

Attar and its Medicinal Uses from an Ismaili Yemeni manuscript

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This paper is dedicated, with deepest reverence, to the cherished memory of my Mufid and Mun'im, the 52nd al-Da'i al-Faṭimi- Dr Sayyiduna Abul Qaidjoher Mohammed Burhanuddin (RA).

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Abstract: “Risalah al-Nadira Fil Attar al-Fakhirah” is one of the Rasa’il (treatises) of Sayyidi Abd al-Qadir al-Waleed, an unpublished title, which I am sharing through this research paper for wider benefits. Attar or Ittar is a fragrant essential oil; it has physiological and spiritually elevating effects which can help in activities like ‘ibad’ah, and in curing diseases. Fragrances were knotted with the lives of the ancient civilizations such as Misri, the Greek, the Mesopotamian, the Roman, and the Indian. The history of Indian perfumery in particular is as old as the civilization itself. Sense of smell (olfaction) is one of the most important of the five senses. People are often attracted to others because of the way they smell. This has been proven by scientific studies. Natural and pure Attar (singular: Attar) has the ability to elevate attraction. It aids in enhancing the mood which can in turn reduce stress and keep other anxiety related issues under control. Its soothing and calming effect helps in procuring good sleep; it is also recognised to provide relief from headaches. Apart from emanating fragrant aromas, natural Attar also has medicinal value. For therapeutic effect, one should apply Attar to the skin adequately as it serves as a health tonic and medicine. Pure and natural Attar can also provide relief from asthma, cough, and other respiratory issues. For staying healthy, it was commonly used in the Arab Muslim culture because of its direct correlation in maintaining a healthy heart and its nourishing qualities, as explained in a royal treatise “Itrya’i Nauras Shahi”, written exclusively for Ibrahim Adil Shah, the Sultan of Bijapur, India (1580–1627). Furthermore, for thousands of years, Attar has been used to attract Malaek and pious Arw’ah for the removal and warding-off Khabaith (evil). Anbiya, Awsiya, Aimmah, and Awliya have all been known to have used different fragrant Attar in their lifetime to assist with their ‘ibad’ah and Aam’al.

Keywords: Sunnah, Attar, ittar, Rose, Oud, Aloeswood, Agarwood, Musk, Ambergris, Jasmine, Sandalwood, Shamamah, Kewda, Saffron, Zafran, Khus, Chameli, Bela, Champa, Rajnigandha, Myrrh, Camphor, Amber, Essential oil, Perfume fixatives, Medicinal Uses, Aromatherapy

Introduction of the author of the Yemeni Treatise on Attar

Al Sayyid al-Fadil Abd al-Qadir ibn Al-Qadi al-Hafidh Habibullah al-Waleed (d.1263 A.H, Pune, India) was a direct descendant of the Ismaili Tayyibi Du'at of Yemen from the notable "al-Waleed" [1] dynasty. When the seat of the Ismaili Tayyibi Daw'ah [2] was transferred to India, in the year 946 (A.H), seven prominent Ulama from al-Waleed dynasty managed the office of the Daw'ah in Yemen as, one after the other, the Wali [3] of Yemen. Al-Waleed dynasty was always at the forefront to protect the Ismaili Daw'ah in Yemen, Hindh and Sindh and did not hesitate to sacrifice themselves for the mission. History is replete with examples of their sacrifices, valiant and noble deeds, and their services for the great cause of the Shi'i Ismaili Daw'ah. The Sayyid transferred the office of the command from Shibam [4], the highest peak of Yemen and abode of his great grandfather, the 19th Al Da'i al-Mutlaq, Sayyiduna Idris Imaduddin (ra) to Haraz [5]. Natives of the Haraz mountainous range are known as highlanders and warriors. As "Na'eb al-Da'i al-Fatimi" in Yemen, he served the Daw'ah with zeal, from the era of the 45th Da'i [6], Sayyiduna Tayyib Zainuddin (d.1252 [A.H], Surat, India), to the beginning phase of the 47th Da'i [7], Sayyiduna Abd al-Qadir Najmuddin (d.1302 [A.H], Surat, India). The Na'eb was an ardent collector of rare manuscripts and antiques and maintained cordial relations with the elites of other foremost schools of thoughts. His family library was well-known among the Zaidi and Sulaymani scholars, who often contacted him for books. 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. Because of this event, many private libraries of the leading Ulama had turned into ash. The 46th Al Da'i al-Fatimi, Sayyiduna Mohammad Badruddin, instructed his Na'eb in Yemen to assist him in re-building the Daw'ah Khazanah. The learned Na'eb visited on the back of a mule from one place to another and even collected rare manuscripts from the children of the Ismaili Tayyibi Daw'ah at Yemen in the form of Zakat. Due to his genial relationship with the dignitaries of the time, scholars of other leading schools facilitated him in his task, and he arranged some valuable books from Ismaili Sulaiymani scholars too. He prioritised this difficult task by ingeniously spending two years ignoring all other activities.

After completion of the mission in 1255 (A.H.), the Na'eb left his motherland for Pune, India, where the Da'i resided. These details are recorded by Shaikh Ali Zainuddin in his Risalah. Sayyidi Abd al-Qadir Ibn al-Qadi Habibullah al-Hafidh brought Khazanat'il Kutub from Yemen. He presented the valuable collection of 250 rare manuscripts to the 46th Da'i [10], Sayyiduna Muhammad Badruddin (d.1256 [A.H], Surat, India), who received him happily and stood up from his Masnad (traditional seat) to welcome, greet with Muanaqah and honor his "Na'eb". The Da'i then presented his Na'eb several gifts like silver Oudh burner, silver Attar bottles of Oudh, and a rosary of Amber among other valuable gifts. He granted him permission to conduct Asb'aq (sing: Sabaq) for the Ulama. The Na'eb arrived in India in the last phase of the 46th Da'i, Sayyiduna Mohammad Badruddin, and closely observed the events taking place in the Daw'ah. The Na'eb was one of those leading personalities of the Daw'ah who was aware of the changes that had occurred during the era of 47th Da'i, Sayyiduna Abd al-Qadir Najmuddin. He was also the mentor of several prominent Hudud of the Daw'ah [11]. He accompanied the 47th Da'i [12] in his famous journey of Arabia, and performed Haj on behalf of the 46th Da'i, Sayyiduna Muhammad Badruddin, as per his last 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, Sayyidi Qutbuddin bin Sulaiyman [13], the celebrated writer of "Muntaza

al-Akhh'ar"[14] on the accounts of the Imams and the Du'at in two volumes. Sayyidi Ali Zainuddin [15] had written these details. Sayyiduna Abd al-Qadir Najmuddin had instructed one of the pupils of the Na'eb to compose Marthiyah. It was the famous witness of the Nass [16], Mukasir al-Daw'ah, Allamah Sayyidi Abdullah Fakhruddin, who composed the short poetic biography of the Na'eb. Al-Shaikh Abd al-Tayyib Diw'an, the then secretary of the 51st Al Da'i al-Fatimi Dr. Sayyiduna Taher Saifuddin provided his short memoir in "Al Sirah al-Radiyah": [17]

"Al-Shaikh al-Fadil Al-Sayyid Abd al-Qadir Ibn al-Mafsuḥ al-Qadi Habibullah al-Hafidh was a learned person of exemplary manners. He was one of the Hudud (high ranking functionaries of the Ismaili Daw'ah) of the 45th Da'i, Sayyiduna Tayyib Zainuddin who elevated him as Na'eb in Yemen, a seasoned diplomat and scholar of high repute."

Sayyidi Abd al-Qadir bin al-Qadi al-Hafidh Sayyidi Habibullah al-Waleed, is my great grandfather. 'Risalah al-Nadiraḥ Fil Attur al-Fakhirah' is one of the Rasa'il (books) of Sayyidi Abd al-Qadir which deals with the medicinal uses of Attar exclusively. It is a pleasure and indeed an honour to translate it for the readers.

A short history of Attar

The art and science of harvesting Attar has matured with the gradual progress of civilizations, the indications of which are found in the Indus valley civilization in the form of perfume jars and mud containers. Archaeological excavations have revealed round copper stills used for making Attar that are at least 5000 years old. These stills are called 'degs'. During the blossom, when the flowers are in full bloom, traditional Attar-makers travelled with their degs all over India to make fresh Attars on the spot. Even now, a few traditional Attar-makers with their degs travel to places close to the flower harvest, in order to collect fresh flowers. Their equipment has changed a little. In the Sanskrit encyclopaedia "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], with the advent of rose water perhaps in the 19th century AD, gave recipes of different fragrances, like mouth perfumes, bath powders, incense, and talcum powder. The earliest distillation of Attar is mentioned in the Ayurveda text "Charaka Samhita" [20]. The "Harshacharita" [21] mentions the use of Agar wood oil. In ancient India, Attar was prepared by soaking 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 well-established and documented in Indian history. Moreover, the art of Attar and 'floral waters' was well-known during the Gupta era in India.

Throughout ancient history, the Misri were famous for their perfumes. 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 Misri 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 gained fame as 'The Misri Excellence'. The perfume obtained from the island of Cyprus, however, was preferred over that of Misr. The cedars of Lebanon have been famous throughout the ages. Cedar [22] was used by Sulayman (as) in the construction of al Haykal [23]; the 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 preserved its pride by being a major Attar producing city. This city is connected with the silk route, descended to the Kutch through the region in and around Delhi and linked with the Grand Trunk Road between East to West. It was thus the hub of business and travellers. The Sadhus (ascetics) often used certain forest herbs and roots in their bonfires during the winters. The shepherds, who grazed their cattle in that area, came across the lingering fragrance from the burnt wood even after these Sadhus left the place. This information reached the ears of some inventive people who led an exploration for the fragrant herbs and roots. Then the experiments on extracting Attar were initiated and in this way, the first Attar was made.

It was the Mughals who developed this art and patronized the Kannauj Attar cottage industry. It is recorded in "Ayn'e Akbari" that Emperor Akbar ordered his royal chamber to be scented with flowers of ambergris, lignum aloes in gold and silver censers. He also used strong odour ointments frequently. Emperor Jahangir appointed an official with the designation "Khushbu Darogha" to supervise and arrange the best quality Attar regularly. Even today the city of Kannauj is besieged by a multitude of fragrances wafting in the air. The atmosphere of the city is filled with the aroma of dozens of perfumes which reminds of its rich history. The cottage industry of Attar was targeted during the colonial rule of the British who attempted to replace this old traditional art with English alcoholic perfumes.

Favourite Nabawi fragrances:

Fragrance is fuel of the soul which stimulates energy in the body. It is noteworthy that various kinds of energies in the body are nurtured in the presence of fragrance. A Hadith extends the value of fragrance: [25]

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

No doubt, it is one of the wonders which invites the mind to ponder over its value and creation and leads one towards spirituality. A paramount intellectual of Central Asia, Sayyiduna Abu Moin Hamiduddin Nasir'e Khusrow presented the same thoughts in Farsi beautifully and argued with non-believers: [26]

To-rā bar jahāni jaz īn, īn 'ajāyeb;
Ke peydāst īnjā, dalīl ast o borhān.

"These marvels you can see here are proof enough that there is a world beyond this one."

Ze bahr-e to shod moshk o kāfūr o 'anbar;
Siyāh khāk dar zīr-e zangārī-ye īvān.

"For you, even the black earth under this green-blue dome has been transmuted into musk, camphor, and ambergris."

Rasulullah (S) frequently used Teyb- Attar as foul odours and pollution greatly displeased him. It guides us to keep our environment clean: [27] A Hadith transmitted through Moula Abi Abdillah al-Imam Jafar al-Sadiq (as) is as follows: [28]

"As soon as the Attar of a bondman becomes pleasant, his intelligence increases."

Abi Abdillah al-Imam Jafar al-Sadiq (as) further says: [29]
"A pleasant Attar increases intelligence and 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 favour (of Allah)."

A fragrance is enough to catch 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 clear; Muslims consider alcohol Najis which destroys Taharah [31] hence the religious comfortably propagate the use of Attar which is free from alcohol. Experts of occult sciences recommended certain Attars during the recitation of Aam'al to support the spiritual acts: [32]

When Al-Imam Ali Zayn al-Abideen (as) offered 'ibad'ah, he applied Attar from a bottle which he used exclusively during 'ibad'ah, which was full of Musk.

Attar has a stable shelf life and some Attar enhance over time [33].

Attar is a specific type of aromatic product and was refined and developed by the celebrated Intellectual, Philosopher and Doctor of Medicine and Surgery, Shia Fatimi Ismaili Da'i "Al-Shaikh al-Raees", Bu Ali ibn Sina (d.980 A.D), generally regarded as "Avicenna". He is also widely known as the Father of Modern Medicine. Al-Shaikh al-Raees [34] pioneered the technique of distillation of roses and other plant-based perfumes. He first experimented with roses and until his discovery, liquid perfumes were mixtures of oil and crushed herbs or petals made into a potent blend. His delicate creation immediately gained popularity. He introduced 62 cardiac medicines of which around 40 were created from Attar; these included the Attar of Roses, Amber, Saffron, Jasmine and Oudh. 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. Muslims introduced its uses in Greek-medicine to treat numerous health disorders.

The natives of Arabia and Indian Subcontinent are acknowledged as pioneers among the users of Attar and have adequately incorporated it into their lifestyle. The history of Yemen provides us details that the celebrated Yemeni Queen, [35] Al Sayyidah al-Hurrah Arwa bint Ahmad al-Sulayhi (d. 532A.H Zijiblah, 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 so famous [36] that the monarchs of Arabia used to wait for this gift from the Sayyidah.

One of the famous "Nau 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 (root 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 charismatic and romantic atmosphere. The art of Attar flourished in Lucknow to such an extent that the nobles would get offended if it was not used before their

arrival. 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 by the Indian elites.

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 wrists, behind the ears, on the elbow joints, back of the neck and a few other parts of the anatomy Attar can be directly applied on. A small drop is usually sufficient to emit its fragrance. A few drops can be added to water and used with aromatic steam lamp. Moreover, few drops of some Attar are used with cold drinks, such as milk, to enrich it. It is necessary to briefly mention that women going out from their homes should not use Attar in a way that its fragrance attracts the attention of others. Attar with a mild fragrance can be used to just conceal the unpleasant smell of sweat. The instructions of Shariah in this regard are clear. Rasulullah (S) cautions: [39]

"Any woman, who applies perfume and leaves the house, is far from the blessings of Allah until she returns home."

Al-Imam Jafar al-Sadiq (as) informs:

"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 Janabah (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, and Oud increase the body temperature. Cool Attar like Khus, Rose, Jasmine, Kewda, Mogra are used in the summer, cools the body and adds to the flavourful notes of summer. Chameli, however, can be applied all year round.

Attar has a deep effect on the mind and body. Pure Attar cannot harm the nerves while alcoholic perfumes and compound fragrances create negative effect on the nervous system. This is why 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 many months and there are no side-effects of using natural perfumes. Traditionally in the Eastern world, especially among the Muslims, it has been a customary practice of the elites to offer Attar to their guests at the time of departure. The Attar is traditionally given in crystal bottles or 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. For it to be genuinely classed as attar, the oil should be extracted by cold rolling or traditional steam distillation. Historical records mention that the floral group primarily used for Attar manufacture are Rose, Bela, Jasmine, Champa, Molesari, Tuberose, Myrrh (special kind of gum, used as a fragrance in Bukhur), Ambar and Khus. The magnificence of its oriental fragrance takes the wearer to the world of wonder and comfort, indulgence and passion, delight and fulfilment. It has a mesmerizing effect and its overall oriental feel is long-lasting, leaving a pleasant after effect.

Oud/Aloes-wood/Agar

Aquilaria malaccensis is the primary source of Agarwood, a resinous heartwood, used for perfume and in incense. As per Hadith literature [40], Rasulallah (S) used to burn dry Aloeswood along with some camphor. Qur'an has described the bounties that the people of Jannah will enjoy, such as having the camphor: [41]

"Verily, the righteous shall drink a cup touched with Kafur (camphor)"

Rasulallah (S) would use Oudh on special occasions. The fragrance of Oudh 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 describes the fragrance of Oud: [42]

*Yā 'itṛa jannatin khuliqta minal-ʿūdi;
fī l-masājidi wa-l-mashāhidi tuḥraqu kathīran.*

*"O fragrance of Jannah, created from Oud;
in Masjid and Mashahid you are often burned."*

Several poets have discussed Oud in their poems in different languages. The "Ruby of Badakhshan" from the era of the Shia Fatimi Ismaili Imam al-Mustansir (d. 1094 AD)[43] – known amongst the children of the Ismaili Daw'ah as "Hujjah Khurasan" - Da'i Abu Moin Hamiduddin Nasir'e Khusrow [43] 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: [44]

*Ma'rūf shod be 'ilm-e to dīn zīrā;
Dīn 'ūd būd o khāṭir-e to mabkhar.*

*"By your 'ilm the faith rose to honour and renown;
Islam is like oud, and your chest is the mabkhar that releases its fragrance."*

A famous poet of Arabia, Abu Tamam praises Oud as follows: [45]

*Law lā ishti'ālun nāri fī mā jawarat;
mā kāna yu'rafu ṭību 'urf(i) l-ʿūd(i).*

"If oud were not burned, no one would ever know its perfume."

Oud al-Hindi comes in two forms. Al-Qust is used for medicinal purposes while Aluwah/Aloeswood is used as a perfume. The Oud is hot and dry and is helpful in removing clogs. There is a medicinal significance when the Oudh is mixed with Kafur (camphor), as each of them makes the properties of the other milder. Also, burning the Oud helps to purify the air, which is one of the six necessary elements for the body's well-being. Oud is highly cherished and traded amongst the Greek, Ayurveda and Chinese healers, exotic oil traders, alchemists and religious people; its mention can be found in Biblical and other religious scriptures. It 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 lasting since decades or centuries! Almost all the religions of the world use Oud in rituals and ceremonies. It is rare and limited. It seldom travels outside the reach of a small group of traders and religious leaders. Oud of Assam is superior amongst others. Its tree is large, 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 tranquilizing, and mood

uplifting if powdered and spread on hot coal. Its price goes up depending on age, quality, and origin.

The prince and cousin of the celebrated Sulayhi Queen of Yemen, Sayyidi Mufaddal bin Abi al-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 Oudh strengthens the stomach
- ii. The fragrance of Oudh helps the mind, sharpens the senses and helps relieve enuresis.
- iii. Stimulant tonic which enhances energy and strength
- iv. Anti-rheumatism and eases body pains
- v. Controls heart palpitations and calms the heart
- vi. Helps to regulate lung disorders, cough, Asthma, Tuberculosis
- vii. It is an aphrodisiac (sexual stimulant)

Musk/Mushk

Qur'an has also discussed Musk: [47]

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

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

"The best type of fragrance is Musk."

It is considered as the king of all perfumes and many find it to have the best aroma. Rasulullah (S) liked Musk immensely and applied it on the day of Jumuah to such an extent that his white beard would tint saffron. Along with rose, it was one of the Attar most preferred by Rasulullah (S) and he advised that Jumuah was the best day to wear it.

A large quantity of Musk was available in the Khazanah of Moula Abi Abdillah al-Husain (as), at Karbala: [49]. He presented Musk to Ahl al-Bayt (as) and Ash'ab (ra) on the night of A'ashurah, along with glad-tidings. Yemeni Queen Sayyidah Arwa introduced a fragrance [50] which was a combination of Musk and Oud. Da'i Abu Moin Nasir'e Khusrow says: [51]

Fir'awn'e la'in bī-khirad rā;
bar Mūsā-ye dawr-e khwīsh maguzīn.

"Do not give precedence to the accursed, foolish Pharaoh of the time over the Musa of your own age."

Mushk-i Tibbati ba pushk-ī ma-forūsh;
ma-sitān badal-i shakar-i Tabrīzī tabar.

Do not sell Tibetan musk for dung;
and do not take an axe in exchange for Tabrizi sugar.

Musk is incomparable and in a league of its own. Moreover its significance can be understood by the fact that the hills and sands of Jannah are made of Musk. Musk's impact on Muslim culture is particularly significant. Due to the Ahl al-Bayt's preference for it, it was largely used in the construction of Rawdat al-Nabi (S) to perfume the Mashhad. Similarly, it was used in

the plaster-mixture during the construction of the Mashahhid of Rasulullah(S) and Ahl al-Bayt (as).

Musk is produced by a rare species of the male deer "Moschus moschiferus" found high up in the Himalayas. It weighs less than 25 pounds. Unlike other deer, it is not armed with antlers; it is the most subtle, retiring and innocuous creature. The word "Musk" can be traced along the same caravan routes as the substance to which it refers to. 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 the user's energy. It is usually mixed into medicines and sweets.

Musk and its pure Attar has many medicinal values; a few are as follows: [52]

- I.Cures and prevents dizziness
- II.Regularizes heart palpitations
- III.It also brings strength and comfort to the external organs when rubbed on them
- IV.It is beneficial for old people and in skin problems, especially during winter
- V.It helps in shivering and the alleviating weakness in the body as it excites instinctive heat
- VI.It cures the white part in the eye and dries excess moisture in it, and also dissipates swelling in various organs
- VII.It also works as an antidote for some poisons and helps against snake bite.
- VIII.It has a wide range of benefits
- IX.It is a hot, dry substance and it brings comfort and strengthens the inner organs when drunk or smelled

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 odour 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 19th century natural musk was used in making perfumes but with the advent of technology, several synthetic compounds were prepared with a similar fragrance. 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 the musk. Today musk deer is recognised as an endangered animal and 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. Freshly expelled, Ambergris generally has a dark blackish colour, a soft consistency and a nauseating odour. The sea water and atmosphere gives amber a lighter tinge; silver-grey to golden yellow, until it finally becomes almost white. Its smell then becomes refined, sweet and pleasant. This animal was an enormous source of raw material before the advent of the chemical industry at the beginning of the 20th 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 flavours of food, for herbal and homeopathic remedies. As the male counterpart to the Rose, Anbar is known as the prince of scents. It is grinded with Sandalwood oil. It is produced at the lower 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 mistake Anbar as Musk. However, a Hadith described Musk as: [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 as well as multi-coloured. Amir Tamim bin Al-Imam al-Muiz al-Fatimi 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 Fatimi Imam al-Qa'im as: [54]

*'iza Aatalal Anbar'i Ghanat Lahu;
Raiyhat al Kafur'i wan Naddi.*

*"When the fragrance of Anbar rises (in the Fatimi Court);
Then Camphor and Aloes-wood sing for it."*

In some countries it is worn by brides to ensure happiness and a 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 and Pacific Island.

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 flavour the tea by mere contact. It is an excellent preservative for floral scents and one drop on a piece of paper can last for days. The famous Muslim traveller Ibn Batutah [55], narrates in his Travelogue that in the Central Asian region, people used it extensively; they were possibly 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 an ability to divert the nerves and the senses towards relaxation.*
- III. Men eat Anbar to enhance their sexual prowess, and women eat it to cure infertility.*
- IV. It also strengthens the body and helps cure paralysis and stomach problems.*
- V. Anbar helps in the cure of brain and heart blockage if it is used.*

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 the 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. A refined quality of rose attar was cultivated by Al-Shaikh al-Raees to treat 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 Noor Jehan (d. 1645 [A.D], Shahdara, Lahore) [57], prepared a refined variety of Attar called Rooh'e-Gulab. It is said that once 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 allow the fragrance to immerse in water. When distilled, it turned out to be her favourite 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 litres of water each. For extraction of about 2 grams of rose Attar, approximately 10,000 roses are put in each container. The pot is then tightly sealed and the mixture is made to simmer on low flame 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. Then 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.

Among its varieties, the attars of Persian Rose, Kashmir Rose, Sudanese Black Rose and Bulgarian rose are the best. Most rose oil is produced in Damascus, Morocco, Iran and Turkey. Recently, China has begun producing rose oil as well. The rose Attar of India, Iran, Syria and Turkey is famed. The Rose Valley in Bulgaria, near the town of Kazanlak, is among the significant producers of rose attar globally. Moreover, 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. The Taifi Rose Attar is an expensive product as just 12 grams of Taifi Rose Attar sells for between US\$ 600 to US\$ 1000.

Sayyidi Mufaddal bin Abi al-Barak'at recorded benefits of the Rose Attar as follows: [58]

- I. Stimulant for the physical, emotional and spiritual realms
- II. Cleansing and purifying liver
- III. It is known to aid in curing 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. Soothes headaches
- VII. Relieves shock
- VIII. Improves poor circulation of blood
- IX. Improves nausea
- X. Mildly sedative

- XI. Anti-inflammatory remedy*
- XII. Enhances immunity*
- XIII. Helps to restrain the development of infections through their cleansing action*
- XIV. Relieves runny nose and blocked bronchial tubes*
- XV. Has a restoring effect on the nervous system*
- XVI. Removes insomnia*
- XVII. Removes fatigue*
- XVIII. Soothes irritability.*
- XIX. Provides freshness and a feeling of happiness.*
- XX. Releases anxiety and lowers the level of blood pressure*
- XXI. Relief from menstrual pain.*
- XXII. Boosts mental strength*
- XXIII. Fights inflammation caused by microbial infection, ingestion of poisonous materials, indigestion and dehydration*
- XXIV. Acts as an 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. Boosts libido*
- XXVIII. Strengthens gums and hair roots*
- XXIX. Cures internal bacterial infections like in the colon, stomach, intestines, urinary tract as well as external infections on the skin, ears, eye and wounds.*
- XXX. It speeds up clotting and coagulation of blood and stops excessive bleeding – externally or internally.*
- 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 effects. This helps in losing weight and preventing excess toxicity in the body.*

Nisreen/Motia/Jasmine

Its English name is Jasmine and famous in Arabia as Nisrin, while in Farsi it is known as Yasmin. Muslim mystics of Central Asia most favour this scent. Jasmine Attar is a soothing, anti-depressant and aphrodisiac essence, mainly used to calm the nervous system. It is usually liked by children for its uniquely sweet fragrance. Strong and mystifying, this powerful floral essence is extracted in India from purely refined flowers. People suffering from sleeplessness use it to get rid of the problem. Fragrance of Jasmine attracts the opposite sex and is a potent aphrodisiac.

Jasmine extract is useful in cases of stress, hypertension and treating skin ailments. Inhaling Jasmine oil (prepared using base of Sandalwood) lessens stress and can stop vomiting. Applying it on the chest and throat can cure dry cough. The learned writer of "Al Risalah al-Nadirah" has informed about the following benefits of using it: [\[59\]](#)

- i. Uplifts mood*
- ii. Lessens depression*
- iii. Reduces stress*
- iv. Reduces hypertension*
- v. Helps in the treatment of skin ailments*

Sandalwood

The caravans exported Sandalwood 4000 years back from India to the leading markets of Misr, Greece and Rome. The relationship between temples and Sandalwood is quite ancient and even during the era of Musa (as) the Misri 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/spice/herb or any other substance used to make the attar. 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 improved the general health. Its medicinal uses according to Al Risalah al-Nadira are many, few of which are listed below: [60]

- i.Reduces 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.Relieves travel sickness
- vi.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. Lucknow is the home of Shamamah [61]. 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 also aids in treating problems such as impotence and low libido.

Kewda:

Its scientific name is Pandanus odoratissimus flower. Kewda or Kewra is a flower dear to the Indians. It grows on a small plant which can be cultivated and is also found in the wild in coastal areas. The fragrance of the Kewda is similar to that of the moist Musk. From the centre of the flower comes a delightful fragrance. The Moghul Emperors considered the smell of the Kewda flower [62] as India's finest fragrance. The Kewda flowers create a diffusive sweet, honey-like fragrance that is balanced by the soft warmth of sandalwood oil. Kewda is obtained from the Ganjam district of Orissa where over 30 million flowers are distilled annually. Kewda Attar and Kewda water, the most popular of Kewda perfume, is mostly used in flavouring food. Moghul emperor Babar (d.1525) liked to use Kewda [63] in food therefore it was included in the traditional royal recipes. It was also known to:

- I.Provide relief 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, rejuvenates and works as an antidepressant. It regulates menstrual disorders, prolongs vitality and acts as an aphrodisiac. Some of its medicinal uses are: [64]

- I. Zafr'an is good for digestion and strengthens the function of the stomach
- II. A sedative which combats cough & bronchitis
- III. It eases stomach ache
- IV. Helps alleviate 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 on the forehead
- XI. Acts as an anti-depressant
- XII. Helps cure 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 grade
3. Safety in application and use

Attar which is natural is expensive and rare and is quickly absorbed by the skin. Lasting of fragrance is an issue with pure Attar, as it quickly evaporates after a few minutes of wearing it. However, the fragrance remains and other people can smell it. Attar prepared by pure extract of flowers infused in sandalwood oil is of excellent quality. In the world of perfumery, products such as Jasmine, rose or sandalwood are known as noble. This again reflects on the superiority of these over other perfumes.

The celebrated intellectual of the East, Bu Ali Ibn Sina discusses [66] the connection between aromatics and the health of the heart - the seat of emotion in the Arab medicinal tradition. Ibn Sina believed that these tonics and their individual ingredients were Mufarrah (exhilarating). An enhanced sense of smell, in Ibn Sina's view, heightened one's perception of pleasure: [67]

"When the sensory powers are strengthened the sense of taste satisfied with sweet substances and the sense of smell with aroma, the sensation of pleasure is experienced."

Sources of the Eastern medicines says: [68]

Al Shaikh al-Raees, Da'i Bu Ali Ibn Sina informing over 800 medicinal plants and essential oils including chamomile, lavender and countless others. He was the first to perfect the distilling of oils from plants, which is used today to make concentrated forms of aromatherapy oils. In the thirteenth century, the Arab physician Al-Samarqandi wrote on the aroma therapeutic use of herbs and flowers.

To conclude, fragrances constitute a class of aromatics known as cardiac tonics in the medieval Islamic world. A function of these tonics in the Islamic traditional Tibb system was to condition the heart to the usage of fine fragrances that were said to "fortify and (to be) naturally desired by the olfactory powers. Apart from cardiac advantages, the usage of pure attar has innumerable other health benefits, as enumerated above. However, using the correct quantity and quality is a pre-requisite to achieve desirable results.

*The foregoing introduction performs two distinct, yet mutually reinforcing, functions: it situates *Risālah al-Nādirah fīl-ʿIṭr al-Fākhirah* within a living Tayyibī-Ismāʿīlī scholarly lineage, and it frames attar not merely as adornment but as a civilisational practice at the junction of devotion, medicine, trade, and material culture. The biographical portrait of al-Sayyid al-Fāḍil ʿAbd al-Qādir ibn al-Qāḍī al-Ḥāfiẓ Ḥabīb Allāh al-Walīd (d. 1263 A.H.) is compelling precisely because it is anchored in institutional history-migration of the Daʿwah’s centre, the office of the Nāʾib, and the reconstruction of the Khizānah after catastrophic loss-thereby rendering manuscript preservation a form of piety expressed through labour, travel, and diplomacy. At the same time, the narrative’s reverential tone invites a critical reader to distinguish between (i) verifiable chronicle (persons, offices, locations, donations, and named works) and (ii) didactic embellishment that functions to model Adab, loyalty, and sacrifice.*

Likewise, the treatise’s account of attar spans archaeology, Indic textual references, Mughal court culture, prophetic narrations, and medieval medical theory. This breadth is its strength, yet it also demands methodological caution. Several claims-ancient distillation timelines, specific pharmacological effects, and attributions to Ibn Sinā-should be read as part of a pre-modern epistemology in which fragrance, temperament, and “cardiac tonics” form an integrated moral-medical cosmology, rather than as clinical assertions in the modern sense. The ethical admonitions regarding modesty, cleanliness, and intention usefully remind the reader that scent is never value-neutral; it can elevate worship or become a vehicle of vanity.

In sum, the text deserves to be approached as a hybrid: devotional biography, bibliographic memory, and a cultural history of aromatics. Its enduring contribution lies less in proving every medicinal claim, and more in preserving an intellectual world where manuscripts, scent, and spirituality were interlaced disciplines of refinement.

Bibliography and Notes:

[1] Al-Waleed dynasty: The relation of Al-Waleed dynasty is linked with the early history of Islam. Rasulullah (S) invited the people of Arabia to embrace Islam who repeatedly visited the Ka'abah annually for Ziyarah. The persecutions of the Quraish was so harsh in Makkah that Rasulullah (S) decided to invite the people of Taif, a town about 48 KM from Makkah. The residents of Taif were worshippers of the idol "Laat." On reaching Taif, Rasulullah (S) approached the family of Umair, a noble of the town. All three sons of Umair, Abdiya Lail, Masud and Habib who belonged to the Bani Thaqif tribes showed hostility. Rasulullah (S) found them to be arrogant. They taunted Rasulullah(S) in the most abusive manner. Unsatisfied with their verbal criticism, they started one of the most violent and disgraceful attacks on Rasulullah (S). They instructed their slaves, children and gangsters of Taif to harass and torture Rasulullah(S) until he left Taif. In such a hostile situation, Rasulullah (S) spent ten days for the cause of Islam. The mob followed Rasulullah (S) and his devoted assistant Sayyiduna Zayd bin Haritha (ra) until they reached the border of Taif.

The crowd from behind continuously bombarded them with dirt and stones. Sayyiduna Zayd (ra) put forth his best efforts to protect Rasulullah (S) who was bleeding so profusely that the blood from his body dropped into his sandals and clotted up on his feet. Rasulullah (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. Rasulullah (S) refused this divine help and instead offered Dua that one day all the people of Taif would become Muslims. Exhausted by the maltreatment of the Mushrikeen of Taif, Rasulullah (S) found shade under a tree in the private orchard of Waleed bin Utbah. The owner of the orchard had witnessed their difficulty and in accordance with Arab hospitality, he sent his Christian slave Add'as with a plate full of grapes for them. Rasulullah (S) invited Add'as and his master Waleed towards Islam; only the slave responded to his Daw'ah, not Waleed, but Rasulullah (S) still offered Dua for his act of kindness. Rasulullah (S) then ate 18 grapes. Rasulullah (S) quenched his thirst from the fresh grapes and felt refreshed. Waleed died as a Mushrik, but in his descendants, the flower of Islam bloomed as a result of the Dua of Rasulullah (S). In the next five centuries, eighteen Du'at in the progeny of Waleed contributed greatly for the cause of Islam. 5th Al Da'i al-Fatimi, Sayyiduna Ali bin Mohammad al Waleed was the first and foremost among the Du'at from Al-Waleed dynasty. After 5th Al Da'i al-Mutlaq, seventeen Du'at were appointed by Nass as Al Da'i al-Mutlaq of the Ismaili Tayyibi School from the Al Waleed family. Sayyiduna Muhammed Ezzuddin, the 23rd Al Da'i al-Mutlaq transferred the seat of Daw'ah from Yemen to Gujarat, India by appointing Sayyiduna Yusuf Najmuddin, his successor. The 29th Da'i, Sayyiduna Abd al-Tayyib Zakiuddin, declared Sayyiduna Ali Shamsuddin his successor, who was in Yemen. Sayyiduna Ali Shamsuddin is the 18th Da'i from the lineage of Al-Waleed. Two esteemed lineages combine in Sayyiduna Shamsuddin that of Sayyiduna Idris Imaduddin and of Sayyidi Hasan bin Nauh. The latter had supported the Daw'ah during the uprising of Zaidi Sultan. The daughter of Sayyidi Hasan bin Nauh al-Bharuchi, named Na'amah, was wedded to the great-grandson of Sayyiduna Idris to whom Sayyiduna Shamsuddin was born. Sayyiduna Shamsuddin therefore became the 24th amongst the Du'at of Yemen and the 30th al Da'i 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 uniquely beautiful. The Jaza and Dua therefore resulted in the 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. My grandfather Al-Mafsoh Abdullah bin Al-Shaikh Abd al-Tayeab bin Sayyidi Abd al-Qadir al-Waleed moved from Yemen to India during the beginning phase of the 51st Al Da'i al-Fatimi, Dr. Sayyiduna Taher Saifuddin (d.1965, Mumbai, India).

[2] Ismaili Tayyibi Daw'ah: After Al-Imam Jafar al-Sadiq (as), the Shia School divided into two wings on the dispute of Nass. One who followed the Imamah by Nass of the 6th Fatimi Imam Ismail, the son of the 5th Imam Jafar al-Sadiq (as) are known as Ismaili. During the reign of the 18th Fatimi Imam, al-Mustansir (427-487 AH/1036-1094 AD), another schism occurred in the mainstream Ismailis in Misr - those who believed in the Imamah of 19th Fatimi Imam Musta'li, the son of Mustansir came to be known as Musta'lis. The 21st Fatimi Imam Abul Qasim al-Taiyyib, the son of 20th Fatimi Imam al-Aamir, adopted Satr (seclusion) after 526 AH/1132 AD due to the Hikmah. Ismaili Tayyibis believe that the succession of Taiyyibi Imams, though in Satr, will always continue in the progeny of Al Imam al Tayyib (as) till the Day of Judgement; therefore, they are known as Ismaili Tayyibis. Afterward, they divided into three branches – Dawoodis, Sulaymanis, and Alavis.

[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 the Indian Subcontinent, i.e. al Da'i al-Mutlaq. In a political context, the terms Wali can also mean Viceroy (plural: 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 the Red Sea from the summit. It is a strategically important mountain from a military perspective. From the time of the Fatimi Imam al-Mustansir, the fort at Shibam had been under the control of Ismailis. After the Shahadah of Sayyiduna Ali bin Mohammed Al Sulayhi, it fell to the enemy. During the time of 3rd Al Da'i al-Fatimi, Sayyiduna Hatim Muhiyuddin, it was won back and became a centre of the Fatimi 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. Children of Ismaili Tayyabi Daw'ah are scattered in Haraz region.

[6] 45th Ismaili Dawoodi Da'i Sayyiduna Tayyib Zainuddin (Surat, India)

[7] 47th Ismaili Dawoodi Da'i Sayyiduna Abd al-Qadir Najmuddin (Surat, India)

[8] "Khizanat'il Kutub al-Daw'ah": The term "Khizanat" is used for the collection of religious manuscripts among the Ismailis, especially Tayyibies. Ismaili Ulama preserved books intelligently, for centuries, although brutal enemies tried many times to eliminate their precious collection of books. 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 continues amongst Ismaili Tayyibis.

[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] 46th Ismaili Dawoodi Da'i Sayyiduna Muhammad Badruddin (Surat, India)

[11] The long list of the students of Sayyidi Abd al-Qadir bin al-Qadi Habibullah has been given in the Risalah of Shaikh Ali Zainuddin.

[12] Famous journey of Arabia of the 47th Dawoodi Da'i:

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

[14] "Muntaza al-Akhh'ar": The book is divided into two volumes. The first deals with the history from Rasulallah(S) to 21st Shia Fatimi Ismaili Imam, and the second deals with the history of Ismaili Dawoodi Du'at, from 1st Da'i, Sayyiduna Zuaib (ra) to 45th Da'i Sayyiduna Tayyib Zainuddin (ra). Sayyidi Qutubuddin bin Sulayman completed this work in 40 long years.

[15] Sayyidi Ali Zainuddin wrote some Rasa'il which deal with Fiqh, History and Uloom Khafiyyah, etc.

[16] Sayyidi Abdullah Fakhruddin: He was one of the witnesses of the Nass of the 46th al Da'i al Fatimi upon 47th al Da'i al-Fatimi

[17] Al Shaikh Abd al-Tayyib Diw'an: He wrote books on the history of Du'at in India but 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 51st Ismaili Dawoodi Da'i, Dr. Sayyiduna Taher Saifuddin (ra).

[18] "Brhatsamhita": This Sanskrit encyclopaedia by Varahamihira (505 AD – 587 AD) consists of wide-ranging subjects of human interest, including astrology, planetary movements, eclipses, rainfall, clouds, architecture and growth of crops, the 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 useful to ask whether the prose portion of the verses are older. There is more than one layer of verse as well as of prose. Still, it isn't sufficient to describe it as a poem of unknown date and authorship as it was 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 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 Ayurveda 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 Ayurveda 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 7th 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. Both, Jinn and humans 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, Da’i Sayyiduna Abu Moin Hamiduddin Nasir’e Khusrow, who is known still today as the Ruby of Badakhshan. Published Tehran, Iran. For further study, visit

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

[28] *“Da’aim al-Islam”*: Hadith narrated by Abi Abdillah al-Imam Jafar al-Sadiq (as), vol. ii, Sayyiduna Qadi al-Nauman, Qahirah

[29] *Imami Tradition: Abi Abdillah al Imam Jafar al-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 Ismailis. The learned writer of Da’aim al-Islam, Sayyiduna Qadi al-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 powers. These experts know well the value of Attar and Bukhur for the success of the Aam’al.

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

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

[35] *Al Sayyidah 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 the most part. She is still remembered with a great deal of affection in Yemen. Her father expired when she was still a child and she moved to live with her uncle, Ali al Sulayhi, who was the ruler and Da’i 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 older than 17, she married her cousin, Ahmad al-Mukarram and received the city of Aden as her Mahar (dowry). Sayyiduna Ahmad succeeded to the throne following his father’s tragic assassination. Afterwards, he delegated power and command to Sayyidah Arwa because of suffering injuries in battle and because of paralysis she was later confined to bed. Her name was mentioned in the Jumuah Khutbah right after the name of the Fatimi Imam in Zijiblah. 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 command on literature, 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 and devout lady like her. Her contribution towards spreading the Daw’ah in Gujarat, 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 Sayyidah. Her Shrine is a place of Ziyarah in Zijiblah which was her capital, also known in the past as the city of the two rivers. Poets eulogized the beauty of the nature of Zijiblah, to quote Abdullah bin Ya’ala:

No Misr, no Tabriz, no Tiberias; Compares 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 Sayyidah: Special brand of Attar prepared under the famous Yemeni Queen, Sayyidah Arwa bint Ahmad al Sulayhi (d. 532 A.H Zijiblah, Yemen). It was presented to the monarchs as a gift.

[37] Aaeen'e Akbari: Abul Fazal Faizee (d.1602 A.D): He was one of the "Nau Ratan" of the Moghul Emperor Akbar (d.1605 AD). He had discussed the uses of Oudh 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 known for their grand lifestyle and wonderful etiquettes. Under the patronage of the Nawabs, Attar industry flourished more and the use of Attar became a necessary part of the culture.

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

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

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

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

[43] Al Imam al-Mustansir (d. 1094 AD): After his demise, Ismailis divided into two wings, Must'alvis and Nizaris. Nizaris shifted headquarter from Misr to Alamaut under the command of Hujjah Jazirah, Da'i Hasan bin Sabah, while Tayyibi Daw'ah shifted it's headquarter to Yemen, in 524 A.H. = 1130 A.D under the command of Hujjah Jaza'ir (sing: Jazirah-continent). Hujjah is an Ismaili terminology used for the chief of the Du'at in 'Ismaili Daw'ah hierarchy. Sayyidah Arwa was Hujjah of three continents simultaneously. She started the institution of Al Da'i al- Mutlaq, during the era of Satr, to manage the affairs of the Ismaili Tayyibis, as per the instructions of the Ismaili Mustalvi Imam by Nass.

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

[45] Abu Tamam: He was born in Jasim, Sham. He is best known in literature for his 9th-century compilation of early poems known as the Hamasah. His poems enjoyed great repute in his lifetime. They reflected 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": Sayyidi Mufaddal bin Abi al-Barak'at, Yemen

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

[48] "Saheeh Muslim": Hadith narrated by Abu Said al-Khudri (ra); "Musnad", Ahmad bin Hanbal

[49] "Maqtal": Detailed account of the tragic episode of Karbala in which before the battle of Karbala and aftermath has been recorded with special reference of Sayyid ash-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-Bayt (as) and Ash'ab on the night of 10th 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] Sayyidah Arwa: Please see ref. 35

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

[52] "Al Risalah al Nadirah Fil Attur al-Fakhirah": Sayyidi Abd al-Qadir bin al-Qadi al-Hafidh Habibullah al-Waleed, manuscript, Yemen

[53] Musnad Ahmad: Hadith, Saheeh Muslim

[54] Diw'an Amir Tamim al-Fatimi: He was the eldest son of the 14th Fatimi Imam al-Muiz. He was born in 948 CE in al-Mahdiah, the first Fatimi capital in North Africa. He was amongst those who accompanied Al Imam al-Muiz on his historic journey to Misr when the seat of the Fatimi Empire was transferred to Al Muizziyah al 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 Fatimi 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] Safar Namah Ibn Batutah: He is a well-known Muslim Traveller of the medieval era, due to his detailed autobiographical information included in the account of his travels. Ibn Batutah was born into a Muslim Barber family in Tangier, Morocco, on February 25, 1304, during the reign of the Marinid dynasty.

[56] "Risalah al-Nadirah Fil Attur al-Fakhirah": Sayyidi Abd al-Qadir bin al-Qadi al-Hafidh Habibullah al-Waleed, manuscript, Yemen

[57] Mughul Queen Noor Jehan: She created a fine quality rose Attar known as Attar Ruh'e Gulab

[58] "Risalah Fee Khawas al-Attar": Da'i Mufaddal bin Abi al-Barak'at, manuscript, Yemen

[59] "Al Risalah al-Nadirah Fil Attur al-Fakhirah": Sayyidi Abd al-Qadir bin al-Qadi al-Hafidh 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 Kewda:

[63] Moghul Emperor Babar (d.1525): He liked Kewra

[64] "Risalah al-Nadirah Fil Attur al-Fakhirah": Sayyidi Abd al-Qadir bin al-Qadi al-Hafidh Habibullah al-Waleed, manuscript, Yemen

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

[66] Al Shaikh al-Raees, Bu Ali Ibn Sina, Al-Adwiya al-Qalbiya, in Avicenna's Tract on Cardiac Drugs and Essays on Arab Cardio therapy, ed & trans: Hakim Abd al Hamid, Karachi: Hamdard Foundation Press, 1983.

[67] Ali Akbar Husain, Scent in the Islamic Garden: A Study of Literature in Persian and Urdu, 2nd rev. ed. Karachi: Oxford University Press, 2012, 72-75.

[68] 52. Battaglia S. The Complete Guide to Aromatherapy. Australia: Perfect Potion; 2003.

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