

CHAPTER THIRTY-ONE

THE SUNNAH OF DRESS

O Allah (The Exalted) accept the great intercession of our master Muhammad (may Allah bless him and grant him peace), raise his rank high and give him that which he asks for in the Hereafter and in this Present life just as You gave to our master Abraham (upon whom be peace) and our liege-lord Moses (upon whom be peace).

Allah (The Exalted) has given us clothing to cover ourselves and to look good. Clothing saves us from cold weather and protects us in the heat too. We have been ordered to cover ourselves, but unfortunately the situation has become such that clothing is not worn to cover and save oneself from harmful weather, but has become all about fashion.

The true Muslim takes good care of his clothes, so you will see him presenting a pleasant appearance, without being extravagant. He is pleasant to look at and to meet, and does not annoy people with his careless, dishevelled appearance. He always checks himself before he goes out to meet people, and he makes himself look good in front of his Companions, as well as in front of his family. Let us learn about the importance of clothing and the Sunnah.

Raised with those who you follow

Ibn 'Umar (may Allah be pleased with him) reported the Messenger of Allah (may Allah bless him and grant him peace) as saying, *"He who copies any group of people is one of them."*ⁱ

The intention of the above is that whoever adopts the ways and manners of the unbelievers and evildoers will be a partner in their sins.

Respected brother / sister! Do not follow others, but follow our Prophet (may Allah be pleased with him). Whoever we dress like in this life, we will be raised with them. After reading this, we should change our dress to a humble and simple dress, the dress of our Prophet (may Allah be pleased with him). The sisters should follow the dress of the wives and daughters of the Prophet (may Allah be pleased with him).

Curse men and women

Ibn 'Abbas (may Allah be pleased with him) has reported that the Messenger of Allah (may Allah bless him and grant him peace) saying, *"May Allah (The Exalted) curse the men who make feminine looks and the women who adopt the resemblance of men."*ⁱⁱ

If we look around us today this is exactly what is happening. Meaning the men are taking their facial hair (beards) and are looking more like the women and the women are trimming their hair and wearing jeans and tops. May Allah (The Exalted) save the followers of His beloved Messenger (may Allah bless him and grant him peace) from the corruption of the devil.

Ibn Abu Malayka (may Allah be pleased with him) told that when some one remarked to 'Aisha (may Allah be pleased with her) that *"A woman was wearing men's sandals she replied that the Messenger of Allah (may Allah bless him and grant him peace) cursed masculine women."*ⁱⁱⁱ

Allahu Akbar! Men should only wear mens' clothing and footwear. The women should only wear clothing and footwear that is for women. Do not even dress children with clothing of the opposite gender.

Wear white

Samurah (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"Wear white as they are clean and clothe the deceased in them too."*^{iv}

Abu Darda (may Allah be pleased with him) states that the Messenger of Allah, (may Allah bless him and grant him peace) said, *"To meet Allah (The Exalted) the best clothing for the mosque and in the grave is white."*^v

White clothing was very much liked by the Messenger of Allah (may Allah bless him and grant him peace). We should try and wear white too and follow the Sunnah, Insha-Allah it will benefit us both in this world and the next.

Wear what you want

Ibn 'Abbas (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that *"Eat and drink what you want (halal), give in charity and wear what you want (halal) until you do not over spend (waste) or have pride."*^{vi}

This hadith is very much neglected, however, at the same time the most neglected is that many people do not check what they are eating, whether it is lawful or not. Allah forbid but there are people who know something is unlawful but make many excuses and follow the Shaytan and their desires by eating it. For a person who eats the forbidden, their Salaah and supplications will not be accepted and will be liable for the hell fire. We also learn to wear clothing according to the Shari'ah and do not show off with what you wear either.

'Abd-Allah Ibn 'Umar (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"Allah (The Exalted) likes to see his favour on a person."*^{vii}

Allah (The Exalted) likes to see his servants wearing good clothing, the way that our beloved Prophet (may Allah bless him and grant him peace) wore his clothing.

Wearing clothing below the ankles

Abu Hurairah (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"He who wears his clothing below his ankles with pride (until it reaches the floor) Allah (The Exalted) does not look at him with mercy."*

Abu Hurayrah (may Allah be pleased with him) narrates that, *"The clothing below the ankles will be in fire."*^{viii}

Abu Sa'id (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah bless him and grant him peace) said, *"The way to wear the lower garment for a Muslim is halfway to the calf and there is no problem from halfway of the calf to the ankles, however, if below, it is in the hell fire and whoever out of pride keeps the lower garment long Allah (The Exalted) will not look at him on the day of judgement."*^{ix}

Allahu Akbar! Many people wear clothing below the ankles but when they come for Salaah they roll them up. To roll any part of your clothing especially for Salaah is *Makrooh-e-Tehrimi*, meaning the Salaah should be repeated.

To lift the clothes, whether from the front or back, when going into *Sajdah* is *Makrooh*.^x Hence, to "tuck-in" the shirt in the trouser or to "roll-up" the sleeves or to fold the trousers from the ankles [or inside] is *Makrooh-e-Tehrimi*. Any Salaah performed with an act that is *Makrooh-e-Tehrimi*, it is necessary (wajib) to repeat the prayer.^{xi}

Ibn 'Umar (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"He who leaves his clothing below his ankles because of pride, on the day of resurrection Allah (The Exalted) will not see to him (with mercy). 'Abu Bakr (may Allah be pleased with him) said to the Messenger of Allah (may Allah bless him and grant him peace) that my clothing stays below my ankles! The Messenger of Allah (may Allah bless him and grant him peace) said, "You are not from those people." (i.e. who wear it with pride)"*^{xii} It is necessary for the sisters to cover their ankles as it is part of their covering (sitr), hence to keep clothing above the ankles for women does not apply.

Wearing A Tehband

Akrama (may Allah be pleased with him) narrates that I saw 'Abd-Allah ibn 'Abbas (may Allah be pleased with them) when he tied his lower garment he would leave the front end near this feet and the rear end was raised (higher than the front), *'I asked why do you tie it like this?' He said, 'The Messenger of Allah (may Allah be pleased with him) would tie it like this.'*^{xiii}

Sunnah Of The Tehband

Abu Sa'eed Khudri (may Allah be pleased with him) narrates that we heard the Messenger of Allah (may Allah bless him and grant him peace) saying, *"A believer's lower garment should be half way to the calf."*^{xiv}

This is the Sunnah, however, it can be kept anywhere between halfway of the calves and above the ankles.

Jewellery

Abu Musa 'Ashari (may Allah be pleased with him) narrates from the Messenger of Allah (may Allah bless him and grant him peace) that, *"From my followers (Ummaties) jewellery and silk is permissible for women and unlawful for men."*^{xv}

Silk is totally unlawful for males and only one silver ring, which is less than four and a half grams, is permissible. No silver chain etc. is allowed, even if an amulet (Taweez) is worn on it, also the amulet should not be in a box made from any type of metal. If Salaah is prayed with them on it will not count and is necessary (Wajib) to repeat it.

'Aisha (may Allah be pleased with her) states the Messenger of Allah (may Allah bless him and grant him peace) said, *"Aisha if you desire to meet me then from the worldly things stop at what you have, the amount that a traveller has when travelling. Save yourself from sitting with the rich and do not think of your clothing as old until patched."*^{xvi}

It is the Sunnah to wear patched clothing. Unfortunately if clothing becomes ripped then people throw it away. However, when the fashion of wearing ripped and patched jeans is out, people want to get them and follow the fashion. The heart hurts to see the Muslims following the latest trend but when it is the Sunnah, we feel ashamed of following the beautiful Sunnah. Do we see any non-Muslim following the Sunnah? What face will we show to Allah (The Exalted) on the day of Judgement and to His beloved Messenger (may Allah bless him and grant him peace). We will say that yes we loved you but followed others, Allah (The Exalted) forbid, O Allah! Give us the ability to follow the beautiful Sunnah of Your beloved and give us a place with him in the hereafter, Ameen.

Hudhyfah (may Allah be pleased with him) narrates, that the Messenger of Allah (may Allah bless him and grant him peace) said, *"(for men) It is forbidden to wear silk and gold, as it is for the non-believers in this world and for us in the hereafter."*^{xvii}

Some men even after knowing that gold is forbidden still insist on wearing it. Fear Allah (The Exalted) as it is a punishable act.

Supplication for clothing and forgiveness

Mu'az bin Anas (may Allah be pleased with him) states that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Whoever reads this supplication, his past sins will be forgiven:*

'Alhamdulillahil Ladhi Kasaani Maa-'uwari bihe 'Aowrati Wa-atajammalu Bihe Fee-Hayaati"

'All praise is due to Allah (The Exalted) who clothed me with which I covered my shame and with which I add beauty to my life.'^{xviii}

Respected brother / sister! Learn this supplication as it is very beneficial. If you don't get time or find it difficult, then write it on a piece of paper with a flap to cover the supplication as it be open to disrespect. Write the supplication and place it near where you place your clothing so that every time you wear your clothing you can read and learn it at the same time and *Insha-Allah* within a week you will have it memorized.

Give to charity

'Umar (may Allah be pleased with him) states that the Messenger of Allah (may Allah bless him and grant him peace) said that, *"If a person recites the above supplication when dressing in new clothing and gives the old clothing to charity, then Allah (the Exalted) will protect him both in this life and the hereafter. Also he will be under Allah's (the Exalted) cover (i.e. he will be protected from all calamities and his sins will be hidden)."*^{xix} *Subhanallah!*

Jinn look's at you

While removing clothing recite *'Bismillah...'* as the devil gets blinded and can't look at the private parts due to this.^{xx}

Abu Sa'eed Khudri (may Allah be pleased with him) states that the Messenger of Allah (may Allah bless him and grant him peace) said, *"Wear the top first and start from the right side."*^{xxi}

Abu Hurayrah (may Allah be pleased with him) narrates that, *"The Messenger of Allah (may Allah bless him and grant him peace) would wear his upper garment from the right."*^{xxii}

Whenever we wear our clothing always start from the right side and when taking them off begin from the left.

The Messenger of Allah (may Allah bless him and grant him peace) said, *“He will not enter Paradise who has a grain of arrogance in his heart,”* a man asked, *“A man may like his dress to be nice and his shoes to be nice.”* The Messenger of Allah (may Allah bless him and grant him peace) answered, *“Allah (The Exalted) is beautiful and likes beauty. Arrogance is to deny rights and look down upon people.”* ^{xxiii}

Wearing to show off!

‘Abd-Allah Ibn ‘Umar (may Allah be pleased with him) narrates that, *“Whoever wears clothing to be known (to be recognised), on the day of resurrection Allah (The Exalted) will make them wear the clothing of disrespect and then set on fire.”* ^{xxiv}

Allahu Akbar! Those who pay for designer clothing and waste money by paying for the name on a garment are included in this. Do we want to wear the clothing of disrespect? Think of those people who are unfortunate, who do not have proper clothes and we want to pay so much to promote the name of a non-believer on our clothing and feel proud? Remember the Messenger of Allah (may Allah bless him and grant him peace) wore simple clothing if he wanted he could have worn the most expensive robe as he had control of the Arabian peninsula, but he chose to be simple.

Saalim ibn ‘Abd-Allah (may Allah be pleased with him) narrates from his father that the Messenger of Allah (may Allah bless him and grant him peace) said, *“A person once was dragging his clothing (on the floor) with pride. He was swollen up by the earth and he will continue to be swollen up until the day of judgement.”* ^{xxv}

Allahu Akbar! May Allah (The Exalted) save us from showing off and being proud and give us the ability to be simple and follow the beautiful Sunnah, Ameen.

Clothing from paradise

The Messenger of Allah (may Allah bless him and grant him peace) has said that, *“Whosoever whilst having the ability of wearing good clothing, but leaves it due to humbleness, Allah (The Exalted) will adorn him with the clothing of miracle (i.e. clothing of paradise).”* ^{xxvi}

Shaytan Wears Clothing

Jabir ibn ‘Abd-Allah (may Allah be pleased with him) said that the Messenger of Allah (may Allah bless him and grant him peace) has said that, *“Fold your clothing (when not in use) or else life will come into them, as when Shaytan sees clothing that is folded, he doesn’t wear it, and if Shaytan sees the clothing laying around he wears it.”* ^{xxvii}

‘Aisha (may Allah be pleased with her) narrates the Messenger of Allah (may Allah bless him and grant him peace) has said that, *“When a girl becomes mature (baligha) then besides the face and hands upto the wrists, no other part should be open.”* ^{xxviii}

Wasted worship

The Messenger of Allah (may Allah bless him and grant him peace) has said that, *“If a person buys clothing for ten dirhams (Arab currency) and one of those dirhams is from unlawful means (Haraam) then Allah (The Exalted) will not except his fardh or Superogatory Ibadah (worship).”*

We should make sure we earn, eat, drink wear and live lawfully according to the Shari’ah.

Imam Shafi (may Allah’s mercy be upon him) states that four things make the body strong; eating meat, using scent, taking bath, and putting on linen clothes. ^{xxix}

The Prophet's (may Allah bless him and grant him peace) Clothing

Purified and defined

As the Messenger of Allah (may Allah bless him and grant him peace) was the most purified and defined of all human beings, the signs were evident from his noble body, his clothes would never get dirty as a result of contact with his body. No lice would be found on his clothing and a fly never settled on his blessed body or clothes. ^{xxx}

Sunnat to wear a shawl

'Aisha (may Allah be pleased with her) narrates that once in the afternoon heat, we were sat inside and someone said to 'Abu Bakr (may Allah be pleased with him), "*Look at this! The Messenger of Allah (may Allah bless him and grant him peace) is coming with a shawl over his head.*" ^{xxxii}

Anas ibn Malik (may Allah be pleased with him) states that, "*The Messenger of Allah (may Allah bless him and grant him peace) would at times wear a shawl over his blessed head.*" ^{xxxiii}

Kurta

Umm Salama (may Allah be pleased with her) narrates that, "*There was no clothing the Messenger of Allah (may Allah bless him and grant him peace) liked more than the Kurta (upper garment).*" ^{xxxiiii}

Sleeves

Asma bint Yazeed bint Sukkan Ansari (may Allah be pleased with her) states that, "*The Messenger of Allah's (may Allah bless him and grant him peace) sleeves reached his wrists.*" ^{xxxv}

Right Side

Abu Hurayrah (may Allah be pleased with him) states that, "*When the Messenger of Allah (may Allah bless him and grant him peace) wore his Kurta he would start from the right.*" ^{xxxvi}

Lower Garment

Safwan narrates that, "*Before the migration (to Makkah) I sold a lower garment (i.e. trouser) to the Messenger of Allah (may Allah bless him and grant him peace) but he gave me a higher price than what it was worth.*" ^{xxxvii}

Ibn Qays narrates that the Messenger of Allah (may Allah bless him and grant him peace) came to us and bought a lower garment (trouser). ^{xxxviii}

It is obvious that purchasing will be for wearing, however, it is not proven anywhere. It is proven from authentic ahadith that the companions wore lower garments similar to very loose trousers.

1. The Messenger of Allah (may Allah bless him and grant him peace) would wear a *kurta* (upper garment) and a *tehband* (lower rap – Lungi). ^{xxxix} The sleeves of the *kurta* were up to the wrists. ^{xl}
2. The Messenger of Allah (may Allah bless him and grant him peace) never wore half sleeves. When wearing the *kurta* he first would place his blessed right arm through the sleeve and then his blessed left arm through the left sleeve. ^{xli} He then wore the rest of the *kurta*, but when taking the *kurta* off he would take out the left arm followed by the right arm.
3. To wear short sleeves is against the Sunnah. ^{xlii}
4. The *Tehband* (lower garment) would be worn below the navel until above the ankles. ^{xliii}
5. To wear a *Tehband* (a cloth wrapped around the bottom half) is a Sunnah. ^{xliiii}
6. The Messenger of Allah (may Allah bless him and grant him peace) was pleased to see the companions wearing Pyjamas (lower garment) as it covered the satar (body) better than the *Tehband* but the Prophet (may Allah bless him and grant him peace) did not wear it himself. ^{xliiii}

7. The Messenger of Allah (may Allah bless him and grant him peace) has instructed us not to wear our Pyjamas below our ankles and to wear them so that the ankles are covered is a major sin (if worn with arrogance).^{xlv} All the clothing (including shoes) was worn by the Prophet (may Allah bless him and grant him peace) from the right-hand side followed by the left and when taking it off, it was taken off from the opposite side (meaning the left-hand side), this is the blessed Sunnah.
8. The Messenger of Allah's (may Allah bless him and grant him peace) shawl was three foot by two foot.^{xlvi}
9. The Messenger of Allah (may Allah bless him and grant him peace) would not throwaway clothing until worn patched.^{xlvii}
10. The Messenger of Allah (may Allah bless him and grant him peace) advised us to keep in mind those people who are poorer than us in the material world and those who are more pious and educated than ourselves in religious affairs.^{xlviii}
11. The Messenger of Allah (may Allah bless him and grant him peace) loved white clothes.^{xlix}
12. Wear the lower garment whilst sitting down and the *Amama* (head gear) whilst standing. Whoever does the opposite will have an illness that there is no cure for.ⁱ

Let us all act upon the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace) after all we are Muslims.

The Messenger of Allah (may Allah bless him and grant him peace) would first wear any new clothes on a Friday and would thank Allah (The Exalted) when wearing them, he liked wearing white clothes as it signifies purity and from amongst coloured clothing he would like green the most. He would take particular care in covering himself with a wrap so that his body should not be visible.

Dress neatly, even with friends and relatives. Dress properly when visiting your parents, a pious person, an elder, a relative or a friend. Your attire should be clean and elegant, not ugly or unsightly. We are attracted or repulsed by what we see, and if you look good in clean clothes, smelling nice, you will be pleasant to look at and people will be attracted to you and enjoy your presence. If you were the opposite, people will look down on you even if you were a relative or friend. To look neat while visiting or being visited is an instinctive trait in addition to being an Islamic manner.

Tabaruk (Relics)

To keep the clothing of the friends of Allah (may Allah be pleased with them all) is encouraged and is a good practice. If you wash them and rinse the water and give it to an ill person they will benefit from it. Asma (may Allah be pleased with her) the daughter of 'Abu Bakr (may Allah be pleased with him) took out a garment and said this is the garment of the Prophet (may Allah bless him and grant him peace) which 'Aisha (may Allah be pleased with her) had when she passed away, it was passed to me, for the sake of cure we washed it and gave the water to the ill person.ⁱⁱ

Manners of Clothing

1. For women to wear silk is permissible.ⁱⁱⁱ
2. To wear a silk hat under the *Amama* is not allowed.ⁱⁱⁱⁱ
3. The people of knowledge should wear clothing that enables others to recognise them, so that their knowledge is respect.^{liv}

4. The length of the *Kurta* is to have it half way to the calf and the sleeves be a maximum to the knuckles. And the length of the sleeves is a span. ^{lv}
5. To have gold or silver buttons is permissible for both men and women.
6. If there is a chain on the buttons (i.e. hanging from the buttons) then this is not permissible for men as chain is in the same category as jewellery and for men it is totally forbidden. ^{lvi}
7. If there is a death, then to wear black clothing for this purpose is not permissible as it is a practise of the Christians. ^{lvii}
8. From the 1st to the 12th of Muharram you should avoid wearing three colours of clothing; Black, as it is a method of the Shi'ites. Green, as it is a method of lamenters and red, as it is the method of the Kharjites. ^{lviii}
9. You should wear your trouser (bottoms) whilst sitting until they reach up to the thighs. First with your right leg then left and then stand up and wear them fully and take them off in the same manner i.e. take it off up to your thighs, sit down and take your left leg out followed by the right. In the hadith it states that one who does the opposite will be afflicted with such an illness that there is no cure for. ^{lix}
10. To wear your new clothes on Friday as it is Sunnah. ^{lx}
11. To wipe your nose or face keep a small handkerchief. To use it to wipe perspiration is permissible but to keep it for pride is not allowed (i.e. for fashion or as a status symbol). ^{lxi}
12. Always pray '*Bismillah...*' when wearing and taking the clothes off as the devil and jinn look at you if you don't. ^{lxii}
13. Do not wear clothing that has pictures or dress children in them either, those who do so will be sinful. ^{lxiii}
14. Do not have bright colours or have things written on the clothing such as 'Love me' or anything rude¹ or shameful. ^{lxiv}
15. First wear the upper garment and then the lower. ^{lxv}
16. When taking the clothes off, fold them and do not leave them laying around as Shaytan uses them. ^{lxvi}
17. Do not dress boys in the clothing of girls and do not dress girls in clothing of the boys. ^{lxvii}
18. Men should keep their lower garments above their ankles and women below their ankles. ^{lxviii}
19. Do not cut clothing on Tuesdays as there is fear they will be burnt, sunk, or be stolen. ^{lxix}
20. When you take your clothes off, you should fold them and not leave them lying around otherwise the devil uses them. ^{lxx}
21. It is not allowed for men to wear saffron be it dark so it is red or be it light so it is yellow for both the same rule applies. For women both colours are permissible. Besides these two colours all other colours are permissible be it yellow, red etc. however, it is better if males do not wear these especially if it is common that the opposite sex wear it, meaning it is a feminine colour. ^{lxxi} This is not because of the colour but because it is common on women, if this is not the case then there is no problem². ^{lxxii}

People today tend to wear tight clothing or shorts when on holiday, going for a swim or playing football. This is totally forbidden and displeases Allah (The Exalted) and his beloved Messenger (may Allah be pleased

1 Unfortunately Muslims have started to wear clothing such as French Connection UK and is abbreviated to FCUK, we know what message this is sending. Even work places do not allow logos on clothing that are offending so we as Muslims should not wear them anyway. Playboy has also become a common designer name and should not be worn as it is promoting pornography.

2 For instance, in the West pink is a recognised colour for girls.

with him). In hot weather shorts are worn which is against the Sunnah. These types of clothing are of the non-Muslims and we, as the Ummah of the Messenger of Allah (may Allah bless him and grant him peace) should abstain from wearing these. If you are at school or play for a team etc. or do a sport that requires you to show the Satr then you should explain to your teacher or the coach. If they do not co-operate then get a letter written by your parents or your teacher at your Madrasa or a respected elder in the community. If they still do not co-operate then you should leave that sport as the command of Allah (The Exalted) is being neglected.

Respected brother/sister in Islam! Make sincere intention that from today we will dress according to the best of all creation, the beloved of Allah (The Exalted) who stood up all night crying for our forgiveness. The Messenger of Allah's (may Allah bless him and grant him peace) personal life never changed even when he became the ruler of the whole of Arabian peninsula.

O Allah (The Exalted) give us all the ability to wear clothing according to the Shari'ah and in accordance with the Sunnah of Your beloved Prophet (may Allah bless him and grant him peace), Ameen.

ⁱ Abu Dawood

ⁱⁱ Bukhari

ⁱⁱⁱ Abu Dawud, Mishkat-ul-Masabih, Fataw-e-Razwayia, Vol: 1, p. 9, Jam'i-ul-Hadith, Vol: 3, p. 16

^{iv} Tirmidhi, Imam Ahmad, Nisai and Ibn Majah.

^v Ibn Majah

^{vi} Ibn Majah

^{vii} Tirmidhi

^{viii} Bukhari, Nasa'i, ibn Majah & Jam'i-ul-Hadith, Vol: 3, p. 19

^{ix} Ibn Majah

^x Majma' al-Anhar Vol. 1 Pg. 124, and al-Durr al-Mukhtar Vol. 1 Pg. 640. Fatawa al-'Alamgiriyyah Vol.1 Pg. 105 and al-Bada'i al-Sana'i V. 1 OP 216 and al-Bahr al-Ra'iq V 2 P25

^{xi} Durr al-Mukhtar V 1 P 337

^{xii} Bukhari

^{xiii} Abu Dawud, Jam'i-ul-Hadith, Vol: 3, p. 20 & Fatawa-e-Razwiyya, Vol: 9, p. 99

^{xiv} Muslim, Ibn Mjah, Abu Dawud, Jam'i-ul-Hadith, Vol: 3, p. 21 & Fatawa-e-Razwiyya, Vol: 9, p. 99

^{xv} Nisai

^{xvi} Tirmidhi

^{xvii} Ibn Majah

^{xviii} Abu Dawood, Tirmidhi in supplication & Mishkat

^{xix} Mishkat

^{xx} Ibn Abi Shayba & Hisnul Hasin

^{xxi} Tirmidhi

^{xxii} ibid

^{xxiii} Abu Dawud, Imam Ahmad & Hakim.

^{xxiv} Tirmidhi, ibn Majah, Jam'I Saghir, Sharah Sunnah, & Jam'i-ul-Hadith, Vol: 3, p. 11

^{xxv} Bukhari

^{xxvi} Abu Dawud

^{xxvii} Jam'i-ul-Zawaid, Kanzul Ummal & Jam'i-ul-Hadith, Vol: 3, p. 5 & Fatawa-e-Razwiyya, Vol: 3, p. 75

^{xxviii} Abu Dawud, Jam'i-ul-Hadith, Vol: 3, p. 22 & Fatawa-e-Razwiyya, Vol: 3, p. 8

^{xxix} Ihya ulum udeen

^{xxx} Sirat-e-Mustafa

^{xxxi} Bukhari

^{xxxii} Fatahul Bari, Vol: 8, p. 200. Sharah Bukhari bu Imam Suyuti, Vol: 6, p. 52

^{xxxiii} Ibn Majah

^{xxxiv} Tirmidhi

^{xxxv} Tirmidhi

^{xxxvi} Nasa'i, Jam'i-ul-Hadith, Vol: 3, p. 7 & Fatawa-e-Razwiyya, Vol: 9, p. 83

^{xxxvii} Ibn Majah, Nasa'i, Jam'i-ul-Hadith, Vol: 3, p. 6-7 & Fatawa-e-Razwiyya, Vol: 9, p. 83

^{xxxviii} Tirmidhi & Abu Dawud

^{xxxix} Tirmidhi

^{xl} Tirmidhi

^{xli} Bahare Shariat

^{xlii} Hakim

^{xliiii} Tirmidhi

^{xliiv} ibid

^{xli v} Alamgiri

^{xli vi} Shamail-e-Rasool

^{xli vii} Tirmidhi

^{xli viii} ibid

^{xli x} Tirmidhi & Ibn Majah

¹ Diya-ul-Quloob Fi Labas Al Mahboon & Faizane Sunnah, p. 735

^{li} Nizam-e-Shariat

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- lii All books of Fiqh
liiii Raddul Mohtar
liv ibid
lv Faizane Sunnah, p. 734
lvi Bahare Shariat
lvii Alamgiri
lviii Shaykh Ahmad Raza Khan
lix Diya ul Quloob fi Libasil Mahboob
lx Faizane Sunnat, p. 736
lxi Alamgiri
lxii Faizane Sunnat
lxiii Bahare Shariat. Faizane Sunnah, p. 734
lxiv Faizane Sunnat
lxv ibid p. 735
lxvi Fatawae Razwiyya
lxvii Faizane Sunnah, p. 734
lxviii Tirmidhi
lxix Al Malfooz & Faizane Sunnah, p. 735
lxx Ibn Maja & Tabrani
lxxi Durre Mukhtar & Raddul Mohtar
lxxii Bahare Shariat