

THE BLESSED NAMES *of*
THE BEST OF CREATION

أَسْمَاءُ النَّبِيِّ ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE WINTER SPRING MAWLID

WWW.WINTERSPRINGMAWLID.CO.UK

The Winterspring Mawlid initiative is a twelve night program of remembrance and celebration of the advent of the Final Prophet, the Best of Creation, our Master Muhammad, peace and blessings upon him and his family. It was inspired specifically by the twelve night remembrances of Hazrat Ghulam Muhyi al-Din Kazi al-Habibi of South Africa, and more generally by the practices of many spiritual masters throughout the ages.

Allah says, 'Say: in the blessings of God, and in His mercy, in that let them rejoice. It is better than all they gather unto themselves.' Throughout history, the purpose of mawlid - no more or less than an act of such rejoicing - has always been to revive the love of and yearning for the Prophet ﷺ in the hearts of those not fortunate enough to have directly met him, nor seen those whose eyes held the memory of his presence. It is for this reason - reviving the very core and soul of the Sunna - that many leading classical and modern ulama have deemed the act of mawlid to be a highly praiseworthy innovation.

The Winterspring Mawlid initiative is intended to bring about exactly this type of rejoicing, through uniting people in love of the Messenger of Allah ﷺ and gathering together in fellowship during the month of Rabi al-Awwal. It is comprised of Quranic recitation and explanation, recitation of devotional poetry, and study related to the person of the Prophet ﷺ. Each year is based around a theme or

text, for example: an explanation of the Qasida Burda, the Kitab Adab al-Ma'isha wa Akhlaq al-Nubuwwat of Imam Ghazali (Book XX of the Ihya Ulum al-Din) and al-Ahadith al-Muntaqa fi Fadail Rasul Allah. Additionally, attendees recite many hundreds of thousands of benedictions on the Prophet ﷺ (salawat) over the course of the twelve days; each year, over the course of the mawlid, around 3-4 million salawat are collectively recited by attendees, which are then offered as a gift on the closing night.

What it is most well-known for, however, is the closing collective recitation of benedictions on the Prophet ﷺ through his 201 names compiled by Imam Sulayman al-Jazuli in his great compendium of salawat, the Dala'il al-Khayrat. The work in your hands, then, is based on that beautiful feature of the Winterspring Mawlid - a compilation of the 201 blessed names of the Best of Creation ﷺ in Arabic and English. It is accompanied by a translation of a short commentary on the meanings of some of them, composed by the great 20th century Lebanese scholar and lover of the Prophet ﷺ, Qadi Yusuf ibn Ismail al-Nabhani in his work al-Dilalat al-Wadihat fi Dala'il al-Khayrat.

We pray this work will be much-thumbed by our dear readers, that the names of the Beloved Prophet ﷺ will be lovingly recited, that their meanings will be contemplated and embodied, and that - through this - we will attain the highest of the blessings of this world and the Hereafter: the presence of God's Beloved ﷺ and those who love him. May God bless all who read it, their families and teachers, and all those who live and die in faith and love.

- ASIM YUSUF
Rabi al-Awwal 1436

A BRIEF EXPLANATION OF
THE NAMES OF THE HOLY PROPHET ﷺ

This is an enumeration and brief explanation of some of the names of the most blessed Prophet Muhammad ﷺ as mentioned in the great compendium and manual of salutations, *Dalā'il al-Khayrāt*, with a translation into English gleaned from Qadi Yusuf an-Nabahānī's work, '*al-Dilālāt al-Wādhāt fi Dalā'il al-Khayrāt* – the Clear Evidences of the Proofs of Blessedness.' My own brief comments are delineated by parentheses [...].

Regarding the wisdom of mentioning his honoured names ﷺ in the *Dalā'il al-Khayrat*, the commentator says,

Mention of his names ﷺ is found in the book, for they are a portion and supplementary component to his great excellences. Verily, his names ﷺ specify and personify him; and through them one acquires complete recognition of him, of his names (*asmā'ihi*) and characteristics (*sifātihi*) and magnification of his rank in the eyes of his Creator ... so through this one acquires an increase in respect for him, as well as in love of him ﷺ.

The Qadi also mentioned the history of the collection of the names of the Blessed Prophet ﷺ, and enumerated the list of recensions – as explained by Shaykh Gibril Haddad:

- Qādī 'Iyād's masterpiece *al-Shifā*.
- Fākihānī's *al-Fajr al-Munīr*
- Jazūlī's *Dalā'il al-Khayrāt*

- Suyūtī's *al-Hadā'iq fī Asmā'i Khayr al-Khalā'iq*: (300+ names)
- Suyūtī's *al-Bahjat al-Saniyya*: (500 names)
- Sakhāwī's *al-Qawl al-Badī' fīl-Salāt 'alā al-Habīb al-Shafī'*: (450 names)
- Qastallānī's *al-Mawāhib al-Lāduniyya* – in which he relied on al-Sakhāwī
- Zurqānī's *Sharh al-Mawāhib*: (800+ names)
- Nabahānī's *Ahsan al-Wasā'il in verse and al-Asmā fīmā li-Rasūlillāhi min al-Asmā* in prose: (830 names)
- A trilingual recension was recently published by Shaykh Anīs Ludhianvī rahimahullāh [entitled *Asma al-Nabi al-Karim*].

We would also point English speaking readers to an excellent work compiled by Shaykh Idris Watts entitled, 'the Heavenly Guide to the Beacon of Pure Light', which contains fuller explanations of the Blessed Prophet's ﷺ names along with supplementary materials.

May Allah bless my beloved shaykh and murshid, Sayyidi Shah Ghulām Muhyī ad-Dīn Qadhi al-Habībī, who out of his kindness gave me the *ijāza* (permission) to recite it according to the methods shown to him by no less than nine spiritual masters, each of whom gave him the permission to transmit it to others. May Allah also bless and shower his mercy upon the author of this book, Imām Jazūlī al-Shādhilī رحمه الله, as well as the authors of its

commentaries, such as Qadi Yusuf an-Nabahāni, Imam al-Fasi and Shaykh al-Adawi.

And peace, salutations, mercy and blessings upon the Best of Creation, the light from the Light of Allah (*nurun min nur-allah*), our Chieftain and the Chieftain of the Universes, Muhammad al-Mustafā, his descendants, his family, his companions and all those who follow in his way. And may we be among them, Oh Allah, Lord of the Worlds. Forgive us, our parents, those who recite these names hoping for his ﷺ presence in both the worlds, and all the believers. For to you returns all praise, and unto you do we entrust our affairs. There is no power or strength save through You.

THE NAMES OF THE HOLY PROPHET
MUHAMMAD ﷺ
(and they are two hundred and one in number)

1. Oh Allah! Bless, sanctify and grant peace to the one named **Muhammad** (the Ever Praised), ﷺ.
2. Oh Allah! Bless, sanctify and grant peace to the one named **Ahmad** (the One who Praises), ﷺ.
3. Oh Allah! Bless, sanctify and grant peace to the one named **Hāmid** (the Praiser), ﷺ.
4. Oh Allah! Bless, sanctify and grant peace to the one named **Mahmūd** (the Highly Praised), ﷺ.
5. **Ahīd** (the Diverter) ﷺ – the name of the Prophet in the Torah, through a famous and well-preserved chain of transmission. It is not an Arabic name, but it may be translated into Arabic as ‘the one who diverts his Community away from the fire.’
6. **Wahīd** (Unique) ﷺ – singular in all qualities of perfection.
7. **Māhin** (the Effacer) ﷺ – explained in hadith as the one through whom Allah effaced unbelief, meaning that no trace of kufr remained in the Hijaz and the Arab lands from the time of his prophethood until present day, and so it shall continue until the day of Judgment, through the grace of Allah.
8. **Hāshir** (the Gatherer) ﷺ – explained in hadith as

the one who gathered together mankind upon his (qidm) footsteps, such that he preceded them and they came after him.

9. '**Aqib** (the Last in Succession) ﷺ – the one who ended the lineage of prophecy, for there is no prophet after him.
10. **Tā Hā** (the title of a sūra in the Qur'ān) ﷺ – in his Hāshiya upon the Dalā'il al-Khayrāt, Shaykh al-Adawi mentioned: 'it is said that they are from the esoteric meanings of the Qur'an (al-mutashābiha), and it is also said that it means Ya Tahir, Ya Hadi (Oh Pure One! Oh Guide!).'
11. **Yā Sīn** (the title of a sūra of the Holy Qur'ān) ﷺ – Shaykh al-Adawi said: 'it is also from the mutashābiha, and it is said that it means 'ya sayyid al-bashr' (Oh master of mankind), ie: Oh Muhammad.'
12. **Mutahhir** (the Purifier) ﷺ – [in some texts it is Mutahhar (the Purified One) ie: passive rather than active.]
13. **Qayyim** (the Straight One) ﷺ. According to the Sahliyya manuscript, but according to others the word is 'qathim,' and both are names of Rasulullah ﷺ. The meaning of Qayyim is, 'the master through his establishment of the affairs of men and the matters of religion,' and Qathim means, 'the repository of many gifts of goodness.'
14. **Jami'** (the Gatherer) ﷺ – he was named the gatherer

because he was the one who gathered together all the excellences and perfections that had been dispersed (or divided) amongst the Prophets and other than them.

15. ***Muqtaf*** (the compiler) ﷺ and ***Muqaffi*** (the epitome) ﷺ – one who succeeded the guidance of the prophets who came before him, all upon which they had differed was gathered together in him [in terms of the differing laws and principles].
16. ***Rasūl al-Malāhim*** (the Messenger of Fierce Battles) ﷺ – for upon him and his community befell battles in the way of Allah, the likes of which no other prophet or community had encountered.
17. ***Iklīl*** (the Crown) ﷺ – meaning ‘a crown adorned with jewels’, for he ﷺ is the crown and adornment of existence.
18. ***Muddathir*** (the Covered One) ﷺ – wrapped in a dithār (a blanket)
19. ***Muzzammil*** (the Enwrapped One) ﷺ – wrapped in a robe. Both of these two are titles by which Allah addressed him with kindness and deliberation, after he had been alarmed by the unveiling of Sayyidina Gibrīl at the onset of his Prophethood. He had then covered himself with his robe and wrapped himself in a blanket [because he was feverishly shivering].
20. ***Najiyullah*** (the Confidant of Allah / the one saved by

Allah) ﷺ. – from najwah (bosom companion), and this refers to the intimate secret conversations, and also because Allah had delivered him from harm.

21. **Muhyi** (the Reviver) ﷺ. – through him Allah resurrected a number of the dead, including his parents, so that they might testify their faith in him; and likewise he revives the spirit of faith in all those who believe in him until (on) the Day of Judgment.
22. **Munji** (the Saviour) ﷺ. – he rescued his community in this world from abasement and in the next world from the punishment of the fire.
23. **Mudhakkir** (the Reminder) ﷺ. – derived from tadhkir (reminding), meaning his instruction and preaching; for he reminded his community and mankind in general.
24. **Nabi al-Rahmah** (the Prophet of Mercy) ﷺ. – indeed, he is the very essence of mercy, as Allah says, ‘and we have not sent you except as a mercy unto the worlds.’
25. **Nabi al-Tauba** (the Prophet of Repentance) ﷺ. – for in his shari’ah, repentance is accepted without the sinner having recourse to slaying himself [in penitence], as was the case for previous divine laws.
26. **Shāhid** (the Witness) ﷺ. – he bore witness over his community by virtue of his propagation of his message, and he bears witness for the Prophets over their

communities.

27. **Shahīd** (the Witnesser) ﷻ – [the intensive form] his community bears witness upon the previous communities, and he bears witness about the correctness and justice [ta`dīl] of his people.
28. **Mashūd** (the Attested) ﷻ – the angels bore witness and were present about him many times.
29. **Bashīr** (the News-bringer) and Mubashir (the Spreader of Good News) ﷻ – refer to the annunciation (al-bashāra), the tidings that brings gladness and joy to the hearts of believers and the obedient.
30. **Nadhīr** (the Warner) and Mundhir (the Admonisher) ﷻ both from warning – referring to the fear-inducing tidings he brought about the consequences of disbelief and sin
31. **Mahdī** – also **Muhdī** – (the Guide) ﷻ: from guidance – the one who shows the way to God Most High
32. **Mad'uw** (the Called Upon) ﷻ: the one who God called upon and addressed directly saying, 'Oh Messenger,' 'Oh Prophet.'
33. **Hafīy** (the Supplicator) ﷻ: the one who supplicates [His Lord] unceasingly [on behalf of his people]. This is specifically a reference to his great intercession (al-shafa'at al-kubra) on the Day of Judgment.
34. **Wali** (the Protecting Friend) ﷻ: the one who assists

others out of love for them

35. **Makin** (the Established) ﷻ: The one of tremendous rank before his Lord
36. **Mu'ammal** (the Hoped-for) ﷻ: the one who is looked to in hope by his community in general and all of creation on the day of Judgment. It can also be read as Mu'ammil – the active participle – the one who hopes for all good from God.
37. **Wasul** (the Uniter) ﷻ: the one who maintains ties of kinship with his family specifically and all his community in general terms
38. **Dhu Hurma** (Possessed of Awe) ﷻ: the one possessed of a tremendous, sacrosanct and awe-inspiring presence among people
39. **Dhu Makana** (Possessed of Rank) ﷻ: the one who an exalted station both with his Lord and His creation
40. **Qadam Sidq** (Foremost in Goodness) ﷻ: entailing in this context 'the one possessed of precedence and priority. He was foremost in his 'being-true' [sidq – which entails not just truthfulness of speech and faithfulness of act, but perfection of attributes, characteristics and inward nature. Allah says, 'be conscious of God and be with the true'], manifested by his hastening to every type of goodness and specifically his interceding with God.
41. **Bushra** (the Glad Tidings) ﷻ: Jesus and the Prophets

that came before him gave their communities glad tidings of his coming – peace be upon him and all of them.

42. **Gauth** (The Redeemer) ﷺ: the one who assists his community.
43. **Ghayth** (the Quenching Rain) ﷺ: he is like the quenching rain that brings his benefit to everything
44. **Giyath** (The Succour) ﷺ: his help is sought (istigatha) to fulfill every need with God in this world and the next.
45. **‘Urwat Wuthqa** (the Unbreakable Handhold) ﷺ: his community will cling and hold fast to him
46. **Sirat Allah** (The Path to God) ﷺ: he is the way that leads to true experiential knowledge of God (Ma’rifa billah)
47. **Dhikr Allah** (God’s Remembrance) ﷺ: through him God is remembered and mentioned
48. **Hizb Allah** (God’s Supporter) ﷺ: literally, ‘the party/ army/group of God.’ A plural word is utilized for him alone to emphasize the tremendousness of what followed from his sending as a Prophet and the greatness of his assistance to the religion of God.
49. **Al-Najm al-Thaqib** (The Piercing Star) ﷺ: thaqib is a brilliantly blazing light; he was like a star of guidance [that leads people through the darkness], and by his

light the believers were rightly guided.

50. **Mustafa, Mujtaba** and **Muntaqa** ﷺ: all entail the meaning of being chosen, for he was selected as the quintessence of all creation
51. **Ummi** (One Taught by God) ﷺ: he did not read nor write, yet through him emerged the Quran, the likes of which all creation are incapable of producing. That is the greatest of miracles and the most evident proof of his truthfulness.
52. **Ajir** (The Saviour) ﷺ: according to the explanations preferred by the commentators of the Dala'il al-Fasi and al-Adawi, it has the meaning of Mujir – the one who saves his people from the Fire. It was one of the names he was referred to as in some of the ancient revealed scrolls [there were two basic types of written revelation: books and scrolls].
53. **Jabbar** (The Mender of Hearts) ﷺ: A name of his mentioned in the Psalms of David. It has two [opposing] meanings: either the one who rectifies and mends or the one who overwhelms, for he overwhelmed the disbelievers and made them submit.
54. **Muhaymin** (the Entrusted) ﷺ: he was given the Holy Quran as an amana (a trust given for safekeeping)
55. **Sidq** (Sincerity itself) ﷺ: he was so named to demonstrate the intensity of his truthfulness and sincerity, for he is the most sincere and true of all creation

56. ***Qa'id al-Ghurr al-Muhajjalin*** (Leader of the Shining Ones) ﷺ: for he will precede them and led them to Paradise. Ghurr refers to a blazing whiteness on the brow, and Muhajjal to blazing whiteness on the hands and feet [both terms were used for particularly prized horses which had white blazes on those parts of their body]. His community will be al-ghurr al-muhajjalin [by his own testimony ﷺ] because the traces of the water of wudu that washed those parts will be radiant on the Day of Judgment.
57. ***Khalil al-Rahman*** (Friend of the All-Merciful) ﷺ: this title is only used for one whose love of his beloved is so perfect that it has penetrated (takhallal) every fibre of their being. The honorific is shared between our Prophet and his grandfather Ibrahim; yet our Prophet was more perfectly realized in this state, despite the title being more commonly associated with Ibrahim (as).
58. ***Barr*** (The Good) and ***Mubarr*** (The Abode of Goodness) ﷺ: the one ascribed with goodness (birr), which is a comprehensive word meaning every form of goodness to others and perfection.
59. ***Wajih*** (The Exalted) ﷺ: the one possessed of tremendous rank above that of all creation
60. ***Wakil*** (The Master) ﷺ: the leader and head, for such a person is (and should be) entrusted with the affairs of his people
61. ***Kafil*** (The Guarantor) ﷺ: he is the guarantor of the

intercession for his community on the Day of Judgment.

62. **Shafiq** (Tender-hearted) ﷺ: from shafaqa, which is tremendous kindness and tenderness, for he is the most tender-hearted and kind of people towards his community.
63. **Muqim al-Sunna** (Establisher of the Way) ﷺ: this is one of his titles in the Torah and Psalms. Al-Sunna means 'the well-trodden way,' for he re-established the way of the previous prophets after it had been effaced and lost.
64. **Muqaddas** (The Sanctified) ﷺ: the one purified from any possible sin or flaw
65. **Ruh al-Qudus** (Spirit of Holiness) ﷺ: meaning the one whose soul was sanctified and purified
66. **Ruh al-Haq** (Spirit of True Faith) ﷺ: this has two possible meanings: the first is that al-Haq refers to faith, and that the Prophet's soul was completely founded upon pure faith. The second is that al-Haq refers to Allah, in which case the ascription is one of honouring and has the same meaning as Jesus being titled Ruh Allah (A spirit from God's own presence).
67. **Ruh al-Qist** (Spirit of Justice) ﷺ: for the Prophet's soul was innately just and perfectly balanced
68. **Baligh** (The United) ﷺ: the one who was united with

his Lord, meaning here that he reach the furthest possible extent of knowledge and proximity to his Lord, which no created being had ever attained to.

69. **Mawsul** (The Connected) ﷻ: the one connected to God without ever being separated from Him. In some manuscripts it is Muwassil (The Connector) or Muwassal (the Connected).
70. **Sa'iq** (the Conveyor) ﷻ: for he conveys the righteous to the realm of everlasting abode of bliss
71. **Miftah** (The Unlocker) ﷻ: the one who unlocked sealed matters [of knowledge and mercy] and all goodness for his community
72. **Alam al-Iman** (The Proof of Faith) ﷻ and **Alam al-Yaqin** (The Standard of Certainty) ﷻ: his very existence and qualities are the great proof and signal indicator of faith. Yaqin is the highest level of faith and the opposite of doubt (shakk).
73. **Musahhih al-Hasanat** (The Validator of Good Deeds) ﷻ: it is he who makes good deeds both legally valid and acceptable to God, for the condition of acceptance is faith, and condition of faith is belief in him.
74. **Muqil al-Atharat** (The Eraser of Evil Deeds) ﷻ: for through affirming belief in him, all previous sins are wiped out by faith.
75. **Sahib al-Maqam** (Holder of the Highest Rank) ﷻ:

this is the Maqam al-Mahmud (the station of universal praise that he will be granted on the Day of Judgment), which is in turn a reference to his Great Intercession.

76. ***Sahib al-Qadam*** (One Gifted Ultimate Precedence)

ﷺ: he will be granted ultimate proximity and precedence over all beings

77. ***Sahib al-Wasila*** (Dweller in the Highest Paradise)

ﷺ: al-Wasila is the highest point of Paradise, which is reserved for him alone

78. ***Sahib al-Sayf*** (Wielder of the Sword) ﷺ: so named

because of his tremendous struggles and the wars he fought in the way of Allah

79. ***Sahib al-Fadila*** (Possessed of Every Perfection) ﷺ:

fadl (plenitude/perfection) is the opposite of naqs (deficiency), for the Prophet ﷺ was given by God every perfection (fadila) in both existences. Al-fadila may also be another name for al-Wasila – as described previously.

80. ***Sahib al-Izar*** (Adorned by the Izar) and ***Sahib al-Rida***

(Adorned by the Mantle) ﷺ: a reference to the covering of the lower and upper body respectively. These were names he was referred to as in ancient scriptures. Both are garments specifically known to be worn by Arabs, and their mention in those scriptures was an indication that the Prophet would be Arab.

81. ***Sahib al-Hujja*** (Holder of the Binding Proof) ﷺ: a hujja

is an unanswerable proof, and this refers to his miracles that clearly indicated the truthfulness of his claim.

82. **Sahib al-Sultan** (Possessor of Sovereignty) ﷺ: al-Sultan here primarily means ‘clinging evidence’ [similar to hujja and burhan – it is used in this sense in the Quran] but it also refers to dominion and sovereignty, for Allah gave both to the Prophet ﷺ such that his religion was made firm upon the earth and he overpowered those who opposed him.
83. **Sahib al-Darajat al-Rafi’a** (Holder of the Loftiest Rank) ﷺ: the exalted heavenly station by which he surpasses all of creation
84. **Sahib al-Taj** (Be-turbaned with the Crown) ﷺ: al-Taj is a reference to his turban (amama); it has been narrated that ‘the turbans are the crowns of the Arabs.’
85. **Sahib al-Mighfar** (Bearer of the Helm) ﷺ: a woven chainmail hauberk (cap) to protect his blessed head in battle
86. **Sahib al-Liwa** (Holder of the Banner) ﷺ: this is a reference to the Banner of Praise (Liwa al-Hamd), beneath which will gather all of the Prophets and their followers on the Day of Judgment, or to the standard that he bore in his battles.
87. **Sahib al-Mi’raj** (Chosen for the Ascension) ﷺ: al-Mi’raj is specifically the heavenly ladder upon which

the Prophet ﷺ ascended to the heavens and then to whether his Lord wished on the Night Journey.

88. **Sahib al-Qadib** (Wielder of ‘The Stave’) ﷺ: the name of one of his swords
89. **Sahib al-Buraq** (Borne by the Lightning Steed) ﷺ: the animal that bore him on the night journey. Described as being smaller than a mule but larger than a donkey, it is neither male nor female but a third category of creation similar to the angels.
90. **Sahib al-Khatam** (Possessed of Prophethood’s Seal) ﷺ: this was a fleshy protrusion on his blessed body situated by his left shoulder blade, about the size of a dove’s egg. He was described as having it in the previous revealed scriptures and it is one of the signs of his Prophethood. It is also what is meant by Sahib al-Alama (Adorned by the Clear Sign).
91. **Sahib al-Burhan** (Bearer of the Clear Proof) ﷺ: the clear evidence of his truthfulness and the veracity of his Prophethood.
92. **Sahib al-Bayan** (Eloquent in Clarification) and Fasih al-Lisan (Possessor of Eloquence) ﷺ: he was the most eloquent of people
93. **Mutahhar al-Janan** (Of Pure Soul) ﷺ: al-Janan here means heart. The Prophet ﷺ was the purest of all people in his inward and outward sates.

94. **Ra'uf** (Kind-hearted) ﷺ: al-ra'fat is extreme compassion, for the Prophet ﷺ was the most compassionate of people to his community

95. **Udhun Khayr** (Hearing Only Good) ﷺ: [literally, 'an ear of good' – a title he is given in the Quran] he would only lend his ear to beneficial conversation or that which helped to rectify relationships, and never to conversations around sin or corruption.

96. **Ayn al-Na'im** (The Spring of Bliss) ﷺ: the Paradisiacal Garden of everlasting bliss – for only through belief in him can one enter it

97. **Ayn al-Ghurr** (The Source of Radiance) ﷺ: he is the Master of the radiant ones (al-ghurr), who are the Prophets and his followers – the people of radiant brows

98. **Sa'd Allah** (The Blessing of God) and **Sa'd al-Khalq** (The Joy of Existence) ﷺ: Sa'd is blessing and good fortune; the Prophet ﷺ is the blessing of God to creation

99. **Khatib al-Umam** (The Interlocutor of Mankind) ﷺ: he is so named because of the litany of praise he will offer to his Lord at the time of his great intercession [about which he said, 'my Lord will teach me a such litany of praise as has never been spoken by any tongue before].

100. '**Alam al-Huda** (The Standard of Guidance): ﷺ for he is the evidence that guidance is true

101. '**Sahib al-Faraj** (The Key to Deliverance) ﷺ: through him – both by his intercession and mankind seeking intermediation through his great rank – Allah will deliver people from all the calamities of both worlds.

عَلَمُ الْهُدَى كَاشِفُ الْكَرْبِ

Remover of Sorrows

Standard of Guidance

رَافِعُ الرُّتَبِ عِزُّ الْعَرَبِ صَاحِبُ الْفَرَجِ

Key to Deliverance

Pride of the Arabs

Exalter of Ranks

اللَّهُمَّ يَا رَبَّ بِجَاهِ نَبِيِّكَ الْمُصْطَفَى وَرَسُولِكَ الْمُرْتَضَى
طَهِّرْ قُلُوبَنَا مِنْ كُلِّ وَصْفٍ يُبَاعِدُنَا عَنْ مُشَاهَدَتِكَ
وَمَحَبَّتِكَ، وَأَمِتْنَا عَلَى السُّنَّةِ وَالْجَمَاعَةِ وَالشُّوقِ إِلَى
لِقَائِكَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا
مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَإِمَامِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Oh Allah, for the sake of your Chosen Prophet, the Messenger with whom You are well-contented, purify our hearts from every quality that distances us from witnessing You and from Your true love; let us die on the way of the Prophet and his folk, yearning for the meeting with you, oh One possessed of utmost majesty and utmost grace. And may God's blessings ever be upon our master Muhammad - the Seal of the Prophets, the Leader of the Messengers - his family and all his companions. May God's peace descend on all the Prophets; praise and thanks are for God, the Cherishing Sustainer of the Worlds.

صَاحِبُ الْقَضِيبِ ﷺ صَاحِبُ الْبُرَاقِ ﷺ

Borne by the Lightning Steed

Wielder of 'the Stave'

صَاحِبُ الْخَاتَمِ ﷺ صَاحِبُ الْعَلَامَةِ ﷺ

Adorned by the Clear Sign

Possessed of Prophethood's Seal

صَاحِبُ الْبُرْهَانِ ﷺ صَاحِبُ الْبَيَانِ ﷺ

Eloquent in Clarification

Bearer of the Clear Proof

فَصِيحُ اللِّسَانِ ﷺ مُطَهَّرُ الْجَنَانِ ﷺ

Of Pure Soul

Possessor of Eloquence

رَوْوُفٌ ﷺ رَحِيمٌ ﷺ أَذُنٌ خَيْرٌ ﷺ

Hearing Only Good

Compassionate

Kind-hearted

صَحِيحُ الْإِسْلَامِ ﷺ سَيِّدُ الْكَوْنَيْنِ ﷺ

Master of Both Realms

Verifier of Islam

عَيْنُ النَّعِيمِ ﷺ عَيْنُ الْغُرِّ ﷺ سَعْدُ اللَّهِ ﷺ

The Blessing of God

Source of Radiance

The Spring of Bliss

سَعْدُ الْخَلْقِ ﷺ خَطِيبُ الْأُمَمِ ﷺ

Interlocutor of Mankind

Joy of Existence

صَفُوحٌ عَنِ الزَّلَّاتِ ﷺ صَاحِبُ الشَّفَاعَةِ ﷺ

Possessor of Intercession

The Pardoner of Errors

صَاحِبُ الْمَقَامِ ﷺ صَاحِبُ الْقَدَمِ ﷺ

One Gifted Ultimate

Precedence

Holder of the Highest Rank

مَخْصُوصٌ بِالْعِزِّ ﷺ مَخْصُوصٌ بِالْمَجْدِ ﷺ

Distinguished with Glory

Distinguished with Might

مَخْصُوصٌ بِالشَّرَفِ ﷺ صَاحِبُ الْوَسِيلَةِ ﷺ

Dweller in the Highest Paradise

Distinguished with Honour

صَاحِبُ السَّيْفِ ﷺ صَاحِبُ الْفَضِيلَةِ ﷺ

Possessed of Every Perfection

Wielder of the Sword

صَاحِبُ الْإِزَارِ ﷺ صَاحِبُ الْحُجَّةِ ﷺ

Holder of the Binding Proof

Adorned by the Izar

صَاحِبُ السُّلْطَانِ ﷺ صَاحِبُ الرِّدَاءِ ﷺ

Adorned by the Mantle

Possessor of Sovereignty

صَاحِبُ الدَّرَجَةِ الرَّفِيعَةِ ﷺ صَاحِبُ التَّاجِ ﷺ

Be-turbaned with the Crown

Holder of the Loftiest Rank

صَاحِبُ الْمِغْفَرِ ﷺ صَاحِبُ الْمِعْرَاجِ ﷺ

Chosen for the Ascension

Bearer of the Helm

مُتَوَكِّلٌ كَفِيلٌ شَفِيقٌ مُقِيمُ السَّنَةِ

Establisher of the Way Tender-hearted Guarantor One Trusting

مُقَدَّسٌ رُوحُ الْقُدُسِ رُوحُ الْحَقِّ

Spirit of True Faith Spirit of Holiness Sanctified

رُوحُ الْقِسْطِ كَافٌ مُكْتَفٍ بَالِغٌ

United One Contented One Sufficient Spirit of Justice

مُبَلِّغٌ شَافٍ وَاصِلٌ مَوْضُولٌ

Connected Inseparable Friend Healing Proclaimer

سَابِقٌ سَائِقٌ هَادٍ مُهْدٍ مُقَدَّمٌ

Forerunner Guided Guide Conveyor Foremost

عَزِيزٌ فَاضِلٌ مُفَضَّلٌ فَاتِحٌ مِفْتَاحٌ

Unlocker Opener Favoured Outstanding Precious

مِفْتَاحُ الرَّحْمَةِ مِفْتَاحُ الْجَنَّةِ عِلْمُ الْإِيمَانِ

Proof of Faith Key to Paradise Key to Mercy

عِلْمُ الْيَقِينِ دَلِيلُ الْخَيْرَاتِ

Proof of Goodness Standard of Certainty

مُصَحِّحُ الْحَسَنَاتِ مُقِيلُ الْعَثَرَاتِ

The Eraser of Evil Deeds Validator of Good Deeds

صِرَاطٌ مُسْتَقِيمٌ ٱ ذِكْرُ ٱللّٰهِ ٱ سَيْفُ ٱللّٰهِ ٱ

God's Sword

God's Remembrance

Path without Crookedness

حِزْبُ ٱللّٰهِ ٱ النّٰجِمُ الثّٰقِبُ ٱ مُصْطَفٰى ٱ مُجْتَبٰى ٱ

Elect

Chosen One

Piercing Star

God's Supporter

ٱ مُنْتَقٰى ٱ اُمِّى ٱ مُخْتَارٌ ٱ اَجِيرٌ ٱ جَبَّارٌ ٱ

Mender of Hearts

Saviour

Chosen

One Taught by God

Selected

ٱ اَبُو الْقَاسِمِ ٱ اَبُو الطّٰهَرِ ٱ اَبُو الطّٰيِبِ ٱ

Father of Goodness

Father of the Pure

Distributor

ٱ اَبُو اِبْرٰهِيْمَ ٱ مُشَفَّعٌ ٱ شَفِيعٌ ٱ صٰلِحٌ ٱ

Righteous

Intercessor

Of Accepted Intercession

Father of Ibrahim

ٱ مُصْلِحٌ ٱ مُهَيْمِنٌ ٱ صٰدِقٌ ٱ مُصَدِّقٌ ٱ

Confirmer of Truth

Truthful

Entrusted

Rectifier

ٱ صِدْقٌ ٱ سَيِّدُ الْمُرْسَلِيْنَ ٱ اِمَامُ الْمُتَّقِيْنَ ٱ

Leader of the God-fearing

Chief of the Messengers

Sincerity itself

ٱ قَآئِدُ الْغُرِّ الْمُحَجَّلِيْنَ ٱ خَلِيْلُ الرَّحْمٰنِ ٱ بَرٌّ ٱ

The Good

Friend of the All-Merciful

Leader of the Shining Ones

ٱ مَبْرُورٌ ٱ وَجِيْهٌ ٱ نَصِيْحٌ ٱ نَاصِحٌ ٱ وَكِيْلٌ ٱ

Master

Counsellor

Pure Goodness

Exalted

Abode of Goodness

هُدًى مَهْدًى مُنِيرٌ دَاعٍ مَدْعُوٌّ

Addressed-by-God Summoner-to-God Illuminating Rightly Guiding Guidance

مُجِيبٌ مُجَابٌ حَفِيٌّ عَفُوٌّ وَلِيٌّ

Beloved Friend Ever Forbearing Petitioner Responded-to Responder

حَقٌّ قَوِيٌّ أَمِينٌ مَأْمُونٌ كَرِيمٌ

Kindly Entrusted Trustworthy Strong Truth

مُكْرَمٌ مَكِينٌ مَتِينٌ مُبِينٌ مُؤَمِّلٌ

Ever Hopeful Manifest Firm Foundation Noble Revered

وَصُولٌ ذُو قُوَّةٍ ذُو حُرْمَةٍ

Possessed of Awe Possessed of Strength Unifier

ذُو مَكَانَةٍ ذُو عِزٍّ ذُو فَضْلٍ مُطَاعٌ

The Submitted-to Possessed of Grace Possessed of Might Possessed of Exalted

مُطِيعٌ قَدَمُ صِدْقٍ رَحْمَةٌ بُشْرَى

Glad Tidings Mercy itself Foremost in Goodness Obedient to God

غَوْثٌ غَيْثٌ غِيَاثٌ نِعْمَةٌ اللَّهِ

Grace of God Succour Quenching Rain Redeemer

هَدِيَّةُ اللَّهِ عُرْوَةٌ وَثْقَى صِرَاطُ اللَّهِ

Path to God Unbreakable Handhold Gift of God

جَامِعٌ مُّقْتَفٍ مُّقْفًى رَسُولُ الْمَلَا حِمِّ

Messenger of Battle

Epitome

Compiler

Gatherer

رَسُولُ الرَّاحَةِ كَامِلٌ أَكْلِيلٌ مُدَثِّرٌ

Enshrouded

Gilded Crown

Perfected

Messenger of Comfort

مُزَمَّلٌ عَبْدُ اللَّهِ حَبِيبُ اللَّهِ صَفِيُّ اللَّهِ

God's Intimate

God's Beloved

God's Worshipper

Enwrapped

نَجِيُّ اللَّهِ كَلِيمُ اللَّهِ خَاتَمُ الْأَنْبِيَاءِ

Seal of the Prophets

Addressed by God

God's Confidant

خَاتَمُ الرُّسُلِ مُحْيِيٌ مُنْجٍ مُذَكِّرٌ

Reminder

Saviour

Resurrector

Seal of the Messengers

نَاصِرٌ مَنْصُورٌ نَبِيُّ الرَّحْمَةِ نَبِيُّ التَّوْبَةِ

Prophet of Repentance

Prophet of Mercy

Victorious

Assister

حَرِيصٌ عَلَيْكُمْ مَعْلُومٌ شَهِيرٌ شَهِيدٌ

Witness

Renowned

Eminent

Solicitous about you

شَهِيدٌ مَشْهُودٌ بَشِيرٌ مُبَشِّرٌ نَذِيرٌ

Admonisher

Bringer of Glad Tidings

Comforter

Attested-to

Attester

مُنْذِرٌ نُورٌ سَرَّاجٌ مُصْبِحٌ

Lamp Spreading Light

Beacon light

Radiance

Warner

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَسْمَاءُ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِائَتَانِ وَوَاحِدٌ وَهِيَ
هَذِهِ:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى مَنْ أَشْرَفِ أَسْمَاءُهُ

مُحَمَّدٌ ﷺ أَحْمَدُ ﷺ حَامِدٌ ﷺ مَحْمُودٌ ﷺ أَحِيدٌ ﷺ
Averter Greatly Praised Praiser Ever- Praising Ever-Praised

وَحِيدٌ ﷺ مَاحٍ ﷺ حَاشِرٌ ﷺ عَاقِبٌ ﷺ طَهٌ ﷺ
Ta Ha Terminus Assembler Effacer Unique

يَسٌ ﷺ طَاهِرٌ ﷺ مُطَهِّرٌ ﷺ طَيِّبٌ ﷺ سَيِّدٌ ﷺ
Lordly Goodly Purifier Pure Ya Sin

رَسُولٌ ﷺ نَبِيٌّ ﷺ رَسُولُ الرَّحْمَةِ ﷺ قِيمٌ ﷺ
Upholder Messenger of Mercy Prophet Emissary

أَسْمَاءُ النَّبِيِّ ﷺ