



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

Booklets for Visitors to the
Two Holy Mosques

HOW TO DO 'UMRAH

With selected supplications

مكتبة أفاضل القراءات الشريفة
١٤٣٥ هـ / ٢٠١٤ م





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مكتوب عا فا صل الحزب الشرفي

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Booklets for Visitors to the Two Holy Mosques

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Introduction by the Presidency of Religious Affairs at the Grand Mosque and the Prophet's Mosque

Praise be to Allah, and blessings and peace be upon the Messenger of Allah and upon his family and companions, and those who follow him. To proceed:

Allah, may He be exalted, has made the Sacred House (the Ka`bah) a qiblah or focal point towards which the hearts and bodies of all Muslims turn, guidance for all people, and a safe sanctuary through veneration of which people may attain wellbeing in this life and the hereafter.

Every year, millions of Muslims come to the holy land, bringing with them their hopes, aspirations and wishes, and also their questions about what they must do in terms of religious practice and what they are not sure of with regard to their acts of worship and interactions with others.

Therefore veneration of the Grand Mosque (al-Masjid al-Haram) and honouring those who reside in its vicinity and those who come to visit it is an obligation and a great responsibility. The Presidency of Religious Affairs at the Grand Mosque and the Prophet's Mosque is honoured to take on this responsibility and strive to fulfil it in the most perfect manner.

This project – **Booklets for Visitors to the Two Holy Mosques** – is a sincere expression of what the people of this blessed land and those who are in charge of serving the Sacred House harbour in their hearts of feelings towards the guests of the Most Gracious. It is a precious gift which is offered to the visitor, which we hope he will keep with him and be proud of it when he returns to his homeland.



By presenting to our brothers, the guests of the Most Gracious, this informational booklet – which contains details on how to do `umrah, with its essential parts, obligatory parts and sunnahs, and the things which are prohibited when in ihram, along with some selected supplications (du`as) which the Muslim can recite during his `umrah – the Presidency of Religious Affairs at the Grand Mosque and the Prophet’s Mosque hopes that our Muslim brothers can increase in knowledge of their religion and give thanks to their Lord, may He be glorified and exalted, for enabling them to visit the Venerated House and do their rituals in peace and with ease.

May Allah accept from us and from you our righteous deeds. Praise be to Allah, the Lord of the Worlds, and blessings and peace of Allah be upon our Prophet Muhammad and upon his family and companions.

Presidency of Religious Affairs at the Grand Mosque and the Prophet’s Mosque.



Introduction

Praise be to Allah; we praise Him and seek His help and forgiveness, and we seek refuge with Allah from the evils of our own selves and from our evil deeds. Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no god worthy of worship except Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and His Messenger (blessings and peace of Allah be upon him). To proceed:

Out of keenness on the part of the **Presidency of Religious Affairs at the Grand Mosque and the Prophet's Mosque** to enrich the experience of those coming to do `umrah, and by way of cooperating in righteousness and piety and spreading knowledge, we decided to produce this booklet, to help visitors and pilgrims doing `umrah to perform their rituals in accordance with the evidence of the Qur'an and Sunnah, and the words of the scholars. It is an essay that is small in size but great in benefit, as it describes `umrah and explains the rulings thereon. Because `umrah is prescribed year-round, and the need to know its rulings and how it is to be done is an ongoing need – in contrast to Hajj, for which there is a specific time – we have called it *How To Do `Umrah*; it contains a description of `umrah, followed by supplications from the Qur'an and authentic Sunnah.

We ask Allah, may He be exalted, to bless this effort and to make it sincerely for His sake and beneficial to the Muslims. May Allah send blessings and peace upon our Prophet Muhammad.

The miqats and entering ihram

The miqats are the places at which it is obligatory to enter ihram for the one who wants to do `umrah.

The Sunnah has defined the places which the one who wants to do `umrah is not allowed to pass without being in the state of ihram. There are five miqats:

Dhul-Hulayfah: which is now called Abyar `Ali. It is the miqat of the people of Madinah and whoever else passes through it. It is approximately 420 km from Makkah al-Mukarramah.

Al-Juhfah: which is a village near Rabigh. It is the miqat of the people of Syria, Egypt and the Maghreb (North Africa), and whoever else passes through it. It is approximately 186 km from Makkah al-Mukarramah. The people enter ihram from Rabigh.

Qarn al-Manazil: which is now called as-Sayl al-Kabir. It is the miqat of the people of Najd and at-Ta'if, and whoever else passes through it. It is approximately 78 km from Makkah al-Mukarramah.

Wadi Mahram is in line with it; it is the highest part of Qarn al-Manazil in the direction of the Al-Hada Highway. It is approximately 75 km from Makkah al-Mukarramah.

Yalamlam: which is the miqat of the people of Yemen and whoever else passes through it. It is approximately 120 km from Makkah al-Mukarramah.

Dhat `Irq: which is now called ad-Daribah. It is the miqat of the people of Iraq and whoever else passes through it. It is approximately 100 km from Makkah al-Mukarramah.



Whoever lives closer [to Makkah] than these miqats should enter ihram for Hajj and `umrah from his house, except for one who resides in Makkah; he should go outside of the Haram zone to enter ihram for `umrah, but for Hajj the people of Makkah should enter ihram from their houses and places of residence.



Note

For one who is coming by air, intending to do Hajj or `umrah, he must enter ihram on the plane when it comes in line with one of the miqats. It is not permissible for him to delay entering ihram until he lands at the airport in Jeddah, because Jeddah is not a miqat for anyone except those who live there.

If he does not have the ihram garments with him, he should keep his trousers on and take off his thobe, and put it over his shoulders and chest, and form the intention to enter ihram. Then when he lands at the airport, he should put on the ihram garments when he obtains them, and take his trousers off.

For women, there are no specific garments for ihram. So a woman may enter ihram on the plane in the garments she is wearing, but if she is wearing a burqa` or niqab (types of face veils) or gloves, she must take them off, and cover her face with a khimar (head cover) when she is near non-mahram men.



The essential parts, obligatory parts and sunnahs of `umrah

The essential parts of `umrah:

1. Forming the intention to begin the rituals, which is called ihram.
 2. Circumambulating the Ka`bah (tawaf).
 3. Sa`i between as-Safa and al-Marwah.
- If someone omits one of the essential parts of `umrah, his `umrah is not valid unless he does it in the prescribed manner.

Obligatory parts of `umrah:

- Entering ihram from the miqat for the one who comes to it. For one whose house is closer to Makkah than the miqat, he may enter ihram from where he starts. For one who is a resident of Makkah, if he wants to do `umrah he must go outside the Haram zone (and enter ihram from there).
- Shaving the head or cutting the hair.
- Whoever omits one of the obligatory parts of `umrah, if he omitted it deliberately, then he incurs sin and must offer a fidyah (compensatory sacrifice). If he did not do it deliberately, then he must offer a fidyah only.

The Sunnahs of `umrah

- Everything other than the essential parts and obligatory parts of `umrah comes under the heading of the Sunnahs of `umrah, such as idtiba` (uncovering the right shoulder) and raml (walking quickly with short steps).

- Whoever omits one of the Sunnahs of `umrah does not have to do anything, but he is missing out on the virtue thereof.

Things which are prohibited when in ihram

The things which are prohibited when in ihram fall into three categories:

I. Things which are prohibited for both males and females

1. It is not permissible for the muhrim (pilgrim in ihram), after forming the intention to enter ihram, to remove anything from his hair or nails.
2. The muhrim must avoid perfume of all types.
3. It is not permissible to wear gloves.
4. The muhrim must not make a proposal of marriage, and he should not do a marriage contract for himself or for anyone else.
5. It is prohibited for the muhrim to have intercourse or to do anything that leads to it.
6. He should not harm land game animals by killing them or flushing them out, or help anyone else to do that, so long as he is in ihram.

II. What is prohibited for males, but not females

1. It is not permissible to wear stitched garments in the manner in which it is usually worn and was tailored for.
2. It is not permissible to cover the head with anything that rests on it, such as a turban and the like.

III. What is prohibited for females, but not males

1. It is not permissible for a woman to cover her face with a burqa`, niqab and the like, but she must cover her head with her head cover and the like when non-mahram men are nearby.

The ruling on one who commits any of these infractions

- If he committed the infraction out of ignorance, or because he forgot or was compelled to do it, there is no sin on him and he does not have to offer a fidyah.
- If he committed the infraction due to a need, it is permissible for him to do that, but he must offer a fidyah.
- If he committed the infraction with no excuse and no need, then he is sinning and he must offer a fidyah.

Categories of infractions of ihram in terms of the fidyah

- I. For removing anything from his hair or nails, wearing perfume, wearing gloves, wearing stitched clothing, for a male, and covering his head, wearing niqab for a woman, touching with desire – for each of these infractions, the individual has the choice between three things:
 - a. Fasting for three days, consecutively or separately.
 - b. Feeding six poor persons, giving each one half a sa` (approximately 1.5 kilograms) of food, such as dates or rice and so on.
 - c. Slaughtering a sheep and distributing the meat to the poor of the Haram.
- II. For one who omits one of the obligatory parts of `umrah, such as entering ihram from the miqat, he must offer a fidyah, which is an animal that is valid to be offered as an udhiyah (sacrifice), male or female, sheep or goat. He must distribute all of the meat to the poor in the Haram and not eat any of it himself.
- III. The fidyah for having intercourse. The one who has intercourse before doing sa`i has rendered his `umrah invalid, but he must complete it, then make it up. And he must offer a fidyah; if he cannot afford that, he must fast for ten days.

The one who has intercourse after doing sa`i but before shaving his head or cutting his hair does not spoil his `umrah, but he must offer a fidyah; if he cannot afford that, he must fast for ten days.

IV. The penalty for hunting; there are two scenarios:

- If the animal he hunted has an equivalent among an`am (livestock) animals, then he is given the choice between three things:
 - a. Either he should slaughter the equivalent animal, then distribute its meat among the poor and needy in the Haram.
 - b. Or he may find out the value of the equivalent animal, then buy food with it and distribute it to the poor, giving each poor person half a sa` (approximately 1.5 kilograms) of that food.
 - c. Or he may fast instead of feeding the poor, one day for each poor person.
- If the animal he hunted has no equivalent, such as locusts for example, then he is given the choice between two things:
 - a. Either he should find out the value of the animal that was killed, then give the equivalent in food, distributing it to the poor, giving each poor person half a sa`.
 - b. Or he may fast instead of feeding the poor, one day for each poor person.



Description of `umrah

When the pilgrim arrives at the miqat:

- It is recommended (mustahabb) for him to do ghusl and apply perfume before entering ihram.
 - Men should put on the izar (lower garment) and rida' (upper garment). It is recommended that they be white and clean.
 - For women, it is permissible for them to enter ihram wearing whatever modest and covering garments they like, but they should not wear niqab or gloves.
 - The pilgrim should intend in his heart to commence the rituals, and it is prescribed for him to utter out loud what he intends, so he can say: "*Labbayka `umratan* (Here I am for `umrah)" or "*Allahumma labbayka `umratan* (O Allah, here I am for `umrah)."
 - If the pilgrim in ihram fears that he may not be able to do the rituals – because he is sick or fears an enemy and the like – it is recommended for him to say when entering ihram: "Fa in habasani habis fa mahilli haythu habastani (If anything prevents me from continuing, then my place of exiting ihram will be where You caused me to be prevented (from continuing)."
- The benefit of stipulating this condition is that if something happens to the pilgrim in ihram that prevents him from completing his rituals – such as sickness or an enemy – it is permissible for him to exit ihram with any penalty.
- It is recommended to recite the Talbiyah a great deal, and to recite it out loud on the road to Makkah.
 - *Labbayka Allahumma labbayk, labbayka la sharika laka labbayk. Inna al-hamda wa'l-ni`mata laka wa'l-mulk, la sharika lak* (Here

I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).

What the pilgrim should do when he enters al-Masjid al-Haram:

- When he reaches al-Masjid al-Haram, it is Sunnah to enter it with his right foot first, and to say: “*Bismillabi was-salatu was-salaam `ala Rasulillah* (In the name of Allah, and blessings and peace be upon the Messenger of Allah).” [Narrated by Ibn Majah] “*A`udhu Billah il-`azim wa bi wajhah il-karim wa sultanah il-qadim min ash-shaytan ir-rajim* (I seek refuge in Allah the Almighty and in His Noble Countenance and in His eternal Power, from the accursed Shaytan).” [Narrated by Abu Dawud]. “*Allahumm aftar li ab-waba rahmatika* (O Allah, open to me the gates of Your Mercy).” [Narrated by Muslim.
- He should proceed to the Black Stone to start tawaf (circumambulation of the Ka`bah). He should touch the Black Stone with his right hand and kiss it, if he can do that. If he cannot do that, then he should kiss his hand if he touched the stone with it. If he cannot touch it with his hand, then he should face towards the stone, point to it with his hand and say takbir (“*Allahu akbar*”), but he should not kiss his hand. The best is not to push and shove, bothering other people and being bothered by them.
- When touching the stone, he should say, “*Bismillah wa Allahu akbar* (in the name of Allah, and Allah is most great).”
- Then he should turn to his right, with the Ka`bah on his left, and start his tawaf. When he reaches the Yemeni Corner (*ar-rukn al-Yamani*), he should touch it but not kiss it, and he should not point to it or say takbir, or push and shove to reach it. Between



the two corners (the Yemeni Corner and the Black Stone corner) he should say: {*Rabbana atina fid-dunya hasanah wa fil-akhirati hasanah wa qina `adhab an-nar* (Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire)} [al-Baqarah 2:201].

- He should uncover his right shoulder (*idtiba`*) from when he starts tawaf until he finishes it. And when he has finished tawaf, he should cover both of his shoulders.
- He should walk quickly with short steps (*raml*) in the first three circuits only.
- When he has completed the seven circuits of tawaf, he should go to Maqam Ibrahim if he can, then pray two rak'ahs there, reciting al-Fatihah and Surat al-Kafirun in the first rak'ah and al-Fatihah and Surat al-Ikhlās in the second.
- Then when he has finished his prayer, it is recommended for him to drink Zamzam water if he is able to do so, then he should go to the Black Stone and touch it if he can.
- Then he should go to as-Safa and recite {Indeed, al-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs `umrah - there is no blame upon him for walking between them. And whoever does good of his own accord - then indeed, Allah is Appreciative and All-Knowing} [al-Baqarah 2:158]. He should recite this verse when he draws close to as-Safa before climbing the mountain, and he should not recite it anywhere except in this place and at the beginning of the first lap only; he should not repeat it in every lap.
- Then he should climb as-Safa until he can see the Ka'bah, then he should turn to face it, and say, "Allahu akbar (Allah is most

great),” and raise his hands, and praise Allah and call upon Him in supplication. It was narrated from the Prophet (blessings and peace of Allah be upon him) that he said: “*La ilaha ill-Allah wabdahu la sharika lah, labul-mulk wa labul-hamd wa huwa `ala kulli shay'in qadir; La ilaha ill-Allah wabdahu, anjaza wa`dah wa nasara `abdah wa hazama al-abzaba wabdah* (There is no god worthy of worship except Allah Alone, with no partner or associate; His is the dominion and to Him be praise, and He has power over all things; there is no god worthy of worship except Allah Alone, He fulfilled His promise and granted victory to His slave and defeated the confederates alone).” He should repeat this dhikr three times, and offer whatever supplication he wishes in between.

- Then he should come down from as-Safa and head towards al-Marwah, walking at a normal pace, remembering Allah and calling upon Him in whatever words of supplication he can – praying for himself, his family and those whom he loves – until he reaches the first green marker. At that point he should start to run as quickly as he can until he reaches the second green marker, then he should walk at a normal pace, and keep walking until he climbs al-Marwah. When he reaches al-Marwah, he should climb it and turn to face the qiblah, and say the same as he said at as-Safa.
- Then he should do seven laps of sa`i; from as-Safa to al-Marwah is one lap, and from al-Marwah to as-Safa is another lap. When he reaches the area between the two green markers, he should run, but without annoying those around him. He should continue to do that until he has completed seven laps.
- Then he should shave his head, or cut his hair. A woman should gather her hair together, then remove the length of a fingertip from it.

- With these actions, `umrah is completed, and he may now do everything that was prohibited to him whilst in ihram.

May Allah send blessings and peace upon our Prophet Muhammad and upon all his family and companions.



Selected supplications

Allahumma laka al-hamd, hamdan kathiran tayyiban mubarakan fihi, kama tuhubbu Rabbana wa tarda, hamdan la yanqati`u wa la yabidu wa la yafna, mil`a samawatika wa mil`a ardika wa mil`a ma shi`ta min shay`in ba`d, `adada ma hamidak al-hamidun, wa `adada ma ghafala `an dhikrik al-ghafilun, was-salatu was-salaamu `ala `abdika wa rasulika Muhammadin khatam anbiya`ika wa rusulika wa khiratika min khalqika, wa aminika `ala wahyika wa `ala alibi wa sabbihij ajma`in.

(O Allah, to You be praise, much good and blessed praise, as You love, our Lord, and are pleased with; praise that never ends, never ceases and never stops, the fill of Your heavens, the fill of Your earth, and the fill of whatever You will beside that, as much as the praise of those who praise You, as much as the heedlessness of those who are heedless of Your remembrance; and blessings and peace be upon Your slave and Your Messenger Muhammad, the last of Your prophets and messengers, Your chosen one from among Your creation, the one to whom You entrusted Your revelation, and upon all his family and companions).

Allahumma laka al-hamd, anta nur us-samawati wal-ardi wa man fihinna. Wa laka al-hamd, anta qayyum as-samawati wal-ardi wa man fihinna. Laka al-hamd, anta al-Haqq, wa wa`duka haqq, wa qa`wluha haqq, wa liqa`uka haqq, wal-jannatu haqq, wan-naru haqq, was-sa`atu haqq, wan-nabiyyuna haqq, wa Muhammad (sall Allahu `alayhi wa sallam) haqq.

(O Allah, to You be praise, You are the Light of the heavens and the earth and all who are in them. To You be praise, You are the Sustainer of the heavens and the earth and all who are in them. To

You be praise, You are the Truth, Your promise is true, Your word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, the prophets are true and Muhammad (blessings and peace of Allah be upon him) is true).

Allahumma laka aslamtu wa 'alayka tarwakaltu wa bika amantu, wa ilayka anabtu wa bika khasamtu wa ilayka hakamtu, faghfir li ma qaddamtu wa ma akhkhartu wa ma asrartu wa ma a'lantu. Anta al-muqaddim wa anta al-mu'akhhir, la ilaha illa anta wa la hawla wa la quwwaata illa Billah il-'Aliy il-'Azim.

(O Allah, to You I submit, in You I put my trust, in You I believe, to You I repent, by Your help I dispute, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the Expediter, the One Who brings forward and You are the Delayer, the One Who puts back), there is no god worthy of worship except You, and there is no power and no strength except with Allah, the Exalted, the Most Great).

Allahumma ati nafsi taqwaha wa zakkiba anta khayru man zakkaha, anta waliyyuha wa mawlaha

(O Allah, grant my soul piety (taqwa) and purify it, for You are the best to purify it, You are its Guardian and its Lord).

Allahumma inni a'udhu bika min `ilmin la yanfa'u wa min qalbin la yakhsba'u wa min nafsin la tashba'u wa min da'watin la yustajabu laha

(O Allah, indeed I seek refuge with You from knowledge that is not beneficial, a heart that does not fear You, a soul that is never content and a supplication that is not answered).

Allahumma inni as'aluka bi anna laka al-hamd, la ilaha illa anta, badi` as-samawati wal-ard, ya dhal jalali wal-ikram, ya Hayyu ya

*Qayyum, an taghfira li wa tarhamani, wa idha aradta bi qawmin
fitnatan, faqbidni ilayka ghayra maftun*

(O Allah, indeed I ask You by virtue of the fact that all praise is due to You, there is no god worthy of worship except You, the Originator of the heavens and the earth, O Possessor of majesty and honour, O Ever-Living, O All-Sustaining, forgive me and have mercy on me, and if You will that some trial should befall people, then take me to You [i.e., cause me to die] without having been subjected to that trial).

*Rabbana atina fid-dunya hasanah wa fil-akhirati hasanah wa qina
`adhab an-nar*

(Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire).

Rabbana amanna faghfir lana warhamna wa anta khayr ar-rabimin

(Our Lord, we have believed, so forgive us and have mercy on us, for You are the best of those who show mercy).

*Rabbana la tuzigh qulubana ba`da idh hadaytana wa habb lana min
ladunka rahmatan innaka anta al-Wahhab*

(Our Lord, let not our hearts deviate after You have guided us and bestow upon us from Yourself mercy. Indeed, You are the Bestower).

*Rabbana la tu`akbidhna in nasina aw akhta`na, Rabbana wa la tahmil
`alayna isran kama hamaltahu `ala alladhina min qablina, rabbana
wa la tuhammilna ma la taqata lana bih, wa`fu `anna waghfir lana
warhamna, anta ma`wlana fansurna `ala al-qawm il-kafirin*

(Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us;

and have mercy upon us. You are our protector, so give us victory over the disbelieving people).

Rabb ij`alni muqim as-salata wa min dhurriyati rabbana wa taqabbal du`a`. Rabbana ighfir li wa li walidayya wa lil-mu`minin yawma yaqum ul-hisab

(My Lord, make me one who establishes prayer, and some of my offspring also, our Lord, and accept my supplication. Our Lord, forgive me, my parents, and the believers on the day when the Reckoning will take place).

Rabbana habb lana min azwajina wa dhurriyatina qurrata a`yun waj`alna lil-muttaqina imama

(Our Lord, let our spouses and children be a source of joy for us, and make us good examples for those who fear You).

Rabbana atina min ladunka rahmatan wa hayyi lana min amrina rashada

(Our Lord, bestow upon us mercy from Yourself, and guide us through our ordeal).

Rabbana wa atina ma wa`adtana `ala rusulika wa la tukhzina yawm al-qiyamah, innaka la tukhlif al-mi`ad

(Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection, for You never break Your promise).

Allahumma inni as`aluka al-huda wat-tuqa wal-`afafa wal-ghina

(O Allah, I ask You for guidance, piety, abstinence and independence of means).

Allahumm aqsim li min khashyatika ma tahulu bihi bayni wa bayna ma siyatika, wa min ta`atika ma tuballighuni bihi jannataka, wa min

al-yaqini ma tuharawwinu bihi `alayya masa'ib ad-dunya. Wa matti`ni bi sam`i wa basari wa quwwati abadan ma abqaytani, waj`alku al-waritha minni, waj`al tha`ri `ala man zalamani, wansurni `ala man `adani, wa la taj`al musibati fi dini, wa la taj`al id-dunya akbara hammi, wa la mablagha `ilmi, wa la ilan-nari masiri, waj`al al-jannata hiya dari, wa la tusallit `alayya bi dhanubi man la yakhafuka wa la yarhamuni, bi rahmatika ya arham ar-rahimin

(O Allah, give me as much fear of You fear as will form a barrier between me and disobedience to You, and give me as much obedience to You as will enable me to reach Your Paradise, and give me as much certainty as will it make easy for me to bear the calamities of this world. Keep my hearing, my sight and my physical health sound for me as long as You keep me alive and keep them sound until my death. Avenge the wrongs that have been done to me, and support me against those who are hostile to me. Do not let my misfortune be in my faith; nor let this world be my main concern or the ultimate limit of my knowledge. Do not let the Fire be my fate and let Paradise be my abode. Do let not anyone have power over me because of my sins who does not fear You or show mercy to me, by Your Mercy, O Most Merciful of those who show mercy).

Allahumma inni a`udhu bi `izzatika – la ilaha illa anta – an tudillani, anta al-Hayy ullahbi la yamutu wal-jinnu wal-insu yamutun

(O Allah, I seek refuge in Your glory – there is no god worthy of worship except You – from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die).

Allahumma fatir as-samawati wal-ard alim al-ghaybi wash-shahadati la ilaha illa anta, rabba kulli shay`in wa malikahu, a`udhu bika min sharri nafi wa min sharri ash-shaytani wa shirkiki wa an aqtarifa `ala nafi su`an aw ajurrabu ila Muslim.

(O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is no god worthy of worship except You, Lord and Sovereign of all things. I seek refuge with You from the evil of my own self and the evil of the Shaytaan and his whispers, and from bringing evil upon myself or upon another Muslim).

Allahumm aslih li dini alladhi huwa `ismatu amri, wa aslih li dunyaya allati fiha ma`ashi, wa aslih li akhirati allati ilayha ma`adi, waj`al il-hayata ziyadatan li fi kulli khayr, waj`al il-marwta rahatan li min kulli sharr

(O Allah, set right for me my faith, which is the safeguard of my affairs. Set right for me my affairs in this world, in which I am living. Set right for me my hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil).

Allahumma inni as'aluka al-`afiyata fd-dunya wal-akhirah. Allahumma inni as'aluka al-`afwa wal-`afiyata fi dini wa dunyaya wa ahli wa mali. Allahumm astur `awrati wa amin raw`ati

(O Allah, I ask You for wellbeing in this world and in the hereafter. O Allah, I ask You for forgiveness and wellbeing in my faith, my worldly affairs, my family and my wealth. O Allah conceal my faults and keep me safe from the things I fear).

Allahumm ahfazni min bayni yadayya, wa min khalfi, wa `an yamini, wa `an shimali, wa min fawqi, wa a`udhu bi `azamatika an `ughtala min tabti

(O Allah, protect me from in front and from behind, from my right and from my left and from above. I seek refuge in Your might from any unexpected harm coming from beneath me).

Allahumm absin `aqibati fil-umuri kulliha wa ajirni min khizy id-dunya wa `adhab il-akhirah

(O Allah, make the consequences good for me in all my affairs and protect me from disgrace in this world and punishment in the hereafter).

Allahumma a`inni `ala dbikra wa shukrika wa husni `ibadatika

(O Allah, help me to remember You, give thanks to You and worship You properly).

Allahumma inni a`udhu bika min zawali ni`matika wa tabawwuli `afiyatika wa min fuja`ati naqmatika wa min jami`i sakbatika

(O Allah, I seek refuge with You from the withdrawal of Your blessing, any change in the wellbeing that You have granted me, the sudden onset of Your punishment, and all that may lead to Your wrath).

Allahumma innaka `afuwun tuhibb al-`afwa fa`fu`anni

(O Allah, You are forgiving and love forgiveness, so forgive me).

Allahumma inni as'aluka min al-khayri kullibi, `ajilibi wa ajilibi, ma `alimtu minhu wa ma lam a`lam. Wa a`udhu bika min ash-sharri kullibi, `ajilibi wa ajilibi, ma `alimtu minhu wa ma lam a`lam

(O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know of it and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know of it and what I do not know).

Allahumma inni as'aluka min khayri ma sa'alaka minhu `abduka wa nabiiyyuka Muhammad (sall Allahu `alayhi wa sallam), wa a`udhu bika min sharri ma ista`adha minhu `abduka wa nabiiyyuka Muhammad (sall Allahu `alayhi wa sallam)

(O Allah, I ask You for the good that Your slave and Prophet Muhammad (blessings and peace of Allah be upon him) asked You

for, and I seek refuge with You from the evil from which Your slave and Prophet Muhammad (blessings and peace of Allah be upon him) sought refuge).

Allahumma inni as'aluka al-jannata wa ma qarraba ilayha min qawlin aw `amalin, wa a`udhu bika min an-nari wa ma qarraba ilayha min qawlin aw `amalin

(O Allah, I ask You for Paradise and for that which brings one closer to it, of words and deeds, and I seek refuge in You from Hell and from that which brings one closer to it, of words and deeds).

Allahumma inni as'aluka mujibat rahmatika, wa `aza`ima maghfiratika, wal-ghanimata min kulli birrin, was-salamata min kulli ithminin, wal-fawza bil-jannati, wan-najata min an-nar

(O Allah, I ask You for the means of Your mercy and forgiveness, the benefit of every good deed, safety from all sins, success in attaining Paradise and deliverance from the Fire).

Allahumma jannibni munkarat al-akhlaq wa a`mali wal-abwa`i wal-adwa`

(O Allah, keep away from me objectionable characteristics and deeds, whims and desires, and diseases)

Allahumm aghfir li dhunubi jami`an innahu la yaghfir udh-dhunuba illa anta, wahdini li ahsan il-akhlaqi la yahdi li ahsaniha illa anta, wasrif`anni sayyi`aha la yasrifu `anni sayyi`aha illa anta

(O Allah, forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You. Avert bad deeds from me, for none can avert bad deeds from me except You).

Allahumma inni as'aluka khashiyataka fil-ghaybi wash-shahadati, wa as'aluka kalimat al-haqqi fil-ghadabi war-rida, wa as'aluk al-

*qasda fil-faqri wal-ghina, wa as'aluka na'iman la yanfad wa qurrata
`aynin la tanqati', wa as'aluk ar-rida ba'd al-qada', wa bard al-
`aysbi ba'd al-marwt, wa ladhdhat an-nazari ila wajhika al-karim,
wash-shawqa ila liqa'ik, fi ghayri darra'a mudirratin wa la fitnatin
mudillab.*

(O Allah, I ask You to grant me fear of You in private and in public. I ask you for the ability to speak the word of truth, whether I am angry or content. I ask You for moderation in poverty and in wealth. I ask You for blessings that never cease and joy that never ends. I ask You for contentment with Your decree and I ask You for a good life after death. I ask You for the delight of gazing upon Your noble Countenance, and to long for the meeting with You, not as the result of some calamity befalling me or for fear of some trial (fitnah) that could mislead me).

*Allahumma zayyinna bi zinat il-iman, waj'alna hudatan muhtadin,
ghayra dallina wa la mudillina, silman li awliya'ika harban `ala
a'da'ika, nuhibbu bi hubbika man ababbaka wa nu`adi bi `ada'watika
man `adaka aw khalafaka.*

(O Allah, adorn us with the beauty of faith and make us those who guide others and are guided ourselves and not misguided or misguiding others, at peace with Your close friends and at war with Your enemies. Because of our love for You, we love those who love You and we take as enemies those whom You take as enemies).

*Allahumm anqulni min dhull il-ma'siyati ila `izz it-ta`ah, wa aghnini
bi halalika `an haramika wa bi ta`atika `an ma'siyatika, wa bi fadlika
`amman siwaka, ya Hayyu ya Qayyum, ya Dhal-jalali wal-ikram*

(O Allah, move me from the humiliation of disobedience to the honour of obedience, make me independent of means through what You have permitted so that I have no need of what You have

prohibited, and by means of obedience to You so that I will feel no need to disobey You, and by means of Your bounty so that I have no need of anyone besides You, O Ever-Living, O All-Sustaining, O Possessor of majesty and honour).

Allahumma inni a`udhu bika min al-hammi wal-hazan, wa min al-`ajzi wal-kasal, wa min al-jubni wal-bukhl, wa min al-ma`thami wal-maghrām, wa min ghalabat id-dayn wa qahr ir-rijal.

O Allah, I seek refuge in you from worry and grief, from helplessness and laziness, from cowardice and miserliness, from sins and debt, from being overcome by debt and overpowered by men).

Allahumma inni a`udhu bika min al-barasi wal-jununi wal-judhami wa min sayyi' il-asqami

(O Allah, I seek refuge in You from vitiligo, insanity, leprosy and from evil diseases).

Allahumma Rabb as-samawati wa al-ard wa Rabb al-`arsh il-`azim, Rabbana wa Rabba kulli shayin, Faliq al-habbi wa'l-nawa, munzil at-Tawrat wa'l-Injil wa'l-Furqan, a`udhu bika min sharri kulli dhish-sharrin anta akhidhun bi nasiyatibi.

(O Allah, Lord of the heavens and the earth and Lord of the mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrat (Torah), the Injil (Gospel) and the Furqan (Quran), I seek refuge in You from the evil of every evil one that could cause harm, that You seize by the forelock [i.e., have full control over them]).

Allahumma anta al-awwalu fa laysa qablaka shayun, wa anta al-akhiru fa laysa ba`daka shay', wa anta az-zahiru fa laysa fa`wqaka shay', wa anta al-batin fa laysa dunaka shay'. Iqdi `anni al-dayna wa aghnini min al-faqr

(O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (al-Zahir) and there is nothing above You; You are the Hidden (al-Batin) and there is nothing beyond You. Settle my debt and spare me from poverty).

Allahumma anta rabbi la ilaha illa anta, kbalaqtani wa ana `abduka wa ana `ala `abdika wa wa`dika ma astata`t. A`udhu bika min sharri ma sana`tu, abu`u laka bi ni`matika `alayya wa abu`u bi dhanbi, faghfir li fa innahu la yaghfir udh-dhunuba illa anta

(O Allah, You are my Lord. There is no god worthy of worship except You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess all my sins. So forgive me, for no one can forgive sins except You).

Allahumma inni as`aluka fi`l al-khayrat wa tark il-munkarat wa hubb al-masakin wa an taghfira li wa tarhamani, wa idha aradta bi `ibadika fitnatan faqbidni ilayka ghayra maftun

(O Allah, I ask You to enable me to do good deeds, refrain from doing evil deeds, and love the poor; and to forgive me and have mercy on me. And if it be Your will to test Your slaves, take me to Yourself without being subjected to trial).

Allahumma inni a`udhu bika min jald al-bala`i wa darak ish-shaqa`i wa su` il-qada`i wa shamatat il-a`da`

(O Allah, I seek refuge with You from severe calamity, a bad fate, a bad end, and the malicious joy of enemies).

Yaa muqallib al-qulub thabbit qalbi `ala dinika, yaa musarrif al-qulubi wal-absari, sarrif qalbi `ala ta`atika

(O Controller of the hearts, make my heart adhere firmly to Your religion; O Controller of the hearts and visions, direct my heart to obey You).

Allahumma la tada` li dhanban illa ghafartabu, wa la hamman illa farrajtabu, wa la dayan illa qadaytabu, wa la hajab min harwa`ij id-dunya wal-akhirati – hiya laka radan wa lana fiha salah – illa qadaytaba ya arham ar-raahimin

(O Allah, do not leave any sin of mine but You forgive it, or any distress but You relieve it, or any debt but You pay it off, or any need in this world or the hereafter – that is pleasing to You and is good for us – but You meet it, O Most Merciful of those who show mercy).

Rabbana taqabbal minna innaka anta as-sami` al-`alim

(O Allah, accept from us; indeed You are the All-Hearing, the All-Knowing).

Wa tubb `alayna innaka anta at-tawwab ar-rahim

(And turn to us in mercy; indeed You are the Acceptor of Repentance, the Most Merciful).

Rabbana ighfir lana wa li ikhwanina alladhina sabaquna bil-iman, wa la taj`al fi qulubina ghillan lilladhina amanu, rabbana innaka ra`ufun rahim

(Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful).

Allahumma inni `abduka ibnu `abdika, ibnu ammatika, nasiyati bi yadika, madin fiyya hukmuka, `adlun fiyya qada`uka. As'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitabika aw ista`tharta bihi fi `ilm il-ghaybi `indaka an taj`ala al-Qur`ana

al-`azima rabi`a qalbi wa nura sadri wa jala`a huzni wa dhababa hammi. Allahumma `allimni minhu ma jahiltu wa dhakkirni minhu ma nussitu warzuqni tila`watahu ana` al-layli wan-nahari `ala al-wajh illadhi yurdika `anni bi rahmatika ya arham ar-rahimin.

(O Allah, I am Your slave, son of Your male slave, son of Your female slave; my forelock is in Your hand, Your command to me is binding and Your decree over me is just. I ask You by every Name belonging to You with which You named Yourself, or revealed in Your Book, or You have preserved in the knowledge of the unseen with You, that You make the Holy Quran the joy of my heart and the light of my heart, and a remedy for my sorrow and a relief for my anxiety. O Allah, teach me of it that which I do not know, remind me of that which I have been caused to forget of it, enable me to recite by night and by day in the manner which will make You pleased with me, by Your mercy, O Most Merciful of those who show mercy).

Allahumma inni a`udhu bika min `adhabi jahannama wa min `adhab il-qabr, wa a`udhu bika min fitnat il-masih id-dajjal, wa a`udhu bika min fitnat il-mahya wal-mamat. Allahumma inni a`udhu bika min al-ma`thami wal-maghram.

(O Allah, I seek refuge with You from the punishment of Hell and from the punishment of the grave; and I seek refuge with You from the tribulation of the false messiah, the Dajjal; and I seek refuge with You from the trials of life and death. O Allah, I seek refuge with You from sins and debt).

Allahumm aghfir li wabdini warzuqni wa `afini warhamni. Allahumma inni as'aluka khayr al-mas'alati wa khayr ad-du`a'i wa khayr an-najahi wa khayr al-`amali wa khayra ath-thawabi wa khayr al-hayati wa khayr al-mamati, wa thabbitni wa thaqqil marwazini, wa haqqiq imani, warfa` darajati, wa taqabbal salati waghfir khati'ati. Was'aluka ad-darajat il-`ula min al-jannati, Amin

(O Allah, forgive me, guide me, grant me provision, grant me wellbeing and have mercy on me. O Allah, I ask You to enable me to ask of You in the best way and to call upon You in the best way, to grant me perfect success, to enable me to do the best deeds, to grant me the best reward, the best life, and the best death. Make me steadfast, make my good deeds weigh heavily, make my faith strong and true, raise my status, accept my prayer, and forgive my sins. I ask You for the highest levels in Paradise, Amin).

Allahumma inni as'aluka farwatih al-khayri wa khawatimahu wa jawami'ahu wa awalahu wa akhirahu wa zahirahu wa batinahu, wad-darajat il-'ula min al-jannati, Amin.

(O Allah, I ask You to enable me to do good, the beginning of it and the end of it and all of it, the first of it and the last of it, what is visible of it and what is hidden, and [to enable me to reach] the highest levels of Paradise, Amin).

Allahumma inni as'aluka an tarfa'a dhikri wa tad'a wizri wa tusliha amri wa tutabhira qalbi wa tuhassina farji wa tunawwira qalbi wa taghfira li dhanbi, wa as'aluk ad-darajat il-'ula min al-jannati, Amin

(O Allah, I ask you to raise my renown, relieve me of my burden, set right my affairs, purify my heart, keep me chaste, illuminate my heart, and forgive me my sin. And I ask You for the highest levels of Paradise, Amin).

Allahumma inni as'aluka an tubarika li fi nafsi, wa fi sam'i wa basari, wa fi ruhi, wa fi khalqi, wa fi khuluqi, wa fi ahli, wa fi mahyaya, wa fi mamati, wa fi 'amali, wa taqabbal hasanati, wa as'aluk ad-darajat il-'ula min al-jannati, Amin.

(O Allah, I ask You to bless for me my own self, my hearing and sight, my soul, my physical wellbeing, my character, my family, my

life, my death and my deeds, and to accept my good deeds. And I ask You for the highest levels of Paradise, Amin).

Allahumm ahfazni bil-Islami qa'iman, wahfazni bil-Islami qa'idan, wahfazni bil-Islami raqidan, wa la tushmit bi `aduwwan wa la hasidan.

(O Allah, enable me to adhere to Islam when I am standing, and enable me to adhere to Islam when I am sitting, and enable me to adhere to Islam when I am lying down, and do not let any enemy or envier feel malicious joy [at my misfortune]).

Allahumma ba'id bayni wa bayna khatayaya kama ba`adta bayna al-mashriqi wa'l-magrib. Allahumma naqqini min khatayaya kama yunaqqa ath-thawb ul-abyadu min ad-danas. Allahumma ighsilni min khatayaya bith-thalji wa'l-ma'i wa'l-barad

(O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah, cleanse me of my sins as a white garment is cleansed from filth. O Allah, wash away my sins with snow and water and hail).

Allahumm anta al-maliku, la ilaha illa anta, anta rabbi wa ana `abduka, zalamtu nafsi wa`taraftu bi dhanbi, faghfir li dhunubi jami`an innahu la yaghfir udh-dhunuba illa anta, wahdini li ahsan il-akblaqi la yahdi li ahsaniha illa anta, wasrif`anni sayyi`aha la yasrifu `anni sayyi`aha illa anta. Labbayka wa sa`dayka, wal-khayru kulluhu fi yadayka wash-sharru laysa ilayka, ana bika wa ilayka, tabarakta wa ta`alayta, astaghfiruka wa atubu ilayk

(O Allah, You are the Sovereign, there is no god worthy of worship except You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You. Avert bad deeds from me, for none

can avert bad deeds from me except You. Here I am at Your service; all good is in Your hands and evil cannot be attributed to You. I exist by Your will and will return to You. Blessed and Exalted are You, I seek Your forgiveness and repent to You).

Allahumma inni a`udhu bika min an uradda ila `ardhal il-`umur, wa a`udhu bika min al-qaswati wal-ghaflah, wadh-dhillati wal-maskanah, wa a`udhu bika min al-kufri wal-fusuqi wash-shiqaqi was-sum`ati war-riya`.

(O Allah, I seek refuge with You from being sent back to feeble old age; and I seek refuge with You from hardheartedness and heedlessness, and being looked down upon and living a miserable life; and I seek refuge with You from disbelief, evildoing, opposition to the truth, boastfulness, and showing off).

Allahumma inni a`udhu bika min sharri ma `amiltu wa min sharri ma lam a`mal, wa a`udhu bika min sharri ma `alimtu wa min sharri ma lam a`lam

(O Allah, I seek refuge with You from the evil of what I have done and from the evil of what I have not done, and I seek refuge with You from the evil of what I know and from the evil of what I do not know).

Allahumma inni a`udhu bika min al-hadmi wat-taraddi, wa min al-gharaqi wal-haraqi wal-harami, wa a`udhu bika min an yatakhabbatan ish-shaytanu `inda al-marwt, wa a`udhu bika an amuta ladighan, wa a`udhu bika min tam`in yahdi ila taba`in.

(O Allah, I seek refuge with You from being crushed by a falling wall and from being thrown from a high place, and from drowning, burning and old age; and I seek refuge with You lest the Shaytan toy with me at the time of death; and I seek refuge with You from

dying of a sting from a venomous creature; and I seek refuge with You from covetousness which leads to disgrace.

Allahumma inni as'aluka ath-thabata fil-amri wal-`azimata `ala rushdi, wa as'aluka shukra ni`matika wa husna `ibadatika, wa as'aluka qalban saliman wa lisanan sadiqan. Wa as'aluka min khayri ma ta`lamu wa a`udhu bika min sharri ma ta`lamu wastaghfiruka mimma ta`lamu, wa anta `allam ul-ghuyub

(O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge with You from the worst of what You know and I seek Your forgiveness for what You know, for You are the Knower of all that is unseen).

Allahumma alhimni rushdi wa qini sharra nafsi, ya Hayyu ya Qayyum. Allahumma zidni wa la tanqusni, wa akrimni wa la tubinni, wa a`tini la tabrimni, wa athirni wa la tu`thara `alayya, ya Dhal jalali wal-ikram

(O Allah, guide me to that which is right and protect me from the evil of myself. O Ever-Living, O All-Sustaining, grant me more of Your blessings and do not take any of them away from me, honour me and do not humiliate me, give to me and do not deprive me, give precedence to me and do not give others precedence over me, O Possessor of majesty and honour).

Allahumma inni as'aluka rahmatan min `indika tahdi biha qalbi wa tajma`u biha amri, wa talummu biha sha`thi, wa tahfazu biha gha`ibi, wa tarfa`u biha shahidi, wa tubayyidu biha wajhi, wa tuzakki biha `amali, wa tulhimuni biha rushdi, wa taruddu biha al-`fitan `anni, wa ta`simuni biha min kulli su`in

(O Allah, I ask You for mercy from You, with which You guide my heart, with which You take care of my affairs, with which You put my affairs in order, with which You reform what is hidden of my faith and character, with which You ameliorate what is apparent of my deeds, with which You brighten my face, with which You purify my actions, with which You guide me to that which is right, with which You ward off from me trial and tribulations, and with which You protect me from all ills).

Allahumma inni as'aluka sibhatan fi imanin wa imanan fi husni khuluqin wa najahan yatba'uhu falah, wa rahmatan minka wa 'afiyatan minka wa maghfiratan wa ridwanan

(O Allah, I ask You for good health with faith, and faith with a good attitude, success followed by prosperity, and mercy from You, and wellbeing from You, and forgiveness and Your pleasure).

Allahumma innaka tasma'u kalami, wa tara makani, wa ta'lamu sirri wa 'alaniyati, la yakhfa 'alayka shay'un min amri, wa ana al-ba'isu al-faqiru, wal-mustaghithu al-mustajiru, wal-wajilu al-mushfiq, al-muqir ul-mu'tarifu ilayka bi dhanbibi. As'aluka mas'alat al-miskin, wa abtahilu ilayka ibtihal al-mudhnib adh-dhalil, wa ad'uka du'a'a al-kha'if ad-darir, du'a'a man khada`at laka raqabatuhu, wa dhalla laka jismuhu, wa raghima laka anfuhu. Fa Allahumma taqabbal tawbati waghsil ha'wbati wa ajib da'wati, wa thabbit hujjati, wahdi qalbi, wa saddid lisani, waslul sakhimata sadri, ya arham ar-rahimin

(O Allah, indeed You hear my words, and You see where I am, and You know what I conceal and what I show openly, for nothing of my affairs is hidden from You. I am wretched and poor, one who seeks Your help and protection, a fearful sinner who admits and confesses his sin to You. I ask You as one who is helpless, and beseech You as one who a humble sinner, and call upon You as one who is afraid and blind, one who is completely under Your

control, humbled before You and his nose is rubbed with dust for Your sake. So, O Allah, accept my repentance, erase my sin, answer my prayer, support my argument (against Your enemies), guide my heart, help me to say what is proper, and remove all rancour from my heart, O Most Merciful of those who show mercy).

La ilaha illa anta subhanaka inni kuntu min az-zalimin

(There is no god worthy of worship except You. Glory be to You; I have indeed done wrong).

Rabbana `alayka tawakkalna wa ilayka anabna, wa ilayka al-masir, rabbana la taj`alna fitnatan lilladina kafaru, waghfir lana rabbana, innaka anta al-`Aziz al-Hakim

(Our Lord, in You we put our trust and to You we turn, and to You is the return [of all]. Our Lord, do not make us subject to the persecution of the disbelievers; and forgive us, our Lord. Verily, You are the Almighty, the Most Wise).

Subhana rabbika rabb il-`izzati `ama yasifun wa salamun `ala al-mursalina wal-hamdu Lillahi rabb al-`alamin

(Glory be to your Lord, the Lord of Might and Power, and [exalted be He] far above what they ascribe [to Him]. Peace be upon the Messengers, and all praise be to Allah, the Lord of the worlds).

Wal-hamdu Lillahi awwalan wa akhiran wa sall Allahu wa sallam `ala nabiyina Muhammadin wa alibi wa sabbibi ajma`in

(And praise be to Allah from beginning to end, and may Allah send blessings and peace upon our Prophet Muhammad and all his family and companions).



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حجراتنا



رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي