

Islam Question & Answer

General Supervisor:
Shaykh Muhammad Saalih al-Munajjid

14403 - Who is the “Holy Spirit”?

the question

In the Quran in 2:87, an excerpt: ...We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit. What is the holy spirit?

Detailed answer

Praise be to Allaah.

The “Holy Spirit” (Rooh al-Qudus) is Jibreel (peace be upon him). Shaykh al-Shanqeeti said: “The words of Allaah (interpretation of the meaning), ‘and [We] supported him with Rooh al-Qudus’ [al-Baqarah 2:87] refer to Jibreel according to the most sound view. This is indicated by the words (interpretation of the meaning): ‘Which the trustworthy Rooh has brought down’ [al-Shu’ara’ 26:193] and ‘then We sent to her our Rooh’ [Maryam 19:17].”

Ibn Abi Haatim narrated from Ahmad ibn Sinaan... Abu’l-Za’raa’ told us: ‘Abd-Allaah said: Rooh al-Qudus (“the Holy Spirit”) is Jibreel, then he said: something similar was narrated from Muhammad ibn Ka’b al-Qurazi, Qutaadah, ‘Atiyah al-‘Awfi, al-Saddi and al-Rabee’ ibn Anas.

This view is supported by the above and by the report narrated by the two Shaykhs [al-Bukhaari and Muslim] with their isnaads from Abu Salamah ibn ‘Abd al-Rahmaan ibn ‘Awf, that he heard Hassaan ibn Thaabit al-Ansaari asking Abu Hurayrah to bear witness, “I ask you by Allaah, did you hear the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘O Hassaan, respond on behalf of the Messenger of Allaah. O Allaah, support him with Rooh al-Qudus?’” Abu Hurayrah said, “Yes.”

(al-Tafseer al-Masboor by Dr. Hikmat Basheer, 1/192-193)

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Shaykh al-Islam Ibn Taymiyah said: the majority of scholars said that this refers to Jibreel (peace be upon him), and that Allaah called him al-Rooh al-Ameen, Rooh al-Qudus and Jibreel.”

(Daqaa’iq al-Tafseer, part 1, p. 310)

He wrote an entire chapter on that and said:

Chapter on the meaning of Rooh al-Qudus:

Allaah said (interpretation of the meaning):

“O ‘Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rooh ul Qudus [Jibreel (Gabriel)]....”

[al-Maa’idah 5:110]

Allaah supported the Messiah (peace be upon him) with Rooh al-Qudus as He mentions in this aayah. In al-Baqarah Allaah says (interpretation of the meaning):

“And We gave ‘Eesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rooh-ul-Qudus [Jibreel (Gabriel)]”

[al-Baqarah 2:87]

“Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to ‘Eesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rooh ul Qudus [Jibreel (Gabriel)]”

[al-Baqarah 2:253]

This is not limited only to the Messiah; others were also supported in this way. (The scholars) mentioned that Dawood said, “Do not stop supporting me with Rooh al-Qudus.” And our Prophet

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(peace and blessings of Allaah be upon him) said to Hassaan ibn Thaabit, “O Allaah, support him with Rooh al-Qudus.” According to another report: “Rooh al-Qudus will be with you so long as you are defending His Prophet.” Both versions are narrated in al-Saheeh.

According to the Christians, the “Holy Spirit” dwelt in the Disciples, and according to them the “Holy Spirit” is something experienced by all of the Prophets. But Allaah says in al-Nahl (interpretation of the meaning):

“Say (O Muhammad) Rooh ul Qudus [Jibreel (Gabriel)] has brought it (the Qur’aan) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allaah as Muslims)”

[al-Nahl 16:102]

“Which the trustworthy Rooh [Jibreel (Gabriel)] has brought down

Upon your heart (O Muhammad)”

[al-Shu’ara’ 26:193]

“Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’aan) down to your heart”

[al-Baqarah 2:97]

So it is clear that Rooh al-Qudus here refers to Jibreel... No one suggests that Rooh al-Qudus means the life of Allaah; nor is this indicated by the wording and this phrase is never used in that sense.

Daqaa’iq al-Tafseer, part 2, p. 92