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 `Īd al-Fīr Prayer:

Allah is Great. 

Allah is Great.

There is no god save Allah. 

And Allah is Great.

(All) praise be to Allah.

All praise be to Allah for He has shown us the Right Path.

All thanks be to Him for that which He has conferred upon us.

**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!

O the Lord of magnanimity!

O He who has chosen Muhammad and granted him victory!

(please do) send blessings upon Muhammad and the Household of Muhammad!

And forgive me all the sins that You have known (from me)

And it is written with you in a manifest record.

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

I turn repentant unto Allah.

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-Ṭusiyy, it is recommended to prostrate after the Maghrib and `Ishā' Prayers and then say the following supplication:

O the Lord of power; 

O the Lord of bounty;
O He Who has chosen Muhammad and granted him victory; (please do) bless Muhammad and the Household of Muhammad and forgive me every sin that I have committed and forgotten, but it is recorded with You in a Manifest Record. Then, one may repeat the following one hundred times:

I turn repentant unto Allah.

THE `ID AL-FITR DAY

It is obligatory to defray the Zakāt al-Fitrāh as a single sû (a measure) for each person before the time of the `Id al-Fiṣr Prayer with details shown in books of Muslim jurisprudence. It is worth mentioning that the Zakāt al-Fitrāh 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-Ṭūsiyy, the time of bathing is the period between dawn and the `Id al-Fiṣr 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:

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

After accomplishment, you may say the following:

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-Fiṣr 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-Fiṣr Prayer before sunrise. It is also recommended to say the supplications that have been mentioned by Sayyid Ibn Ṭāwūs in “Iqhāl al-A‘māl”. One of these supplications is that Abū-Ḥamzah al-Thamāliy has reported Imam Muhammad 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-Fitrāh (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, “Bismillāhirrahmānirrahim (In the Name of Allah; the All-beneficent, the All-merciful.)”
O Allah (may be), today, some (people) make up their mind, or take pains, or get ready and prepare the ground, to turn to (other) people, hopeful of getting favors, gifts, benefits and grants, but I take a decisive step, exert myself, make myself ready and smooth the way, and turn hopeful unto Thee, O my Master, to obtain favors, compensations, gifts, benefits, bounties and grants from Thee only, and find myself celebrating one of the `Iд days, commemorated by the followers of Thy Prophet, Muhammed (may be) I am not carrying (a weighty load of) good deeds, while approaching Thee, nor am I introducing a creature as my interceder before You, instead submissively draw near Thee, ashamed of the wrong-doings done to my ownself. So, O Almighty, O Almighty, O Almighty, forgive me of my grave wrongdoings, because verily, no one can forgive the serious transgressions save Thou, O "There is no god save Thou", O the most merciful of all the merciful.

اللّهُمَّ مِنْ تَهَيّأَ فِي هَذِهِ الْيَوْمِ أُوْتِ أَنْ تَعْبَأْ أَوْ أُعْدَ وَأَسْتَعْدَ
لِوُفَادَةِ إِلَى مَخْلُوقِي رَجَاهُ رِفْدِهْ وَنوْافِهِ وَفْوَاضِهِ وَعَطَايَةِ
فَإِنّ إِلَىْكَ يَاسَيْدِي نَهِيَتِي وَتَعْبِيَتِي وُفَوَاضِهِ وَعَطَايَهُ\nوَفَضَائِلِهِ وَعَطَائِكَ، وَفَضَائِلِكَ وَعَطَائِكَ، فَوَضَائِلِكَ وَعَطَائِكَ، وَفَضَائِلِكَ وَعَطَائِكَ، وَفَضَائِلِكَ وَعَطَائِكَ، وَفَضَائِلِكَ وَعَطَائِكَ،
وَجِوَاهُ رِفْدِكَ وَجَوْاَئِزِكَ، وَنَواَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ، وَنَوَاَفِلِهِ وَفَوَاضِلِهِ وَعَطَائِهِ،
وَلَآ تَوَجَّهْتُ مَخْلُوقٍ أَمْلَتُهُ، وَلَكِنْ أَتَيْتُكَ خَاتِيًا، مُقَرًا بَذُنُوبِي وَإِسْتَاَذِي إِلَى نَفْسِي، فِيَآ خَطَأْتُ يَا عَظِيمُ يَا عَظِيمُ، 
وَمَعْلُومٍ مِّنْ ذَنُوبِي، فَإِنَّهُ لَا يُغْفِرُ الْذَّنُوبِ الْعَظَامُ إِلَّا أَنْتَ يَا لَإِلَهٍ إِلَّا أَنْتَ، يَا أَرْحَمَ الرَّاجِينِ.
The 'İd Prayer (Šalât al-İd) consists of two Rak‘ahs. In the first Rak‘ah, one may recite Sûrah of al-Fâtiha and Sûrah of al-A‘l (No. 87). After the recitation of these Sûrahs, one may say the takbîr statement (i.e. allâhu-akbar) five times and raise the hands for the Qunût after each takbîr, saying:

O Allah: You are the Lord of glory and greatness
And the Lord of magnanimity and omnipotence
And the Lord of pardon and mercy,
And the worthiest of being feared and the Lord of forgiveness;
I beseech You in the name of this day, which You have decided to be feast for the Muslims,

And to be safety and increasing honor for Muḥammad—peace of Allah be upon him and his Household—
(I beseech You) that You may send blessings upon Muḥammad and the Household of Muḥammad,
And You may include me with every item of goodness with which You have included Muḥammad and the Household of Muḥammad,
And that You save me from any item of evil from which You have saved Muḥammad and the Household of Muḥammad,

May Your blessings be upon him and upon them.
O Allah: I pray You for the best of all that for which Your righteous servants have prayed You,
And I seek Your protection against all that against which Your righteous servants have asked Your protection.

You may then say the takbîr for the sixth time, and do the genuflection (rukû‘), and prostrate yourself (ṣuţjûd). When you stand up for the second Rak‘ah, recite Sûrah of al-Fâtiha and Sûrah of al-Shams (No. 91) and then say the takbîr four times only raising the hands for the Qunût after each takbîr. After that, say the fifth takbîr and continue the prayer. After accomplishment of the prayer, say the famous Tasbûh al-Zahrâ‘ (a.s).

Narrations have mentioned many supplications to be said after the 'İd Prayer; rather the best of them may be the forty-fifth supplication of al-Ṣâhibîfah al-Kâmilah al-Sajjâdiyyah.

It is recommended to offer the 'İd 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`á’ al-Nudbah, which will be cited, later on, in this book. Sayyid Ibn Tawús has instructed, saying: After recitation of the Du`á’ 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, | آَﻋُودْ ﺑِكَ ﻣِنْ نَارٍ ﺣَرَّﻩَا لَا ﻋَﻃْفَأَّ | وَﺟَدِﻳﺪَﻩَا لَا ﻋَﻠِيٌّ |
| whose energetic intensity does not lose its severity, | ﺃَـدْهُ ﺑِـﻛَ ﻣَنْ نَـاَرِ ﺣَـﺮَاءَ ﻻَ ﻋَـﻃَفَأَ | وَـعِطْـشَانُﻩَا لَا ﻋَزُوُى. |
| wherein parched throats never get quenched. | ﻃَـدُ ﻃَـهُورَ ﻻَ ﻋُـرَأَ | |

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.

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.

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.

You may then repeat the following one hundred times:

(I plead for) pardon; (I plead for) pardon.

Sayyid Ibn Tawús, 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.”