

Section Three

أَسْلَامٌ عَلَيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ، عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ أَبَدًا
مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ

“Peace be upon you and also upon those souls who accompanied you to your annihilation. Upon you and upon all of those (who were killed) is the Salam of Allah from me for eternity, as long as the night and the day remain.”

This part of the Ziyarat includes salutations upon both the Imam and also the pure companions who sacrificed their souls for the cause of Islam and this instils a greater sense of love and respect for these individuals in our hearts.

Through this greeting (and also keeping in mind the three definitions of ‘Salam’ previously given), we make a pledge that our loyalty is to Imam Husayn and his companions.

Our greetings and pledge to our Imam do not end at the day of “Ashura – nor even after ‘Arbaeen – rather, our pledge continues “...as long as the night and the day remain.” Thus, for the true Shi’a, we keep our pledge and promise to the Imam until we leave this world – and even beyond!

It is clear why we greet and make this pledge to our Imam, however is it right to make such a pact with the companions of the Imam? Without doubt, if we study the lives of the noble souls who accompanied the Imam to Karbala’, we see that they are truly worthy of submitting and pledging our allegiance to – this is definitely not something we see in the companions of the Prophet – especially those who were in the Battle of Uhud who fled the scene of the battle, looking for the spoils of war!

<https://www.al-islam.org/torch-perpetual-guidance-expose-ziyarat-ashura-ali-asghar-azizi-tehrani/section-three>