According to reported tradition on the authority of a valid chain of authority, Imam al-Ṣādiq (‘a) has said, “Whoever visits the tomb of al-Ḥusayn at one of the following three nights, will have all his sins forgiven by Almighty Allah, including the past and the coming: the night before ʿĪd al-Fitr Day, the night before ʿĪd al-Adhā Day, and the mid-Shaʿbūn night.”

According to another validly reported tradition, Imam Mūsā ibn Jaʿfar (al-Kāzim) has said, “Whoever visits al-Ḥusayn at these three nights, will have all his sins forgiven by Almighty Allah, both the past and the coming: the mid-Shaʿbūn night, the twenty-third night of Ramadān, and the ʿĪd al-Fitr night.”

Imam al-Ṣādiq (ʿa) is reported to have said, “If one visits al-Ḥusayn ibn ʿAlī at the mid-Shaʿbūn night, the ʿĪd al-Fitr night, and the ʿArafát night in the same year, Almighty Allah will record for him the reward of one thousand times of admissible ḥajj and one thousand times of acceptable ṣaḥāra and will grant him one thousand requests for this world and the Hereafter.”

It is worth mentioning that scholars have dedicated two forms of ziyārah to these two blessed feast days (i.e. ʿĪd al-Fitr and ʿĪd al-Adhā). The first form has been previously cited as the ziyārah form at the Qadr Nights, while the other is the following. What is apparently understood from the words of the scholars is that the first form of ziyārah is said when one visits the holy shrine on the two days of ʿĪd al-Fitr and ʿĪd al-Adhā, while the following form is said when the holy shrine is visited at the two nights before these two days. Thus, the ziyārah form is as follows: When you intend to visit Imam al-Ḥusayn’s tomb at these two nights, you may stop at the gate of the holy dome, cast your sight on the tomb, and seek permission of admission by saying,

O my master! O Abū-ʿAbdullāh!

O son of Allah’s Messenger!

I—your slave and son of your slave and your bondwoman,

who stand submissively before you,

who is worth nothing in comparison with your elevated esteem,

and who admits your right (that is incumbent upon us)—

have come to you, seeking your shelter,

heading for your sanctuary,

turning my face towards Your place,

and beseeching Allah in your name.

May I enter, O my master?

May I enter, O intimate servant of Allah?

May I enter, O Allah’s angels

who surround this sanctuary

yā mawlāya yā abā `abdillāhi

yabna rasūli allāhi

`abduka wabnu `abdika wabnu amatika

alhdhalilu bayna yadayka

walmuşagghharu fi `uluwwi qadrika

walmu`tarifu bihaqqika

jā`aka mustajiran bika

qāsidan ilā haramika

mutawajjihani ilā maqāmika

mutawassilan ilā allāhi ta`ālā bika

a`dkhulu yā mawlāya

a`dkhulu yā waliyya allāhi

a`dkhulu yā malā`ikata allāhi

almuhdiqīna biḥādhā alharami
and reside in this shrine?

If your heart feels reverence and your eyes shed tears, then you may enter by preceding your right foot to your left one. You may then say the following words:

In the Name of Allah (I begin), in Allah (I trust),

on the way of Allah (I proceed),

and the norm of the Messenger of Allah (I follow).

O Allah, (please do) enable me to reside blessedly

and You are the best of those who enable to reside.

You may then say the following words:

Allah is greatly the Most Great.

All praise be to Allah abundantly.

Glory be to Allah in morns and eves.

All praise be to Allah the Single, the Absolute,

the Glorious, the One and Only,

the All-obliging, the All-benefactor,

the Donor, the All-compassionate

Who, out of His conferal (upon us)
with His bequests,

has made easy for me to visit my master out of His beneficence,

Who has not included me with those who are prevented from visiting him

or those who are rejected from being under his inviolability;

rather, He has bestowed upon me and donated me (this favor).

You may then enter the shrine. When you reach its center, you may stop near the tomb with reverence, weeping, and submission, and say the following words:

Peace be upon you, O inheritor of Adam the choice of Allah.
Peace be upon you, O inheritor of Noah the trustee of Allah.

alssalâmu `alayka yā wāritha nūhin
amini allâhi

Peace be upon you, O inheritor of Abraham the Friend of Allah.

alssalâmu `alayka yā wāritha ibrâhîma khalîli allâhi

Peace be upon you, O inheritor of Moses the spoken by Allah.

alssalâmu `alayka yā wāritha mûsâ kalîmi allâhi

Peace be upon you, O inheritor of Jesus the spirit of Allah.

alssalâmu `alayka yā wāritha `îsâ rûhi allâhi

Peace be upon you, O inheritor of Muḥammad,
blessings of Allah be upon him and his Household, the most-beloved of Allah.

ṣallâ allâhu `alayhi wa âlihi ḥâbibi allâhi

Peace be upon you, O inheritor of `Alî the Argument of Allah.

alssalâmu `alayka yā wāritha `aliyyin ḥujjati allâhi

Peace be upon you, O obedient and pious successor.

alssalâmu `alayka ayyuhâ alwasîyyu albarru alttqiyyu

Peace be upon you, O vengeance of Allah, son of His vengeance, and the unavenged so far.

alssalâmu `alayka yâ thâra allâhi wabna thârihi walwitra almawtûra

I bear witness that you performed the prayers,
defrayed the poor-rate,
enjoined the right,
forbade the evil,
and strove for the sake of Allah as exactly as strife must be

ashhadu annaka qad aqamta alssalâta
wa âtayta alzzâkâta
wa amarta bilma` rûfi
wa nahayta `an almunkari
wa jâhadta fi allâhi ḥaqqa jihâdihî
until your inviolability was violated and you were slain wrongfully.

You may then stop at the side of the Imam’s head with submissive heart and teary eyes and say the following words:

Peace be upon you, O Abū-'Abdullāh.

Peace be upon you, O son of Allah’s Messenger.

Peace be upon you, O son of the chief of the prophets’ successors.

Peace be upon you, O son of Fāṭimah the luminous lady and the doyenne of the women of the worlds.

Peace be upon you, O hero of Muslims.

O my master,

I bear witness that You were light in the lofty loins and purified wombs.

The ignorance could not stain you with its impurities or dress you its gloomy garbs.

I also bear witness that you are one of the pillars of the religion,
the supports of Muslims,

and the havens of the faithful believers.

I also bear witness that you are the God-fearing, pious, pleased,
pure, guide, and well-guided Imam.

I also bear witness that the Imams from your progeny
are the spokesmen of piety, the signs of guidance,
the firmest handle (of Islam),
and the arguments against the inhabitants of this world.

You may then throw yourself on the tomb and say the following words:

To Allah we belong and to Him is our return.
O my master, I am loyal to your loyalists
and enemy of your enemies.
I also believe in you all and in your Return
and I have full confidence in the laws of my religion
and in the seals of my deeds.
My heart is at peace with your heart
and all my affairs are following your commands.

O my master, I have come to you fearful; so, (please) secure me.
I have come to you seeking shelter; so, (please) grant me shelter.
I have come to you deprived; so, (please) grant me wealth.
My chief and master,

you are, O my master, Allah’s argument against all of His creatures.

I believe in your secret and open affairs,
in your visible and invisible affairs,
and in the foremost and the last of you.

I also bear witness that you have recited the Book of Allah and you are the Trustee of Allah, who calls to Allah with wisdom and excellent exhortation.

May Allah curse the people who wronged you.
May Allah curse the people who were pleased when they heard of that.

You may then offer a two-unit prayer to the side of the Imam’s head and when you finish, you may say the following words:

O Allah, I have offered a prayer for You and I have genuflected and prostrated myself for You alone without setting any partner to You, because prayers, genuflections, and prostrations are illegal for anyone save You, because You are Allah; there is no god save You.

O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad,
وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ والْتَحْيَةَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ
اللَّهِمَّ وَهَمَّتَانَ الرَّكْبَاتَ هَدِينَهُ
منِّي إِلَىٰ سَيِّدِي الْحَسَنِينَ بْنِ عَلِيٍّ
عَلِيْهِمَا السَلَامُ
اللَّهِمَّ صَلِّ عَلَىٰ مَحْمُودٍ وَعَلِيْهِ
وَتَقَبَّلِهِمَا مِنِّي وَأَجْزَنِي
عَلِيْهِمَا
اِفْضَلَ أَمْلِي وَرَجَاتِي فِيَكَ
وَفِي وَلِيْكَ
يَا وَلِيٌّ الْمُؤْمِنِينَ

وَعَلِيْهِمَا السَلَامُ
تَمَلْكُ الْمُؤْمِنِينَ
المَظْلُومُ الْشَهِيدُ
قَتَّيلُ الْعَبْرَاتِ
وَا سَيِّرُ الْكَرْبَاتِ
اللَّهِمَّ إِنَّيْ اشْهَدَتِ النَّاسَ وَلِيْكَ وَأَبْنُ
وَلِيْكَ
وَصَفَّيْتُ النَّاسَ بَعْقَكَ
أَ كَرْمُهَا بِكَراَمَتِكَ
وُحْتَّمَتْ لَهُ بِالْشَهادَةِ

وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ

wa ablighum `annî afdalal alssalâmi walttahiyyati
wardud `alayya minhum alssalâma
allâhumma wa hâtâni alrrak`atâni hadiyyatun minnî
ilâ sayyidî alhusayni ibni `aliyyin
`alayhimâ alssalâmu
allâhumma salî `alâ mu`âhammadin wa `alayhi
wa taqabbalhumâ minnî wajzinâ `alayhimâ
afdala amâli wa rajâ`î fika wa fî waliyyika
yâ waliyya almu`minîna

وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ

وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ

وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ

وَأَلْقِهِمْ عَنْيَ افْضَلَ الْسَلَامَ
وَأَرْدُدُ عَلَىٰ مَنْهُمْ الْسَلَامَ

O Allah, these two units of prayer are a present from me
to my master al-°usayn the son of `Al¢,
peace be upon both of them.
O Allah, send blessings upon Mu`hammad and upon him,
accept these two units of prayer from me, and reward me for them
by granting me the best of my hope and expectation in you and in Your Friend,
O Guardian of the believers!
You may then throw yourself on the tomb, kiss it, and say the following words:

Peace be upon al-°usayn the son of `Al¢,
the wronged and martyred,
the victim of shed tears,
and the captive of agonies.
O Allah, I do bear witness that he is Your intimate friend and the son of Your intimate friend
and Your choicest one who revolted to demand with Your right.
You have thus honored him with Your honor,
sealed his lifetime with martyrdom,
made him one of the chiefs and one of the leaders, honored him with immaculate birth, gave him the inheritances of the prophets, and made him argument against Your creatures and one of the Successors.

So, he called to You flawlessly, gave advice, and sacrificed himself for Your sake until he could save Your servants from ignorance and perplexity of straying off.

Yet, those whom were seduced by this worldly life, those who sold their share of the Hereafter with the lowly price, those who perished because of following their desires, those who brought to themselves Your wrath and the wrath of Your Prophet, and those who obeyed the dissident and hypocritical servants of You and the bearers of the burdens (of sins) who deserve Hellfire—all those supported each other against him; so, he fought against them with steadfastness and expectation of Your reward, facing them courageously, never turning back, and never fearing the blame of anyone concerning carrying out his duty towards You.
until his blood was shed while he was in obedience to You
and his inviolability was also infringed.

O Allah, curse them with incessant curses
and chastise them with painful chastisement.

You may then turn to `Ali ibn al-Ḥusayn (‘a), who is buried to the side of Imam al-Ḥusayn’s feet, and say the following words:

Peace be upon you, O Allah’s intimate servant.
Peace be upon you, O son of Allah’s Messenger.
Peace be upon you, O son of the seal of the prophets.
Peace be upon you, O son of Fāṭimah the doyenne of the women of the worlds.

You may then turn to the tombs of the martyrs—may Allah’s pleasure be upon them—and say the following words:

Peace be upon you all, O defenders of (the faith of) Allah’s Oneness.

May Allah accept my father and my mother as ransoms for you.

You lived happily
and were killed as wronged and martyred.

You may then turn to the tombs of the martyrs—may Allah’s pleasure be upon them—and say the following words:

Peace be upon you because you were constant.

How excellent then the issue of the abode is.
May Allah accept my father and my mother as ransoms for you.

You achieved a great success.

You may then walk to the shrine of al-`Abbás ibn `Alí, stop at his holy tomb, and say the following words:

Peace be upon you, O righteous servant (of Allah) and veracious self-sacrificing.

I bear witness that you believed in Allah,
supported the son of Allah’s Messenger,
called to the way of Allah,
and sacrificed yourself for Him.

So, the most favorite greetings and compliments of Allah be upon you.

You may now throw yourself on the tomb and say the following words:

May Allah accept my father and my mother as ransoms for you, O supporter of Allah’s religion.

Peace be upon you, O supporter of al-Ḥusayn the veracious.

Peace be upon you, O supporter of al-Ḥusayn the martyr.

Peace from me be upon you as long as I am existent and as long as there are day and night.

You may then stand up to offer a two-unit prayer to the side of his head and then repeat the same words that you have said after offering a prayer at Imam al-Ḥusayn’s shrine. These words, which have been previously cited, begin with the following statement:

O Allah, I have offer a prayer for You and I have genuflected and prostrated myself for You...

You may then return to the shrine of Imam al-Ḥusayn (‘a) to reside there for any period you like. However, it is recommended not to appoint the holy shrine as one’s place of residence and spending the night there.
If you intend to leave and bid farewell to the Imam (‘a), you may stop at the side of the head and say the following words while weeping:

Peace be upon you, O my master.

This is the greeting of one who has to bid you farewell although he is neither bored with you nor tired of you.

If I leave (you), this is not because of weariness,

and if I reside, this is not because of mistrusting

the promise that Allah has made for the serene ones.

O my master, may Allah not decide this time of my visit to you to be the last

and may He endue me with more chances to re-visit you,

to reside in your sanctuary,

and to be in your presence.

Respond to me, O Lord of the worlds!

You may then kiss the tomb and try to pass your entire body over it, because this tomb is security and protection. You may then leave it by walking backwards without giving your back to the tomb. You may say the following words:

Peace be upon you, O door to the High Position.

Peace be upon you, O partner of the Qur’ān.

Peace be upon you, O argument against disputants.

Peace be upon you, O ark of salvation.

Peace be upon you all, O angels of my Lord who are residing in this sanctuary.

Peace be upon you forever as long as I am existent and as long as there are day and night.

You may also say the following words:

To Allah we belong and to Him is our return.
There is neither might nor power except with Allah the All-high and All-great.

You may then leave.

Sayyid Ibn Tawüs and Muhammad ibn al-Mashadi said, “If you do all these devotional acts (correctly), you will be as if you have visited Almighty Allah in His Divine Throne.”