

Explanation of Du‘ā 03 from the *Sabifa*: **Blessing upon the Bearers of the Throne¹**

Trans. by William Chittick	Trans. by Ahmad Muhani	Text of the Du‘ā in Arabic
<i>A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh</i>	<i>Blessings on the Bearers of Throne, and on all the Angels honoured with Divine Nearness</i>	وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى حَمَلَةِ الْعَرْشِ وَكُلِّ مَلَكٍ مُقَرَّبٍ
<p>Belief in Angels: It is recommended to recite Q 2:285 after daily prayers. It says that the Messengers and mu‘minīn believe in Allah, His angels, His books and His messengers. Undoubtedly, the existence of the angels is one of the issues of the <i>ghayb</i> (Unseen) and therefore, proving their existence and their characteristics cannot be accomplished except by means of transmitted proofs; hence, we ought to accept them according to the ruling of ‘believing in the Unseen’. The Quran says about them: بَلْ عِبَادٌ مُكْرَمُونَ - <i>Nay, they are honored servants</i> (21:26). And they are totally subservient to Allah (swt). In Q 21:27 we read: لَا يَسْبِقُونَهُ – <i>They do not venture to speak ahead of Him, and act by His command</i> (Makārim Shirāzī, <i>180 Questions About Islam</i>, vol. 2). <i>Malak</i> (pl. <i>malā’ika</i>) means “messenger” and appears about 90 times in the Quran. Only two angels are mentioned by name – Jibrīl & Mikā’īl. For others, we read their functions of drivers, rebukers, reciters, glorifiers, dividers, guardians, ascenders, warners, recorders, etc. (<i>Encyclopaedia of the Qur’an</i>, 1:84)</p>		
1. O God, as for the Bearers of Your Throne, who never flag in glorifying You, never become weary of calling You holy, never tire of worshipping You, never prefer curtailment over diligence in Your command, and are never heedless of passionate love for You;	1. O Lord, the bearers of Your Throne never grow tired of hallowing Your Name, are never wearied of remembering Your Holiness, are never exhausted by adoring You, do not prefer default to earnest effort in (obedience to) Your Command and never fail to have intense love for You.	1) اللَّهُمَّ وَحَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ، وَلَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ، وَلَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ، وَلَا يُؤْتِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ، وَلَا يَعْغُلُونَ عَنِ الْوَلَةِ إِلَيْكَ
<p>The angels who carry the <i>‘arsh</i> and those are close to the Mercy of Allah are fully devoted to worshipping Allah. They never get tired, worn off or exhausted in <i>tasbeeh</i>, <i>taqdis</i> and <i>‘ibadat</i> of Allah. They do not find ‘short-cuts’ in following Divine commands. They have a passionate love for Allah. Question: can a human achieve these qualities? If ‘yes,’ then how? If ‘no,’ then why? Story of a poor person from desert who gifted his king with water. Read what Sh. Al-Mufīd says in <i>al-Irshād</i> on the ‘ibādat of Imam al-Sajjād (a).</p>		

¹ Explanatory notes prepared by H. Kassamali for ALI 397 April 2017

2. Seraphiel, the Owner of the Trumpet, fixed in his gaze, awaiting Your permission and the descent of the Command, that he may arouse through the Blast the hostages thrown down in the graves;	2. And Israfil, the trumpeter, the vigilant, who is waiting for Your permission and order to warn the dead who are lying in the tombs with the blast.	(2) وَإِسْرَافِيلُ صَاحِبُ الصُّورِ، الشَّاحِصُ الَّذِي يَنْتَظِرُ مِنْكَ الإِذْنَ، وَحُلُولَ الأَمْرِ، فَيُنَبِّئُهُ بِالْتَّفَحَةِ صَرَغَى رَهَائِنِ القُبُورِ
One of the Close angel is Isrāfīl, the one who will blow the trumpet. He is eagerly awaiting the Divine permission and the execution of the Command, so as to warn with the Blast the dwellers of the graves.		
3. Michael, possessor of standing with You and a raised up place in Your obedience;	3. And Michael, The honorable in Your Sight and the holder of lofty rank in Your service	(3) وَمِيكَائِيلُ ذُو الجَاهِ عِنْدَكَ، وَالْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ
Another Close angel is Mikā'īl, who has a special honor with Allah and an exalted position due to his absolute obedience. In Q 2:98 we read: <i>[Say]: Whoever is an enemy of Allah, His angels and His apostles, and Gabriel and Michael, [let him know that] Allah is indeed the enemy of the faithless.</i>		
4. Gabriel, entrusted with Your revelation, obeyed by the inhabitants of Your heavens, distinguished in Your Presence, (Cf. Q 81:20) brought nigh to You;	4. And Gabriel, The trustee of Your revelation, who is obeyed among the residents of Your Heavens, is respectable in Your Sight and is nigh to You.	(4) وَجِبْرِيْلُ الأَمِينُ عَلَى وَحْيِكَ المُطَاعُ فِي أَهْلِ سَمَاوَاتِكَ، المَكِينُ لَدَيْكَ، المُقَرَّبُ عِنْدَكَ
Jibrīl (also named Jabrā'īl – جِبْرَائِيلُ) is also amongst the Close angels. He conveys the revelation trustfully, is obeyed by the residents of Divine heavens, is distinguished with Allah and very close to Him. The word <i>muqarrab</i> is often used in the Quran to indicated closeness to Allah. See 3:45, 4:172, 56:11 & 88, and 83:20 & 28. In salāt our intention is to get closee to Allah (قُرْبَةً إِلَى اللَّهِ) through worshipping Him devotedly. The Prophet (s) has said: <i>I am superior to Gabriel and Michael and Israfil and to all the angels who are near (to Allah), and I am the best of mankind and the leader (sayyid) of the sons of Adam (A Shi'ite Creed).</i>		
5. The spirit who is over the angels of the veils;	5. And the Spirit, (Set in command) over the angels of the curtains.	(5) وَالرُّوْحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ
Apparently that Angle <i>al-Rūh</i> is different from Jibra'īl. There is a debate amongst Quran commentators when discussing verses 16:2, 78:38, 97:4- تَنْزِيلَ الْمَلَائِكَةِ وَالرُّوْحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ, whether this al-Rūh here is Jibra'īl or some other angel. Mir Ahmed Ali writes that, <i>Rūh</i> , i.e Spirit refers to Angle Gabriel (p. 1,892, Footnote 2,856).		

<p>6. And the spirit who is of Your command (Cf. Q 17:85) - bless them and the angels below them: the residents in Your heavens, those entrusted with Your messages,</p>	<p>6. And the Spirit, (Proceeding) from Your Command. Therefore, let Your Blessings descend on them and, besides them, on angels who are the inhabitants of Your Heavens and trusted with Your Messages;</p>	<p>(6) وَالرُّوحَ الَّذِي هُوَ مِنْ أَمْرِكَ، فَصَلِّ عَلَيْهِمْ، وَعَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سُكَّانِ سَمَاوَاتِكَ، وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ</p>
<p>And al-Rūh who is from the Divine command, we are told. He descends with other angels who all reside in the heavens are trustees of Divine messages. If we link this to Q 17:85, then Rūh also refers to the Spirit in human beings, about which we have been a little knowledge.</p>		
<p>7. Those who become not wearied by perseverance, or exhausted and flagged by toil, whom passions distract not from glorifying You, and whose magnification of You is never cut off by the inattention of heedless moments;</p>	<p>7. Those whom no blame affects on account of lassitude, no fatigue on account of toil and no indolence. Neither do the desires engage them away from hallowing Your Name nor does forgetfulness or negligence prevent them from glorifying You.</p>	<p>(7) وَالَّذِينَ لَا تَدْخُلُهُمْ سَآءَةٌ مِنْ دُءُوبٍ، وَلَا إِعْيَاءٌ مِنْ لُغُوبٍ وَلَا فُتُورٌ، وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ الشَّهَوَاتُ، وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهْوُ الْعَفَلَاتِ</p>
<p>After mentioning Angels who are Close to Allah, the Imam again says that these angels are not at all affected by exhaustion, fatigue, tiredness and lowly desires (<i>shahawāt</i>) in their efforts and perseverance to Glorify Allah. Imam Ali (a) says: <i>In them there is no lassitude, heedlessness and disobedience. Sleep never prevails over them, their intellects are never overcome by inadvertence and forgetfulness, their bodies never experience lethargy, and they are never ensconced in the loins of fathers and the wombs of mothers</i> (Bihār, 59:175). Little wonder that Allah commands the believers to remember Him abundantly and glorify Him day and night (Q 33:41 & 42). Imam al-Sādiq (a) has said: <i>O Abu Harūn! We order our children to recite the Tasbīh of al-Zabrah (a) in the same manner as we order them for the performance of salāt (Al-Kāfi)</i>. Let us pray to the Almighty to increase our <i>tanfīqāt</i> that we never miss this good and important deed. The angels are also not forgetful and negligence in proclaming the Magnificens (<i>taʿẓīm</i>) of Allah <i>ʿazza wa-jall</i>.</p>		
<p>8. Their eyes lowered, they do not attempt to look at You; their chins bowed, they have long desired what is with You; unrestrained in mentioning Your boons,</p>	<p>8. Their eyes are bent downwards so that they do not direct their sight towards You. Their chins are lowered. Those whose liking for what is with You has existed for a long time.</p>	<p>(8) الْحُشُّعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ، النَّوَكِسُ الْأَذْقَانِ، الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيَمَا لَدَيْكَ، الْمُسْتَهْتَرُونَ بِذِكْرِ</p>

they remain humble before Your mightiness and the majesty of Your magnificence;	Those who are eager to recall Your Favor, (Those) who humble themselves in the presence of Your Greatness and the glory of Your Majesty.	الْأَيْتِمْ، وَالْمُتَوَاضِعُونَ دُونَ عَظَمَتِكَ وَجَلَالِ كِبْرِيَاءَتِكَ
Now the Imam talks about the humility of these angels despite being in the Divine presence. They always keep their eyes lowered and chins bowed down not even attempting to look towards Allah's Majesty. According to Prophetic Hadith to Abu Dharr, it says: <i>Allah has angels who as a result of fear of Him have their heads permanently bowed [in submission] while standing on their feet up to the Day of Resurrection.</i> For long the angles have desired to know about that which is with Allah. They continue to mention and recall the bounties and favors of Allah. These are the signs of their humbleness in the presence of Divine Majesty and Magnificence. Let us remember this everytime we perform sajdah in salāt or otherwise.		
9. Those who say when they look upon Gehenna roaring over the people who disobeyed You: 'Glory be to You, we have not worshipped You with the worship You deserve!'	9. Those who when they see hell flaming for the disobedient say, "Glory to You! We did not worship You as You did deserve to be worshipped."	(9) وَالَّذِينَ يَثُوبُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَزْفِرُ عَلَى أَهْلِ مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ
What a beautiful passage that reminds us of not being negligent about the blazing fire of the Hell! Even the angels are surprised at the disobedient creatures and inform us that through glorification and true worship of Allah, one can be saved from the Fire. Read how Amīrul Mu'minīn Ali b. Abi Tālib describes the tribulations of the Hereafter in Du'ā Kumayl: <i>So how can I endure the tribulations of the next world and the great ordeals that occur within it? For it is a tribulation whose period is long, whose station endures and whose sufferers are given no respite, Since it only occurs as a result of Your wrath, Your vengeance and Your anger, And these cannot be withstood by the heavens and the earth. O Master, so what about me?!</i>		
10. Bless them, and Your angels who are the Reposeful, those of proximity to You, those who carry the unseen to Your messengers, those entrusted with Your revelation,	10. Therefore, bless them and the enlightened from among Your angels. Bless the deserving of nearness in Your Sight, the carriers of tidings of the unseen to Your Apostles and entrusted with Your revelation.	(10) فَصَلِّ عَلَيْهِمْ وَعَلَى الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ، وَأَهْلِ الرُّؤْفَةِ عِنْدَكَ، وَحَمَالِ الْعَيْبِ إِلَى رُسُلِكَ، وَالْمُؤْتَمِنِينَ عَلَى وَحْيِكَ
Imam al-Sajjād invokes salawāt on these angels due to their great station. Perhaps by doing so, the angels who are innumerable in quantity and full of energy and zeal to pray, will invoke Divine blessings on us. He mentions more angels and their functions. It also says that the Messengers of God receive unseen blessing and messages that others do not know.		

<p>11. The tribes of angels whom You have singled out for Yourself, freed from need for food and drink by their calling You holy, and made to dwell inside Your heavens' layers,</p>	<p>11. (Bless) the hosts of angels whom You have appointed for Yourself, made independent of food and drink by (making them remember) Your Holiness and has established them within the apartments of Your Heavens.</p>	<p>(11) وَقَبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ، وَأَعْنَيْتَهُمْ عَنِ الطَّعَامِ وَالشَّرَابِ بِتَقْدِيرِكَ، وَأَسْكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَاوَاتِكَ.</p>
<p>Like human beings, angels also are divided in different tribes (<i>qabā'il</i>). They have been appointed by Allah to serve and worship Him. Allah has made these angels free from need to eat and drink so that they continue to sanctify (<i>taqdis</i>) God. Imam al-Sādiq (a) has said: <i>The angels do not eat food, do not drink water and do not marry, rather, they stay alive by means of the zephyr of Allah's 'Arsh. (Bihār 59:174).</i> These angels reside between different layers of heavens. Regarding the number of angels Imam as-Sadiq (a) was asked: Are the angels more in number or the humans? He (a) replied: <i>By Allah, in Whose grasp is my soul! The angels of Allah that are present in the heavens are more than the particles of sand present on the earth; in the heavens there does not exist a place to put one's foot except that there is an angel there, engaged in glorifying and sanctifying Allah. (Bihār 59:176).</i></p>		
<p>12. Those who will stand upon the heavens' borders (Cf. Q 69:17) when the Command descends to complete Your promise,</p>	<p>12. (Bless) those waiting at its confines, when Your Command descends for the fulfillment of Your Promise.</p>	<p>(12) وَالَّذِينَ عَلَى أَرْجَائِهَا إِذَا نَزَلَ الْأَمْرُ بِتَمَامٍ وَعَدِكَ</p>
<p>These angels are waiting at the confines of heavens to execute the Divine promise when the Command descends. According to Q 69:17 this will happen when the Trumpet is blown</p>		
<p>13. The keepers of the rain, the drivers of the clouds,</p>	<p>13. (Bless) the keepers of the stores of rain and the drivers of clouds.</p>	<p>(13) وَحُرَّانِ الْمَطَرِ وَرَوَاجِرِ السَّحَابِ</p>
<p>The movement of clouds and the falling of rain are considered as a natural phenomena. Here the Imam states that these are controlled by angels assigned with these duties.</p>		
<p>14. Him at whose driving's sound is heard the rolling of thunder, and when the reverberating clouds swim before his driving, bolts of lightning flash;</p>	<p>14. (Bless) those, at whose angry rebuke are heard peals of thunder when the storm clouds move with their deadly lightning flashes.</p>	<p>(14) وَالَّذِي بِصَوْتِ زَجْرِهِ يُسْمَعُ زَجَلُ الرُّعُودِ، وَإِذَا سَبَّحَتْ بِهِ خَفِيفَةُ السَّحَابِ التَّمَعَّتْ صَوَاعِقُ الرُّبُوقِ</p>
<p>The Imam (a) continues invoking Divine blessings upon those angel who produces the sound heard at the rolling of thunder, moving of stormy clouds and striking of bolts of lightning flashes. In these days, we never hear a reporter at Weather Network mentioning that God or and His angels have any role to play in the changing patterns of climate.</p>		

<p>15. The escorts of snow and hail, the descenders with the drops of rain when they fall, the watchers over the treasuries of the winds, those charged with the mountains lest they disappear,</p>	<p>15. (Bless) the companions of snow and hail and those who descend with the drops of rain where it comes down. (Bless) those in control of the supplies of winds and those posted on mountains that never quit their places.</p>	<p>(15) وَمُسَيِّعِي الثَّلْجِ وَالْبَرَدِ، وَالْهَابِطِينَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ، وَالْقَوَّامِ عَلَى خَزَائِنِ الرِّيَّاحِ، وَالْمُؤَكَّلِينَ بِالْجِبَالِ فَلَا تَنْزُولُ</p>
<p>The Imam continues to invoke Divine blessings on the angels who are responsible to bring about snow and hail, those who descend along with drops of rain, those who control the supplies of winds and the angels who are stationed firmly on mountains. Subhānallah, how are all these natural phenomena controlled and overseen by angels of God. Modern science has completely ignored this and tries to explain through scientific reasonings, and often are off target in their predictions.</p>		
<p>16. Those whom You have taught the weights of the waters and the measures contained by torrents and masses of rain;</p>	<p>16. (Bless) those whom You have told of the quantities of water and the measure of what is brought down by heavy rains.</p>	<p>(16) وَالَّذِينَ عَرَّفْتَهُمْ مَثَاقِيلَ الْمِيَاهِ، وَكَيْلَ مَا تَخْوِيهِ لَوَاعِجِ الْأَمْطَارِ وَعَوَالِجِهَا</p>
<p>The angels of God not only control the falling of rain and snow but are fully aware about the weight and measurements of the masses of water. This is why it is said that rain fall is a sign of God's mercy for it comes down in measured quantity. As long as human does not interfere (e.g. by releasing toxic gases and emissions into the skies) with the environment, the changes in weather patterns are controlled by angles under the command of the Lord, and are invariably for the long term benefit of human beings. In Q 2:60 Allah says: <i>And when Mūsā prayed for water for his people; and in Q71: 10 -11 Nūh says: So I told them: Plead to your Lord for forgiveness. Indeed He is all-forgiver. He will send for you abundant rains from the sky.</i> Story: the Prophet (s) was delivering a sermon, a man stood up and said: "Horses and women have perished. Pray to God to give us rain." The Prophet (s) extended his hands and prayed. Anas narrates: "The sky was (clear) like a piece of glass. Then the wind began to blow. The clouds emerged and gathered and the sky poured forth its blessings. We went forth wading through the pools till we reached our homes. It continued to rain till the next Friday, and the same person stood up again and said: 'O Prophet of Allah, houses have fallen and the caravans have been detained. So pray to God to stop it'. The Prophet (s) smiled and then said: 'O God, make rain around us, not upon us.' Then I looked at the sky and saw it (i.e. the clouds) split and form a garland around Madinah." Maghniyyah, <i>The Five School of Islamic Law</i>, p. 108. Imam al-Ridhā (a) also prayed for rain during Ma'mūn's rule (<i>Uyūn Akhbār al-Ridhā</i>, v. 2, Ch. 41). Even ants pray for rain; see www.al-islam.org/islamic-stories/ant-prays-rain</p>		

17. The angels who are Your messengers to the people of the earth with the disliked affliction that comes down and the beloved ease;	17. (Bless) the angels who are Your Messengers (to the inhabitants of the earth) of evil calamities that are to come down; and of agreeable prosperity.	(17) وَرُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ بِمَكْرُوهٍ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَمَحْبُوبٍ الرَّحَاءِ
Both situations – the calamity and the prosperity descending from the heaven to the earth, are in the hands of angels of God. Whatever comes from God is always good and beneficial for His creatures, except if it comes due to His wrath.		
18. The devoted, noble scribes, (Cf. Q 80:16) the watchers, noble writers, (Cf. Q 82:11) the angel of death and his helpers, Munkar and Nakir, Rūmān, the tester in the graves, the circlers of the Inhabited House, (Cf. Q 52:4) Mālik and the guardians, Ridwān and the gatekeepers of the gardens,	18. (Bless) the venerable, virtuous messengers and the honorable Guardian scribes. (Bless) the angel of death and his assistant. (Bless) Munkir, Nakir and Ruman, the examiner of the dead in tombs; and those who walk round the Heavenly Temple. Bless Malik and the guards of hell, Rizwan, the keepers of Paradise	(18) وَالسَّفَرَةَ الْكَرِيمَ الْبَرَّةَ، وَالْحَفِظَةَ الْكَرِيمَ الْكَاتِبِينَ، وَمَلِكِ الْمَوْتِ وَأَعْوَانِهِ، وَمُنْكَرٍ وَنَكِيرٍ، وَرُومَانَ فَتَانَ الْقُبُورِ، وَالطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ، وَمَالِكِ، وَالْحُرْزَةَ، وَرِضْوَانَ، وَسَدَنَةَ الْجَنَانِ
In this passage the Imam has mentioned a number of angels and their roles, as he continues to send salawat on them. These angles are mentioned in various other Hadiths from the Holy Prophet (s) and his family: angels who scribe the Holy Book, and angels who oversee the role in the life of human, at the time of his death, in the grave and there after. Notice how angels are involved in eschatological functions, in the heavens and on the earth.		
19. Those who <i>disobey not God in What He commands them and do What they are commanded;</i> (Q 66:6)	19. and [bless] those who do not disobey God in what He Commanded them and do what they are ordered to do	(19) وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ، وَيَفْعَلُونَ مَا يُؤْمَرُونَ
Quoting directly from the Quran, the Imam mentions about the absolute obedience of the angels in all matters and they never obey in whatever Allah commands them.		
20. Those who say, <i>Peace be upon you, for that you were patient - and fair is the Ultimate Abode;</i> (Q 13:24)	20. and those who say, “Peace be upon you for your patience. Behold how good an abode is the world here after.	(20) وَالَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
Again quoting a Quranic verse, the Imam mentions those angels who will greet the patient servants when they are being taken to the Paradise.		

21. the Zabaniya, who, when it is said to them, <i>take him, and fetter him, then roast him in hell</i> , (Q 69:30) hasten to accomplish it, nor do they give him any respite; (Cf. Q 16:85)	21. Bless the Guardian angels who when told to “catch him and chain him, then fling him into hell” quickly advance towards the sinner and do not grant him respite.	(21) وَالرَّبَانِيَةَ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ ابْتَدَرُوهُ سِرَاعًا، وَأَمْ يُنظَرُوهُ .
Now the Imam mentions about the Zabāniyah who will drag the evil and disobedient to the Hell without giving him any respite or showing any mercy towards them.		
22. Him whom we have failed to mention, not knowing his place with You, nor with which command You have charged him;	22. Bless the one whom we omitted to mention and whose position we did not learn from You, nor for what purpose You did appoint him.	(22) وَمَنْ أَوْهَمْنَا ذِكْرَهُ، وَلَمْ نَعْلَمْ مَكَانَهُ مِنْكَ، وَبِأَيِّ أَمْرٍ وَكَلَّمْتَهُ
There are very many angles whose role and place is only known to Almighty God. Imam al-Sajjād (a) also sends salawāt on them. The knowledge about angels which has come to us from the Quran and Hadith is but little.		
23. and the residents in the air, the earth, and the water, and those of them charged over the creatures;	23. Bless the angels of the air, the earth and the water and those of their number who are set over Your creatures.	(23) وَسُكَّانِ الْهَوَاءِ وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ
The angels are all over and in plenty – they live in the air, on the earth and in the water and along with other creatures. There is no place nor a human being and other creatures who are free from being in the company of angels.		
24. bless them on the day when <i>every soul will come, with it a driver and a witness</i> , (Q 50:21)	24. Therefore, bless them on the day on which every soul shall come with a Saiq and a Shahid	(24) فَصَلِّ عَلَيْهِمْ يَوْمَ يَأْتِي كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ
Every human soul shall be accompanied by two angels on the Day he meets the Lord – one driving him or showing him the direction and the other as a witness. Again we are being reminded that a person is never alone and should be on guard of himself for the angles are recording all actions and they will witness for these actions.		
25. and bless them with a blessing that will add honour to their honour and purity to their purity	25. And favor them with a blessing which may add honor to their honor and purity to their purity.	(25) وَصَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ
Since all angels are honored for being obedient and pure from all sins, we consider them to be ma’sūm (infallible). The Imam prays to Allah for increase in their honor and purity. This is similar to our invoking salawāt and salām on past prophets and the 14 Ma’sūmīn		

(a). By doing so, we will benefit eventually for we are in more need of Divine blessings than them.		
26. O God, and when You bless Your angels and Your messengers and You extend our blessings to them, bless us through the good words about them which You have opened up for us! You are Munificent, Generous.	26. O God, and when You have blessed Your angels and Your Apostles and conveyed to them our blessings on them, be pleased to grace them for enabling us to speak well of them. Verily You are Generous and Bountiful!	(26) اللَّهُمَّ وَإِذَا صَلَّيْتَ عَلَيَّ مَلَائِكَتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَاتِنَا عَلَيْهِمْ فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ، إِنَّكَ جَوَادٌ كَرِيمٌ
In this last passage, Imam al-Sajjād puts it beautifully by praying to Allah that everytime He blesses His angels and His messengers and conveys our salawāt to them, He should also bless us for believing in them and enabling us to speak good about them.		

ARE ANGELS PHYSICAL BEINGS?

Question: In view of the characteristics that have been mentioned above, are angels, corporeal or non-corporeal entities?

Answer: Undoubtedly, with the characteristics that they possess, they cannot be constituted of this lowly and elemental matter; nevertheless it is possible for them to have been created out of subtle material elements - material elements that are superior to this ordinary matter familiar to us.

Proving absolute immateriality for the angels - immateriality with respect to place, time and parts - is not an easy task and furthermore, research on this subject does not possess that great a benefit. The important thing is that we recognize the angels according to the attributes that have been mentioned by the Qur'an and the conclusive Islamic traditions, and regard them as a huge assemblage of lofty and preeminent entities of Allah (s.w.t.) without attributing any status to them except that of servitude and slavery (of Allah (s.w.t.)) and without regarding them as being partners to Allah (s.w.t.) in creation and worship, for then this would be downright polytheism and *kufir*.

In connection with the angels we content ourselves with what has been discussed and leave the details for books, specifically devoted to this topic.

In numerous expressions of the Torah the angels have been referred to as Gods - an expression enshrouded with polytheism and one of the signs of the distortion of the present Torah. But the Noble Qur'an is pure from such expressions for it does not ascribe to them any rank except that of servitude, worship and execution of Allah's (s.w.t.) commands. Moreover, as we have previously mentioned, it is apparent from various verses of the Qur'an that the rank of the Perfect Man is loftier and more exalted than that of the angels (see *Tafsīr Namūneh*, 18:173). (Āyatullāh Makārim Shirāzī, *180 Questions*, Vol. 2, pp. 40 -41)