

«مقاله پژوهشی»

## نقش وجایگاه "روح" در فرآیند وحی

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### چکیده

اهمیت وحی و تکلم خداوند با پیامبران الهی، از دیرباز مورد عنایت محققان اسلامی بوده است اما آنچه در این میان از اهمیت بسزایی برخوردار است نقش و جایگاه روح، در فرآیند وحی قرآنی است؛ نوشتار پیش رو می‌کوشد با روش توصیفی-تحلیلی و با رویکردی اجتهادی به آیات و روایات و در نظر داشتن تحقیقات پیشین، مصداق واقعی روح را در فرهنگ قرآنی رمز گشایی کند که بر اساس تحلیل‌های صورت گرفته، "روح" مخلوقی است فراتر از ملائک با درجه ای رفیع و والا، که خداوند آنرا از باب تشریف و بیان عظمت، به خود منتسب کرده است و در ادامه، مطلوب اصلی این نوشتار، واکاوی نقش روح در فرآیند وحی است که با نظر به دلایل و استدلال‌های برآمده از آیات و روایات، در وحی مستقیم، ابتدا و انتهای فرآیند انتقال وحی به قلب پیامبر، توسط روح انجام می‌پذیرد (وحیا) و در تکلم خدا با بشر با واسطه گری رسول، روح ابتدائاً محتوا را از پروردگار دریافت نموده و جبرئیل از روح (یرسل رسولا) و جبرئیل بر قلب پیامبر اکرم (ص) انتقال می‌دهد؛ البته ممکن است در فرآیند انتقال وحی از روح به جبرئیل واسطه‌های دیگری نیز وجود داشته باشد.

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## ORIGINAL ARTICLE

# The Role and Position of the "Spirit (Rūḥ)" in the Process of Revelation

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## ABSTRACT

The significance of revelation and God's communication with divine prophets has long been a focus of Islamic researchers. However, what holds substantial importance in this context is the role and position of the spirit in the process of Quranic revelation. The present study aims to analyze the verses and traditions through a descriptive-analytical method and an ijthadi approach, considering previous research, to decode the true essence of the spirit in Quranic culture. Based on the analyses conducted, the "Spirit (*Rūḥ*)" is a creation that transcends angels, possessing a high and exalted rank, which God has attributed to Himself as a mark of honor and to express His greatness. Furthermore, the primary objective of this paper is to explore the role of the spirit in the process of revelation. According to the reasons and arguments derived from the verses and traditions, in direct revelation, the beginning and end of the process of transferring revelation to the heart of the prophet is carried out by the spirit (*Wahyan*). In God's communication with humanity through the intermediary of the messenger, the spirit initially receives the content from the Lord, and Gabriel transmits it from the spirit (*Yursilu Rasūlan*) to the heart of the Prophet Muhammad (PBUH). It is also possible that there are other intermediaries in the process of transferring revelation from the spirit to Gabriel.

## KEYWORDS

Spirit (*Rūḥ*), Revelation, Gabriel, Holy Spirit (*Rūḥ al-Qudus*), *Rūḥ al-Amīn*, Quran.



## Introduction

The discovery of the essence and position of the spirit has long been a challenging and significant topic for religious thinkers due to its non-material and unique nature. Some theologians, philosophers, and commentators of the Holy Quran have examined it according to their styles and approaches, attempting to unveil its hidden aspects. The present study aims to investigate the role and position of the spirit in the process of revelation by looking at the background of these studies and drawing upon verses and traditions. Initially, this paper will review the semantics of this term among linguists and then, considering previous research and Quranic and traditional evidence, will introduce the essence of the spirit. Subsequently, the aim of this paper is to analyze the role of the spirit in the process of revelation with reference to verses and some traditions.

### 1. Terminology

The word "Spirit" appears 21 times in the Holy Quran across 18 surahs, in the forms of addition, absolute, and specification, such as: "Rūḥ al-Qudus," "Rūḥ al-Amīn," "Rūḥanā," "Rūḥī," "Rūḥah," "Rūḥun minh," "al-Rūḥu min Amrin," "al-Rūḥ," and "Rūḥan." ('Abd al-Bāqī, 1384 SH: 413-414)

Linguists have attributed various meanings to the spirit. *Khalīl ibn Aḥmad* states that the spirit is the same as the soul, which keeps the body alive (Farāhīdī, 1410 AH: 3, 291). *Ibn Fāris* believes that the spirit connotes expansiveness (Ibn Fāris, 1390 SH, vol. 2, p. 455), while *Ibn Manẓūr* defines the spirit as a cool breeze (Ibn Manẓūr, 1414 AH: 2, 455). *Rāghib*, who wrote his book based on Quranic vocabulary, states that the spirit is that which causes life, movement, and the attraction of benefits while repelling harms (Rāghib Iṣfahānī, 1426 AH: 369). It seems that considering the evolution of this word's meaning

in Arabic, "Spirit" was initially used for a breeze and airflow, which later came to refer to the non-material aspect of a human, or the soul. *Allamah Ṭabāṭabā'ī*, in explaining the lexical concept of "Spirit" under verse 2 of Surah *al-Naḥl*, provides an absolute definition for the differing meanings concerning the spirit, asserting that all people agree that the spirit is that which causes life and existence (Ṭabāṭabā'ī, 1390 AH: 12, 205).

Various instances with respect to the context of verses and traditions are provided for the spirit (Ibn Jawzī, 1422 AH: 3, 51), including a creation superior to the angels (Qadr/4; Ma'ārij/4; Naba'/38), Gabriel (Shu'arā'/193; Naḥl/102), the spirit's role in the process of creation (Ṣād/72; Sajda/9; Hījr/29), Prophet Jesus (Nisā'/171), and revelation (Shurā'/52; Ghāfir/15) (cf. Shakir, Muhammad Taqī, and Muhammad Taqī Subḥānī, 1394 SH: 165-191).

This diversity and multiplicity of instances of the spirit have led to extensive research on the topic. Some of the research works, published in the form of articles, are listed below:

- The essence of the *Rūḥ al-Qudus* and its effects (Qayyumzadeh, 1391 SH: No. 10);
- Semantics of the spirit in the holy Quran (Shaker, 1394 SH: No. 17);
- The essence and characteristics of the imperative spirit in the Quran (Rouhi Barandagh, 1396 SH: No. 25);
- Features and instances of the holy spirit in the Quran and hadith (Rouhi Barandagh, 1393 SH: No. 18);
- Exploring the polysemy of the word spirit in translations of the holy Quran (Hoseini, 1394 SH: No. 3);
- The reality of the soul and spirit in the Quran and Islamic wisdom (Hasanzadeh, 1395 SH: No. 25);
- Defining the reality of the spirit and its Quranic and traditional usages considering

Allamah Ṭabāṭabā'ī Perspective (Ziya'i Niya, 1394 SH: No. 2);

- Characteristics of the spirit from the perspective of the Quran and traditions (Feqhizadeh, 1391 SH: No. 2).

Interpreters have also addressed the issue of the spirit in relation to the verses associated with it, among which Allamah's perspective in *Tafsir al-Mīzān* stands out as significant. This will be elaborated upon in various sections of the article. However, this work does not aim to explore the instances of the spirit; rather, it seeks to present the reasons for the selective viewpoint adopted here and, subsequently, to specifically examine the role of the spirit in the process of Quranic revelation.

## 2. The Spirit: A Noble Being Superior to Angels

What emerges from various verses and traditions is the existential independence of the spirit from the angels and its distinction from the human spirit. Although sometimes interpreters may err in comprehending the true meaning of the spirit by relying solely on the apparent meanings of the verses or considering metaphorical interpretations, a thorough examination of the verses and traditions substantiates this understanding.

Allamah, in his commentary on verse 85 of Surah *al-Isrā'*, presents a comprehensive discussion concerning the spirit by comparing two verses: "The Trustworthy Spirit descended upon your heart so that you may be among the warners with a clear Arabic tongue" (26:193) and "Say: The Holy Spirit has brought it down from your Lord" (16:102). Referring to the verse "We send angels with the spirit by His command" (16:2), he considers the spirit to be a creation of a different kind than the angels, accompanying them in the descent of revelation. He argues that

it is permissible to attribute the actions of descent and inspiration to the spirit because he believes the spirit carries the Quranic revelation, as indicated in the verse "And We have revealed to you a spirit by Our command." (42:52) This also addresses the objections of interpreters who, citing this subject, equate the spirit with revelation or the Quran (Ṭabāṭabā'ī, 1390 AH: 13, 195). He points out that the spirit, like Jesus, is referred to as a word in the verse "The Messiah, Jesus son of Mary, was the messenger of Allah and a word from Him that He bestowed upon Mary, and a spirit from Him." (4:171) He uses this as evidence to support his claim that the spirit is described in verse 85 of Surah *al-Isrā'* as the command of the Lord, "Say: The spirit is from the command of my Lord," which takes into account the verse, "His command, when He intends a thing, is only that He says to it, "Be," and it is." (36:82)

It refers to the word of creation "Be," which is exclusive to the essence of God, without considering the causal and material necessities of existence. On the other hand, the emergence of Jesus was also through the word of creation "Be," without the ordinary causes that contribute to the formation of a human being intervening in him: "Indeed, the example of Jesus before Allah is like that of Adam. He created him from dust, and then said to him, "Be," and he was." (3:59) Therefore, the spirit can be considered a "Word" among the words of Almighty God, just as in the Quran, Jesus son of Mary is referred to as the word of God (4:171) (ibid: 195-196).

Allameh's clarification in his interpretation of verse 52 of Surah *al-Shurā* further supports the idea that the spirit is a being that transcends the angels and is of the nature of divine command. This is indicated by the phrase "from His command" in "We send angels with the spirit by His command upon whom He wills among His

servants," (16:2) which suggests that the spirit is a creation from the higher realm that is present during the descent of angels (ibid: 18, 75).

Continuing with the descriptions of the spirit, it must be stated that it is a being from which the spirit of all humans originates, and the spirit of each human being is breathed into them by an angel at God's command. Alternatively, it is this same being (the spirit) that is tasked with the responsibility of imparting the human spirit by divine command (Mullā Ṣadrā, 1383 SH: 3, 390; Ṣadūq, 1398 AH: 170-172). As for the role of the spirit in the creation of Jesus, it is stated: "And [mention] when the angel said: O! Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah]" (21:91); this spirit, which is the chosen spirit of God, is superior to other spirits, such as those of angels and humans. The term "My" in the verses "I breathed into him of My spirit" (15:29) and "He breathed into him of His spirit" (32:9) refers to the initial creation rather than discrimination. Moreover, it should be noted that this spirit is indivisible, and human spirits are like flames that originate from it (Mullā Ṣadrā, 1383 SH: 3, 389-390; for more information, cf. Feqhizadeh et al., 1391 SH: 136-137).

Exploration of traditions also indicates that the spirit is a noble being. For instance, *Ṣaffār Qummī*, in his work *Baṣā'ir al-Darajāt*, quotes *Ali ibn Abī Ṭālib* (AS), stating that Gabriel is among the angels and the spirit is different from Gabriel: "...Gabriel is from the angels, and the spirit is not Gabriel..." (Ṣaffār Qummī, 1404 AH: 464).

In another narration, it states that the spirit is passed on to the Imams after the Prophet: "...The Holy Spirit, by which he carried the prophethood, and when the Prophet (PBUH) passed away, the spirit was transferred." (Kulaynī, 1407 AH: 1,

272) This feature is unique to the spirit, and such a characteristic is not mentioned for Gabriel, which further proves the superiority of the spirit over other angels.

In the traditions from the Imams (PBUH), there is reference to the spirit accompanying the prophets and their successors, along with the effects and teachings this companionship brings. For instance, in a hadith from Imam Bāqir (PBUH), when a narrator asked him about the verse "We send angels with the spirit by His command upon whom He wills among His servants," (16:2) he answered that "Gabriel is the one who descended upon the prophets, and the spirit accompanies them and their successors; it does not separate from them, teaching them from God and providing deep understanding and guidance." (Ṣaffār Qummī, 1404 AH: 463)

Furthermore, similar hadiths are mentioned concerning the two verses "And thus We revealed to you a spirit from Our command. You did not know what the Book was or what faith was" (42:52) and "And they ask you about the spirit. Say: The spirit is from the command of my Lord," (17:85) which describe the spirit in these two verses as a created being from God's creations, greater than Gabriel and Michael, who accompanied and guided the Messenger of God (PBUH) and the Imams (AS), providing them with knowledge (Ṣaffār Qummī, 1404 AH: 455-457; 460-462; Kulaynī, 1407 AH: 1, 273-274; 'Ayyāshī, 1380 AH: 2, 316).

Finally, after summarizing the verses and narrations, it can be stated that the spirit is an independent being endowed with knowledge and power (Ṭabāṭabā'ī, 1390 AH: 12, 205), greater and superior to the angels, which God has accompanied the divine prophets and their successors to support and strengthen them (Ṣaffār Qummī, 1404 AH: 463).

Regarding the clarification and resolution of conflicts related to instances discussed in some studies, a narration from Amir al-Mu'minin (AS) can be referred to. The Imam, in affirming that the spirit is different from Gabriel, cited verses of the Quran where the terms "*Rūhī*," "*Rūhinā*," "*al-Rūh*," and "*al-Rūh al-Amīn*" are used, and then he said: "Thus, the spirit is one, and its forms are various" (Thaqafī, 1410 AH: 1, 107-108). According to this narration, it can be said that the spirit is a reality that, while existing in unity, possesses multiple levels or accepts various forms, thereby resolving both the issue of equating the mentioned spirits and the problem of the shared linguistic meaning and the separation of them as distinct entities (For further details, cf. Feqhizadeh, Pahlavan, Dehkordi, 1391 SH: 132).

Regarding the coming into existence of the spirit, what is significant is that God created it by His command: "Say: The spirit is from the command of my Lord." (17:85) This means that the Lord sometimes creates creatures through natural causes, such as the human body and other matter, but at other times He brings beings into existence solely by His command and without employing these material causes. In the Holy Quran, this type of creation is expressed with the term "Be": "His command is only when He intends a thing that He says to it, "Be," and it is" (36:82) (Mughnīyah, 1424 AH: 5, 79).

### 3. The Role of the Spirit in the Process of Quranic Revelation

What has been stated so far serves as a prelude to the main discussion, which is to examine the role and position of the spirit in the process of Quranic revelation. Many verses in which the term "Spirit" has been used were mentioned in the previous section. To further investigate the role of the spirit in the process of revelation, the discussion will focus on the following three verses:

- "Say: The Holy Spirit has brought it down from your Lord" (16:102);
- "The Trustworthy Spirit has descended with it upon your heart that you may be among the warners" (26:193-194);
- "Say: Whoever is an enemy to Gabriel—It is he who has brought it down upon your heart by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers" (2:97).

Upon initial examination of these verses, the mind is presented with the following two questions:

First Question: What is the referent of the *Rūh al-Amīn* and *Rūh al-Qudus*?

Second Question: How do the spirit and Gabriel play a role in the process of revelation?

The responses to the above two questions are as follows:

#### 3.1 The Referent of the *Rūh al-Amīn* and *Rūh al-Qudus*

In the Holy Quran, the term "*Rūh al-Qudus*" has been used four times, three of which appear along with the word "*Ayyad*" in the phrases: "We supported him with the *Rūh al-Qudus*," (2:87) "We supported him with the *Rūh al-Qudus*" (2:253), and "I aided you with the *Rūh al-Qudus*" (5:110). This indicates the affirmation, accompaniment, and permanent connection of the *Rūh al-Qudus* with the divine prophets and their successors, to such an extent that separation does not occur for them (Kulaynī, 1407 AH: 1, 273), as noted by *Ibn Bābawayh* (1385 SH: 1, 124).

Of course, the mention of the three verses concerning Jesus is due to his being without a father, and all the miraculous signs attributed to him, such as raising the dead by a breath, creating birds, healing leprosy and blindness, and providing knowledge of the unseen that are matters reliant on life and an outpouring from the

spirit. Therefore, the support of the *Rūḥ al-Qudus* is specifically mentioned in his case. However, the support of the spirit according to the verse "He sends down the angels with the spirit by His command upon whom He wills among His servants, to warn" (16:2) is not exclusive to Jesus (Ṭabāṭabā'ī, 1390 AH: 2, 320). The characteristic of the support and companionship of the *Rūḥ al-Qudus* has not been stated for Gabriel and other angels, but it has been mentioned for the spirit (Ṣaffār Qumī, 1404 AH: 455-457; 460-462; Kulaynī, 1407 AH: 1, 273-274; 'Ayyāshī, 1380 AH: 2, 316).

In Surah al-Naḥl, the *Rūḥ al-Qudus* appears in a different combination compared to the previous three instances (without the term "*Ayyadnāhu*"), referring to his role in the process of revelation: "Say: The Holy Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings for the Muslims." (16:102) A similar verse is found in Surah al-Shu'arā', which discusses the role of the *Rūḥ al-Amīn* in the process of revelation: "And indeed, it is a revelation of the Lord of the worlds, and the Trustworthy Spirit has descended with it upon your heart that you may be among the warners." (26:192-194) Most commentators, considering the referent of the *Rūḥ al-Qudus* and the *Rūḥ al-Amīn* to be the same, identify that referent as Gabriel (Ṭabarī, 1412 AH: 14, 118; Zamakhsharī, 1407 AH: 2, 634; Ṭabrisī, 1372 SH: 6, 595; Fakhr Rāzī, 1420 AH: 20, 270; Bayḍāwī, 1418 AH: 3, 240; Ṭabāṭabā'ī, 1390 AH: 12, 370).

Allamah Ṭabāṭabā'ī does not have a fixed opinion regarding the referent of the *Rūḥ al-Qudus* and the *Rūḥ al-Amīn*. He states in his commentary on verse 102 of Surah *al-Naḥl*, in agreement with a large number of commentators that the *Rūḥ al-Qudus* is the same as the *Rūḥ al-Amīn*, whom the Lord has referred to elsewhere as "Gabriel" (Ṭabāṭabā'ī, 1390 AH: 12, 346).

However, under verse 110 of Surah *al-Mā'idah*, explaining the phrase "When I aided you with the *Rūḥ al-Qudus*, you spoke to the people," he refers to the intermediary role of the *Rūḥ al-Qudus* in the process of revelation. He does not limit this mediation to Jesus, but considers other prophets to be included in this matter as well. He also does not make any reference to whether the referent of the *Rūḥ al-Qudus* is an angel and especially Gabriel (Ṭabāṭabā'ī, 1390 AH: 6, 220).

The author's view is that Allamah does not consider Gabriel to be the referent of the *Rūḥ al-Qudus* in this verse. An examination of similar verses indicates that if he held the view that the *Rūḥ al-Qudus* denotes Gabriel, he would have explicitly stated that. However, he not only maintains silence on providing a clear referent for the *Rūḥ al-Qudus* but also phrases it in such a way that leads the audience's mind towards a being beyond an angel: "As it is, if the meaning of support by the Holy Spirit were related to the matter of revelation through the spirit, it would not be exclusive to Jesus, and others among the messengers would share in it, while the verse rejects this based on its context." (ibid.) It is worth mentioning that in his commentary on verse 85 of Surah *al-Isrā'*, after referring to a narration from Imam Ali (AS), who considers the spirit to be a being distinct from the angels, he explicitly states that the Holy Quran describes the spirit in some places as holy and in others as a trust, indicating that this spirit is different from the angels (Ṭabāṭabā'ī, 1390 AH: 13, 195).

On the other hand, as demonstrated in the first part of the article, what is meant by the spirit is a being of the nature of divine command and transcending the angels, which has been referenced in various narrations emphasizing its superiority and proximity compared to other divine angels (Gabriel, Michael, Israfil, and Izrael) (Barqī, 1371 AH: 2, 315; Ṣaffār Qumī,

1404 AH: 455; Kulaynī, 1407 AH: 1, 273; ‘Ayyāshī, 1380 AH: 2, 317; Ibn Bābawayh, 1378 AH: 1, 214). Now, considering the superior and greater referent of the spirit, how can the descriptive phrases of the *Rūh al-Qudus* and the *Rūh al-Amīn*, where their additional terms imply a greater emphasis on the two qualities (*al-Qudus*) and (*al-Amīn*) for the added "Rūh," (Baḳā’ī, 1427 AH: 4, 312; Ibn ‘Āshūr, 1420 AH: 13, 229; Haqqī Borusavi, n.d.: 5, 81) be identified with Gabriel (Ṭabarī, 1412 AH: 1, 320; Zamakhsharī, 1407 AH: 2, 634; Ṭabrisī, 1372 SH: 1, 307; Ibn Jawzī, 1422 AH: 2, 584; Fakhr Rāzī, 1420 AH: 20, 270; Bayḍāwī, 1418 AH: 1, 93), while Gabriel is, in terms of rank and attributes, lower than the spirit.

What emerges from the examination of various narrations indicates a difference in the role of Gabriel compared to the status and function of the *Rūh al-Qudus*. For example, in a narration from Imam Ṣādiq (AS), it is stated: "Indeed, Allah blessed and exalted created the Holy Spirit, and there is no creation closer to Allah than it, though it is not the most honored of His creations. When He wants something, He sends it to it, and it flows through the stars." (‘Ayyāshī, 1380 AH: 2, 270; Baḥrānī, 1415 AH: 3, 455) Additionally, with slight variations in similar reports, both Imam Bāqir and Imam Ṣādiq refer to the existence of five spirits in the prophets and successors, which are: "The Holy Spirit, the Spirit of Faith, the Spirit of Life, the Spirit of Strength, and the Spirit of Desire." Regarding the *Rūh al-Qudus*, which is distinct from the others, it is mentioned, "The Holy Spirit carries the burden of prophethood, and when the Prophet (PBUH) passes away, the Holy Spirit transfers to the Imam after him, and the Holy Spirit neither sleeps nor forgets, nor is it distracted or disdainful." (Kulaynī, 1407 AH: 1, 272; Ḥuwayzī, 1415 AH: 1, 98) This narration indicates that the *Rūh al-Qudus* carries the burden

of prophethood, and upon the death of a prophet, the *Rūh al-Qudus* is transferred to the subsequent Imam, a transfer that is not compatible with the role of an angel (Gabriel).

In the reviewed narrations, no narrations directly referencing the function and status of the *Rūh al-Amīn* were found. However, an analysis of the narrations related to the referent of the *Rūh al-Qudus* indicates that the *Rūh al-Amīn* is also the same spirit. Given its role in the process of revelation, it is attributed the quality of "*Qudus*" in places to emphasize its purity when receiving revelation from the Lord, and in other instances, it is described as "*Amīn*" to exaggerate its fidelity in conveying revelation to the Messenger of Allah. Of course, if the intention behind the *Rūh al-Amīn* refers to Gabriel, then the question arises: why is the term "Spirit" used for Gabriel, while no narration from the infallibles directly and explicitly states that the referent of the "*Rūh al-Amīn*" is Gabriel? Moreover, when Allah discusses the status of Gabriel in the process of revelation, He mentions Gabriel's name in full: "Say: Whoever is an enemy to Gabriel—it is he who has brought it down upon your heart by God's permission." (2: 97)

### 3.2 The Role of the Spirit and Gabriel in the Process of Revelation

To answer this question, it is first necessary to address the conflict between the result of the previous question and the perspective of the majority of commentators. Most commentators have identified the "*Rūh al-Amīn*" in the verse "Say: The Trustworthy Spirit (Gabriel) has brought it down upon your heart" (al-Shu‘arā’: 193-194) as referring to Gabriel due to the linguistic and semantic similarities with the verse "Say: Who is an enemy to Gabriel? For he brings it down upon your heart by God's permission." (al-Baqarah: 97) (Ṭabarī, 1412 AH: 19, 68; Fakhr



Rāzī, 1420 AH: 3, 612; Ṭabrisī, 1372 SH: 7, 320; Lāhījī, 1373 SH: 3, 395; Fayḍ Kāshānī, 1415 AH: 4, 50; Baḥrānī, 1415 AH: 1, 288; Ālūsī, 1415 AH: 10, 118; Ṭabāṭabā'ī, 1390 AH: 15, 316)

If we consider the "*Rūḥ al-Amīn*" to be anything other than Gabriel, a challenge arises: On one hand, the Quran is said to have been sent down to the heart of the Prophet (PBUH) through Gabriel, as indicated in "Whoever is an enemy to Gabriel, he brings it down upon your heart by God's permission," (al-Baqarah: 97) while on the other hand, this act is attributed to the Spirit with "The Trustworthy Spirit has brought it down upon your heart so that you may be one of the warners." (al-Shu'arā': 193-194)

In response to this challenge, *Allamah Ṭabāṭabā'ī* believes that Gabriel is the one who brings down the Spirit, and the Spirit carries the Quran for recitation (Ṭabāṭabā'ī, 1390 AH: 13, 196). However, in critique of Allamah's view, it should be noted that according to the apparent meaning of the phrase "Whoever is an enemy to Gabriel, he brings it down upon your heart with God's permission," it is implied that Gabriel himself brings down the Quran based on the reference of the pronoun "It" in "He brings it down" and the narrations that have been transmitted in both Shia and Sunni books (Suyūfī, 1404 AH: 1, 91; Baḥrānī, 1415 AH: 1, 287). Therefore, it is clear from the apparent meaning of the verse that Gabriel himself is the one who delivers the Quranic revelation, rather than playing a supportive role in this process. As a result, Allamah's interpretation cannot be reconciled with the apparent meaning of the verse (al-Baqarah: 97).

On the other hand, the apparent meaning of the phrase "The Trustworthy Spirit has brought it down upon your heart" (al-Shu'arā': 193-194) indicates that the Spirit -which we previously mentioned is the same as the *Rūḥ al-Amīn*- has an

independent function in transmitting revelation (Quran) to the heart of the Prophet. Given the similarities between the two phrases, "Whoever is an enemy to Gabriel, he brings it down upon your heart" and "The Trustworthy Spirit has brought it down upon your heart," on what basis does Allamah assign the role of carrying the Spirit to Gabriel and the carrying of revelation to the Spirit?

Earlier, it was stated that narratives suggest the *Rūḥ al-Qudus* carries the burden of prophethood, and upon the passing of a prophet, the *Rūḥ al-Qudus* transfers to the next successor, which is incompatible with the role of the angel (Gabriel). "The Holy Spirit carries the prophethood, and when the Prophet (PBUH) is taken, the Holy Spirit transfers to the Imam. The Holy Spirit does not sleep, does not forget, does not play, and does not boast." (Ṣaffār Qummī, 1404 AH: 1, 451; Kulaynī, 1407 AH: 1, 272; Ḥuwayzī, 1415 AH: 1, 98)

However, it seems that a more accurate justification for resolving the apparent conflict between these two Quranic phrases can be found by considering the verses. In verse 51 of Surah *al-Shūrā*, three types of communication from Allah to humanity are mentioned: "And it is not for any human being that Allah should speak to him except by revelation, or from behind a veil, or that He sends a messenger who reveals by His permission what He wills. Indeed, He is exalted in might and wise." These three means of communication refer to direct revelation, revelation from behind a veil, and sending a messenger to whom God's message is first delivered, and he (the messenger) conveys whatever God has permitted to the Prophet. It should be noted that these three categories are connected by the word "or," indicating their differences (Ṭabāṭabā'ī, 1390 AH: 18, 73).

However, the assertion made by some commentators that the "Messenger" in the phrase "Or He sends a messenger who reveals by His permission what He wills" refers to the Messenger of God (PBUH), who conveys the revelation to the people (Qummī, n.d.: 2, 279; Zamakhsharī, 1407 AH: 4, 233; Fayḍ Kāshānī, 1415 AH: 4, 381) is incorrect, as it contradicts the term "Reveals." This is because the Messenger of God (PBUH) delivers the divine message to the people, not the revelation itself, and it is illogical to refer to the conveying of a message as revelation (Ṭabāṭabā'ī, 1390 AH: 18, 73).

Considering the aforementioned premise, and focusing on the first and third categories of God's communication, in the first case, the Lord speaks to His Prophet "By revelation" without any messenger. This can provide an interpretation for the phrases "Say: The Holy Spirit has brought it down from your Lord with truth" and "The Trustworthy Spirit has brought it down upon your heart," whereby by placing these two verses together, the beginning and end of the revelation process culminate with the Spirit. In other words, the Spirit, which in this verse is described with the term "Holy" emphasizing its purity, receives the Quranic revelation in the divine realm from the Lord, "Say: The Holy Spirit has brought it down from your Lord with truth" and conveys the received revelation directly to the heart of the Prophet without the interference of any other intermediary or messenger, "The Trustworthy Spirit brought it down upon your heart." This process can reflect the first type of communication from Allah to humanity.

Supporting this viewpoint is a narration from the Prophet Muhammad (PBUH) in which he said: "Indeed, the Holy Spirit [has] breathed into my heart." (Kulaynī, 1407 AH: 5, 83) In another narration, it is mentioned, "And indeed, the Trustworthy Spirit breathed into my heart." (ibid:

2, 74) There is also this narration from Imam Ṣādiq (AS): "Indeed, Allah, blessed and exalted, created the Holy Spirit, and He did not create any being closer to Allah than it, nor is it more honored among His creations; when He intends to do something, He conveys it to it," ('Ayyāshī, 1380 AH: 2, 270) which indicates the position and rank of the Holy Spirit in relation to the Creator.

However, the third type of divine communication "Or that He sends a messenger who reveals by His permission what He wills" suggests the existence of a messenger and an intermediary in communication. This can serve as an explanation for the phrase "Whoever is an enemy to Gabriel, for indeed he has brought it down upon your heart by God's permission," with the analysis that the verse does not mention Gabriel as the receiver of the revelation from the Creator. Given the verse "Say: The Holy Spirit has brought it down from your Lord with truth," this is the duty of the Spirit; however, Gabriel can, in some cases, be the one to bring down the revelation upon the heart of the Prophet, referencing the third type of divine communication. That is to say, in certain instances, Gabriel receives the revelation from the Spirit and conveys it to the heart of the Prophet. There may also be other intermediaries in the process of transmitting revelation from the Spirit to Gabriel, which could be supported by narrations stating that Michael is the one who conveys the revelation to Gabriel: "... And the Tablet leads to Isrāfīl, and Isrāfīl leads to Mīkā'īl, and Mīkā'īl leads to Gabriel, and Gabriel leads to the Prophets and Messengers." (Ma'ānī al-Akhbār, 1403 AH: 23) Additionally, in the report from Ibn 'Abbās regarding the meeting and inquiries of 'Abdullāh ibn Sallām from Prophet Muhammad (PBUH), it is stated: "O! Muhammad, who informed you of this?" He said,

"Gabriel." 'Abdullāh asked, "Gabriel from whom?" He replied, "From Mīkā'il." 'Abdullāh continued, "Mīkā'il from whom?" He said, "From Isrāfīl." Abdullah asked, "Isrāfīl from whom?" He answered, "From the Preserved Tablet." (Mufīd, 1413 AH, al-Naṣṣ: 45; Majlisī, 1403 AH: 9, 338)

Such narrations strengthen the hypothesis that in the transfer of revelation from the Creator and the direct reception by the Spirit from the Lord "The Holy Spirit has brought it down from your Lord" to its transmission to Gabriel (in the third type of divine communication, which involves angelic intermediaries), there are additional intermediaries apart from Gabriel.

### Diagram of the Revelation Process

First State: Direct Transmission (Revelation)

Lord  $\xrightarrow{(1)}$  Spirit  $\xrightarrow{(2)}$  Prophet Muhammad (PBUH)

(1) The Holy Spirit from your Lord (al-Nahl/102)

(2) The Trustworthy Spirit brought it down upon your heart (al-Shu'arā': 193-194)

(2) Indeed, the Holy Spirit [has] breathed into my heart (Kulaynī, 1407 AH: 5, 83)

Second State: Transmission with Intermediaries (Sends a Messenger)

Lord  $\xrightarrow{(1)}$  Spirit  $\xrightarrow{(2)}$  Angels  $\xrightarrow{(3)}$  Gabriel  $\xrightarrow{(4)}$  Prophet (PBUH)

(1) The Holy Spirit from your Lord

(2) Isrāfīl conveys to Mīkā'il, and Mīkā'il conveys to Gabriel (al-Nahl: 2)

(3) Whoever is an enemy to Gabriel, for indeed he has brought it down upon your heart (Ibn Bābawayh, 1403 AH: 23) (al-Baqarah: 97).

### Conclusion

The term "Spirit" is one of the divine words that reflect God's will in its creation without the mediation of causes and means. Contrary to the prevailing view that considers the Spirit to be of

the same kind as angels, specifically identifying it with Gabriel, it is an independent being that neither belongs to the angels nor to mankind and jinn. Rather, it is a creation that transcends the angels, possessing a noble and exalted rank, which God refers to as a matter of honor and to express its greatness.

From the analysis of various verses and narrations, it is evident that this divine being holds a unique role and status, with specific duties and functions compared to other creatures. In the process of revelation, by receiving revelation directly from the Creator while remaining pure, it possesses the attribute of "Holy," and in transferring it faithfully to the heart of the Messenger of God, it is described as "Trustworthy." These attributes not only prove its superiority over other angels but also indicate its special role in the process of Quranic revelation, where it serves as both the beginning and end of the transmission of revelation to the Prophet's heart. In the case of mediated revelation, it initially receives the revelation from the Lord, and Gabriel conveys it from the Spirit (sending a messenger to reveal) to the heart of Prophet Muhammad (PBUH). It is also possible that there are other intermediaries in the process of transferring revelation from the Spirit to Gabriel.

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