

## **Attar and its Medicinal Uses from a Yemeni Treatise**

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***This paper is dedicated to my Mun'em,  
The 52<sup>nd</sup> al Dai al Fatemi, Dr. Sayedna Abul Qaidjoher Mohammed Burhanuddin (ra)***

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**Abstract:**

*Attar is a fragrant essential oil; it has exhilarating and spiritually elevating effect which can help in activities like 'ibad'ah and cure of diseases. Fragrances were knotted with the lives of the ancients finding immortality in civilizations, such as Egyptians, the Greeks, the Mesopotamians, the Romans, and the Indians. The history of Indian perfumery is as old as the civilization itself. Sense of smell (Olfaction) is one of the most important of the five senses. Sometimes, one can get attracted to someone else because of the way he/she smells. Natural and pure Attar (Plural of Attar) have the strength to make one attractive. Attar can help to enhance the mood, which can keep stress and other anxiety related issues under control. Attar contains essential oils which have a calming, soothing, and relaxing effect that can help have a good sleep at night; it is also known to provide relief from headache. Apart from emanating fragrant aromas natural Attar also have medicinal value. For the therapeutic effect, one should apply the Attar to the skin adequately as it serves as a health tonic and medicine. Pure and natural Attar can also help in relief from asthma, cough, and other respiratory issues. For thousands of years, Attar have been used to attract Malaek and pious Arw'ah for removal and warding-off of Khabaith(evil).*

*Anbiya, Awsiya, Aimmah, and Awliya, all of them, are known to have used different fragrant Attar in their lifetime to assist them in their 'ibad'ah and Aamaal.*

**Introduction of the author of the Yemeni Treatise on Attar**

*Al Sayed al Fadil Abdulqadir ibn Al-Qadi al-Hafiz Habibullah al Waleed (d.1263 A.H, Pune, India) was a direct descendant of the Ismaili Tayyabi Du'at of Yemen from the notable "al Waleed" [1] dynasty. When the seat of the Ismaili Tayyabi Daw'ah command [2] transferred to Gujrat, India, in the year 946 (A.H), seven prominent Ulama of high repute from al Waleed dynasty managed the office of the Daw'ah in Yemen, one after the other as Wali [3] of Yemen. It is a history that Al Waleed dynasty were always in the forefront both in the protection of the children of Daw'ah in Yaman, India and Sindh, and at times have paid a heavy price with their blood in Yemen. History is replete with examples of their selfless services, sacrifices, valiant and noble deeds, and for the services remembered for the great cause of the Shi'i Ismaili Daw'ah, upholding its banner, helping followers in distress, never betraying and always belied the trust reposed in them. The Sayyed transferred the office of the command from Shibam [4], the highest peak of Yemen and abode of his great grandfather, the 19<sup>th</sup> Al Dai al Mutlaq, Sayedna Idris Imaduddin (ra) to Haraz[5]. Natives of Haraz mountainous range are known to be as brave and loyal. As "Na'eb al Dai al Fatemi" in Yemen he served with zeal the Daw'ah, from the era of 45<sup>th</sup> Dai [6], Sayedna Tayyab Zainuddin (d.1252 [A.H], Surat, India) to the beginning phase of the 47<sup>th</sup> Dai [7], Sayedna Abdulqadir Najmuddin (d.1302 [A.H], Surat, India). The Na'eb was an ardent collector of rare manuscripts and antiques and had very cordial relations with the elites of other foremost Schools of thoughts. His family library was famous amongst scholars of other schools too, like Zaidis and Sulaiymanies. He was entrusted with the task of rebuilding the "Khizanat'il Kutub al Daw'ah" [8], which was partially destroyed in the horrible fire [9] which had started from a Zoroastrian's establishment at Surat, India. Private libraries of the leading Ulama became ash in Surat. The 46<sup>th</sup> Al Dai al Fatemi, Sayedna Mohammad Badruddin sent an instruction towards his Na'eb in Yemen to assist in the collection of the Daw'ah manuscripts, as an important portion of Khazanat'il Kutub al Daw'ah had been destroyed in Surat. The learned Na'eb visited on the back of mule from one place to another and even collected rare manuscripts from the children of the*

Ismaili Dawoodi Dawah in the form of Zakaat. His relation being cordial with dignitaries of his time, scholars of other leading schools facilitated him in his task. He arranged some valuable books from Ismaili Sulaiymani Scholars too. In this difficult task he spent two years and ignored other activities. After completion of the difficult mission jubilantly in 1255 (A.H.) the Na'eb left his motherland for Pune, India, where the Dai stayed. Shaikh Ali Zainuddin has recorded in his Risalah. Sayedi Abdulqadir Ibn al Qadi Habibullah al Hafiz brought Khazanat'il Kutub from Yemen. He presented the valuable collection of 250 rare manuscripts to the 46<sup>th</sup> Dai [10], Sayedna Muhammad Badruddin (d.1256 [A.H], Surat, India), received him happily and stood up from his Masnad (traditional seat) in joy to welcome, greet and honor his "Na'eb". Dai presented his Na'eb several gifts like silver Oud burner, silver Attar bottles of Oud, a rosary of Amber and other precious gifts. He granted him permission to conduct Asb'aaq (sing: Sabaq) for the Ulama. The Na'eb arrived in India in the last phase of 46<sup>th</sup> Dai, Sayedna Mohammad Badruddin and closely observed the events which took place those days in the Daw'ah. The Na'eb was one of those leading Ulama of the Daw'ah, who was presented in Surat, during the coronation ceremony of the 47<sup>th</sup> Dai, Sayedna Abdulqadir Najmuddin. The Na'eb was the mentor of several prominent Hudud of the Daw'ah [11]. In the Haj journey of the 47<sup>th</sup> Dai, he accompanied him [12] and performed Haj on behalf of the 46<sup>th</sup> Dai, Sayedna Muhammad Badruddin, as per his Will. He joined the eternal abode in Pune (India), where his grave is covered by an umbrella located adjacent to the grave of his half brother Sayedi Qutbuddin bin Sulaiyman [13], the celebrated writer of "Muntaza ul Akhb'ar"[14], history accounts of the Imams and the Du'at. Sayed Ali Zainuddin [15] had written these details. Sayedna Abdulqadir Najmuddin had instructed one of the pupil's of the Na'eb to compose Marsiyah. It was the famous witness of Nass [16], Mukasir al Dawah, Allamah Sayedi Abdullah Fakhrudin who composed the short poetic biography of the Na'eb. Al Shaikh Abdul Tayyab Diw'an [17], the then secretary of the 51<sup>st</sup> Al Dai al Fatemi has given details about him in his book: "Al Sirah al Radiyah":

"Al-Shaikh al Fadil Al Sayyed Abdulqadir Ibn al Mafsu al Qadi Habibullah al-Hafiz was a learned person of exemplary manners. He was one of the Hudud (high ranking functionaries of the Ismaili Daw'ah) of 45<sup>th</sup>Dai, Sayedna Tayyab Zainuddin who elevated him as Na'eb in Yemen, a seasoned diplomat and scholar of high repute."

"Risalah al Nadirah Fil Attur al Fakhirah" is one of the "Rasail" (books) of Sayedi Abdulqadir which deals in the medicinal uses of Attar exclusively. It is a pleasure, indeed and an honor to translate it for the interest of readership. Sayedi Abdulqadir bin al Qadi al-Hafiz Sayedi Habibullah al Waleed is Author's great-grandfather.

### **A short history of the Attar**

The art and science of harvesting Attur (essential oils) have matured with the gradual progress of civilizations, the indications of which are found in the Indus valley civilization in forms of perfume-jars and mud containers. Archaeological excavations (Indus valley civilization) have revealed round copper stills, used for making Attar that are at least 5000 years old. These stills are called Degs. In the blossoms, with the flowers in full bloom, traditional Attar-makers, with their Degs, traveled all over India to make their fresh Attars on-the-spot. Even now, a few traditional Attar-makers still travel with their Degs to be close to the flower harvest. Their equipment has changed little, if at all. In the Sanskrit encyclopedia, "Brhatsamhita" [18]

references of perfumes are still found. These perfumes were used for religious services, in trade, & commerce and for physical pleasure. The "Gandhayukti"[19] gave recipes of different fragrances, like mouth perfumes, bath powders, incense, and talcum powder. The manufacture of rose water began perhaps in the 19<sup>th</sup> century AD. The earliest distillation of Attar is mentioned in the Ayurvedic text "Charaka Samhita"[20]. The "Harshacharita"[21] mentions the use of Agarwood oil. In ancient India, Attar was prepared by placing precious flowers and sacred plants into water or vegetable oil. Slowly the plants and flowers would infuse the water/oil with their delicate fragrance. The plant and flower material would then be removed, and a symphony of their aromatic beauty would be held in the Attar. These Attars were then worn as a perfume. Gandhashastra was a well-established science and art using fragrance, well documented in Indian history. The art of Attar and 'floral waters' was well established during the Gupta era, in India.

Throughout ancient history, the Egyptians were famous for their perfumes. The fragrances were extracted from the plants, through the flowers or splinters of fragrant wood in oil to obtain essential oil, which would then be added to other oils. One of the most famous Egyptian 'perfumes' was made in the city of Mendes in the Delta, which was exported to Rome. It consisted of balanos oil, myrrh, and resin. The Mendesian perfume was known as 'The Egyptian' par excellence. The perfume obtained from the island of Cyprus was first preferred, and then that of Egypt. The cedars of Lebanon have been famous throughout the ages. Cedar [22] was used by Sulayman (as) in the construction of al Haykal[23]; oil of cedar was used to coat papyrus manuscripts to protect them from insects in the time of the Roman Emperor Augustus, and today cedar is sprayed in wardrobes to keep moths away.

Kannauj [24] a historical city in India is a major Attar producing city, which is its pride. This city connected with the silk route, descended to Kutch through the region in and around Delhi and linked with Grand Trunk Road between East to West, thus hub of business and travelers. Legendary account is famous regarding the formulation of Attar in the region. The Sadhus (ascetic) often used certain jungle-herbs and roots in their bonfires during the winters. The shepherds, who grazed their cattle in that area, found lasting fragrance in the burnt wood, even after these Sadhus left the place. This information reached to ears of some inventive people and finally they searched for the fragrant herbs and roots. Then the experiments on Attar started, and this way, the first Attar was made.

It was the Mughals, who developed this art and patronized Kannauj Attar cottage industry. It is recorded in "Ayne Akbari" that Akbar, The Great ordered to make his royal chamber scented always with flowers and fumigation of ambergris, lignum aloes in gold and silver censers. Emperor Akbar used strong odor ointments frequently. Emperor Jahangir appointed an official with designation "Khushbu Darogha" to supervise and arrange the best quality Attar regularly. Still today, when you entered in Kannauj city, a multitude of fragrances waft in the air. The atmosphere of the city is filled with the aroma blended of dozens of perfume reminding you that you are in the city which was royal city of fragrance. The cottage industry of Attar was targeted during the colonial rule of British foxes who tried to replace this old traditional fragrance art

with English alcoholic perfumes but in vain. Even today fans of Attar supported this traditional industry.

### ***Favorite Nabawi fragrances:***

*The fragrance is the fuel of the soul, which stimulates energy in the body. It is noteworthy to be mentioned that various kind of energies in the body are nurtured in the presence of fragrance. A Hadith extends the value of fragrance as follow: [25]*

*“From your world, women (wives) and perfume are beloved to me, and the comfort of my eye is the Salaat.”*

*No doubt, it is one of the wonders, which invite the attention of the person to think in its value and creation and would lead him towards spiritual feelings. A paramount intellectual of Central Asia, Sayedna Abu Moin Hamiduddin Nasir Khusrow presented the same thoughts, in Farsi beautifully and argued with non-believers: [26]*

*“Tura Bar Jahani Juzin Ein Ajaeb;  
Ke Pedast Einja, Dalilast O Burhan”*

*“These wonders which are visible are enough reasons for you to understand the world hereafter.”*

*“Zabehre Tu Mushk O Kafur O Anbar;  
Siya Khak Dar Zere Zangari Ewan”*

*“Only for you (O human) (He) has converted black dust into Musk, Camphor, and Ambergris under the dome of the sky.”*

*Rasulullah (S) frequently used Teyb/Attar, foul odors, and pollution greatly displeased him. This Sunnah [27] guides us to keep our environments clean and remove the cause of the foul smell. In short, perfume was one of the dearest items which Rasulullah (S) used. It also has a good effect on preserving good health and removing many ailments because it arouses the energies in the body. A Hadith transmitted through Abi Abdillah Al-Imam Jafar us Sadiq (as) is as follows: [28]*

*“As soon as the Attar of a bondman becomes pleasant, his intelligence increases.”*

*Abi Abdillah al-Imam Jafar us Sadiq (as) says: [29]*

*“A pleasant Attar perfume strengthens the intelligence and increases male vitality.”*

*When Amir al Mumineen Ali (as) offered fragrance to someone, and he refused it, he said: [30]*

*“Nobody but a donkey refuses the favor (of Allah).”*

*Fragrances have a unique place in the hearts of people irrespective of age or sex. A fragrance is enough to gather our attention in any crowd. Fragrances of each part of the world can be different, and most of these perfumes date back to ancient times. One difference between Attar and alcoholic perfume is very clear; Muslims considered alcohol Najis which destroy Taharat [31] so religious class comfortably uses Attar which is free from alcohol. Experts of occult science recommended certain Attar during the recitation of Aam'al, to support the spiritual acts: [32]*

*When Al-Imam Ali Zain al Abideen (as) offered 'ibadah, he applied Attar from a bottle which he put exclusively to use during 'ibad'ah, which was full of Musk.*

*Attar has a stable shelf life, and some Attur aroma enhances more with time [33].*

Attar is a specific type of aromatic product and was refined and developed by the celebrated Intellectual and Philosopher, great Doctor of Medicine and Surgery, Shia Fatemi Ismaili Dai "Al-Shaikh al Raees", Bu Ali ibn Sina (d.980 A.D), generally regarded as the "Avicenna", who ever lived and also widely known as Father of Modern Medicine. Al-Shaikh al Raees[34] pioneered the technique of distillation of roses and other plant perfumes. He first experimented with roses. Until his discovery, liquid perfumes were mixtures of oil and crushed herbs or petals made into a potent blend. He created, which was more delicate, and it immediately became popular. He introduced 62 cardiac medicines of which around 40 were created from Attar; it included Attar of Roses, Attar of Amber, Attar of Saffron, Attar of Jasmine and Attar of Oud. He pioneered the use of Attar to an advance dimension of healing and no doubt it has been a useful addition in the eastern medical science. Attar is mostly used in Greek-medicine promoted by Muslims to treat numerous health disorders.

The natives of Arabia and Indian Subcontinent are counted amongst the most famous users of Attar, and it has been a part of their culture and lifestyle. History of Yemen provides us details that the celebrated Yemeni Queen, [35] Al Sayedah Arwa bint Ahmad al Sulayhi (d. 532A.H Zeejiblah, Yemen) created a unique variety of Attar, which was prepared from the mountainous wild-flowers. As an expert perfumer, she introduced some rare fragrances, which became renowned among the monarchs of Arabia. This Attar was famous [36] so much so amongst the monarchs of Arabia that they used to wait for this gift of the Sayedah.

One of the famous "Nu Ratan" of the Mughal Emperor Akbar, Abul Fazal Faizee[37] (d.1602 A.D), mentions using Attar along with Bukhur and Aloe/Agar chips burnt daily in gold and silver Mabkhara- incense- burner in the Mughal Court. According to Faizee, the barks used in Akbar's time were Sandal, Cinnamon, and Aloe. Animal substances like Musk, Myrrh and Anbar, were also used along with Khus (roots of unique trees) and a few other spices. He mentions flowers such as Roses, Bela, Chameli, Champa, Maulshri, and Rajnigandha along with various roots like ginger. It was Nawab Ghaziuddin Haidar (d.1827 A.D, Lucknow-India) [38], the ruler of Awadh, who prepared fountains of Attar around his bedroom. These fountains used to function continuously, creating a charming fragrant and romantic atmosphere. The art of Attar flourished in Lucknow so much that without the use of Attar the nobles felt below their dignity to visit any place. Till the fall of the British Empire in 1947, Attar was used at large by the elite class of Indians.

### **Uses of Attar**

A significant difference between synthetic perfumes and Attar is that the oil-based Attar can be applied directly on the body. The inside of the wrist, behind the ears, the inside of elbow joints, back of the neck and a few other parts of the anatomy Attar can be directly applied. A small drop is enough to be used as a fragrance on the body. A few drops can be added to water and used with aromatic steam lamp. A few drops of some Attar are used with cold drinks, such as milk, to give fragrance. It is necessary to discuss in brief that women going out from their homes should not use Attar in a way that its fragrance attracts the attention of others. Attar of mild fragrance can be used by them to offset the unpleasant smell of sweat. Shariah instructions in this regard are clear. Rasulullah (S) says: [39]

*“Any woman, who applies perfumes and leaves the house, is far from the blessings of Allah until she returns home.”*

*Al-Imam Sadiq (as) says:*

*“If a woman perfumes herself to attract the attention of other men, her ‘ibad’ah will not be accepted until and unless she washes herself of this perfume and this washing will be like that of Janabat (compulsory bath after intercourse).”*

*Numerous varieties of Attar are available for use around the year. The warm notes of the Hina prepared from Musk and Saffron are popular in winters. Warm Attar such as Musk, Amber, Saffron, Oud are used in winters; they increase the body temperature. Cool Attar like Khus, Rose, Jasmine, Kewda, Mogra are used in summer, and it provides a cooling effect to the body and adds to the flavor notes of summer. Chameli can be applied any time around the year.*

*Attar has a deep effect on the mind and body. Pure Attar cannot harm the nerves while alcoholic perfumes and compound leave ill-effect on nerves-system. Thus the problems faced in the West by perfume lovers are irrelevant to most Eastern perfume lovers. Natural perfumes are no doubt expensive as they are so concentrated that a small bottle will last several weeks if not months, and there are no side-effects to using natural perfumes. Traditionally in the Eastern world, especially among the Muslims, it is a customary practice of the elites to offer Attar to their guests at the time of their departure. The Attar are traditionally given in crystal bottles or in pure silver made Attar-Daan. This lovely tradition continues in many parts of the Eastern world, even today.*

*From the early days, Attar has been used in medicines as the main ingredient. If the oil is extracted by cold rolling or by traditional Degs Steam Distillation, it is known as true Attar. Historical records mention that the floral group primarily used for Attar manufacture is Rose, Bela, Jasmine, Champa, Molesari, Tuberose, Myrrh (special kind of gum, used as a fragrance in Bukhur), Anbar, and Khus. The magnificence of its oriental fragrance takes the wearer to the world of wonder and comfort, indulgence and passion, delight and fulfillment. It has a mesmerizing effect, and its overall oriental feel lasts for long. Its diffusive nature leaves a pleasant after effect. Forty secret recipes of Attar concentrates often include some of the rarest and most expensive perfumes. Pure Attar is used on the clothes or the handkerchief for reason of longevity.*

### **Oud/Aloes-wood/Agar**

*Aquilaria malaccensis is the primary source of Agarwood, a resinous heartwood, used for perfume and incense. As per Hadith literature [40], Rasulullah (S) used to burn dry Aloes-wood along with some camphor. Qur’an has described the bounties that the people of Jannah will be enjoying, such as having the camphor:[41]*

*“Verily, the righteous shall drink a cup touched with Kafur (camphor)”*

*Rasulullah (S) would use Oudh on special occasions. The fragrance of Oud has been used to concentrate and create a pious atmosphere. It is widely used around the world from temples to Masjid. A famous Yemeni poet has described the fragrance of Oudh as follow: [42]*

*“O fragrance of Jannah! Created by Oud;  
In Masjid & Mashahid; you are frequently used.”*

*Several poets have discussed the Oud in their poems, in different languages. It was the famous poet of the era of the Shia Fatemi Ismaili Imam al Mustansir (d. 1094 AD)[43] who always shining on the sky of intellectuals, known amongst Orientals as “Ruby of Badakhshan”, and amongst the children of the Ismaili Dawah as “Hujjat Khurasan”, Dai Abu Moin Hamiduddin Nasir Khusrow, personified Oud, in one of his Manqabat. He discussed the significant contribution of Amir al Mumineen, Ali ibn Abi Talib (as) to spread the ‘ilm as follow:[44]*

*Maruf Shud Be ‘ilme Tu Deen Zira;  
Deen Oud Bud O Khatire Tu Mabkhar*

*“Due to your ‘ilm (“Baab Madinat al ‘ilm”), Islam achieved the prestige, an example of religion is similar to the Oud; and resemblance of your chest is a similar of Mabkhar” – incense-burner. A famous poet of Arabia, Abu Tamam praises Oud in verse as follow: [45]*

*Lav La Ishti’alun Naare Fi Ma Jawarat  
Ma Kana Yurafu Tibu Urfil Oude  
If the wood of Oud was not burnt in the fire;  
No one would have known its fragrance.*

*The Indian Oud comes in two forms. One type is used for medicinal purposes, which is called Al Qust. The second type of Oud is called Aluwah, Aloeswood, which is used as perfume. The Oud is hot and dry in the third degree and helpful in removing the clogs. There is a medicinal significance when the Oud is mixed with Kafur (camphor), as each of them makes the other milder. Also, burning the Oud helps purify the air, which is one of the six necessary elements for the body's well-being. Oud is highly cherished and traded amongst Greek, Ayurvedic and Chinese healers, exotic oil traders, alchemists, and religious people; its mention can be found in Biblical and other religious scriptures. Oud/Agar/Aloeswood comes from trees that mainly grow in Southeast Asia that have either died or been damaged. The very best Oud comes from trees that have been down for decades and sometimes even centuries! Almost all the religions of the world have usage of Oud in rituals and ceremonies. Tradition on Oud is that it is always treated as a gift, even when purchased, because of its originality and rareness. It is rare and limited attainment in any case. It seldom travels outside of the reach of a small group of traders and religious leaders. The standard quality of the Oud starts with a purchase price of 200 US \$ per 10 grams. Oud of Assam is superior amongst other origins. The tree is a large evergreen, 18-21 meters tall and 1.5-1.8 meters in girth, which grows in India, Pakistan, Nepal, Bangladesh, Sri Lanka, China, Malaysia, Indonesia, Cambodia, Vietnam, Myanmar, and Thailand. Called the “Wish-Fulfilling Gem” in Tibetan and Ayurvedic medicines, this ancient, renowned, and sacred incense is deeply meditative, tranquilizing, and mood uplifting, If powdered and spread on hot coal. Its price goes depending on age, quality, and origin.*

*The magnificent prince and cousin of the celebrated Sulayhi Queen of Yemen; Sayedi Mufaddal bin Abil Barak’at has mentioned its curative medicinal values in his celebrated work. He described the use of Oud for medicinal purposes: [46]*

- I. The smoke of Oud strengthens the stomach
- II. The fragrance of Oud helps the mind, sharpens the senses, helps relieve the enuresis, bed wetting
- III. Stimulant tonic which enhances energy & nourishes strength
- IV. Anti-rheumatism & eases body pains
- V. Controls Heart palpitations and calms the heart
- VI. Helps to regulate Lung disorders, including Cough, Asthma, Tuberculosis & Breathing problem
- VII. Aphrodisiac (sexual stimulant)

### **Musk/Mushk**

*Qur'an has also discussed the Musk: [47]*

*"They shall be given the choicest drink, sealed, with the sealing of musk-and for this may aspire those who aspire for bliss,-mixed with Tasneem, a spring from which those who are nearest (to Allah) drink."*

*Abu Saeed al Khudri (ra) transmitted a Hadith: [48]*

*"The best type of fragrance is Musk."*

*It is the King of all perfumes, and it has the best aroma. Rasulallah(S) liked Musk very much and used it on Jumuah in a large quantity that turned his white beard to a Saffron tone. Jumuah is the best day to wear Musk. Along with Rose, it was one of the Attar most preferred by Rasulallah (S).*

*A large quantity of Musk was available in the Khazanah of Imam Husain (as), at Karbala. [49] He presented Musk to Ahl al-Bait (as) and Ash'ab (ra) on the night of A'ashurah, along with glad-tidings. The magnificent Yemeni Queen Sayedah Arwa had introduced a fragrance [50] which was a combination of Musk and Oud. Ruby of Badakhshan, Hujjat of Khurasan, Dai Abu Moin Nasir Khusrow says: [51]*

*"Firoone Laeen Be Khirad Ra;*

*Bar Musa Dawre Khawish Maguziyn."*

*"Do not give priority to an illiterate and cursed;*

*Firoon of the time over the Musa of your era."*

*Muski Tibbati Ba Pushke Ma'farush;*

*Mustan Badale Shagr Tabarizin".*

*"Do not sell Musk of Tibet in exchange of deer's waste and nor take axe in exchange of sugar."*

*Other perfumes are usually compared to Musk, but Musk is never compared with them. Also, the hills and sands of Jannah are made of Musk. Musk's impact on Muslim culture is particularly significant. Historical accounts provide us with the use of Musk in large quantities, in the construction of Rawzat un Nabi(S), to perfume the Mashhad. Similarly, it was used in the plaster-mixture during the construction of the Mashahid of Rasulallah(S) and Ahl al-Bait (as) in large quantity.*

*The Musk is produced by a rare species of the male deer "Moschus moschiferus" found high in the Himalayas, its weight less than 25 pounds. Unlike other deer, it is not armed with antlers; it is the most subtle, retiring, and innocuous of the creature. The word "Musk" can be traced along the same caravan routes as the substance to which it refers. From the Sanskrit "Mushkas" (originally meaning testicle) to Persian "Musk," to Latin "Muscus", the mysterious scent has*

been traded westward for millennia. Only the mature male *Moschus* produces Musk. The substance occurs only in the abdomen, in a hairy pouch known as the Musk gland. This sac is about the size of a golf ball. It is composed of several layers of skin, with two openings immediately above the animal's urethra. Musk usually is available in Tibet, Nepal and some remote parts of Africa. This Attar is also used successfully by males who want to influence the opposite sex, and it helps to boost energy to a user. It is commonly mixed into medicines and candies and is sometimes even eaten outright, one "grain" at a time. Musk and its pure Attar has many medicinal values; a few are as follows: [52]

- I. Cure and Prevent Dizziness
- II. Regularize Heart palpitations
- III. Re-balancing of the internal health disorder
- IV. It also brings strength and comfort to the external organs when rubbing with it
- V. It is beneficial for old people and those who have excessive skin moistures, especially during winter
- VI. It also helps in shivering and the general weakness in the body as it excites the instinctive heat
- VII. It cures the white part in the eye and dries excess moisture in it, and also dissipates swelling in various organs
- VIII. It also works as an antidote for some poisons and helps against snake bite.
- IX. It has a wide range of benefits
- X. It is a hot, dry substance and it brings comfort and joy to the hearts and strengthens the inner organs when drunk or smelled

Musk is the name given to a substance obtained from the gland of the musk deer. This substance, known as musk, has a very penetrating odor. Musk is one of the most expensive animal products known. It has been used as a perfume fixative since times immemorial. The word has been derived from a Sanskrit word meaning testicle. At present, several substances with similar odor are placed in the category of musk, but they differ in their chemical structure. These chemicals are either derived from the glandular secretions of animals other than the musk deer or individual plants are also known to emit fragrances similar to this compound, or they may be synthesized artificially.

Until the 19<sup>th</sup>-century natural musk was used in making perfumes but with the advent of technology, several synthetic compounds were prepared which bear similar fragrance like that of this substance. The organic compound chiefly responsible for the tempting odor of musk is muscone. The musk deer is a member of family Moschidae. It dwells in the forests of India, Pakistan, Tibet, China, Siberia, and Mongolia. In order to obtain the musk, the deer is killed, and the gland, also known as the musk pod, is removed from the body of the animal. The musk pod contains a reddish-brown paste that turns into a blackish granular material called musk grain when the pod is allowed to dry. Musk grain is then tintured with alcohol. A pleasant odor is obtained only when the tintured material is allowed to undergo dilution. No other substance has a complex aroma like that of musk. Today musk deer has entered the category of the endangered animal most of the substance used in perfumery is produced artificially and is known as white musk.

## **Anbar/Ambergris**

*Its scientific name is Pinus Succinifera. Anbar/Ambergris is an excretion from the Whale. It is found floating on the oceans or collected from the shores of many countries around the world. Ambergris is formed in the intestines of the whale. Anbar is a pathological secretion of the widespread sperm whale. The animal releases the Ambergris spontaneously. Freshly expelled, Ambergris generally has a dark blackish color, a soft consistency, and a nauseating odor. The sea water and atmosphere gives amber a lighter tinge; silver-grey to golden yellow, until, finally it becomes almost white. Its smell becomes refined, sweet, very pleasant, and characteristic. This animal was an enormous source of raw material before the advent of the chemical industry at the beginning of the 20<sup>th</sup> Century (oil, meat, fat, bones etc). Ambergris has been prized for centuries for its peculiar qualities. It has been used in the perfume industry as a fixative for fine perfumes, for medicinal purposes and as an aphrodisiac. Ambergris has also been used to enhance the flavors of food and for herbal and homeopathic remedies. As the male counterpart to the Rose, Anbar is known as the prince of scents. It is made to grind in the oil of Sandalwood (up in the bottle). It is produced low at the right side near the tail of the small whale. Anbar is found on the beaches and looks crude and dirty.*

*It is one of the best types of perfume after Musk. Some people mistakenly preferred Anbar to Musk. However, Hadith described Musk: [53]*

*“It is the best Teyb (perfume).”*

*Besides, the seats in Jannah that belong to the truthful believers are made of Musk, not Anbar. There are several types of Anbar: white, grey, red, yellow, green, blue, and black, multi-colored. Amir Tamim bin al Imam al Muiz al Fatemi was a poet of high repute. He discussed Anbar in one of his couplets, in which he described the unique features of the Majlis of the Fatemi Imam al Qaim as follows: [54]*

*‘iza Aatalal Anbare Ghanat Lahu;*

*Raiyhat al Kafure wan Naddi.*

*“When the fragrance of Anbar rises (in the Fatemi Court);*

*Then Camphor and Aloes-wood sing for it.”*

*In some countries, it is worn by brides to ensure happiness and long life, and by warriors for protection in battle. Anbar is found on the beaches, and is lighter than sea water and looks like attractive little crude and dirty blocks. The superior grade of Anbar is grey, then blue and then yellow, while the black Anbar is of inferior grade. Floated Anbar is collected in the Southern hemisphere, New Caledonia, Australia, New Zealand, Sri Lanka, Madagascar, Maldives, Pacific Islands*

*In Morocco, it is a tradition to use Ambergris with tea, and it is incredible to observe how a tiny quantity of Ambergris is stuck inside the teapot cover to flavor the tea by mere contact. It is an excellent fixative for floral scents, and one drop on a piece of paper can last for days. The famous Muslim traveler Ibn Batutah [55], narrates in his Travelogue that in the Central Asian region, people used it at large; perhaps they were aware of its merits. A few medicinal uses of the Anbar are the following: [56]*

- I. *Anbar restores energy and promotes life-activating forces*
- II. *It has a moving force to divert the nerves and the senses towards relaxation.*
- III. *Men eat Anbar to enhance their sexual power, and women eat it to cure infertility.*
- IV. *It also strengthens the body and helps in cure of paralysis, stomach problem.*
- V. *Anbar helps in cure of brain and heart blocks if it is used in the drink.*
- VI. *When Anbar is inhaled, it relieves flu symptoms, headaches, and migraines.*

### **Wurd/Rose/Gulab**

*Its scientific name is Rosa damascene Flower. In Muslim traditions, there is an endearing relationship between lovely Rose and the Saints. Rosewater was developed by Al-Shaikh Al Raees Bu Ali ibn Sina (AD 980-1037) during the middle Ages and the Renaissance; the rose was esteemed as a remedy for various ailments. The Attar of rose works directly on the heart. A refined quality of Attar of Roses was cultivated by Al-Shaikh al Raees, who used it in health disorders, where heat was the major problem. Rose petals can also maintain healthy cholesterol levels and rosewater is used as a valuable lotion for inflamed and sore eyes. Famous Mughal Empress Noorjehan (d. 1645 [A.D], Shahdara, Lahore)[57], prepared a refined variety of Attar Roohe-Gulab. History narrates that she went for a morning bath and was delighted with the fragrance of the oily layer on the water, which had been left overnight, to keep it fresh. When distilled, it turned out to be her favorite Rose fragrance.*

*During distillation, the original perfume of sandalwood evaporates, and the oil captures the fragrance of the flower. The distillation is done in several tin-lined copper pots, which can hold about 50 liters of water each. For about 2 grams of rose Attar, approximately 10,000 roses are put in each container. The pot is then tightly sealed, and the mix simmers for six hours. The vapors then go through a tube that passes through a pool of cold water and ultimately reaches a large glass jar where the rose water (condensate) is collected. At this point the droplets of attar are still in the rose water; thus a second distillation takes place, in which the globules of attar rise to the surface as the liquid cools down, facilitating their collection with a device similar to a syringe. The rose Attar is the costliest since a 100KG of roses yields only 2 grams of Attar.*

*Among its varieties Persian Rose, Kashmir Rose, Sudanese Black Rose and Bulgarian rose Attar is the best. Most rose oil is produced in Damascus, Morocco, Iran, and Turkey. Recently, China has begun producing rose oil as well. Rose Attar of India, Iran, Syria, and Turkey is famous for a long time. The Rose Valley in Bulgaria, near the town of Kazanlak, is among the significant producers of attar of roses in the world. The Valley of Taif in Western Saudi Arabia, near Jeddah, is famous for its Rose Attar and water. Taif Rose water is used in the Ghusal ceremony of the Kabah as well as for festive occasions in Arabia. Rose Attar of Taif is used to perfume the Kabah apart from being used in the kitchen and for the festivities of Eid. Taifi Rose Attar is an expensive product. Just 12 grams of Taifi Rose Attar sells for between US\$ 600 to US\$ 1000.*

*Sayedi Mufaddal bin Abil Barak'at recorded benefits of the Rose Attar as following: [58]*

- I. *Stimulant on the physical, emotional and spiritual realms-uplifting*
- II. *Cleansing and purifying liver*
- III. *It is known to cure depression due to its soothing effect.*

- IV. *Rose Attar with milk promotes the energies of the heart and control palpitations*
- V. *It helps to ease depression, frigidity, nervous tension*
- VI. *Headache*
- VII. *Relieves shock*
- VIII. *Poor circulation of blood*
- IX. *Nausea*
- X. *Mildly sedative*
- XI. *Anti-inflammatory remedy*
- XII. *Enhances immunity*
- XIII. *Helps to restrain the development of infections through their cleansing action*
- XIV. *Runny nose and blocked bronchial tubes*
- XV. *restoring effect on the nervous system*
- XVI. *Remove insomnia*
- XVII. *Removes fatigue*
- XVIII. *Soothes irritability.*
- XIX. *Provides freshness and feeling of happiness.*
- XX. *Rreleases anxiety and lessen the level of blood pressure*
- XXI. *Helps female in relief from menstrual pain.*
- XXII. *Boost mental strength, antidepressant, invokes calmness and euphoria*
- XXIII. *Fight inflammation caused by microbial infection, ingestion of poisonous materials, indigestion, and dehydration*
- XXIV. *Antiseptic, to treat wounds*
- XXV. *Relieves spasms in the respiratory system and intestines, as well as muscular spasms in various limbs*
- XXVI. *Antiviral agent, as a shield against virus*
- XXVII. *Boost the libido*
- XXVIII. *Strengthens gums and hair roots*
- XXIX. *Cure internal bacterial infections like in the colon, stomach, intestines, urinary tract, as well as external infections on the skin, ears, eyes, and wounds.*
- XXX. *It speeds up clotting and coagulation of blood and stops excessive bleeding – external or internal.*
- XXXI. *Suitable for the health of the liver. Treats the excess flow of bile, acids, and ulcers.*
- XXXII. *An effective laxative with a beautiful smell causing no adverse side effects. This helps in losing weight and preventing excess toxicity in the body.*

### ***Nisreen/Motia/Jasmine***

*Its scientific name is Jasmine sambac Flower. It is famous in Arabia as Nisrin, in the West as Jasmine, while in Farsi it is known as Yasmin. Muslim mystics of Central Asia most favors this scent. Jasmine Attar is a soothing, anti-depressant, and aphrodisiac essence, mainly used to calm the nervous system. Jasmine is well-known and most famous among the children, for its unique sweet fragrance. Strong, mystifying, this powerfully floral essence of dawn-blooming jasmine oil is extracted in India from purely refined flowers. People suffering from sleeplessness use it to get rid of their problem and can sleep fast. Men are automatically attracted to women who use this Attar. Oil from Jasmine flowers attracts the opposite sex and is a potent aphrodisiac.*

Jasmine extract is useful in cases of stress, hypertension, and treating skin ailments. Inhaling sandalwood oil lessens stress and can stop vomiting. Applying it on the chest and throat, it cures dry cough. Its curative properties extend to skin ailments as well. The learned writer of "Al Risalah al Nadirah" has given following benefits of its Attar: [59]

- I. Uplifts Mood
- II. Lessens depression
- III. Stress
- IV. Hypertension
- V. Treating skin ailments

### **Sandalwood**

The caravans exported Sandalwood 4000 years back from India to Egypt, Greece, and Rome, the leading world markets. Temples and Sandalwood relation is old, even during the era of Musa (as) Egyptian used it for embalming. The fragrance is soft and woody. Sandalwood oil is used as a base for the preparation of Attar. During distillation, the original smell of Sandalwood evaporates and the oil captures the fragrance of the individual flower. For decades, in the Near East, grandmothers gave Sandalwood to their grandchildren as a valuable gift. Agar, Anbar, Sandal, and most of the resins and barks when inhaled, considerably improves the general health of a person. Its medicinal uses according to Al Risalah al Nadirah are various:[60]

- I. Reduce stress, anxiety; relieve depression, tension, and nervous exhaustion.
- II. Can stop vomiting
- III. Application on the chest and throat cures dry cough
- IV. Its curative properties extend to skin ailments as well
- V. Travel sickness
- VI. Heals inflamed dry
- VII. Excites the senses

### **Shamamah:**

The fragrance is known for its heat inducing qualities and is used on quilts during winters to provide extra warmth. However, if it is inhaled during summer, it can lead to nasal bleeding as well. Lucknow is the house of Shamamah [61], which have various medicinal values. Its Attar is known for its heat-producing quality and delight at night. It helps in various medical, skin, and hair problems. It revitalizes the growth of new skin and cell tissues while refreshing the skin. This amazing Attar is an agent that helps to treat problems such as impotence and libido.

### **Kewda:**

Its scientific name is Pandanus odoritissimus Flower. Kewda is one of the flowers, which is very dear to the Indian heart. It grows on a small plant which can be cultivated, and also found in the wild in coastal areas. The fragrance of the Kewda flower is similar to that of the moist Musk. It has a delightful scent. From the center of the flower comes the exceptional fragrance. The Moghul Emperors considered the smell of the Kewda flower [62] one of India's premium. The Kewda flowers create Attar with a diffusive sweet, honey-like fragrance that is balanced by the soft warmth of sandalwood oil. Kewdais obtained from the Ganjam district of Orissa where over 30 million flowers are distilled annually. Kewda Attar and Kewda water, the most popular

preparations of Kewda perfume, is mostly used in flavoring food. Moghul emperor Babar (d.1525) liked to use of Kewra[63] in food; therefore, it was included in the traditional royal recipes.

- I. It provides relief to the user when one suffers from insomnia
- II. Provide energy and peace to mind and heart

### **Zafr'an/Saffron**

Its scientific name is *Crocus Sativa Stigma*. It is used as an ingredient in many famous internationally renowned medicines and culinary preparations. Since ages, it is used by therapists and medical practitioners in herbal formulations and Ayurvedic medicines. Zafr'an Attar aids digestion, acts as a sedative, rejuvenate and works as an antidepressant; it regulates menstrual disorders, prolongs vitality and acts as an aphrodisiac. Some medicinal uses are as follow: [64]

- I. Zafr'an is good for digestion and strengthens the function of the stomach
- II. A sedative which combats cough & bronchitis
- III. ease stomach pain
- IV. Insomnia
- V. Calming effect on infants during teething fits
- VI. Causes expulsion of gases accumulated in the digestive tract
- VII. An anti-spasmodic
- VIII. Regulates menstrual disorders
- IX. Used in weakness for rejuvenation
- X. Excellent against headaches, when applied to the forehead
- XI. As an anti-depressant
- XII. As a cure in impotency
- XIII. Prolongs vitality

### **How to evaluate Attar?**

There are three critical aspects of purchasing and using Attar and essential oils: [65]

- 1 Quality and Purity
- 2 Depth and elegance
- 3 Safety in application and use

Attar which are natural essences are precious, expensive, and rare, they are alive and are very quickly absorbed by the skin. Longevity is an issue with natural perfumes for another reason. After a few minutes of wearing them, one cannot smell them anymore. However, they are still there, and other people do smell them. Attar prepared by pure extract of flowers essence infused in sandalwood oil is of Ideal quality. No good perfume can be prepared without some quantity of naturals, while exquisite perfumes can be obtained without synthetics, like alcohol, preservative, and chemical additives. In the world of perfumery products such as Jasmine, rose or sandalwood are called "noble." This is to pronounce this Attur superiority over all others.

### **Select Bibliography and Short Notes:**

[1] Al Waleed dynasty: The relation of Al Waleed dynasty is linked with the early history of Islam. Rasulallah(S) invited the people of Arabia towards Islam who repeatedly visited the Kabah annually for the Ziyarah. The persecutions of the Quraish were so harsh in Makkah that Rasulallah decided to invite to the people of Taif, a town about 48 KM from Makkah. The residents of Taif were worshippers of idol "Laat." On reaching Taif, Rasulallah(S) approached the family of Umair, a prominent as the noble of the town. All the three sons of Umair, Abdiya Lail, Masud and Habib who belonged to the Bani Thaqif tribes showed hostility and become deaf and blind in response. Rasulallah (S) found them proud and arrogant. They taunted Rasulallah(S) in the most abusive manner. Not being satisfied with their verbal criticism, they started one of the most violent and disgraceful attacks on Rasulallah(S). They instructed their slaves, children, and gangsters of Taif to harass and torture Rasulallah(S) until he left Taif. In such a hostile situation, Rasulallah(S) spent ten days for the cause of Islam, but to no avail. Opposing to Arab tradition of hospitality, he was targeted with stones and obliged to leave by a merciless crowd. The mob followed Rasulallah(S) and his devoted assistant Sayedna Zaid bin Haritha (ra) until they reached the border of Taif.

The crowd from behind continuously bombarded them with dirt and stones. Sayedna Zaid (ra) tried his utmost to protect Rasulallah(S) who was bleeding so profusely that the blood from his body dropped into his sandals and clotted up on his feet. Rasulallah(S) was in such a condition that he was partly conscious when Malaek appeared in his presence, offering to bring down a whole mountain on the perpetrators of such a dastardly attack on him. Rasulallah(S) refused this Divine help and instead offered Dua that one day all the people of Taif would become Muslims.

Exhausted because of the maltreatment of the Mushrikeen of Taif, Rasulallah (S) found shade under a tree in the private orchard of Waleed bin Utbah. The owner of the orchard had seen their difficulty and, in accordance with Arab hospitality, he sent his Christian slave Add'as with a plate full of grapes for them. Rasulallah(S) invited Add'as and his master Waleed towards Islam, only the slave, responded his Daw'ah. Waleed did not answer, but Rasulallah (S) offered Dua for his act of kindness to allow protection in his orchard and for the plate of grapes, from which Rasulallah(S) ate 18 grapes. Rasulallah(S) quenched his thirst from the fresh grapes and felt refreshed. Waleed expired as Mushrik, but in his descendants, the flower of Islam bloomed, so much that as a result of the Dua of Rasulallah(S), intervening five centuries, eighteen Du'at in the progeny of Waleed contributed greatly for the cause of Islam. 5<sup>th</sup> Al Dai al Fatemi, Sayedna Ali bin Mohammad al Waleed was the first and foremost among Du'at from Al Waleed dynasty. After 5<sup>th</sup> Al Dai al Mutlaq, seventeen Du'at were appointed by Nass as Al Dai al Mutlaq of the Ismaili Tayyabi School from Al Waleed family. Sayedna Mohammed Ezzuddin, the 23<sup>rd</sup> Al Dai al Mutlaq transferred the seat of Daw'ah from Yemen to Gujrat, India by appointing Sayedna Yusuf Najmuddin, his successor. The 29<sup>th</sup> Dai, Sayedna AbduT Tayeb Zakiuddin, declared Sayedna Ali Shamsuddin his successor, who was in Yemen. Sayedna Ali Shamsuddin is the 18<sup>th</sup> Dai from the lineage of Al Waleed. Two esteemed lineages combine in Sayedna Shamsuddin that of Sayedna Idris Imaduddin, and that of Sayedi Hasan bin Nooh. The latter had supported Daw'ah during the uprising of Zaidi Sultan. The daughter of Sayedi Hasan bin Nooh, named Na'amah, was wedded to the great-grandson of Sayedna Idris to whom Sayedna Shamsuddin was born.

Therefore Sayedna Shamsuddin became the 24<sup>th</sup> amongst the Du'at of Yemen and the 30<sup>th</sup> al Dai al Mutlaq in the line of succession. Several books written by him are preserved in the Dawat Khizanah today. His handwriting is known to be both unique and beautiful. The Jaza and Dua , therefore, fulfilled-eighteen Du'at Mutlaqeen in the lineage of Waleed bin Utbah. The Influence and power of the family of Al Waleed dynasty extended throughout Yemen. When Dawoodi and Sulaymani schism occurred on the issue of Nass, a large family of Al Waleed was divided, and the majority joined the Sulaymanies. Author's grandfather Al Mafsoh Abdullah bin Al Shaikh Abduttayeab bin Sayedi Abdulqadir al Waleed moved from Yemen to India during the beginning phase of the 51<sup>st</sup> Al Dai al Fatemi, Dr. Sayedna Taher Saifuddin (d.1965, Mumbai, India).

[2] Ismaili Tayyabi Daw'ah: After Al-Imam Jafar us Sadiq (as), the Shia School divided into two wings on the dispute of Nass. One who followed the Imamah by Nass of the 6<sup>th</sup> Fatemi Imam Ismail, the son of the 5<sup>th</sup> Imam Jafar us Sadiq (as) is known as Ismaili. During the reign of the 18<sup>th</sup> Fatemi Imam, al Mustansir (427-487 AH/1036-1094 AD), another schism occurred in the mainstream Ismailis in Egypt, those who believed in the Imamah of 19<sup>th</sup> Fatemi Imam Musta'ali, the son of Mustansir came to be known as Musta'alavis. Their 21<sup>st</sup> Fatemi Imam Taiyeb, the son of 20<sup>th</sup> Fatemi Imam Aamir, adopted Satar (seclusion) after 526 AH/1132 AD due to the Hikmah. Ismaili Musta'alavis believes that the succession of Taiyebi Imams, though in Satar, will always continue in the progeny of Al Imam al Tayab (as) till the Day of Judgement, therefore they also are known as Ismaili Tayyabi. Afterward, two major splits occurred in the Ismaili Musta'alavies, which divided them into three branches – Dawoodies, Sulaymaanies, and Alavies.

[3] Wali of Yemen: The deputies of the Indian Du'at in Yemen and Sindh designated Muttaqi Ulama who worked as Wul'at (sing: Wali). They were all in close contact with the spiritual authority of Indian Subcontinent, i.e. al Dai al Mutlaq. In a political context, the terms Wali can also mean Viceroy (pl: Wul'at).

[4] Shibam: It means "height" in the pre-Islamic Humyar language. Benefiting from the lucrative frankincense and myrrh trade, it had gained independence from the Kingdom of Saba. Shibam is at an elevation of 9000 feet and it is the highest peak in Haraz. On a clear day, it is possible to see to the Red Sea from the summit. It is a very strategically important mountain from a military perspective. From the time of the Fatemi Imam al Mustansir, the fort at Shibam had been under the control of Ismailies. After the Shahadah of Sayedna Ali bin Mohammed Al Sulayhi, it fell to the enemy. During the time of 3<sup>rd</sup> Al Dai al Fatemi, Sayedna Hatim Muhiyuddin it was won back, and it became a center of the Fatemi Daw'ah. Over time many situations arose, and control of Shibam fell once more into enemy hands.

[5] Haraz: it is a famous mountainous region in Yemen. The Haraz mountain area is undiscovered. Children of Ismaili Tayyabi Daw'ah are scattered in Haraz region.

[6] 45<sup>th</sup> Ismaili Dawoodi Dai Sayedna Tayab Zainuddin (Surat, India)

[7] 47<sup>th</sup> Ismaili Dawoodi Dai Sayedna Abdulqadir Najmuddin (Surat, India)

[8] "Khizanat'il Kutub al Daw'ah": The term "Khizanat" is used for the collection of religious manuscripts among the Ismailies, especially Tayyabies. Ismaili Ulama preserved books very intelligently, for centuries, although brutal enemies tried many times to eliminate their precious collection of books, which history is long and painful. Hundreds of Ulama and believers sacrificed their lives to protect valuable Khizanah of Books. Ulama love their manuscripts and protect them from outsiders. Still, traditions of copying manuscripts continue amongst Ismaili Tayyabies.

[9] Fire disaster of Surat: This fire started from the house of a Zoroastrian which spread out and ultimately destroyed a major part of the Surat city.

[10] 46<sup>th</sup> Ismaili Dawoodi Dai Sayedna Muhammad Badruddin (Surat, India)

[11] The long list of the students of Sayedi Abdulqadir bin Al Qadi Habullah has given in the Risalah of Shaikh Ali Zainuddin.

[12] Haj journey of the 47<sup>th</sup> Dawoodi Dai:

[13] Sayedi Qutubuddin bin Sulayman: He was one of the pioneer scholars of the Daw'ah, who was trained under the close supervision of Sayedna Abde Ali Saifuddin, founder of Al-Daras al Saify, Surat. His Tafsir of the Qur'an is still preserved in the Dawat Khizanah.

[14] "Muntaza ul Akhb'ar": The Book is divided into two volumes, first vol. deals with the history from Rasulullah(S) to 21<sup>st</sup> Shia Fatemi Ismaili Imam, second vol. deals with the history of Ismaili Dawoodi Du'at, from 1<sup>st</sup> Dai, Sayedna Zoab (ra) to 45<sup>th</sup> Dai Sayedna Tayyab Zainuddin (ra). Sayedi Qutubuddin bin Sulayman completed this work in 40 long years.

[15] Sayedi Ali Zainuddin: He had written some Rasa'il which deals with Fiqah, History and Uloom Khafiyyah, etc.

[16] Sayedi Abdullah Fakhruddin: He was one of the witnesses of the Nass of the 46<sup>th</sup> al Dai al Fatemi upon 47<sup>th</sup> al Dai al Fatemi

[17] Al Shaikh Abdu Tayyab Diw'an: He had written books on the history of Du'at in India however ignored the methodology of historiography. "Al Sirah al Raddiyah" and "Hadaiq Sirat-Fuzula-Ahmadabad" are his famous books. He was the personal assistant of the 51<sup>st</sup> Ismaili Dawoodi Dai, Dr. Sayedna Taher Saifuddin (ra).

[18] "Brhatsamhita": This Sanskrit encyclopedia by Varahamihira (505 AD – 587 AD) consists of wide-ranging subjects of human interest, including astrology, planetary movements, eclipses, rainfall, clouds, architecture, growth of crops, manufacture of perfume, matrimony, domestic relations, gems, pearls, and rituals. The volume expounds on gemstone evaluation criterion found in the Garuda Purana and elaborates on the sacred Nine Pearls from the same text. It contains 106 chapters and is known as the "great compilation."

[19] "Gandhayukti": Since the investigations of Oldenburg on the language of the Lalitavistara, it is no longer a useful question to ask whether the prose portions of the verses are the older. There is more than one layer of verse as well as of prose. Still, less is it sufficient to describe it as a poem of unknown date and authorship but probably composed in Nepal, by some Buddhist poet who lived sometime between six hundred and a thousand years after the birth of Buddha. As Oldenburg has shown, there is an older layer of verse in fairly good Sanskrit, which rests on passages in a dialect closely related to Pali, and which was hence easily Sanskritized. There are also the poems in so-called mixed Sanskrit, mixed just because they were once in a dialect that resisted all efforts to fit them with a proper Sanskrit dress, and still, later are the verses which may have been originally composed in Sanskrit.

[20] "Charaka Samhita": This Sutra is an ancient Ayurvedic text on internal medicine. It is believed to be the oldest of the three ancient treatises of Ayurveda. It is central to the modern-day practice of Ayurvedic medicine; [dubious – discuss] and, along with the Sushruta Samhita it is identified as an important source of medical understanding and practice in antiquity.

[21] "Harshacharita": It was written in the 7<sup>th</sup> century AD in northern India.

[22] Cedar: A tall evergreen tree with leaves shaped like needles. The hard redwood of the cedar tree smells pleasant.

[23] *Haykal*: The Hebrew Bible described that Sulayman (as) was the builder of the magnificent Haykal (the Temple) in Jerusalem. Jinn and humans both constructed it. It is still a mystery, and different accounts provide numerous tales.

[24] *Kannauj*: This historical city is located in Utter Pradesh, 80 KM from Kanpur, situated on the bank of the River Ganges, known from an ancient era as Harsha Vardhan

[25] *Hadith*: This is noncontroversial and Maruf

[26] "*Diw'an*": This is one of the famous poetic collections of Farsi. It is a work of famous Ismaili Intellectual and philosopher, Dai of the high repute, Sayedna Abu Moin Hamiduddin Nasir Khusrow, who is known still today as Ruby of Badakhshan. Published Tehran, Iran. For further study, please see <http://www.amaana.org/ISWEB/khusraw.htm>;

[27] *Sirah Literature*: All credit is taken by the western world today to drive a current campaign worldwide against Pollution. It is a noteworthy fact that it was discussed by Rasulullah(S) who showed his displeasure against foul odor and pollution.

[28] "*Da'aim ul Islam*": Hadith narrated by Abi Abdillah al-Imam Jafar us Sadiq (as), vol. ii, Sayedna Qadi an Nauman, Qahirah

[29] *Imami Tradition*: Abi Abdillah al Imam Jafar us Sadiq (as) transmitted it

[30] *Al Kafi*: vol. 6, p.526-527

[31] *Taharah*: It has an important role in the life of Muslims, but it is not considered as one of the Pillars of Islam, except by Ismailies. The learned writer of *Da'aim ul Islam*, Sayedna Qadi an Nauman discussed it as a Pillar of Islam, in his celebrated work.

[32] *Bih'ar al Anw'ar*, vol. 46, p. 58; An occultist is a person who deals in the supernatural power. These experts know well the value of Attar and Bukhur for the success of the Aam'al.

[33] *Value of Attar*: The value like Oud and Khas depending on its age and distillation.

[34] *Al Shaikh ar Raees Bu Ali Sina*: He is the celebrated writer of "The Canon of Medicine" which influenced both in teaching and practice of medicine next 1000 years in the East and the West. For further studies, please see the link: <http://ismaili.net/heritage/book/export/html/1625>

[35] *Al Sayedah Arwa bint Ahmad al Sulayhi*: She is the celebrated Yemeni Queen, (d. 532 A.H Zijiblah, Yemen-)who ruled Yemen for 70 years (1067-1138), briefly, and that only technically, as a co-ruler with her husband, but as the sole ruler for most of that time. She is still remembered with a great deal of affection in Yemen as a marvelous queen. Her father expired when she was still a child, and she moved to live with her uncle, Ali alSulayhi, who was the ruler and Dai of Yemen at the time. She was raised in the royal palace under the guardianship and tutorship of her aunt, the formidable Queen Asma, co-ruler of Yemen with her husband. In 1066, when she was a little over 17, she married her cousin, Ahmad alMukarram and received the city of Aden as her Mahar (dowry). Sayedna Ahmad succeeded to the throne following his father's tragic assassination. Afterward, he delegated power and command to Sayedah Arwa because, having suffered injuries in battle and paralysis, he was confined to bed. Name of Sayedah was mentioned in the Jumuah Khutbah right after the name of the Fatemi Imam in Al Muizziyat'il Qahirah. She built Masajid and Madaris throughout her empire, improved roads took an interest in agriculture and encouraged her country's economic growth. She was a wonderful woman, learned, and cultured. She had a command on literature, both poems, and prose, along with history. She interpreted the meaning of the Qur'an with a rational approach. Yemen never saw a brave, competent military strategist, highly intelligent, devout lady, like her. Her contribution towards spreading the Daw'ah in Gujrat, India is an unforgettable chapter of Ismaili history. The

Arwa University of Sana is one of the examples of the love of Yemenies for Al Syedah. Her Shrine is a place of Ziyarah in Zijiblah, for Yemenies and others, which was her capital, also known in the past as the city of the two rivers. Poets eulogized the beauty of nature of Zijiblah, to quote Abdullah bin Ya'ala:

*No Egypt, no Tabriz, no Tiberais; Compared to a city flanked by two rivers*

*It is not compared to the Levant; O the love of Orient but the love of Yemen*

[36] Gift of the Sayedah: Special brand of Attar prepared under the famous Yemeni Queen, Sayedah Arwa bint Ahmad al Sulayhi (d. 532 A.H Zijiblah, Yemen). It was presented to the monarchs as a gift. Its fragrance was matchless and such appealing that many master Attar creators of that era tried to prepare similar to it but in vain.

[37] Aaeene Akbari: Abul Fazal Faizee (d.1602 A.D): He was one of the “Nu Ratan” of the Moghul Emperor Akbar the Great (d.1605 AD). He had discussed the uses of Oud burner in the court.

[38] Nawabs of Awadh: Lucknow was the cradle of eastern civilization, influenced by the Iranian culture, due to the Shia Nawabs. They were famous for their grand lifestyle and wonderful etiquettes. Under the patronage of the Nawabs, Attar industry flourished more and use of Attar became a necessary part of the culture.

[39] Bih'ar al Anw'ar: vol. 103, p. 247, Iran

[40] Oud: Rasulullah(S) used to burn Oud along with camphor. This Sunnah is still alive and popular amongst Muslims

[41] Ayah 5: Surah-ad-Dahr-76: “Verily, the righteous shall drink a cup tempered with Kafur(camphor)”

[42] In Arabi, Persian, Hindi, Urdu languages, poets discussed Oud and its fragrance differently.

[43] Al Imam al Mustansir (d. 1094 AD): After his demise, Ismailies divided into two wings, Musta'alvies and Nizaris. Nizaris shifted its headquarter from Egypt to Alamaut under the command of Hujjat Jazirah, Dai Hasan bin Sabah, while Tayyabi Daw'ah shifted its headquarter to Yemen, in 524 A.H. = 1130 A.D under the command of Hujjat Jaza'ir (sing: Jazirah-continent). Hujjat is an Ismaili terminology, which uses for chief of the Du'at in 'Ismaili Daw'ah hierarchy. Sayedah Arwa was Hujjat of three continents simultaneously. She started the institution of Al Dai al Mutlaq as per the instructions of the Fatemi Imam by Nass.

[44] Diw'an: Sayedna Abu Moin Hamiduddin Nasir Khusrow, Published Tehran, Iran

[45] Abu Tamam: He was born in Jasim, Syria. He is best known in the literature by his 9<sup>th</sup>-century compilation of early poems known as the Hamasah. His poems have enjoyed great repute in his lifetime. His poems reflect stylistic poetry, often describing historical events and people. They were distinguished for the purity of their style, the merit of the verse, and the excellent manner of treating subjects.

[46] “Risalah Fee Khaw'asil Attar”: Sayedi Mufaddal bin Abil Barak'at, Yemen

[47] Ayah 25-28, Surah al Mutafifin 83,

[48] “Saheh Muslim”: Hadith narrated by Abu Said Al Khudri(ra); “Musnad,” Ahmad bin Hanbal

[49] “Maqatal”: Detailed account of the tragic episode of Karbala in which before the battle of Karbala and aftermath has been recorded with special reference of Sayedash Shuhada Moula al Husain ibn Ali (as). It is a fact that large quantity of Musk was available in the Khizanah of Moula Abi Abdillah al Husain (as) at Karbala, from which he offered to his Ahl al-Bait (as) and

Ash'ab on the night of 10<sup>th</sup> Muharram, as a tiding of Shahadah and reward of the Jannah. The remaining portion was looted after his assassination by the brutal Umayyad forces.

[50] Sayedah Arwa: Please see ref. 35

[51] "Diw'an Sayedna Abu Moin Hamiduddin Nasir Khusrow," Published Tehran, Iran

[52] "Al Risalah al Nadirah Fil Attur al Fakhirah": Sayedi Abdulqadir bin al Qadi al-Hafiz Sayedi Habibullah al Waleed, manuscript, Yemen

[53] Musnad Ahmad: Hadith, Saheeh Muslim

[54] Diw'an Amir Tamim al Fatemi: He was the eldest son of Fatemi Imam al Muiz. He was born in 948 CE in Mahdiyah, the first Fatemi capital in North Africa. He was amongst those who accompanied Al Imam alMuiz on his historic journey to Egypt when the seat of the Fatemi Empire was transferred to Al Muizziyat'il Qahirah. He dedicated himself to literary and cultural activities until his demise at the age of 36. In his poems, Al Amir Tamim shows his immense love for the Fatemi Imam. "Shimmering Light": An Anthology of Ismaili Poems, Ed. By: Dr. Faquir M. Hunzai and Dr. Kutub Kassam, pub. I. B. Tauris in association with the Institute of Ismaili Studies, 1997.

[55] Safarnamah Ibn Batutah: He is a well known Muslim Traveler of the medieval era, due to his detailed autobiographical information included in the account of his travels. Ibn Batutah was born into a Muslim Berber family in Tangier, Morocco, on February 25, 1304, during the reign of the Marinid dynasty.

[56] "Risalah al Nadirah Fil Attur al Fakhirah": Sayedi Abdulqadir bin al Qadi al-Hafiz Sayedi Habibullah al Waleed, manuscript, Yemen

[57] Queen Noorjehan: She created a fine quality rose Attar known as Attar Ruhe Gulab

[58] "Risalah Fee Khaw'asil Attar": Sayedi Mufaddal bin Abil Barak'at, manuscript, Yemen

[59] "Al Risalah al Nadirah Fil Attur al Fakhirah": Sayedi Abdulqadir bin al Qadi al-Hafiz Syedi Habibullah al Waleed, manuscript, Yemen

[60] ibid

[61] Personal observations: People who afford it enjoyed its fragrance and rubbed it on their quilts.

[62] Fragrance of Kewra:

[63] Moghul emperor Babar (d.1525): He likes Kewra

[64] "Al Risalah al Nadirah Fil Attur al Fakhirah": Sayedi Abdulqadir bin al Qadi al-Hafiz Sayedi Habibullah al Waleed, manuscript, Yemen

[65] Personal observations: Whatever I have studied regarding the uses of Attar I have transferred sincerely. For medicinal uses, people should consult with experts of aroma and eastern sciences.

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