Aljannatu wa na‘īmuhā sa’dun liman yuṣallī wa yusallimu wa yubārik ‘alayhi.

Allāhumma sallī wa sallim wa bārik ‘alayhi.

The Garden and its pleasures are a blessing for the one who recites Salutations and Blessings upon the Prophet Muḥammad. O Allāh! Bestow Peace, special forms of Mercy and Blessings on him.

Bismillāhir raḥmānir raḥīm

Ibtadi’ul tūlma’a bismidh dhātil ‘aliyya;

Mustadirran faydal barakāti ‘alā mā ana laḥū wa awlāh;

Wa uthannī biḥamdim mawāriduhū sā’ighatun haniyyah;

Mumtaṭīyan minash shukril jamīlī maṭāyāh;

Wa uṣallī wa usallimu ‘alān nūrīl mawṣūfī bittaqaddumi wal awwalīyyah;

Almutanaqqili fil ghuraril karīmāti wal jibāh;

In the Name of Allāh, the Most Compassionate, the Most Merciful.

I start my recitation in the Name of the High and Holy Essence of Allāh,

Seeking His Overflowing Grace (as reward) for what I wish to achieve and display.

And once again I laud Him with Praise – He Whose Well-Springs are so sweet and easy to swallow,

While riding the perennial steed of sincere Thanks-Giving.

And I extend my Blessings and my Greetings to the Light which is the first and Primordial Light,

A Light which has been transferred to the blazing forehead of the Prophet.
وَأَسْتَنَبِحُ اللَّهِ تَعَالَى رَضِوْنَا نَحْصُتُ الْعِشْرَةِ الْطَّاهِرَةِ النَّبَوِيَّةِ وَنَحْمِمُ الصَّحَابَةَ وَالْأَشْبَاعِ وَمَنْ وَلَأَهَا وَأَسْتَجَبَّنَا هَدًاءٌ لِّسَلُوكِ السُّبُلِ الواضِحَةِ الْجَلِيَّةِ وَحَفْظًا مِّنَ الْغَوْيَةِ فِي خُطْطِ الْحَطَا وَخُطَا تَأْنِيَّ مِنْ قَصْةِ المِّؤْلَدِ النَّبِيِّ بُرُؤِيَ حَسَنًا عَبْقِرَيْنِ نَاظِمًا مِّنْ الْنَّسْبِ الشَّرِيعِ عَقْدًا تَحْلِيِّ المُسَامِعِ بُخَالَةً وَأَسْتَعِيَّنَ بِخَوْلِ اللَّهِ تَعَالَى وَقُوَّةِ الْقُوَّةِ فِيْنَّا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Wa astamnihi'lla ha ta'ala rİdwanay yakhušsul 'itratat Ŧahiratan nabawiyyah; And I ask Allāh to grant the family of the Prophet a special Rİdwan;

Wa ya’ummuš ṣaḥābata wal atbā’a wa maw wālāh; A Rİdwan which will include the Companions of the Prophet, their successors and those who follow in their footsteps.

Wa astajdihi hidīyatul lisulūkis subulil wādihatil jaliyyah; I beseech Allāh for guidance along the clear and manifest paths (of His Way).

Wa ḥifzan minal ghiwāyati fi khīṭatil khaṭa’i wa khūṭāh; And I beg Him for protection against (all forms of) temptation (scattered) upon the many roads of error and transgression.

Wa ʿanshuru min qisṣatil mawlidin nabawiyyi burūdan ḥisānan ‘abqariyyah; From the birth of the Prophet, I spread a beautiful and multi-coloured garment;

Nāzīmam minan nasabish sharīfi ‘iqdan tuḥlalal masāmi’u biḥulāh; (while) arranging, from this noble ancestry, a necklace which will adorn the listener with its embellishments.

Wa asta’nu biḥawlillāhi ta’alā wa quwwatihil qawiyyah; And (in this) I seek help from the Strength of Allāh and His Mighty Power;

Fa’innahū lā ḥawl wa lā quwwata illā billāh; For indeed, there is no Might and no Power, except with Allāh.
"O Allâh! Perfume the honoured grave of Muḥammad with the fresh fragrance of Blessings and Peace.
O Allâh! Bestow Your Blessings and Grace upon him.

Wa ba’du fa’aqūlu huwa sayyiduna Muḥammadubn ‘Abdillâhibn ‘Abdil Muṭṭaliibi wasmuhû shaybatul ḥamdi ḥumidat khiṣālîhus saniyyah;

Ibnu Hāshîmin wasmuhû ‘Am rubnu ‘Abdi Manâfin wasmuhi Mughîrâtulladhî yunatâmal irtiqâ’u li’ulyâh;

Ibnu Quṣayyin wasmuhû Muğjimmî’un summiya biqṣâayîn litaqâsîhi ft bilâdî quḍâ’atal qâsiyyah; ilâ an a’ādahullahu ta’âlâ ilâ ḥaramîl muṭтарâmi faḥamâ ḥimâh;

And I say that he is our master Muḥammad, the son of ‘Abdullâh, the son of ‘Abdul Muṭṭalib, who is called Shaybatul Ḥamdî, (the venerated old man, because he was born with grey hair). His exalted qualities have been praised by all.

(He is) the son of Hâshîm whose name is ‘Amr, the son of ‘Abd Manâf whose name is Al-Mughîrâh, (and) whose descent ascends to the highest of the high (in ranks).

The son of Quṣâayy whose name is Muǧjimmî’. He is called Quṣâayy, for he originates from the most distant regions (Quḍâ’ah) until Allâh, the Sublime, caused him to return to the revered Haram and Protected him.
ابنٌ كَلِّابٍ وَاسْمُهُ حَكِيمُ بُنِّ مَرْيَةٍ بُنِّ كَعْبٍ بُنِّ لُؤْيَ بُنِّ غَالِبٍ بُنِّ فَهْرٍ وَاسْمُهُ قُرَّيشُ
وَإِلَيْهِ تَنَسَّبُ البَطُونُ الفَرْسِيَّةُ وَمَا قَوْفَةٌ كَانَ يَكْتُبُ إِلَيْهِ الْكِيْثَرَ وَارْتِضَاءٌ. إِنَّ
مَالِكٍ بُنِّ النَّصِيرٍ بُنِّ كَانِةٍ بُنِّ خَزِيمَةٍ بُنِّ مُدَرَّكَةٍ بُنِّ إِلْيَاسٍ وَهُوَ أَوَّلٌ مَنْ أَهَدَى الْبَيْدَنَ
إِلَى الْرَّحَابِ الْحَرْمِيَّةِ وَسَمَّى فِي سُلَيْمَيْنِ الْبُيْحِيِّ الْعَلِيِّ عَلَيْهِ وَسَلَّمُ ذَكَرْ اللهُ تَعَالَى
وَلَبَأَةً. إِنَّ مَضْرَبٍ بُنِّ يُذَرَّ بُنِّ مَعَدٍ بُنِّ عُذَّانٍ. وَهَذَا سُلُكُ تَنَٰبَعَتْ قَرَاءَةُ بَنَا
الْسُنَّةَ السُّوْيَيَّةُ وَرَفَعَةُ إِلَى الْحَلِيلِ إِبْرَاهِيمُ أَمَسَّكَ عَنْهُ الشَّامِعَ وَأَبَاهُ وَعُذَّانٍ يَلََّا
رَبُّ عَنْدَ ذَوَى العَلَوْمِ النِّسْبِيَّةُ إِلَى الْجَمِيعِ إِسْمَاعِيْلُ نَسْبُهُ وَمَسَّهُ وَمُنْتَهَاهُ.

Ibnu Kilābin wasmuhuí Ḥakīmubnu
Murratabni Ka’ibīni Lu’ayyibnī Ghalībibnī
Fihrin wasmuhuí Qarayshun wa ilayhi
tunsabul buṭīnul quarashiyah;
Wa mā fawqāhū kināniyyun kamā janaḥa ilayhil kathīru wartaḍāh;

Ibnī Mālikibnīn Naḍribni Kināna tabnī
Khuzaymatabnī Mudrikatabnī Iylās wa huwa
awwalu man ahḍal budna ilārrīḥābil ḥaramiyyah;

Wa sumī’ā fiṣ sulbhīn nabiyyu ‘ṣalālāhu ‘alaīyhi wa salláma dhakaral laḥa ta’alā wa labbāh;

Ibnī Muḍarabnī Nizāribnī Ma’ad dibnī
‘Adnān, wa haddāh silkun naẓẓamat
farā’ idahū banānus sunnatis saniyyah,

Wa raf’uhū ilal Khalīlī Ibrāhīma amsaka
’anush shārī’u wa abāb;

Wa ‘Adnānu bilā raybin ‘inda dhwāl
‘ulūmin nasabiyyah; Iladh dhabīḥī Ismā’īla
nisbatuhū wa mu̲nt̲amāhu wa
muntahāh;

The son of Kilāb whose name is Ḥakīm, the son of Murrah, the son of Ka’ab, the son of Lu’ay, the son of Ghalīb, the son of Fihr, whose name is Qaraysh. And to him, the origin Quraysh, their descent is traced. And (Fihr’s) descent (extends) to Kinānites; and many are those, it is agreed, who trace their descent to Kinānites;

The son of Mālik, the son of An-Naḍr, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās; and he (Ilyās) was the first to lead the camels (for sacrificial purposes) into the holy bosom of the Ḥaram.

And heard from his inner depths, the Prophet Muḥammad supplicating to Allāh, the Sublime; and heard him, too, reciting: “Labbaykallāhumma labbayk” (Here I am Allāh, at Your Service).

The son of Muḍar, the son of Nizār, the son of Ma’ad, the son of ‘Adnān. This is the ancestral thread whose pearls were arranged by those who preserved the exalted Sunnah (of the Prophet).

The Ancestral line further extends to the Khalīl of Allāh, Ibrāhīm; but the Prophet himself stopped at ‘Adnān.

Without a doubt, ‘Adnān was the one by whom the learned and the descendants of the Prophet, up to the sacrifice of Prophet Ismā’il, came into contact with ‘Adnān’s origin.
فأعظم به من عقيد تألقت كواكب عين الحَمِيمَة وكيف لا والسيد الأكرم صلى الله عليه وسلم واسطة المتنفحة تسبيح الغالب بخلاء قلدنها نجومها الجوهرة حبذا عقيد سودو وفخار أنت فيه البتيمة العصاماء وأكرمه به من نسب طهرة الله من سفاح الجاهلية أورذنا الزين العرافي واردة في مؤرجه الهمس ورؤاه حفظ الله كرامته لمحتد أباده الأمجاد صونا إسمناه تركوا السفاح فلهم يصهنهم عازره من أدم ولي آباه وأمه سردا نور النبوة في أسارير غزيرهم اليمينة وبدرة فده في جبين عبد المطليب وابنه عبد الله.

Fa'a'żim bihi min 'iqdin ta'al laqat kawākibuhud durriyyah;

Wa kayfa la wassayidul akramu 'shallallahu 'alayhi wa sallama wāsiyatuhul muntaqāh; nasabun tabṣibul 'ulā biḥulāh;

Qalladathū nujūmāhāl jawzā'u; ḥabbadhā 'iqdu sūdātin wa fakhār; anta fīhī yatīmatul 'āsmā'u;

Wa akrim bihi min nasabin ṭahharahullāhu min sīfāhīl jāhiliyyah;

Awradanāz Zaynul 'Irāqiyyu wāridahū fī mawridil haniyyi wa rawāh;

Ḥafīẓal ilāhu karāmatan li-Muḥammad; ābā'ahul amjāda ṣawān lismiḥī, tarakus sīfāḥa falam yuṣī'bhum 'ārūhū,

Min Ādama wa ilā abīhi wa ummihi, sarātun sarā nūrun nubuwwaṭī fī asārīrī ghurari himul bahiyyah,

Wa badara badruḥū fī jabīni 'Abdil Muṭṭalibi wabníhī 'Abdillāh.

Therefore, this generation is held in high esteem, and is comparable to a necklace made up of stars and pearls, which shine in the heavens.

And how should this not be compared to the Prophet? He is the centre of the necklace; and he was chosen from a generation; and he, because of his purity, should be placed on the highest pedestal. The planets solely formed the stars, which formed the necklace. It can therefore be regarded as a necklace of supreme elegance.

And honoured and esteemed is this necklace, formed of the above-mentioned generation, whom Allāh has Purified from the impurities of Ignorance.

Al-Zayn al-'Irāqi related in his book Mawrid Al-Haniy this tradition of the forebears of the Prophet Muḥammad ﷺ.

May Allāh Preserve, in honour of Muḥammad, his magnificent forefathers as a protection to his name. They refrained from fornication, so that its disgrace did not befall them.

From the time of Ādām, until his father and his mother; the elite of the elite; the Prophetic light shone through their blazing foreheads,

Until the (brilliance) of the full moon of the Prophet, appeared on the foreheads of 'Abdul Muṭṭalib and his son 'Abdullāh.
THE THIRD RIWĀYAH

O Allāh! Perfume the honoured grave of Muḥammad with the fresh fragrance of Blessings and Peace.

O Allāh! Bestow Your Blessings and Grace upon him.

When Allāh the Exalted wanted to reveal the essence of Muḥammad in the form of a body and soul, bearing the Qualities and Nature of Allāh, He transferred the Prophet from the back of his father, to a place of safety in the womb of his mother, Āminah.

Allāh the Exalted, who is forever near His bondsmen, and who always Listens to the humble prayers of His bondsmen, Honoured Āminah by granting her the special task of bringing into the world the most honourable and best-loved of all the Prophets.

This glad tiding was announced throughout the heavens and the earth, that Āminah was carrying within her body, the last of the Prophets. Everyone who heard this wonderful news, longed for the winds of glad tidings to bring further news of the coming of the Prophet.

The earth, which was dry and barren for many years through drought, suddenly awakened and became fertile once more.
وأَبْنِتَ التَّمَارَ وَأَذْنَى الشَّجْرُ لِلْجَانِبِ حَيَاةً وَنَطَقَتْ بِحَمْلِهِ كَلِّ ذَاتُهُا لِفَرِيقٍ بِفَصَاحِ
الأَلْسِنَ الْعَرَبِيَّةُ وَخَرَّتْ الأَسِرَةَ وَالْأَصُنَّامُ عَلَى الْوَجْهَوَاءَ وَالْأَفْوَاءَ وَتَبَدَّلَتْ وَخَوَشَتْ
المَشَارِقَ وَالْمَغَارِبَ وَذَوَانَهَا الْبَخْرِيَّةُ وَأَحْتَسَبَتْ الْعِوْالَمَ مِنَ السَّرُّّوْر كَأَسْحَنَةٌ
وَبَشَرَتْ الْجَنُّ بِإِطَالُ زَمَانِهِ وَأَتْنَهَسَتْ الكَهَانَةُ وَرَزَمَتْ الرُّبَّابِيَّةُ وَلْيُلْهِجْ بِخَيْبَرِهِ كُلُّ
جَبَرْ خَيْبَر فِي حُلْيِ حَسْنِهِ ثَنَاءً وَأَتْبَتْ أَمْهُ فِي الْمَنَامِ قَفِّيَلُ لَهَا إِنَّكَ قَدْ حَمَلْتِ
يِسِيَّةُ الْعَالَمِينَ وَخَيْبَرُ البَيْتِ وَسَمَّيَّهِ إِذَا وَضَعْتِ مُحَمَّدًا لَأَنَّهُ سَئَتْحَمَّدَ عَقِبَتِهِ

Wa aynā‘ atīth thinārū wa adnash shajārul liljānī janāh;

The fruit ripened, and for those who wished to pluck from the trees, it was brought nearer for them.

Wa naṭqat biḥamlīhī kullu dābbatin liqrayshīn bifisāḥhīl asunīl ’arabiyāh;

While Āminah was pregnant with the Prophet, all the animals belonging to the tribe Quraysh, spoke in fluent Arabic.

Wa kharratil asirattu wa’asnāmu ‘alal wujūhi wal’afwāh;

The thrones of certain kings and their idols fell on their faces.

Wa tabāsharat wuḥūshul mashāriqi wal maghāribī wal dawābbuhal baḥriyyah,

The wild animals of the East and the West, as well as the creatures of the sea …

Waḥtāsatil ’awālimu minas surūri ka’sa ḥumayyyāh,

And they were in their element (ecstatic) over the good news.

Wa bush shiratil jinnu bi’izlāli zamanīhī wantuhikatil kāhānati wa rahbatir rahbāniyyāh;

The announcement of his birth was about to happen, and the prophecies of the creatures (Jinn) were destroyed, while kings were filled with fear.

Wa laḥiya bikhabarihī kullu ḥibrin khabīrin wa fi ḥulā ḥusnīhī tāh;

All educated wise men announced the birth of the Prophet, but were unable to describe the beauty of the Prophet.

Wa utiyat ummuhū fil manāmi faqīla lahā innakī qad ḥamalti bi-sayyidiil ’alāmīna wa khayril bariyyah;

His mother dreamt that someone (Angel Jibrīl) came to her and said: “Truly, you became pregnant with the highest, greatest and most honoured of creation;

Wa summīthi idhā waḍa’tihī Muḥammadan li’annahū satuḥmadu ’uqbaḥ.

Name him Muḥammad when you give birth to him. Truly, he will be thanked until the end of his days.”
Al-Riwayat al-Ra'ia'a

THE FOURTH RIWAYAH

'Attirillahumma qabrahush sharif; bi'arfin shadhiyyin min salatiw wa taslim;

Allahumma salli wa sallim wa bariq 'alayhi;

O Allâh! Perfume the honoured grave of Muhammad with the fresh fragrance of Blessings and Peace.
O Allâh! Bestow Your Blessings and Grace upon him.

Wa lammâ tamâ min ĥamilî shâllallâhu ‘alayhi wa sallama shahrâni 'alâ mash-hûril aqwâlîl marwiyyah,

Tuwuffiya bil madînatil munaw warati abûh 'Abdullâh; wa kâna qadijitâza bi’akhwâlihil banî 'Adiyyin minat ĥâfatîn najjâriyyah,

Wa makatha ffîhim shahrân saqîman yu’ânûna suqmahû wa shakwâh,

Wa lammâ tamâ min ĥamilî shâllallâhu ‘alayhi wa sallama 'alâr râjîhi ús’atu ash-hurîn qamariyyah,

Wa anâ lizzamâni ayyanjaliya 'anhu šâdah,

Hâdârâ ummûhû laylata mawlîdihi Āsiyatu wa Maryamu fî niswâtîm minal ḥâzîrâtîl qudsîyyah,

Wa lammâ tamâ min ĥamilî shâllallâhu ‘alayhi wa sallama shahrâni 'alâ mash-hûril aqwâlîl marwiyyah,

Tuwuffiya bil madînatil munaw warati abûh 'Abdullâh; wa kâna qadijitâza bi’akhwâlihil banî 'Adiyyin minat ĥâfatîn najjâriyyah,

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Wa makatha ffîhim shahrân saqîman yu’ânûna suqmahû wa shakwâh,

Wa lammâ tamâ min ĥamilî shâllallâhu ‘alayhi wa sallama 'alâr râjîhi ús’atu ash-hurîn qamariyyah,

Wa anâ lizzamâni ayyanjaliya 'anhu šâdah,
And through her pangs of labour she gave birth to him – the Peace and Blessings of Allah be upon him – a birth of light, brilliant in its resplendence.

And it is like the sun, which shines upon the earth; or like a luminous face on a clear night. So it was revealed this night of his birth, what the true religion would be.

On this day, there were joy and celebration, which `Aminah, the daughter of Wahb could boast of, that no other woman before her had received. She returned to her people with greater joy than Maryam (the virgin mother of Prophet `Isa ‏), a birth destined by Allah, that would most certainly ensure a terrible illness or hideous death for the unbelievers.

The Angels celebrated the good news that the chosen Messenger was born; and there was true joy. So it happened; and the Imams who retold certain stories, came to certain conclusions: that it was good to rise when the noble birth of the Prophet Muhammad ﷺ was announced. Blessed are those whose wishes are to Praise the name of the Prophet, and who make it their sole aim and purpose.
O Allāh! Perfume the honoured grave of Muḥammad with the fresh fragrance of Blessings and Peace.
O Allāh! Bestow Your Blessings and Grace upon him.

'Atṭirillāhumma qabrahush sharīf; bi'arfin shadhiyyin min ṣalātiw wa taslim;
Allāhumma ṣalli wa sallim wa bārik 'alayhi;