarded Tablet” instead of “Mother of Book”. Anyway, all three terms are referring to the same reality. Ibn Barrajan believes that Guarded Tablet contains the inscribed Divine Knowledge of the creatures; later the measures were written and finally the creatures got inscribed. Three inscriptions with three tablets contained by the Great Tablet written in three days (Ibn Barrajan, 2016, p. 351). He provides this explanation based on the prophetic traditions. He believes that *the Mother of Book* is the same book that the prophetic tradition “Inscribe My knowledge for My creatures” (*uktub ‘elmī fi khalqī*) has been expressed as to it (Ibn Barrajan, 2013, vol. 1, p. 97). He quotes a prophetic tradition in which the Prophet of Islam (peace be upon him) states:

“Verily the Lord first created the Pen and then the Guarded Tablet. Then addressed the Pen as follows: Write! It asked: What should I inscribe my Lord? He said: write My Knowledge of My creatures” (Ibn Barrajan, 2013, vol. 1, p. 483). He explains that in this inscription everything of beings and non-beings is written including the quality of the existence of a being, its time, the cause of its existence or inexistence (Ibn Barrajan, 2013, vol. 1, p. 483). He continues to note that in another prophetic tradition it is stated that the Lord ordered the Pen to write, it asked: what should I write, the Lord said: “Write the measure (*maqādīr*) of everything that exist and whatever that will come to existence until the Doomsday” (Ibn Barrajan, 2013, vol. 1, p. 484). According to Ibn Barrajan, the first inscription of which the Lord said: “Write My Knowledge of My creatures”, is strong and short that later becomes detailed in another inscription where the Lord states: “Write whatever comes to existence”. These two inscriptions become even further extended and detailed in a third inscription where it is noted: “write the measures” and its content included the themes like the measures of the creatures that are going to come to existence, the quality of their existence, cause and the goal of their existence (Ibn Barrajan, 2013, vol. 2, p. 484). As an explanation of the verse Q: 39:23, he states: “God has revealed the Qur’ān from the Clear Book that contains His Knowledge of His creatures, from the book the content of which is the measure and from the book the content of which is the existence of the creatures (*kawn al-kā’ināt*)” (Ibn Barrajan, 2016, p. 562).

Therefore, God extended the strong sentences and expressions in the form of strong and detailed sentences (*tafṣīlan ba’da tafṣīl*) and the primordial, mother and original (*umm*) inscriptions are all the detailed and extended version of whatever lie under them: by the same token, whatever comes under any detailing is the mother and origin of the expressions under it. To put it otherwise, every inscription is the detailed version when it is compared with the inscription above it, while it is considered to be what comes to be detailed when it is compared with the inscription below it. Here Ibn Barrajan again refers to the verses Q: 41:3 and Q: 11:1 and interprets becoming strong (*uhkimat*) in terms of the being fixed and completed (*athbatat wa akmalat*) in undetailed form. This process is the detailing and expansion of the strong continues to the point where it is understandable for the man (Ibn Barrajan, 2013, vol. 1, p. 484; vol. 3, p. 7; vol. 5, p. 35).

According to Ibn Barrajan, in the process of revelation of Qur’ān, the Holy Book was revealed wholly in the Heavens on Qadr Night in Ramadan month and resided in the “House of Majesty” (*bayt al-‘zza*) wherefrom it was gradually sent down (Ibn Barrajan, 2013, vol. 1, pp. 102, 475). The disjointed letters were revealed from the Book sent down from the Mother of Book towards the House of Majesty and finally, Qur’ān is the ultimate result of the revelation and detailing of the disjointed letters. The Qur’ān has been revealed to the heart of Prophet Muhammad (peace be upon him) in Arabic along with these letters and meanings. It is indeed the same Qur’ān that is available to us in written form (Ibn Barrajan, 2013, vol. 1, pp. 102, 474-475; vol. 3, p. 5; vol. 5, p. 82; Ibn Barrajan, 2016, pp. 349, 501). Accordingly, the disjointed letters at the beginning of the chapters of Qur’ān are the medium between the Mother of Book and the content of Qur’ān. Moreover, they are signs for the Mother of Book.

As to the goal of the revelation of the disjointed letters and Qur’ān and detailing of Divine Knowledge, Ibn Barrajan explains that the Qur’ān was not understandable for us before the revelation and expansion due to its majesty and our reason had no path to its understanding (he believes that the word “sublime” (*‘alī*) (Q: 43:4) refers to the state of “being beyond people’s understanding” and the word “magnificent” (*‘azīz*) refers to lying beyond the access); then He revealed it for His servants so as to be readable and its understanding be possible and ready for them and they intellect on it (Ibn Barrajan, 2013, vol. 1, pp. 102, 475; vol. 5, p. 82; Ibn Barrajan 2016, pp. 569, 596, 598). According to Ibn Barrajan, the word “being revealed” (*tanzīl*) means “clarification, making easy, defining and making understandable” (*tabyīn; taysīr; ta’rīf; tafhīm*) (Ibn Barrajan, 2013, vol. 1, p. 474; vol. 4, p. 367; vol. 5, p. 119). “God sent these letters down these letters [i.e. Disjointed Letters] from the heavens as the medium between the letters of the Clear Book and letters of the Qur’ān may it become clear and closer to people” (*tibyānan wa taqrīban li al-afhām*) (Ibn Barrajan, 2013, vol. 3, p. 221). Therefore, as it is mentioned in Q: 27:2, Qur’ān is glad tidings for the believers who think and reflect on it and through it seek guidance and certainty (Ibn Barrajan, 2013, vol. 1, pp. 102-103; vol. 3, p. 511; vol. 4, p. 224).



## Quality of Expansion of Disjointed Letters and Their Reference to Divine Names

As previously mentioned, on the general nature of disjointed letters, Ibn Barraġān believes that these letters are expanded and detailed in the form of Divine Names and the creatures in this world as well as the verses of Qur'ān are an expansion of the Divine Names and their exigencies. As to the particular nature, meaning and implication of disjointed letters, Ibn Barraġān struggles to explain the quality of the reference of the disjointed letters to the Divine Names and Attributes in some verses that begin with the disjointed letters (of course, he does not explain the meaning and implication of all disjointed letters in an independent way). Having reviewed his explanations concerning the relationship between the disjointed letters and Divine Names, one finds out that he makes use of two methods. Firstly, he traces every disjointed letter to the Divine Names that contain that letter at their beginning, middle or the end. Some examples of this class are as follows:

*H* refers to the Names “*rahmān*” (Compassionate), “*rahīm*” (Merciful), “*halīm*” (Patient), “*ḥayy*” (Living), and “*ḥakīm*” (Wise) (Ibn Barraġān, 2013, vol. 5, p. 100; Ibn Barraġān 2016, pp. 569, 585). *R* refers to the Names “*rabb*” (Lord), “*nūr*” (Light), and “*mudabbir*” (Governor) (Ibn Barraġān, 2013, vol. 3, p. 221; Ibn Barraġān, 2016, pp. 311, 351). *S* refers to the Names “*subbūh*” (Highly Praised), “*salām*” (All Peaceable), “*quddūs*” (All Holy) and “*mursel*” (Sender of Prophets) (Ibn Barraġān, *Īdāh*, pp. 470, 472). *Ṣ* refers to the Names “*ṣidq*” (Truth), “*ṣamadāniyya*” (Needless), “*naṣiḥa*” (Advice) (Ibn Barraġān, 2013, vol. 2, p. 297; vol. 4, p. 515; Ibn Barraġān 2016, p. 248). *Ṭ* refers to the Names “*ṭayyib*” (Pure) and “*ṭāhir*” (Clean) (Ibn Barraġān, *Īdāh*, p. 470). ‘ refers to Names “*alī*” (Exalted) and “*aẓīm*” (Great) (Ibn Barraġān, *Īdāh*, p. 585). *Q* refers to the Names “*qudrat*” (Power), “*murāqibat*” (Care) and “*wiqāyat*” (Guarding) (Ibn Barraġān, 2013, vol. 5, p. 176; Ibn Barraġān, 2016, pp. 611, 585). Some attributes and features that *L* refers to them consist of: “*lahū al-mulk*” (the Universe belongs to Him), “*lahū al-ḥamd*” (Praise is due to Him), “*lahū al-majd*” (Greatness is for Him), “*lam yakun lahū sharīk fī al-mulk*” (There is no one akin Him in the world), “*lā ilāha illā Allāh*” (There is no Lord but Allah), “*lā sharīk lahū*” (There is no partner for Him), “*lā yamūt wa lā yazūl*” (He does not die and annihilate) (Ibn Barraġān 2013, vol. 1, pp. 99-100). Moreover, *L* also refers to “*mulk*” (Kingdom) of God too (Ibn Barraġān, 2016, pp. 311, 351). *M* refers to “*mulk*” (Kingdom), “*amr*” (Divine Order), and “*‘elm*” (Divine Knowledge) (Ibn Barraġān, 2016, pp. 351, 594). Furthermore, the letter *m* also refers to these Divine Names: “*muḥyī*” (Life Giver), “*mumīt*” (Taker of Life), “*mu‘izz*” (Source of majesty), “*mudhill*” (Abaser), “*mudabbir*” (Governor) and “*majīd*” (All Glorious) (Ibn Barraġān, 2013, vol. 1, p. 100). The letter *m* refers to the Divine Names the last letter of which is *m*: “*halīm*” (Patient), “*karīm*” (Generous), “*alīm*” (All-Knowledgeable), “*ḥakīm*” (Wise), “*samī*” (All-Hearing), and “*qayyūm*” (Eternal) (Ibn Barraġān, 2013, vol. 1, p. 100; Ibn Barraġān 2016, p. 569). *H* refers to “*Allāh*” (Ibn Barraġān, 2016, p. 418).

Secondly, Ibn Barraġān seeks to classify the Divine Names and Attributes related to a letter based on the features of the letters. This method is used in the explanation and expression of the meaning and implication of the letter *ṭ*. Ibn Barraġān argues that “*Ṭ* is a letter of transcendence (*isti‘lā*) and intensity (*shidda*) and power (*quwwa*) and there is a dynamicity (*laqlaqa*) in it”; accordingly, *ṭ* refers to “*uluww*” (Sublimity), “*‘azamat*” (Greatness), and “*qudrat*” (Power) of God as well as the Names of “*qāhir*” (invincible), “*qādir*” (capable), “*alī*” (magnificent), “*qawī*” (powerful) and “*zīz*” (majestic) (Ibn Barraġān, 2016, pp. 418, 470, 472).

## Comparison with Others

A review of different views offered of the general nature of the disjointed letters as well as the background of this issue shows that Ibn Barraġān’s perspective of the general nature of the disjointed letters is a new perspective and interpretation and it seems that only Ibn Barraġān has suggested such a perspective in this regard (although his explanation of the meaning of the disjointed letters in an independent way and in terms of the Divine names and Attributes, there is an approximate similarity

between his view and those offered of the mystical interpretation of Qur'ān and prophetic traditions) (Sheykh, 2016, pp. 89-106).

Nevertheless, when we turn to the ideas suggested by Sa'īd Ibn 'Alāqa better known as Abū Fākhti (d. 127/748), 'Ayn al-Qudāt (d. 525/1131), Avicenna (d. 428/1037) and Ṣadrā (d. 1050/1640) concerning the general nature of the disjointed letters, first we would find similarity between them and Ibn Barrajan on the general nature of the disjointed letters and their being a medium between the Clear Book and the Qur'ān. Then, we review the views of these people regarding the disjointed letters in order to reveal the difference between their views and that of Ibn Barrajan.

In al-Ṭabarī's Exegesis, it is quoted that as to the disjointed letters, Abū Fākhti believed that "the Mother of Book are the openings of the chapters that the source of the Qur'ān as a whole; e.g. Sūra al-Baqara is derived from "a-l-m; that is the Book" and "a-l-m; Allah! There is no god except He" is the source of the Sūra 'ālī 'emrān" (al-Ṭabarī, 1929, vol. 13, p. 117). Abū Fākhti's perspective is similar to Ibn Barrajan's view only in respect to its insistence on the idea that Qur'ān is an extended version of the Disjointed Letters. The difference lies in the fact that Ibn Barrajan emphasizes the mediatory role of the Disjointed Letters and argues that the disjointed letters are themselves originated in the Mother of Book and they are not the latter itself.

'Ayn al-Qudāt considers the disjointed letters to be "short expression" (*bayān mujmal*) of all secrets of the universe. He believes that with these letters, God has shared certain secrets with His Friends and the existing compactness is supposed to keep the strangers away from these truths. Of course, his view is not merely concerned with the disjointed letters and generally he believes that God has expressed the secrets through and in the form of the letters of the Qur'ān ('Ayn al-Qudāt, 1983, vol. 2, pp. 98, 143; 'Ayn al-Qudāt, 1994, p. 175). He outlines the stages of understanding of the truth and secrets of the Qur'ān by the mystic as follows: seeing the connection between the letters of the words of Qur'ān, seeing the disconnection between the letters of Qur'ān, seeing all letters in the form of a point, and finally, seeing the truth in the point and disappearance of all points. His example is that people consider the Qur'ānic phrase "yuhibbuhum" to be connected; but if the veils are torn, instead of a connected phrase, they will see the letters: y, h, b, h, m; and finally instead of the letters, they will see the point. He considers the Qur'ānic phrase "We have detailed and explained the verses" (*faṣṣalnā al-āyāt*) (Q: 6:98) to be referring to these stages ('Ayn al-Qudāt, 1994, pp. 175-176; 'Ayn al-Qudāt, 1983, vol. 2, pp. 98-99). As to the point, 'Ayn al-Qudāt believes that "There is a station on the path of the Wayfarer that if he reaches to that station, he will know that Qur'ān as a whole exists in the point of the *ba'* of *Bismi Allāh* or in the point of the *mīm* of *Bismi Allāh* and all creatures can be found in the point of the *ba'* of *Bismi Allāh*" ('Ayn al-Qudāt, 1994, p. 172). According to 'Ayn al-Qudāt, the Qur'ān has been revealed as shrouded in thousands of veils and the point of *Bismi Allāh* has not directly reached the heavens and the earth ('Ayn al-Qudāt 1994, p. 173; 'Ayn al-Qudāt, 1983, vol. 2, p. 99). Then, the point of *ba'* contains all creatures and Qur'ān is the expansion and revelation of the point, and therefore, upon our contemplation of the phrases and letters, we can reach the point and source of Qur'ān.

Of course, it seems that he does not refer to the superficial point. For sometimes he speaks of the point of a word or the point of a letter that does not apparently have a point. For example, the point of "lā", point of "huwa", point of "h", "d" and "ī" ('Ayn al-Qudāt, 1994, pp. 36, 248, 338). Therefore, by point, 'Ayn al-Qudāt refers to genuine unity through which the wayfarer can understand the point of unity that is the source of all them through the diversity of verses, words and letters in Qur'ān. Of course, point will also disappear at last.

'Ayn al-Qudāt shares the same view with Ibn Barrajan when he considers the disjointed letters to be "the short" while he introduces the verses of the Qur'ān as their detailed expression. However, there is a difference here between the two as 'Ayn al-Qudāt contrary to Ibn Barrajan attributes this quality to all letters of Qur'ān. Moreover, 'Ayn al-Qudāt does not say that Qur'ān is an expansion and detailing of the disjointed letters, rather he considers Qur'ān to be an expansion and revelation of the point. Furthermore,

according to “Ayn al-Qudāt, in the Qur’ān there is a short expression (which has been expressed in the letters and can be understood by special people) and an extended expression (which are addressing the public through the expressed phrases and words).

In the treatise “*al-Nayrūzīyya fī Ma‘ānī al-ḥurūf al-Hiā’īyya*”, Avicenna uses his own philosophical method as well as the theory of Abjad letters to argue that the disjointed letters both separately and collectively refer to the different stages of existence and beings. Avicenna’s theory is new and unprecedented. The first chapter of this treatise gives an outline of the order of beings and the feature of each one of them, the second chapter is concerning the quality of the reference of each one of these letters to the creatures, and the third chapter discusses the goal and conclusion of the premises expressed in previous chapters. Avicenna compares the Abjad letters with the ontological hierarchy of beings and believes that the disjointed letters in Qur’ān refer to different levels of creatures. Accordingly, *alif* refers to God and the next letters in turn refer to the rest of the creatures and stages of existence. Avicenna’s interpretation of the disjointed letters is based on the Abjad letters and numeral equivalent of the letters. He believes that each one of the creatures in the hierarchy of existence is correspondent to a number and each letter is correspondent to a creature and a level of existence (Avicenna, n.d., pp. 134-141). Mullā Ṣadrā has also accepted Avicenna’s view in this regard and explains it based on the principles of his own Transcendent Philosophy (Mullā Ṣadrā, 1987, vol. 1, pp. 215-216).

The perspective adopted by Avicenna and Mullā Ṣadrā is totally different from Ibn Barraḡān’s perspective of the general nature of the disjointed letters and the meaning of each of them. Ibn Barraḡān, contrary to these two philosophers, does not use the Abjad letters and their numeral equivalents in explanation of the disjointed letters. The disjointed letters themselves are one level of the levels of Divine Revelation and manifestation of the Divine Knowledge, not that each one of them refers to a level of the levels of existence.

Therefore, Ibn Barraḡān’s perspective of Disjointed Letters as compared to the perspectives of others in this regard, despite the existing superficial similarities, is totally different and his view is still considered to be a new perspective.

## Conclusion

Ibn Barraḡān presents a new perspective and interpretation concerning the general nature of the disjointed letters. He is against the idea that disjointed letters are ambiguous. According to Ibn Barraḡān, the meaning of disjointed letters is clear and one can reach the meaning of these letters relying on the divine guidance, faith, reason and also the study of the verses in which these disjointed letters are used. By reflection on the verses of Qur’ān, Ibn Barraḡān has reached this perspective and interpretation and he refers to the Qur’ānic verses in order to explain and demonstrate his own view of the disjointed letters. As to the general nature of the disjointed letters, he argues that they are the medium between the Clear Book and the Qur’ān. By Clear Book, he refers to the Mother of Book and the Guarded Book. According to Ibn Barraḡān, disjointed letters are the revealed and expanded version of the letters and content of the Clear Book; the disjointed letters have also been expanded and detailed in the form of the Divine Names; finally, exigencies of the Divine Names are revealed and detailed and expressed in the form of the creatures in the world and also the verses of the Qur’ān. Ibn Barraḡān calls disjointed letters “strong and short” and believes that they are extended and detailed and also refer to the content of the Clear Book and bespeak of them. Also he describes disjointed letters as the Comprehensive and All Embracing Letters in view of their being the source of all creatures and the Qur’ān as well as the fact that these letters have their origin in the Clear Book.

To explain the particular nature, meaning and implication of the disjointed letters and the quality of the reference of these letters to the Divine Names and Attributes, Ibn Barraḡān takes advantage of two methods: firstly, he argues that every one of the disjointed letters refer to those Divine Names that have

this specific letter at their beginning, middle and end; secondly, he explains the Divine Names and Attributes related to a determinate letter based on the features of the letters. Ibn Barrajan's view of the disjointed letters is based on his view of the hierarchy of the divine revelation and its descent. Although Ibn Barrajan's perspective and interpretation of the disjointed letters has some similarities with the viewpoints of Abū Fākhti, 'Ayn al-Quḍāt, Avicenna, and Mullā Ṣadrā, there are still certain fundamental differences and we can still argue that Ibn Barrajan's perspective and interpretation is special and new.

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