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Holy Spirit and Jesus's Miracles: A Methodological Suggestion to "The other Prophet; Jesus in the Qur'an"

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ABSTRACT

This article proposes an improvement to the methodology of the book "The other prophet; Jesus in the Qur'an." The main purpose of this article is to represent the role of holistic reading of the Qur'an, as a literary entity in the thematic research of the Qur'an. This article suggests that the holistic reading of the Qur'an should be prioritized over the holistic reading of the main surahs about the subject under research, which has been neglected in the unprecedented method of the book. To prove the hypothesis of authors, the clarity of the signs of Jesus would be promoted by his strengthening through the holy Spirit. This would lend the miracles and the signs themselves a different quality than those of the Old Testament prophets, as here and now they would be evidence of a special, spirit-induced affinity with God and of His authorization. The conceptual network of the 'spirit' has been extracted from prophetology of the Qur'an to prove the above. Analysing the conceptual network of the spirit in the Qur'an, containing the word revelation, divine command, and angels indicates that Jesus who benefits from the Holy Spirit can create and dominate beings with the best quality, in the position of God's successor. In other words, he can represent the clearest signs and miracles.

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1. Introduction

According to the book 'The other Prophet; Jesus in the Qur'an', the Qur'an has spoken about many distinguished gifts of Jesus, including possessing clear signs and strengthening with the Holy Spirit (Al-Baqarah:87).

In the following, the main idea of this book and the specific commendable method of its authors will be briefly presented. Then, the main idea of this article will be introduced as a suggestion to improve the method of that book and strengthen its results based on a comprehensive look at all the verses of Qur'anic prophetology. After this introduction, a hypothesis is explained as a case study based on the proposed method: "strengthening with the Holy Spirit is a special gift of Jesus in the Qur'an, and this unique gift led to His unique miracles in regard of clearness and the power of persuasion."

1-1. The other Prophet; Jesus in the Qur'an

According to the introduction of the book, one of the goals of this book is to address the Christology of the Qur'an to present a proper understanding of the Qur'an and exhibit its great achievements in the field of hermeneutics (Khorchide & Stosch, 2019).

The authors have used four principal innovative methodological steps, none of which has previously been applied similarly to the subject of Jesus's representation in the Qur'an. In this research, the third step is analyzed. This step, as they have written, is:

To read at least the most important surahs about Jesus in a holistic fashion. Therefore, the aim is to avoid the otherwise common fragmentation of the Qur'an, focusing instead on the relevant surahs as literary entities (Khorchide & Stosch, 2019).

The authors' success in using their exquisite method is laudable, especially in the fourth chapter, which they have considered as the real centerpiece of their book. In fact, the authors have been able to methodically conduct a holistic reading of surahs 19, 3, and 5 in the context of a diachronic analysis, and they have presented material from the Qur'an's verses about Jesus, which is in complete harmony with moderate Islamic views. However, it seems that there is a possibility of improving this valuable method. Because similar to the way they have emphasized the necessity of holistic reading of surahs related to Jesus, it is equally important to emphasize the necessity of holistic reading of verses related to prophetology. In the next section, the article presents its suggestion to improve this effective approach.

1-2. Suggesting a Holistic Reading of the Qur'an as an Effective Basis

This work has sought to improve the method of the book, which studied every surah related to Jesus as a whole literary entity and paid special attention to the historical course of thought of the audience of the Qur'an at that time. The suggestion of this article is to integrate the novel method of this book with in-textual study of prophetology based on the comprehensive study of the Qur'an as a literary entity. Thus, the holistic reading of verses related to the "Spirit in Qur'anic prophetology" should be the first of the innovative methodological steps. Prior to any comparative study, it is necessary to identify terminology of the text.

Linguistic concepts in a text are undoubtedly dependent on culture and affected by historical conditions, but one should not neglect the independent features of a text that causes new conceptualization of words, especially if that text, such as the Qur'an, is presented with the aim of cultural reform. A case in point is the work of the well-known linguist, Toshihiko Izutsu, including his God and human and Ethico-Religious Concepts in Qur'an. Hence, it is necessary to understand the theoretical framework governing semantic research as the turning point of semantic works, for the semantic changes of a word throughout various Qur'anic structures and methods will be studied. If the researcher can discover further dimensions of the word, then the resulting analysis will be more robust (Izutsu, 2003, Sajjini et al., 2021).

In the process of semantic study, it is necessary to consider the syntagmatic sequence of a series of words which are semantically interconnected. In fact, the words used before and after a word are syntagmatically related. Syntagm is a bond between various words in a chain of discourse (Fakouhi, 2008). In the next stage, the researcher turns to an analysis or identification of the substitute for the intended word. That is, the key words will be used interchangeably, without any significant alteration

in the meaning of the text. In other words, the paradigmatic relationship refers to the linkage of the parts that are not necessarily physically present in a chain of discourse. Rather, they are perceived in a subjective chain and exist beyond words and sentences (Fakouhi, 2008; Sazjini et al., 2021).

There is a rule in tradition of exegetes, in a similar approach, under the title "Authenticity of Qur'anic Meaning." According to this rule, if a word has acquired a new meaning in the Qur'an, it can be preferred over the literal meaning of the word wherever there is no indication to the contrary.

1-3. The Holy Spirit and Miracles of Jesus

The authors have put forward the following hypothesis about the relationship between the Holy Spirit and clear signs:

Perhaps the holy Spirit was responsible for the clarity of the signs given to Jesus, and so their persuasive power and the clarity of their message (see this same word root in Al-Rahman:4) could only unfold if they were viewed with the help of the spirit, or if the spirit prevented people from hiding the full and obvious truth. For Jesus too, the clarity of the signs would be promoted by his strengthening through the holy Spirit. This would lend the miracles and the signs themselves a different quality than those of the Old Testament prophets, as here and now they would be evidence of a special, spirit-induced affinity with God and of His authorization. Such thoughts remain speculative; however, especially as a diachronic reconstruction shows that the proclaimer of the Qur'an only began to nuance his declarations about Jesus at a later stage (Khorchide & Stosch, 2019).

The lack of sufficient evidence based on their methodology seems to lead to this proposition remaining speculative. The improved method can prove the proposition by evidence which comes from holistic reading of the Spirit's verses. Then, it should explain what results from the blowing spirit in human and how it relates to his power and knowledge or miracles.

There is a valuable research on the concept of the spirit in the Qur'an (Feghhizadeh et al., 2013); however, in the present work, the results of that research have been expanded by examining the conceptual network of this term. Furthermore, in an article on the nature of miracles based on the Qur'an (Rohani Mashhadi, 2022), there is a hint regarding the relationship between the spirit and miracles; however, in the present study, this reference is documented in more detail through the verses of the Qur'an.

2. Holy Spirit in Qur'an

The phrase "Holy Spirit" is used four times in the Qur'an. The three verses highlight the fact that God strengthened Jesus through the Holy Spirit (Al-Baqarah: 87, 253; Al-Ma'idah: 110), and once the Holy Spirit sent down the Qur'an to Muhammad's heart from God (An-Nahl: 102). Commentators have generally considered the Holy Spirit to be the angel of revelation, that is, Gabriel, since, according to Qur'an (Al-Baqarah:97), Gabriel is he who has brought Qur'an down on Muhammad's heart with the will of Allah. In this verse, Gabriel is substitute of Holy Spirit. However, according to the method in question, it is necessary to analyze the Holy Spirit through conceptual network of "Spirit" in the Qur'an.

2-1. Holistic Reading of the Spirit's Verses

The term 'spirit' is used in 20 verses of the Qur'an. It appears seven times for Jesus, four times for Muhammad, two times for Adam, one time for human, two time for prophets, one time for believers, and three times about the descent, ascent, and standing of it with the angels (Table 1).

Table (1) shows all the verses containing the word 'spirit.' The columns of the table include row number, address, verse, the phrases containing the word 'spirit,' key words, and privileged (due to enjoying from the spirit).

Direct Results

An overview of the columns indicates these direct results:

- A. Main phrases in verses containing the spirit, shows that the Spirit is singular, attributed to God, and a sacred entity that is bestowed by God, and it is always holy and venerable¹. Result: **The Spirit is a single truth and always a holy being.**
- B. The Spirit is breathed into the human soul,² and it is revealed to the prophets,³ and it supports the believers.⁴ Result: **The Spirit is a matter related to competent humans.**⁵
- C. The diversity of the privileged shows that the possession of the spirit holds ranks and levels. Secondly, a verse⁶ describes God by 'Raiser of ranks', then speaks about the possibility of enjoyment of the spirit for every competent servant. Thirdly, in expressing the benefiting from the spirit, sometimes the word spirit is accompanied by the definition letter "Al," which indicates the full benefit of the truth of the spirit, and sometimes it is in the form of indefinite, with the letter "min," which indicates a limited availability. Result: **Benefiting from the Spirit holds levels.**⁷
- D. In regard to the ranks of enjoyment, the phrase 'Holy Spirit' refers to the highest level, as it is only used for Jesus and Muhammad. Moreover, Qur'an⁸ states that He gave Jesus clear proofs and supported him with the Holy Spirit after saying that Allah raised some of prophets in degree. It indicates that the Jesus enjoys the highest level among messengers, due to his strengthening by Holy Spirit. Result: **Benefiting from the "Holy Spirit" represents the highest level of benefiting from the Spirit.**
- E. There are numerous co-occurrences for the concept of power. This concept has represented by words such as strengthening, clear signs (miracles: superpower), fortifying (strengthening). The textual context shows that power is an effect of the enjoyment of the spirit; for instance, God empowers believers by a spirit from Himself.⁹ In another case,¹⁰ God stabilizes and fortifies believers by descending the Qur'an through Holy Spirit. Seemingly, this indicates spiritual and mental strength, that is, the strength of determination and will, the fruit of which is physical strength. Result: **The effect of benefiting from the spirit is gaining power.**¹¹
- F. There are many co-occurrences for the concepts of knowledge. These concepts have represented by words such as clear signs (miracles: super knowledge), knowledge, prophecy (foretold), guidance. The textual context shows that knowledge is an effect of the enjoyment of the spirit; for example, when the spirit is revealed to competent servants, they attain knowledge and achieve the ability of prophecy. Result: **The effect of benefiting from the spirit is achieving knowledge.**¹²
- G. Angels are a companion to spirit.¹³ In other words, **the spirit is not an angel**, rather there is a close collaboration between them, especially in relation to divine commands.¹⁴

1. Unlike the 'Nafs' (Soul), some thinkers and commentators have considered the spirit to be synonymous with the soul. Based on the assumption of the accuracy of the Qur'an in word selection, the precise and distinct meanings of these two words have been extracted from the Qur'an. The primary distinction between the two is that the soul can be impure and command evil; however, the spirit is a holy being and the source of divine inspiration within the human being. Another difference is that the soul has created naturally, and it has a couple (Rohani, 2020; Shakir, 2000).

2. (Table 1, rows 5, 12, 13)

3. (Table 1, rows 6, 14, 15)

4. (Table 1, row 16)

5. The traditions that concern the five stages of the human spirit and consider the possession of the Holy Spirit to be special for prophets and imams are in agreement with this understanding of the verses (Koleini, 1983, vol. 1).

6. (Table 1, row 14)

7. According to another Qur'anic research, the Spirit is a singular reality with different levels and degrees. Therefore, it is not possible to define a clear boundary for it, and different uses of this term in the Qur'an, such as Spirit, Our Spirit, the Holy Spirit, and the Trustworthy Spirit, represent different levels or forms of one existence, although they all are of the same kind and from a single reality (Feghhizadeh et al., 2013).

8. (Table 1, row 2)

9. (Table 1, row 16)

10. (Table 1, row 7)

11. For more information, see Rohani Mashhadi (2021)

12. There is a narrative that interprets the possession of the spirit by receiving knowledge and understanding (Koleini, 1983, Vol. 1). In another narrative, divine kingdom is interpreted with the concept of power (Koleini, 1983, Vol. 1). Allameh Tabatabaei has explained the concept of the divine kingdom and its relationship with God's command based on the verses of the Qur'an (Yaseen: 82-83), arguing that the Spirit is from Divine command (Al-Isrs:85)

13. (Table 1, rows 5, 6, 13, 18, 19, 20)

14. (Table 1, rows 6, 20)

- H. Prostration of the angels before Adam, after Adam has been blessed by the spirit, indicates the position of the angels compared to the spirit.¹ Result: **The spirit is located on a higher level than angels and angels submit to the spirit.**

Inferential results

Analysis of the above direct results reveals these Inferential results which require further research on the conceptual network of the spirit in the next part:

- A. According to points C, D, E, and F, the more an individual benefits from the spirit, the more mental and physical strength they have, and the **one who benefits from the Holy Spirit holds the highest power and knowledge.**
It could be regarded as strong evidence for the authors' speculative idea.
- B. It is possible to imagine some kind of relationship between Gabriel and the highest order of the spirit, the Holy Spirit.² Result: **Gabriel is the closest angel to the Holy Spirit.**³

Table 1. Verses Containing the Word 'Spirit' and Identifying the Key Words Therein

	Address	Verse	Main Phrase	Key Words	Privileged
1	Al-Baqarah: 87	"And We certainly gave Moses the Scripture and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. Is it [not] that whenever there came to you a messenger with what you yourselves did not desire, you [arrogantly] treated some as liars and killed others?"	Holy Spirit	Strengthening, Clear Signs, Jesus, Messengers	Jesus
2	Al-Baqarah: 253	"Those messengers -some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. Had Allah willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends."	Holy Spirit	Strengthening, Clear Signs, Jesus, Messengers, Ranks	Jesus
3	Al- Nisa': 171	"O People of the Scripture, do not commit excess in your religion nor speak of Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit [created at a command] from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs."	A Spirit from Him	Word, Mary, Messenger, Monotheism	Jesus

A narration emphasizes the distinction of the spirit from the angels, specifically from Gabriel, in accordance with the appearance of the Qur'an (Al-Qadr: 4) and contrary to a common view. Another tradition states that the place of the spirit is higher than that of the angels and that the spirit belongs to the kingdom (Koleini, 1983, vol. 1).

1. (Table 1, rows 5, 13)

2. Say, "Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the will of Allah, confirming what has been revealed before it, and as a guidance and good news to the faithful (Al-Baqarah:97) (Table 1, row 7).

3. The Qur'an sometimes considers the Holy Spirit to be the revealer of the Qur'an, and sometimes Gabriel. It seems that these two are the mediators of the descent of life (spiritual or physical) from God. The Holy Spirit is in a higher position, followed by Gabriel. As in the story of retrieving people's lives, sometimes God does it, sometimes angels do, and sometimes it is the angel of death. This style of exposition exhibits the hierarchy of performing a mission, all of which originate from God's will.

Table 1.

	Address	Verse	Main Phrase	Key Words	Privileged
4	Al- Ma'idah: 110	"When Allah said, 'O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit, you spoke to the people both in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs, and those who disbelieved among them said, 'This is not but obvious magic.'"	Holy Spirit	Strengthening, Knowledge, Book, Clear Signs, Miracles (Superpower & Knowledge), Messenger	Jesus
5	Al-Hijr: 29	So, when I have made him complete and breathed into him of My spirit, then fall down in prostration before him	My spirit	Adam, Completion (evolution), Human, Breathing, prostration of Angels	Adam
6	Al-Nahl: 2	He sends down the angels with the Spirit of His command to whomever He wishes of His servants:"Warn [the people] that there is no god except Me; so be wary of Me."	The Spirit of His command	Angels, Prophecy (Knowledge), Send down	Prophets
7	Al-Nahl: 102	Say, the Holy Spirit has brought it down duly from your Lord to <u>fortify</u> those who have faith and as a <u>guidance</u> and good news for the Muslims.	Holy Spirit from your Lord	Qur'an, Send down, Fortify (Strengthening), Guidance (Knowledge), Belief	Muhammad
8	Al-Isra: 85	They question you concerning the Spirit. Say, "The Spirit is of the command of my Lord, and you have not been given of the knowledge except a few."	The Spirit is of the command of my Lord	Qur'an, Knowledge	Muhammad
9	Maryam: 17	"And she took, in seclusion from them, a screen. Then We sent to her Our Spirit, and he represented himself to her as a well-proportioned man."	Our Spirit	Representation, Sending, Mary, Human representation	Jesus
10	Al-Anbiya: 91	"And [mention] the one who guarded her chastity, so We blew into her through Our Spirit, and We made her and her son a sign for the worlds."	From Our Spirit	Mary, Jesus, Sign, Breathing	Jesus
11	Ash-Shoara: 193-194	brought down by the Trustworthy Spirit * upon your heart) so that you may be one of the warners	Trustworthy Spirit	Qur'an, Send down, Heart, Prophecy	Muhammad
12	As-Sajdah: 9	Then He made him complete and breathed into him of His spirit And made for you the ears and the eyes and the hearts Little is it that you give thanks	His spirit	Completion (evolution), Human, Breathing, (means of) Knowledge	Adam Human

Table 1.

	Address	Verse	Main Phrase	Key Words	Privileged
13	Sad: 72	So when I have made him complete and breathed into him of My spirit, then fall down in prostration before him	My spirit	Adam, Completion (evolution), Human, Breathing, prostration of Angels	Adam
14	Al-Ghafir: 15	Raiser of ranks, Lord of the Throne, He casts (makes the inspiration) the Spirit of His command upon whomever of His servants that He wishes, that he may warn [people] of the Day of Encounter	Spirit of His command	Prophecy, Command, Inspiration, Ranks, Power (Throne)	Prophets
15	Ash-Shura: 52	Thus, have We revealed to you the Spirit of Our command. You did not know what the Book is, nor what is faith; but We made it a light that We may guide by its means whomever We wish of Our servants. And indeed, you guide to a straight path	the Spirit of Our command	Revelation, Knowledge, Qur'an, Prophecy	Muhammad
16	Al-Mujadilah: 22	You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. For [such believers] He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them forever. Allah is pleased with them, and they are pleased with Him. They are Allah's confederates. Look! The confederates of Allah are indeed felicitous!	a Spirit from Allah	Strengthening, Belief	Believers
17	At-Tahrim: 12	And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient	Our spirit,	Mary, Breathing, the Words of her Lord, His Books, Confirm (Knowledge/ belief)	Mary (Jesus)
18	Al-Maarij: 4	The angels and the Spirit ascend to Him in a day whose span is fifty thousand years	the Spirit	Angels, Ascend to Him, Resurrection Day	
19	An-Naba': 38	On the day when the Spirit and the angels stand in an array. None shall speak except whom the All-beneficent permits and who says what is right.	the Spirit	Angels, Stand in an array! Resurrection Day	
20	Al-Qadr: 4	In it the angels and the Spirit descend, by the permission of their Lord, for every command.	the Spirit for every command	Angels, Descend, Night	

2-2. The Conceptual Network of the Spirit

If we extract the co-occurrences of 'Spirit' and the concepts resulting from these co-occurrences, considering the substitution relationships for these co-occurrences, we obtain Table 2. It illustrates the main collocations of spirit, substitutions, concepts derived from these relationships, conceptual clues in verses, and substituted phrases.

Table 2. Key Co-occurrences and the Resulting Concepts

Type	Collocation	Substitution	Concept	Conceptual clues	Address
Verb	Revelation	Inspiration	Imparting knowledge	Warning, prophecy	An-Nahl:2
		Breathing	Imparting knowledge	Hearing, the sight, and the heart	As-Sajdah:9
		Strengthening	Imparting power	Providing clear signs	Al-Baqarah:87
		Degradation	Transition	Night	Al-Qadr:4
		Ascension	Transition	Day	Al-Maarij:4
		Uprising	Transition	Day	An-Naba:38
Noun	Command		Knowledge	Lack of human knowledge	Al-Isra:85
			Power & certainty	At once	Al-Qamar:50
		Will	Power	Indiscriminately	An-Nahl:2
		Word speech	Power	Realized and Completed	An-Nahl:2
Noun	Angels		Kingdom, power	Regulating and governing all things	Al-nazeat:5
Noun	Book		Knowledge		Ash-Shura: 52
Noun	Faith		Knowledge		Ash-Shura: 52
Noun	Human		Knowledge	Hearing, the sight, and the heart	As-Sajdah:9
Noun	Adam		Ascendancy	Prostration of angels	al-Hijr:29
Noun	Prophet		Ascendancy-knowledge	Warning- ranks	Al-Ghafir: 15
Adjective	Holy		Ascendancy	Descent- Qur'an	An-Nahl: 102
Adjective	Holy		Power	Clear signs, miracles, resuscitate	Al-Maidah:110
Adjective	Trusty		Ascendancy	Descent	Ash-Sho'ara: 193

Using Table 2, it becomes clear that the words 'revelation' and 'command' are among the most important co-occurrences of 'Spirit' in the Qur'an (Figure 1).

Revelation and its substitutes are verbs that act upon the Spirit and indicate evolution, as well as the imparting of knowledge and power. The command and its associated phrases evoke concepts of knowledge, power, and certainty.

The nominal collocations of the Spirit, which play the role of recipients of the Spirit, present concepts of knowledge and ascendancy in the context of the verses. The attributes of the Spirit also construct concepts of power and ascendancy or sublimity within the context of the verses.

The examination of Qur'anic verses about revelation speaks of complex and profound semantic connections between these terms. Efforts have been made to discover and explain these conceptual links through reference to the Qur'an and logical inference from its statements.

In this section, the relationship and semantic connection of the main co-occurrences of the word 'Spirit' with one another are analyzed in the verses of the Qur'an. Analyzing the conceptual network of 'spirit' in prophetology of the Qur'an has shown that Spirit, (divine) Command, Revelation, and Angels are the key words, as they have many linguistics links in the text of Qur'an in relation to spirit, as presented in Figure 1.

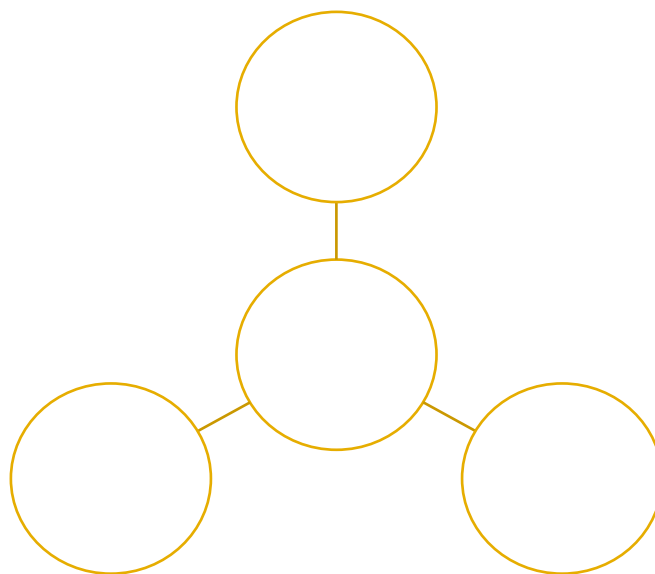


Fig. 1. Conceptual Network of the Spirit

Divine Command

The Spirit is from the command of the Lord (Al-Isra: 85). His command and word (An-Nahl: 40) are such that when He wills something, He says to it, 'Be!' and it becomes (Yaseen: 82). This means that the divine command for the creation of beings are inevitably realized (Fakhr Razi, 1999, vol. 4). Therefore, the Kingdom of everything is in the hands of the Lord (Yaseen: 83); In other words, things and their powers are derived from the divine word 'Be,' which has been commanded, revealed, or induced to them.

Moreover, the Qur'an states that all creatures have a divine kingdom (Al-Momenun: 88; Al-A'raf: 185) and God's command to create creatures is synonymous with their divine face (Yaseen: 82-83). Accordingly, all creatures possess another face within their natural face, which is connected to God and is referred to as their divine kingdom (Tabatabaei, 1970, vol. 13).

An examination of these verses, which use the phrase "Be! And it is!", reveals that:

1. This phrase is not unique to miracles.
2. God does not intervene directly in the world without the mediation of natural causes.

Qur'an is referring to the great dominion and rulership of God (Zamakhshari 1987, vol.2), whose existence is dependent on "God's command" and is integrated with the natural realm existing beyond it (Kalantari & Alavi, 2013). For example, in the verses that emphasize the role of water in creating living beings (Al-Anbyaa:30; Al-Furqan:54; An-Nur:45) and the role of wind in fertilizing clouds (Al-Hijr:22) and causing rain (Al-A'raf:57), all of this occurs by the will of God (Rohani Mashhadi, 2022).

From the Qur'an's perspective, all phenomena, such as night and day, the sea, planets, stars, nature and the scientific laws that cause and govern the creation of the universe, have a kingdom aspect as they are the result of God's command and dependent on it (Tabatabaei, 1970, vol.17). The Qur'an discusses the definite and immediate fulfillment of God's command, concluding the universality of His "kingdom" and the monopoly of His rule over everything (Yaseen:83; Tabatabaei 1970, vol.17).

This represents the natural or physical dimension of the realm of divine kingdom where the creation of phenomena occurs over a period of time and does not occur instantaneously. Instead, it is dependent on God's command at any given moment. It appears that God's command serves as the means of connecting all beings with God's essence (Rohani & Sadatmansouri, 2024).¹

Revelation

God communicates His command to creatures through revelation. The reception of revelation is the

1. The relationship between God and nature, according to our understanding of the Qur'an, is consistent with the view of philosophers such as Herbert McCabe (Manni 2019, 99).

result or introduction to the consciousness of the entity that receives it (Fussilat:12; Ash-Shura:52). These verses mention the revelation of something as a "command" to all beings across different levels: inanimate, animate, and human being. This can signify a special consciousness present in all beings and throughout the entirety of existence.

For instance, A Spirit from the command of the Lord was revealed to Muhammad, which made him aware of the Book and faith (Ash-Shura: 52). Furthermore, the Spirit is breathed into the human soul (As-Sajdah: 9; Al-Hijr: 29; Sad: 72) and makes them aware of good and evil (Ash-Shams:8). Furthermore, the spirit was revealed to the prophets as a divine command, granting them the superior understanding (An-Nahl:102). Additionally, a solution was revealed to the mother of Moses to save her son's life (Qurā'n 28:7). These instances represent a form of human revelation in which the spirit plays a central role.

It is observed that revelation encompasses other beings besides humans, without specifically mentioning the spirit. For instance, there is the revelation of the unique command for each heaven (Fussilat: 12), which refers to the creation of a system governing each heaven (Alousi, 1994, vol. 12; Shazeli, 2004, vol. 5; Tabari 1991, vol. 24;). This includes the conscious obedience of the heavens to God's command, the revelation given to the bee, which results in its natural ability to construct a hive and produce honey (Al-Nahl: 68-69), and the revelation to the earth to recount its tales (Az-Zalzalah: 4-5).

Therefore, it seems that the term revelation refers to the interaction between the "Natural World" and the "Divine Kingdom Realm," and signifies the existence of consciousness in creation.

The universal glorification and worship of all beings in the world is another indication of this universal awareness (Tabari, 1991, vol.15); That is, all things in the universe are submissive, worshipping, obedient, prostrating, glorifying God and submitting to His command (Al-Hadj:18; AleImran:44, 83; Ibn Kathir, 1998, vol. 5; Tabari, 1991, vol. 15). This universal submission to God's command further emphasizes the link between the divine command and the consciousness of creatures. Even the creation of the heavens and the earth in the Qur'an is portrayed as a result of God's command and their humble response to God as conscious beings (Fussilat:11).

Angels

Qur'an has spoken about angels in many verses. In 86 verses, angels are explicitly mentioned. In some other verses, the word of angel is not explicitly mentioned. Ambiguous oaths at the beginning of Surahs Al-Safaat, Al-Dhariyat, Al-Mursalat and Al-Naziat in the form of feminine plural, are usually adapted to angels (Tusi, n.d., vol. 10; Tabari, 1991, vol. 30). About angels, the following topics are mentioned:

1. The type of creation of angels and their gender (Al-Isra: 40, As-Safaat: 150, Az-Zokhrof: 19, An-Najm: 27).
2. The science of angels and its scope (Al-e-Imran:18, An- Nisa': 166, Al-Baqarah:30, Al-Hijr:28, Al-Baqarah: 30- 33).
3. The worship of angels (An- Nisa': 172, Al-Anbiya: 26, Az-Zokhrof: 19, Al-Baqarah: 30, Ar-Ra'ad: 13, Ash-Shura: 5, An-Nahl: 49).
4. The mission of angels in the world (Fatir: 1, Al-Hajj: 75, Al-Qadr: 4, Al-Nazaat: 5, Al-Dhariyat: 4, Ghafir: 7, Ash-Shura: 5, As-Sajdah: 11, Al-Ahzab: 43).
5. The role of angels in the events of the resurrection and their mission in the afterlife (Al-Baqarah: 210, Al-An'am: 8, 158, Al-Hajr: 8, An-Nahl: 33, Al-Furqan: 22, Al-Furqan: 25).
6. The duty of humans before the angels (Al-Baqarah: 98, 177, 285, An-Nisa': 136, Al-e-Imran: 80, Az-Zokhrof:15-20, Saba':40).
7. Angels have different degrees and positions (As-Saffat: 164), and Gabriel's special position is emphasized (Al-Baqarah: 98, At-Tahrim:14).

The above verses confirm the all-pervading presence and role of angels in all worldly or hereafter events, physical or spiritual, natural or extraordinary (Figure 2). However, proving that nothing happens in the world without the mediation of angels requires more thought and analysis. In fact, in most of the above cases, the role of angels in human affairs has been flaunted. Of course, among them, four verses refer more closely to the pervasive presence of angels and their mediation in the occurrence of all world events. Figure 2 illustrates that angels and the spirit are the conveyors of God's command, primarily to all beings and, then, to chosen individuals.

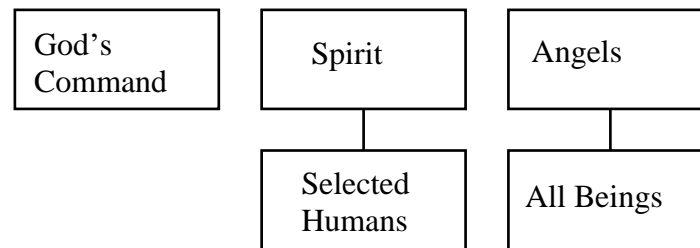


Fig. 2. heTRelationship between the Spirit and Beings: A Basic View

The verse of angels descending on the night of destiny (al-Qadr: 4), and the verse of carrying the throne (Ghafir:7), the verse of swearing to the planners of commands (Al-Naziaat: 5) and the verse of swearing to those who distribute (deliver) commands (Al-Dhariyat: 4) illustrate that the command is a general concept for all beings, as clarified in the previous discussion. Furthermore, the issue of planning and devising is linked to the entirety of the world in the verses of 'Throne' (Arsh) and 'Destiny' (Qadr). However, angels could perform these duties through human beings who are selected for benefiting from the spirit (Rohani Mashhadi, 2020) (Figure 3). Figure 3 illustrates that angels are conveyors of the God's command, that is the spirit, to chosen individuals who create and dominate all beings because of benefiting from the spirit.

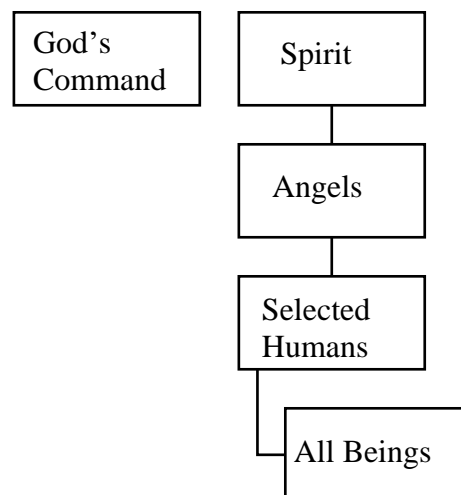


Fig. 3. The Relationship between the Spirit and beings: The Suggested View

An interpretive perspective explains that the angels receive the life, knowledge, and power from the spirit. They are the mediators between the spirit and all beings (Tabatabaei, 1970: vol.12) (Figure 4). In this view, the spirit is a divine aspect of all being, even the angels (Muhammadi, 2023). As there is no verse discussing that the spirit interacts with any other creature, He only interacts with angels, and with human through the angels. Therefore, it can be accepted that the spirit interacts with the world only through chosen individuals. Figure 4 shows that the spirit, that is God's command, creates (gives life) and dominates angels, as well as humans and all living beings. Of course the concept of life can be generalized to all beings.

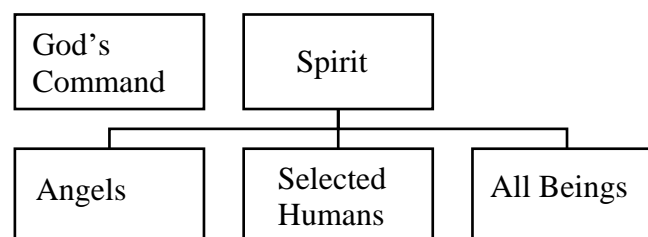


Fig. 4. The Relationship between the Spirit and Beings: Another View

3. Conclusion

The analysis of the conceptual network of the spirit concludes that:

- The Divine Command creates and dominates all in their beings and features.
- The Divine Command reveals to every being, with an intermediation of angels.
- The effect of Divine Command is hidden in the interior of creatures, and it is called the kingdom of creatures.
- Spirit is a higher level of Divine Command and is specific to humans.
- People can benefit from Spirit, through revelation and with the intermediation of angels.
- Human benefiting from the Spirit has levels.
- Benefiting from the "Holy Spirit" represents the highest level of benefiting from the Spirit.
- Thus,
- People who benefit from Spirit can create and dominate beings.
- People who benefit from the Holy Spirit can create and dominate beings in the best quality, in the position of God's successor. That is, they can represent the clearest signs and miracles.

As a result, the holistic reading of the Qur'an, as a literary entity, has a unique and decisive role in the thematic research of the Qur'an, and it even takes precedence over the holistic reading of the main surahs related to the subject under review.

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