

The first night of Shawwāl is one of the blessed nights. Many narrations have referred to the great merit and rewards of those who spend this night, as a whole, with acts of worship. Moreover, some narrations have mentioned that this night is not less blessed than the Qadr Night. The acts of this night are as follows:

First: It is recommended to bathe oneself ghusl at sunset.

Second: It is recommended to spend the whole night with offering prayers, seeking His forgiveness, and staying at mosques.

Third: It is recommended to say the following invocation after the Maghrib Prayer, `Ishā' Prayer, Fajr Prayer, and the `Id al-Fiṭr Prayer:

Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
There is no god save Allah.	lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
And Allah is Great.	wallāhu akbaru	وَاللَّهُ أَكْبَرُ
Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
(All) praise be to Allah.	wa lillāhi alḥamdu,	وَلِلَّهِ الْحَمْدُ،
All praise be to Allah for He has shown us the Right Path.	alḥamdu lillāhi `alā mā hadānā,	الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا،
All thanks be to Him for that which He has conferred upon us.	wa lahu alshshukru `alā mā awlānā	وَلَهُ الشُّكْرُ عَلَى مَا أَوْلَانَا.
Fourth: After accomplishing the Maghrib prayers, it is recommended to raise the hands towards the sky and say following: O the Lord of favor and bounty!	yā dhalmanni wal-ṭṭawli	يَا ذَا الْمَنِّ وَالطَّوْلِ،
O the Lord of magnanimity!	yā dhaljūdi	يَا ذَا الْجُودِ،
O He who has chosen Muḥammad and granted him victory!	yā muṣṭafiya muḥammadin wa nāṣirahu	يَا مُصْطَفِيَّ مُحَمَّدٍ وَنَاصِرَهُ
(please do) send blessings upon Muḥammad and the Housheold of Muḥammad!	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
And forgive me all the sins that You have known (from me)	waghfir lī kull dhanbin aḥṣaytahu	وَاعْفِرْ لِي كُلِّ ذَنْبٍ أَحْصَيْتَهُ
And it is written with you in a manifest record.	wa huwa `indaka fī kitābin mubīnin	وَهُوَ عِنْدَكَ فِي كِتَابٍ مُّبِينٍ.

Then, it is recommended to prostrate oneself and repeat the following statement one hundred times:

I turn repentant unto Allah. atūbu ilā allāhi أَتُوبُ إِلَى اللَّهِ

Then, one may pray for all needs required, for they shall be settled, by Almighty Allah's permission.

According to the narration mentioned by Shaykh al-Ṭūsiy, it is recommended to prostrate after the Maghrib and `Ishā' Prayers and then say the following supplication:

O the Lord of power;	yā dhalḥawli	يَا ذَا الْحَوْلِ
O the Lord of bounty;	yā dhalṭṭawli	يَا ذَا الطَّوْلِ

O He Who has chosen
Muḥammad and granted him
victory;

yā muṣṭafīyan muḥammadan
wa nāṣirahu

يَا مُصْطَفِيًّا مُحَمَّدًا وَنَاصِرَهُ

(please do) bless Muḥammad
and the Household of
Muḥammad

ṣalli `alā muḥammadin wa āli
muḥammadin

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and forgive me every sin that I
have committed

waghfir lī kulla dhanbin
adhnabtuhu

وَاعْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ

and forgotten, but it is recorded
with You in a Manifest Record.

wa nasītuhu ana wa huwa
`indaka fī kitābin mubīnin

وَنَسِيتُهُ أَنَا وَهُوَ عِنْدَكَ فِي كِتَابٍ مُبِينٍ

Then, one may repeat the following one hundred times:

I turn repentant unto Allah.

أَتُوبُ إِلَى اللَّهِ

THE `ID AL-FITR DAY

It is obligatory to defray the *Zakāt al-Fiṭrah*⁽¹⁾ as a single ṣā` (a measure) for each person before the time of the `Id al-Fiṭr Prayer with details shown in books of Muslim jurisprudence. It is worth mentioning that the *Zakāt al-Fiṭrah* is one of the confirmed obligations, since the acceptance of one's fast is dependent upon the defrayment of this alms. It is also security against death up to the next year. In the following verses of the Holy Qur`ān, Almighty Allah has mentioned the *Zakāt* before the prayers:

“He indeed shall be successful who purifies himself; and magnifies the name of his Lord and prays. 87/14-15”

It is recommended to bathe oneself on this day. It is more preferable to bathe oneself in a river, if possible. In the word of Shaykh al-Ṭūsiy, the time of bathing is the period between dawn and the `Id al-Fiṭr Prayer. According to a Ḥadīth, when you want to bathe yourself, try to be under shadow or under a wall. When you intend to begin the bathing, you may say the following:

O Allah, believing in Thee, fully aware of
Thy Book, following the way of life of Thy
Prophet Muhammad, Allah's blessings be
on him and on his children, (I take bath).

allāhumma imānan bika wa
taṣḍīdan bikitābika
wattibā`a sunnati nabīyika
muḥammadin ṣallā allāhu
`alayhi wa ālihi

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا
بِكِتَابِكَ وَاتِّبَاعَ سُنَّةِ نَبِيِّكَ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

You may then mention the Name of Almighty Allah⁽²⁾ and bathe yourself.

After accomplishment, you may say the following:

O Allah let me make amends and
compensate for my wrong doings, (so
that) my religion becomes pure and O
Allah remove the dirt from me.

allāhumma ij`alhu
kaffārattan lidhunūbī wa
ṭahhir dīnī allāhumma
adh-hib `anniya
alddanasa

اللَّهُمَّ اجْعَلْهُ كَفَّارَةً لِدُنُوبِي وَطَهَّرْ
دِينِي. اللَّهُمَّ أَذْهِبْ عَنِّي الدَّنَسَ.

It is recommended to put on the best clothes, to apply perfumes, to offer the prayer in an open place,.

It is recommended to eat something, as a breaking of the fast, before the `Id al-Fiṭr Prayer. It is preferable to break the fast with some dates. Shaykh al-Mufīd has mentioned that it is advisable to swallow a piece of the soil of Imam al-Ḥusayn's tomb, for it is remedy for all illnesses.

It is recommended not to leave one's house for joining the congregational `Id al-Fiṭr Prayer before sunrise. It is also recommended to say the supplications that have been mentioned by Sayyid Ibn Ṭāwūs in “*Iqbāl al-A`māl*”. One of these supplications is that Abū-Ḥamzah al-Thamāliy has reported Imam Muḥammad al-Bāqir (a.s) as saying, “Whey you ready yourself for joining the congregational Friday Prayers and the `Id Prayers, you may say the following supplication:

⁽¹⁾ *Zakāt al-Fiṭrah* (The alms of breaking the fast) is one of the obligatory taxes in Islam that must be given to the poor and the needy with details found in book of Muslim jurisprudence.

⁽²⁾ To mention the Name of Almighty Allah is to say, “*Bismillāhirrahmānirrahīm* (In the Name of Allah; the All-beneficent, the All-merciful.)”

O Allah (may be), today, some (people) make up their mind,	allāhumma man tahayya'a fi hādhā alyawmi	اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَذَا الْيَوْمِ
or take pains, or get ready and prepare the ground,	aw ta`abba'a aw a`adda wa ista`adda	أَوْ تَعَبَّأَ أَوْ أَعَدَّ وَاسْتَعَدَّ
to turn to (other) people,	liwifādin ilā makhlūqin	لِوِفَادَةٍ إِلَى مَخْلُوقٍ
hopeful of getting favors, gifts,	rajā'a rifdihi wa nawāfilihī	رَجَاءَ رِفْدِهِ وَنَوَافِلِهِ
benefits and grants,	wa fawāḍilihī wa `aṭāyāhu	وَفَوَاضِلِهِ وَعَطَايَاهُ
but I take a decisive step, exert myself,	fa inna ilayka yā sayyidī tahyi'atī wa ta`bi'atī	فَإِنَّ إِلَيْكَ يَا سَيِّدِي تَهَيَّيْتُ وَتَعَبَّيْتُ
make myself ready and smooth the way,	wa i`dādī wasti`dādī	وَإِعْدَادِي وَاسْتِعْدَادِي
and turn hopeful unto Thee, O my Master, to obtain favors, compensations,	rajā'a rifdika wa jawā'izika	رَجَاءَ رِفْدِكَ وَجَوَائِزِكَ
gifts, benefits,	wa nawāfilika wa fawāḍilika	وَنَوَافِلِكَ وَفَوَاضِلِكَ
bounties and grants from Thee only,	wa faḍā'ilika wa `aṭāyāka	وَفَضَائِلِكَ وَعَطَايَاكَ،
and find myself celebrating one of the `Id days, commemorated by the followers of Thy Prophet, Muḥammad	wa qad ghadawtu ilā `idin min a`yādi ummati nabiyyika muḥammadin	وَقَدْ غَدَوْتُ إِلَى عِيدٍ مِنْ أَعْيَادِ أُمَّةِ نَبِيِّكَ مُحَمَّدٍ
(blessings of Allah be on him and on his children);	ṣalawātu allāhi `alayhi wa `alā ālihi	صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آلِهِ،
(may be) I am not carrying (a weighty load of) good deeds, while approaching Thee,	wa lam afid ilayka alyawma bi`amalin ṣālihin athiqu bihī qaddamtuhū	وَلَمْ أَفِدْ إِلَيْكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ أَثِقُ بِهِ قَدَمْتُهُ،
nor am I introducing a creature as my interceder before You	walā tawajjahtu bimakhlūqin ammaltuhū	وَلَا تَوَجَّهْتُ بِمَخْلُوقٍ أَمَلْتُهُ،
instead submissively draw near Thee	wa lākin ataytuka khāḍi`an	وَلَكِنْ أَتَيْتُكَ خَاضِعًا
ashamed of the wrong-doings done to my ownself.	muqīran bidhunūbī wa isā'atī ilā nafsī	مُقِرًّا بِذُنُوبِي وَإِسَاءَتِي إِلَى نَفْسِي،
So, O Almighty, O Almighty, O Almighty,	fayā `azīmu yā `azīmu yā `azīmu	فَيَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ
forgive me of my grave wrongdoings,	ighfir liya al`azīma min dhunūbī	اغْفِرْ لِي الْعَظِيمَ مِنْ ذُنُوبِي،
because verily, no one can forgive the serious transgressions save Thou,	fa innahī lā yaghfiru aldhdhunūba al`izāma illā anta	فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ الْعِظَامَ إِلَّا أَنْتَ
O "There is no god save Thou",	yā lā ilāha allā anta	يَا لَا إِلَهَ إِلَّا أَنْتَ
O the most merciful of all the merciful.	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ.

SALĀT AL-`ĪD

The `Īd Prayer (*Ṣalāt al-`Īd*) consists of two Rak`ahs. In the first Rak`ah, one may recite Sūrah of *al-Fātiḥah* and Sūrah of *al-A`lā* (No. 87). After the recitation of these Sūrahs, one may say the *takbīr* statement (i.e. *allāhu-akbar*) five times and raise the hands for the *Qunūt* after each *takbīr*, saying:

O Allah: You are the Lord of glory and greatness	allāhumma ahla alkibriyā`i wal-`azamati	اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ،
And the Lord of magnanimity and omnipotence	wa ahla aljūdi wal-jabarūti	وَأَهْلَ الْجُودِ وَالْجَبْرُوتِ،
And the Lord of pardon and mercy,	wa ahla al-`afwi wal- rraḥmati	وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ،
And the worthiest of being feared and the Lord of forgiveness;	wa ahla altaqwā wal- magfirati	وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ،
I beseech You in the name of this day, which You have decided to be feast for the Muslims,	as`aluka biḥaqqi hādhā aliyawmi alladhi ja`altahu lilmuslimīna `īdan	أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً،
And to be safety and increasing honor for Muḥammad—peace of Allah be upon him and his Household—	wa limuḥammadin ṣallā allāhu `alayhi wa `ālihi dhukhran wa mazīdan	وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْراً وَمَزِيداً
(I beseech You) that You may send blessings upon Muḥammad and the Household of Muḥammad,	an tuṣalliya `alā muḥammadin wa `āli muḥammadin	أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
And You may include me with every item of goodness with which You have included Muḥammad and the Household of Muḥammad,	wa an tudkhillany fī kulli khayrin adkhalta fīhi muḥammadan wa `āla muḥammadin	وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ،
And that You save me from any item of evil from which You have saved Muḥammad and the Household of Muḥammad,	wa an tukhrijany min kulli sū`in akhrajta minhu muḥammadan wa `āla muḥammadin	وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ
May Your blessings be upon him and upon them.	ṣalawātuka `alayhi wa `alayhim	صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ.
O Allah: I pray You for the best of all that for which Your righteous servants have prayed You,	allāhumma innī as`aluka khayra mā sa`alaka `ibāduka alṣṣāliḥūna	اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ،
And I seek Your protection against all that against which Your righteous servants have asked Your protection.	wa a`ūdhu bika mim mā ista`ādha minhu `ibāduka alṣṣāliḥūna	وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الصَّالِحُونَ.

You may then say the *takbīr* for the sixth time, and do the genuflection (*rukū`*), and prostrate yourself (*sujūd*). When you stand up for the second Rak`ah, recite Sūrah of *al-Fātiḥah* and Sūrah of *al-Shams* (No. 91) and then say the *takbīr* four times only raising the hands for the *Qunūt* after each *takbīr*. After that, say the fifth *takbīr* and continue the prayer. After accomplishment of the prayer, say the famous *Tasbīḥ al-Zahrā`* (a.s).

Narrations have mentioned many supplications to be said after the `Īd Prayer; rather the best of them may be the forty-fifth supplication of *al-Ṣaḥīfah al-Kāmilah al-Sajjādiyyah*.

It is recommended to offer the `Īd Prayer outdoors, directly on the ground without putting a carpet or any other thing under the feet, to return from a way other than the one taken in the coming, to pray Almighty Allah for accepting the acts of one's

brethren-in-faith.

It is recommended to visit the holy tomb of Imam al-Ḥusayn (a.s).

It is recommended to recite the famous *Du`ā' al-Nudbah*, which will be cited, later on, in this book. Sayyid Ibn Ṭāwūs has instructed, saying: After recitation of the *Du`ā' al-Nudbah*, prostrate yourself and say the following:

I seek refuge with Thee from the Fire whose hot flames do not get extinguished or grow dim,	a`ūdhu bika min nārin ḥarruhā lā yuṭfa'u	أَعُوذُ بِكَ مِنْ نَارٍ حَرَّهَا لَا يُطْفَأُ
whose energetic intensity does not loose its severity,	wa jadīduhā lā yablā	وَجَدِيدُهَا لَا يَبْلَى
wherein parched throats never get quenched.	wa `aṭshānuhā lā yurwā	وَعَطْشَانُهَا لَا يُرْوَى.

You may then put **your right cheek** on the ground and say the following:

O Allah do not throw me down head on into the Fire after I have prostrated in adoration before Thee and thrown myself on the ground to humble myself before Thee; it is not a show of favour from me unto Thee but it is (Thy) merciful benevolence Thou bestows on me.

ilāhī lā tuqallib wajhiya
finnāri ba`da sujūdī wa
ta`firī laka bighayri
mannin minnī `alayka
bal laka almannu
`alayya

إِلَهِي لَا تُقَلِّبْ وَجْهِي فِي النَّارِ بَعْدَ
سُجُودِي وَتَغْفِيرِي لَكَ بِغَيْرِ مَنْ مَنِّي
عَلَيْكَ بَلْ لَكَ الْمَنِّ عَلَيَّ.

You may then put **your left cheek on** the ground and say the following:

Have mercy on him who has transgressed and committed blunders, (but) now ashamed surrenders (to Thee) to receive absolution.

irham man asā'a waqtarafa
wastakāna wa`tarafa

ارْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ
وَاسْتَكَانَ وَاعْتَرَفَ.

You may then return to the (ordinary) **prostration** and say the following:

I am a troublesome servant but Thou art the bountiful Lord-Nourisher. A great many mistakes have been committed by Thy servant but O Compassionate, from Thee (only) Lenient treatment is expected.

in kuntu bi'sa al`abdu fa
anta ni`ma alrrabbu
`azuma aldhdhanbu min
`abdika falyaḥsun
al`afwa min `indika yā
karīmu

إِنْ كُنْتُ بِسْءِ الْعَبْدِ فَأَنْتَ نِعْمَ
الرَّبِّ، عَظْمَ الذَّنْبِ مِنْ عَبْدِكَ
فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ يَا كَرِيمٌ.

You may then repeat the following one hundred times:

(I plead for) pardon; (I plead for) pardon.	al`afwa al`afwa	العفو، العفو
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Sayyid Ibn Ṭāwūs, then, adds, “Do not spend this day with entertainment and negligence while you do not know whether your deeds have been accepted or rejected. Rather, if you hope of acceptance of your deeds, you must show thanks; and if you anticipate rejection, you must be intensely sad.”