

## **The Medicinal uses of Attar: from the Yemeni Treatise**

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### **Introduction of the Writer of the Yemeni Treatise on Attar:**

Syedi Abdulqadir bin Al Qazi al Hafiz Syedi Habibullah al Walid (d.1263 A.H, Pune, India) was a descendent of the Ismaili Musta'alavi Du'aat from the notable clan of "Aal al Walid"[1]. When the seat of the Ismaili Musta'alavi Dawah [2] was transferred to Gujrat, India, in the year 946 (A.H), seven prominent Ulama of high repute from his family managed the office of the Dawah in Yemen, one after the other as Wali al Yemen. [3] Learned writer of "As-Sirah-ar-Radiyah" wrote about him that Syedi Abdulqadir Ibn al Mafsoh al Qazi Habibullah al Hafiz was a learned person of exemplary manners. He was one of the Hudud of Syedna Tayyab Zainuddin. He was appointed as his Naeb in Yaman, as he was a season diplomat and scholar of high repute. He stayed in Hiraz. He served Al Dawat al Hadiyah in the best possible manner. The learned Shaikh transferred his seat from Shibam[4], the highest peak of Yaman and abode of Syedna Idris Imaduddin to Haraz [5]range of mountains. As "Naeb al Dai al Fatemi" in Yemen he administered the affairs of the Dawah, from the era of 45<sup>th</sup> Dai, Syedna Tayyab Zainuddin (d.1252 [A.H], Surat, India) [6] to the beginning era of the 47<sup>th</sup> Dai, Syedna Abdulqadir Najmuddin (d.1302 [A.H],Surat, India) [7].

He was an ardent collector of rare manuscripts and antiques and had very cordial relations with the elites of other foremost Schools of thoughts. His library was famous amongst scholars of other school of thoughts, like Zaidis and Sulaiymanies. He was entrusted with the task of rebuilding the "Khizanah al Kutub al Dawah"[8], which was partly destroyed in the horrible fire at Surat, India [9]. Personal libraries of the leading Ulama became ash in Surat. It took him two years to collect the valuable manuscripts of the Fatemi Dawah from the nook and corners of Yemen. In 1255 (A.H) he left Yemen for Pune (India), where the Dai resided for a certain time. He presented the valuable collection of 250 rare manuscripts to the 46<sup>th</sup> Dai, Syedna Muhammad Badruddin(d.1256 [A.H], Surat, India)[10], who was immensely overjoyed, and honored his "Naeb" with precious gifts and granted a special permission to conduct series of Asb'aq (sing: Sabaq) for the Ulam'a of the Dawah. He arrived in India in the last phase of Syedna Mohammad Badruddin and observed closely the events which took place those days in the Dawat. He was one of the leading Ulama al Dawat, who was present in Surat, during the coronation ceremony of Syedna Abdulqadir Najmuddin. He was one of the witnesses to the important historical event, which took place in Al Dawat al Hadiyah. He was mentor of several prominent Ulama of Dawah[11]. In the Haj journey of the 47<sup>th</sup> Dai [12] he accompanied him and performed Haj on behalf of the 46<sup>th</sup> Dai Syedna Muhammad Badruddin, as per his Will. He joined the eternal

abode in Pune (India), where his grave is covered by an umbrella which is located adjacent to the grave of his maternal brother Syedi Qutbuddin bin Sulaiyman [13], the celebrated writer of "Muntaza ul Akhb'ar"[14]. A prominent scholar of the Dawah, Syedi Ali Zainuddin[15] provided details about his biography. Syedna Abdulqadir Najmuddin had instructed Syedi Walibhai to prepare Marsiyah and read in his Majlis al Tarhim. These details are available in his Marsiyah, written by one of his pupils and the famous witness of Nass, Allamah Syedi Abdullah Fakhruddin. [16] Shaikh AbduT Tayyab Diw'an, secretary of the 51<sup>st</sup> Al Dai al Fatemi, Syedna Taher Saifuddin (d.1385 [A.H], Mumbai, India), [17] has given details about him in his book: "As-Sirah-ar-Radiyah". "Risalah an Nadirah Fil Attur al Fakhirah" is one of the "Rasail" (books) of Syedi Abdulqadir which deals in the medicinal uses of Attar exclusively. It is a pleasure, indeed an honour for me to translate it for the larger interest. Syedi Abdulqadir bin al Qazi al Hafiz Syedi Habibullah al Walid is my great-grandfather.

### **Short history of the Attar:**

Attar means fragrance in Arabi language. The story of Indian perfumes is as old as the civilization itself. By the course of time, the art of making fragrance also promoted gradually, 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, travelled 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, sale and physical enjoyment. Gandhayukti [19] gave recipes of various 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 was 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.

Throughout the ancient world 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. As for the oils, there was a wide choice, the most commonly used being moringa, balanos, castor oil, linseed, sesame, safflower, and, to some extent, almond and olive. 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 was used by Nabi Sulayman (A.S) [22] in the construction of al Haykal as Suleymani [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 city in India is a major producing city of Attar, which is its pride. A legendary account is famous regarding the formulation of Attar in the region. The Sadhus 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 Attars were made from Rose and Hina.

#### **Fragrance: dear to Rasulallah:**

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:

*"From your world, women (wives) and perfume are beloved to me and the comfort of my eye is the Salaat". [25]*

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, Syedna 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 in to Musk, Camphor and Ambergris under the dome of sky".*

Rasulullah (S) frequently used Teyb/Attar and did not like foul odors or pollution [27]. This Sunnah guides us to clean our environments and remove the cause of non pleasant foul-odors. In short, perfume, was one of the dearest item which Rasulallah (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 Imam Jafar Assadiq as follow: [28]

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

Imam Jafar says: [29]

*"A pleasant Attar perfume strengthens the intelligence and increases virility".*

When Amir al Muminin Ali offered fragrance to anyone and if he refused it, he would said: [30]

*"Nobody but a donkey refuses the favour (of Allah).*

*Fragrances have a unique place in the hearts of people irrespective of age or sex. The 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 in the Muslim tradition, alcohol is considered to destroy the soul and 'Najis' by nature so those who are punctual of Salaat and love Taharah never use it.[31] Attar is free from alcohol. Experts of secret-science recommended certain Attar during recitation of Aam'al, to support the progress [32]. Attar has a stable shelf life and some Attars become stronger and smell better when they are older [33].*

*Attar is a specific type of aromatic product and was refined and developed by the celebrated great Muslim physician and distinguished dignitary of the illustrious Fatemi Empire, "Al Shaikh ar Raees", Abi Ali al Sina (Avicenna, d.980 A.D), generally regarded as the noble Doctor who ever lived. [34] Al Shaikh ar Raees 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 in to a strong blend. He created Rose water which was more delicate, and it immediately became popular. He introduced 62 cardiac medicines of which around 40 were created from Attar, its included Attar of Roses, Attar of Amber, Attar of Saffron, Attar of Jasmine and Attar of Oud. He ushered in the use of Attar to an advance dimension of healing, and no doubt it is a useful addition in the eastern medical science. Attar is largely 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 have been a part of their cultural lifestyle. History of Yemen provides us details that the celebrated Yemeni Queen, Syedah Arwa bint Ahmad al Suleyhi (d. 532 A.H Zijiblah, Yemen) [35] introduced a special variety of Attar, which was prepared from mountainous flowers. This was famous so much so amongst the monarchs of Arabia that they used to wait for this gift of the Syedah. [36]*

*Abul Fazal Faizee (d.1602 A.D),[37] mentions using Attar along with Bukhur and Aloe/Agar sticks burnt daily in gold and silver Mabkhara- incense- burner. 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 special trees) and a few other spices. He mentions flowers like Roses, Bela, Chameli, Champa, Maulshri and Rajnigandha along with various roots like ginger etc. It was Nawab Ghaziuddin Haidar (d.1827 A.D, Lucknow-India), the ruler of Awadh, who prepared fountains of Attar around his bedroom. [38] These fountains used to function continuously creating a very pleasant 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.

### **Manner of Uses of Attar:**

A major 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 anatomy are directly applied with Attar. 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 nature 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 perfumes herself and leaves the house, is deprived from the blessings of the Allah until she returns home."*

Numerous varieties of Attar are available for use round 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 affect to the body and adds to the flavourful notes of summer. Chameli can be applied any time round the year.

Pure Attar can not 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 still continues in many parts of the Eastern world, even today.

### **Uses of Attar as medicines:**

From the early days Attar has been used in medicines as a main ingredient. If 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 (especial kind of gum, used as 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. Fourty secret recipes of Attar concentrates often include some of the rarest and most expensive perfumes. Pure Attar is used on the clothes or on the handkerchief for reason of longevity.

### **1. Oud/Aloes-wood/Agar:**

Its scientific name is *Aquilaria agallocha*. Hadith Literature provides us that Rasulallah (S) used to burn dry Aloes-wood along with some camphor. [40] Quran has described the bounties that the people of Jannah will be enjoying, such as having the camphor. [41] Rasulallah (S) used Oud on occasions. A famous Arab poet has described the fragrance of Oud as follow: [42]

*"O fragrance of Jannah! Created by Oud";*

*"In Masajid & Mashahid; you are frequently used"*

Several poets have discussed the Oud in their poems, in different languages. Dai Abu Moin Hamiduddin Nasir Khusrow, Hujjat of the Badakhshan region in the reign of the Fatemi Imam Mustansir (d. 1094 AD) [43], personified Oud, in one of his Manqabat. He discussed the great contribution of Ali ibn Abi Talib towards spreading the ilm and says: [44]

*Maruf Shud Be ilme Tu Deen Zira;*

*Deen Oud Bud O Khatire Tu Mabkhar*

*"Due to your ilm (indication towards the famous non-controversial Hadith, "Baab Madinat al ilm"), Islam got the prestige, example of religion is similar to the Oud (Aloes wood); and resemblance of your chest is a like of Mabkhar" (incense-burner).*

A famous poet of Arabia, Abu Tamam praises Aud in a verse as follow: [45]

*Lav La Ishti'alun Naare Fi Ma Jawarat*

*Ma Kana Yurafu Tibu Urfil Oude*

*If wood of Aud was not burnt in 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, Aloes wood, which is used as perfume. The Oud is hot and dry in the third degree and helpful to remove 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; it is referred to in Biblical and other scriptures. Oud/Agar/Aloes wood comes from trees that largely 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! Oud is used in religious oriented ceremonies by almost all religion. Tradition on Oud is that it is always treated as a gift, even when purchased, because of its originality and rareness. It is a 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 from £500 - £5000 per ounce, depending on age, quality and origin.

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

- I. Smoke of Oud strengthens the stomach
- II. 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)

## **2. Musk/Mushk:**

Qur'an has also discussed about the Musk. [47]

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

Abu Saeed al Khudri transmitted a Hadith:

*"The best type of fragrance is Musk". [48]*

It is the King of all perfumes, it has the best aroma. Rasulullah(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 Rasulullah (S).

A large quantity of Musk was available in the Khazanah of Imam Husain, at Karbala. [49] He presented Musk to Ahl al Bait and Ashaab on the night of Aashurah, along with glad-tidings. Magnificent Queen of Yemen, Syedah Arwa as Suleyhi was an expert Attar creator. [50] She introduced some rare fragrances, which became renowned among the monarchs of Arabia. She created a rare variety of Attar of Musk, with the blend of rose and Oud. Ruby of Badakhshan, Hujjat of Khurasan, Dai Abu Moinuddin Nasir says: [51]

*Firoone Laeen Be Khirad Ra;*

*Bar Musa Dawre Khawish Maguziyn*

*"Don't 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*

*"Don't sale 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 the use of Musk in large quantities, in the construction

of Rawzat-un-Nabi(S), to perfume the Mashad. Similarly it was used in the plaster-mixture during construction of the Mashahid of Rasulullah(S) & Ahl al Bait in large quantity.

The Musk is produced by a rare species of the male deer "Moschus moschiferus" found high in Himalyas, its weight less than 25 pounds. Unlike other deer, it is not armed with antlers; it is the most subtle, retiring and innocuous of 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 is normally 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 Attar has many medicinal values, a few are as follows: [52]

- I. 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 rub 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

### **3. 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 masculine 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 like little attractive crude and dirty blocks.

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

*"It is the best Teyb (perfume)". [53]*

In addition, 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, black, multi colored. Amir Tamim bin Imam al Moiz 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 little attractive crude and dirty blocks. The superior grade of Anbar is grey, then blue and then yellow in color, 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 amazing to observe how a very small quantity of Ambergris is stuck inside the teapot cover to flavour the tea by mere contact. It is a good 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 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 drink.
- VI. When Anbar is inhaled, it relieves flue symptoms, headaches and migraines.

#### **4. Wurd/Rose/Gulab:**

Its scientific name is *Rosa damascena* Flower. In Muslim traditions, there is an endearing relationship between lovely Rose and the Saints. Rosewater was developed by the Arab physician Al-Shaikh Ar-Raees (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 ar-Raees, who used it in health disorders, where heat was the major problem. Rose petals also have the ability to maintain healthy cholesterol levels and rosewater is used as a valuable lotion for inflamed and sore eyes. Famous Mughul Empress Noorjehan (d. 1645 [A.D], Shahdara, Lahore), prepared refined variety of Attar Rooh-e-Gulab. [57] 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 cool. 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 vapours 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 are 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 since long time. The Rose Valley in Bulgaria, near the town of Kazanlak, is among the major 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 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 a very expensive product. Just one single Tula of Taifi Rose Attar sells for between US\$ 600 to US\$ 1000.

According to Syedi Mufaddal bin Abil Barak'at, uses of the Rose Attar is following: [58]

- I. Simultaneous on the physical, emotional and spiritual realms- uplifting
- II. Cleansing and purifying liver
- III. It is known to cure depression by dramatically soothing.
- 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. Helping 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.

### 5. **Nisrin/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*. The scent is most favoured by Muslim mystics of Central Asia. *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 unparalleled 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 are able to sleep fast. Men are automatically attracted towards 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. Its medicinal uses according to *Risalah an Nadirah* are following: [59]

- I. Uplift moods
- II. Lessens depression
- III. Stress
- IV. Hypertension
- V. Treating skin ailments

### 6. **Sandalwood:**

Its use goes back 4000 years and caravans from India to Egypt, Greece and Rome were a familiar sight. Many temples were built from *Sandalwood* and the Egyptians used it in embalming. *Sandalwood* is much in demand as incense; it had a calming effect during meditation. This relaxing oil could be useful for tension, depression, and nervous exhaustion. 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 grand children 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 *Risalah an Nadirah* are various: [60]

- I. Lessens stress and Anxiety and helps to relieve depression
- II. Can stop vomiting
- III. Applying it on the chest and throat to cures dry cough

- IV. *Its curative properties extend to skin ailments as well*
- V. *Travel sickness*
- VI. *Heals inflamed dry*
- VII. *Excites the senses*

### **7. Hina:**

*Its scientific name is Lawsonia Alba .Fragrance of Hina is known for its heat inducing qualities and is used on quilts during winters to provide extra warmth. However, if inhaled during summer it can lead to nasal bleeding as well. Lucknow is the house of Hina. It has various medicinal values. It is known for its heat producing quality and delight. [61]*

### **8. Kewda:**

*Its scientific name is Pandanus odoritissimus Flower. Kewda is one of the flowers, which are 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 very pleasant scent. From the center of the flower comes the exceptional fragrance. [62]*  
*The Moghul Emperors considered the smell of the Kewda flower one of India's premium. The flowers create Attar with a diffusive sweet, honey-like fragrance that is balanced by the soft warmth of sandalwood oil. [63] 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 preparations of Kewda perfume, is mostly used in flavouring food.*

- I. *It provides relieve to the user when one suffers with insomnia*
- II. *Provide force to mind & heart*

### **9. Zafr'an/Saffron:**

*Its scientific name is Crocus sativa Stigma. Zaf'an Attar is a blend of Zafr'an and Sandalwood. It is also used as an ingredient in many famous internationally renowned medicines and in 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 antidepressant; it regulates menstrual disorders, prolongs vitality and acts as an aphrodisiac. Amongst them are: [64]*

- I. *Favoring digestion and strengthens the function of stomach*
- II. *A sedative which combats cough & bronchitis*
- III. *ease stomach pain*
- IV. *Insomnia*
- V. *Calming effect on infants during teething fits*
- VI. *Favoring expulsion of gases accumulated in 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 important aspects of purchasing and using Attar and essential oils: [65]

- 1 Quality & purity
- 2 Depth & elegance
- 3 Safety in application & 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 you do not smell them anymore. But they are still there and other people do smell them. Attar is the pure extract of flowers of based in sandalwood oil it is an ideal perfume. No good perfume can be prepared without some quantity of naturals, while very good 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 say their superiority over all others.

### **Select Bibliography & Short Notes:**

[1] **Aal al Walid** = History of Aal al Walid is linked with the history of Islam. Rasulallah(S) invited the people of Makkah and other tribes towards Islam who repeatedly visited the Kabah annually for 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 Ta'if, Rasulallah approached the family of Umair, 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 attack on Rasulallah(S). They instructed their slaves, children and gangsters of Taif to harass and torture Rasulallah(S) until he left Taif. In such 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 Syedna Zaid bin Haritha, until they reached the border of Taif.

The crowd from behind continuously bombarded them with dirt and stones. Syedna Zaid 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 doers 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 Walid bin Utbah. The owner of the orchard had seen their difficulty and, in accordance with Arab hospitality, he sent his Christian slave Addaas with a plate full of grapes for them. Rasulallah(S) invited Addaas and his master Walid towards Islam, only the slave responded his Dawah. Walid 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. Walid expired as Mushrik, but in his descendants, the flower of Islam bloomed, so much that as a result of the Dua of



Rasulullah(S), intervening 5 centuries, 18 Duat in the progeny of Walid contributed greatly for the cause of Islam. 5<sup>th</sup> Al Dai al Fatemi, Syedna Ali bin Mohammad al Walid was the first and foremost among Doat from Aal al Waid. As a result of Rasulullah's (S) Dua for Utbah, Allah granted as a Jaza, in the progeny of Walid 18 Duat in Yemen. 5<sup>th</sup> Al Dai al Mutlaq, Syedna Ali bin Mohammad al Walid was 1<sup>st</sup> Dai amongst Aal al Walid. After 5<sup>th</sup> Al Dai al Mutlaq, 18 personalities were appointed by Nass as Dai of the Ismaili Musta'alavi School from his family. Syedna Mohammed Ezzuddin, the 23<sup>rd</sup> Al Dai al Mutlaq transferred the seat of Dawah from Yemen to Gujrat, India by appointing Syedna Yusuf Najmuddin his successor. The 29<sup>th</sup> Dai, Syedna Abdu Tayeb Zakiuddin, declared Syedna Ali Shamsuddin his successor, who was in Yemen. Syedna Ali Shamsuddin is the 18<sup>th</sup> Dai from the lineage of Walid. Two esteemed lineages combine in Syedna Shamsuddin that of Syedna Idris Imaduddin, and that of Syedi Hasan bin Nooh. The latter had supported Dawat during the uprising of Zaidi Sultan. The daughter of Syedi Hasan bin Nooh, named Na'amah, was wedded to the great grandson of Syedna Idris to whom Syedna Shamsuddin was born. Therefore Syedna Shamsuddin became the 24<sup>th</sup> amongst the Duat of Yemen and the 30<sup>th</sup> al Dai al Mutlaq in the line of succession. Several volumes written by him are preserved in the Dawat Khizanah today. His handwriting is known to be both unique and beautiful. The Jaza and Dua was therefore fulfilled-eighteen Duat Mutlaqeen in the lineage of Walid bin Utbah. The Influence and power of the family of Aal al Walid extended throughout Yemen. When Dawoodi and Suleymani schism occurred on the issue of Nass, large family of Aal al Walid were divided and majority joined Sulemanies. My grandfather Mulla Abdullah bin Shaikh Abduttayeab bin Syedi Abdulqadir (linage of Aal al Walid) shifted from Yemen to India during the early era of 51<sup>st</sup> Al Dai al Fatemi, Dr. Syedna Taher Saifuddin(d.1965,Mumbai,India).

[2] **Ismaili Musta'alavi Dawah** = After Imam Jafar Assadiq, the Shia School divided in 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 Asadiq is known as Ismailies. During the reign of the 18<sup>th</sup> Fatemi imam, 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 Imam Tayab till the Day of Judgement, therefore they also known as Ismaili Tayyabi. Afterwards, two major splits occurred in the Ismaili Musta'alavies, which divided them in three branches – Dawoodies, Sulaymaanies & Alavies.

[3] **Wali al Yemen** =The deputies of the Yemeni Duat in India and Sindh designated Muttaqi Ulama who worked as Wulaat ul Hind (sing. Wali). They were all in close contact with the spiritual authority of Yaman i.e. al Dai al Mutlaq. In a political context the terms Wali can also mean administrator or ruler (pl. Wulat).

[4] **Shibam** = Shibam was the word for "height" in the pre-Islamic Humyar language. Benefiting from the lucrative frankincense and myrrh trade, it had gained independence from the Kingdom of Saba. Shibaam is at an elevation of 9000 feet and it is the highest peak in Haraz. On a clear day it is possible to see all the way to the Red Sea from the summit. It is a very strategically important mountain from a military perspective. From the time of Fatemi Imam Mustansir the fort at Shibam had been under the control of Ismailies. After the Shahadah of Syedna Ali bin Mohammed Al Sulayhi it fell to the enemy. During the time of 3<sup>rd</sup> Al Dai al Fatemi, Syedna Hatim Muhiyuddin it was won back, and it became a center of the Fatemi Dawah. 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 literally undiscovered. Children of Ismaili Musta'alavi Dawah are scattered in Haraz region.

[6] **45<sup>th</sup> Ismaili Musta'alavi Dawoodi Dai Syedna Tayab Zainuddin(Surat, India)**

[7] **47<sup>th</sup> Ismaili Musta'alavi Dawoodi Dai Syedna Abdulqadir Najmuddin(Surat, India)**

[8] **Khizanah al Kutub al Dawah** = The term Khizanah is used for the collection of religious manuscripts among Ismailies especially Musta'alavies. 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 the Ulama and believers sacrificed their lives to protect their valuable collections. Ulama love their manuscripts and protect it from outsiders. Still traditions of copying manuscripts continue amongst Musta'alavies.

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

[10] **46<sup>th</sup> Ismaili Musta'alavi Dawoodi Dai Syedna Muhammad Badruddin(Surat, India)**

[11] **Students of Syedi Abdulqadir bin Al Qazi Syedi Habullah** = (The list of the names of the prominent students is given in the Risalah of Syedi Ali Zainuddin)

[12] **Haj journey of 47<sup>th</sup> Dawoodi Dai =**

[13] **Syedi Qutubuddin bin Suleyman** = He was one of the pioneer scholar of the Dawah, who was trained under the supervision of Syedna Abde Ali Saifuddin, founder of Ad-Daras-as-Saify, Surat. His Tafsir of Quran is preserved in the Dawat Khizanah.

[14] **"Muntaza ul Akhbaar"** =The Book is divided in two volumes, first vol. deals with the history from Rasulullah(S) to 21<sup>st</sup> Fatemi Imam, second vol. deals with the history of Ismaili Musta'alavi Dawoodi Duaat, from 1<sup>st</sup> Dai Syedna Zoaib to 45<sup>th</sup> Dai Syedna Tayyab Zainuddin. Syedi Qutubuddin bin Suleyman completed this work in 40 years.

[15] **Syedi Ali Zainuddin** = He had written some Rasail which deals with Fiqah, History and Uloom Khafiyyah etc. He departed during the time of 50<sup>th</sup> Ismaili Musta'alavi Dai, Syedna Abdullah Badruddin(Surat, India).

[16] **Syedi Abdullah Fakhruddin** = He was one of the witnesses of the Nass of the 46<sup>th</sup> al Dai al Fatemi to 47<sup>th</sup> al Dai al Fatemi, "As Sirah ar Radiyah" by: Shaikh Abdut Tayyab ibn Shaikh Haidar Ali Diwan

[17] **Shaikh Abdut Tayyab Diwan** = He had written books on the history of Duaat in India. "Hadaiq Sirat-e-Fuzula-e-Ahmadabad" is one of his famous books. He was a scholar of high repute, like his learned father Shaikh Haider Ali Diwan. He was personal secretary of 51<sup>st</sup> Ismaili Musta'alavi Dawoodi Dai, Syedna Taheer Saifuddin.

[18] **"Brhatsamhita"** = This Sanskrit encyclopedia by Varahamihira (505 AD – 587 AD) consist of a 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 Oldenberg on the language of the Lalitavistara, it is no longer a useful question to ask whether the prose portions or 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 some time between six hundred and a thousand years after the birth of Buddha . As Oldenberg 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 early 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] **The Harshacharita** = It was written in 7<sup>th</sup> century AD in northern India.

[22] **Cedar** = A tall evergreen tree with leaves shaped like needles. The hard red wood of the cedar tree smells pleasant.

[23] **Al Haykal as Suleymani** = The Hebrew Bible described that Suleyman (A.S) was the builder of Al Haykal (the Temple) in Jerusalem. It was constructed by Jinn and humans both. It is still a mystery, different accounts provide numerous tales.

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

[25] **Hadith** = Non controversial & Maruf

[26] **“Diwaan”** = Syedna Abu Moin Hamiduddin Nasir Khusrow, Published Tehran, Iran. For further study please see: <http://www.amaana.org/ISWEB/khusraw.htm>;

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

[28] **“Da’aem ul Islam”** = Hadith narrated by Abi Abdillah Imam Jafar Assadiq, vol. II, Syedna Qazi an Nauman, Qahera

[29] **Tradition** = it was transmitted by Abi Abdillah Imam Jafar Assadiq

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

[31] **Taharah** = It has an important role in the life of Muslims, but it is not consider as one of the Pillars of Islam, except Ismailies. Learned writer of Da’aem ul Islam, Syedna Qazi an Nauman discussed it as a Pillar of Islam, in his celebrated work.

[32] **Spiritualist** = Experts in the faculty of Uloom al Khafiyyah knows well the value of Attar & Bukhur during Aamaal. They use it for the success of the Aamaal.

[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 & the West. For further studies please see the link: <http://ismaili.net/heritage/book/export/html/1625>

[35] **As Syedah Arwa bint Ahmad As Suleyhi** = 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 as Sulayhi, 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 al Mukarram and received the city of Aden as her dowry.

Syedna Ahmad succeeded to the throne following his father’s tragic assassination. Afterwards he delegated power and command to Syedah Arwa because, having suffered injuries in battle and paralysis, he was confined to bed. Name of Syedah was mentioned in the Friday sermons right after the Fatemi Imam in Qahera. She built Masajid and Madaris throughout her empire, improved roads,

took interest in agriculture and encouraged her country's economic growth. She was an extremely beautiful woman, learned, and cultured. She had a command on literature, both poems and prose, along with history. She interpreted the meaning of Qur'an with intellectual approach. Yemen never saw a brave, competent military strategist, highly intelligent, devout lady, like her. Her contribution towards spreading Dawah in Gujrat, India is an un-forgettable chapter of Ismaili Musta'alavi history. Arwa University of Sana is one of the examples of love of Yemenies for As Syedah. Her Shrine is a place of Ziyarah in Zijiblah, for Yemenies and others, which was her capital, also known in 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 Tiberis;  
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 Syedah** = Attar prepared under the famous Yemeni Queen, Syedah Arwa bint Ahmad al Suleyhi (d. 532 A.H. Zijiblah, Yemen) was presented to the monarchs with gifts. 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] **Aaine Akbari** = Abul Fazal Faizee (d.1602 A.D), 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 a cradle of eastern civilisation, influenced by the Iranian culture, due to Shia Nawabs. They were famous for their splendid life style and wonderful etiquettes. Under the patronage of Nawabs Attar industry flourish more and use of Attar become necessary part of the culture.

[39] **Bihaar al Anwaar**, vol. 103, p. 247, Iran

[40] **Bukhur al 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 in different manner.

[43] **Al Imam al Mustansir** (d. 1094 AD) = after his demise Ismailies divided in two wings, Musta'alavies and Nizaries. Nizari Dawah shifted its headquarter from Egypt to Alamaut under the command of Hujjat Jazirah, Dai Hasan bin Sabah, while Mausta'alavi Dawah shifted its headquarter to Yemen, in 524 A.H. = 1130 A.D under the command of Hujjat al Jazair(singular: Jazirah = continent. Hujjat al Jazair is a Ismaili terminology, which uses for chief of the Duat in ismaili hierarchy) As Syedah Arwa. Institution of Al Dai al Mutlaq started as per the instructions of the Fatemi imam by Nass.

[44] **Diwan** = Syedna Abu Moin Hamiduddin Nasir Khusrow, Published Tehran, Iran

[45] **Abu Tamam** = He was born in Jasim, Syria. He is best known in literature by his 9<sup>th</sup> century compilation of early poems known as the Hamasah. His own poems have enjoyed great repute in his lifetime. His poems reflect a 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"** = Syedi Mufaddal bin Abil Barakaat, Yemen

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

[48] **"Saheh Muslim"**, Hadith narrated by Abu Said Al Khudri; **"Musnad"**, Ahmad bin Hanbal



[49] **Maqatal Syed ash Shuhada** = Large quantity of Musk was available in the Khizanah of Abi Abdillah al Husain at Karbala, from which he offered to his Ahl al Bait and Ashaab on the night of 10<sup>th</sup> Muharram ,as Bushra of Shahadah and Jannah. The remaining portion was looted after his Shahadah by the brutal Umayyad force.

[50] **Syedah Arwa** = Please see ref. 35

[51] **Diwaan** = Syedna Abu Moin Hamiduddin Nasir Khusrow, Published Tehran, Iran

[52] **“Risalah an Nadirah Fil Attur al Fakhirah”** = Syedi Abdulqadir bin al Qazi al Hafiz Syedi Habibullah al Walid, manuscript, Yemen

[53] **Musnad Ahmad**, = Hadith, Muslim

[54] **Diwaan** = Amir Tamim al Fatimi was the eldest son of Imam al Moiz. He was born in 948 CE in Mahdiah, the first Fatimi capital in North Africa. He was amongst those who accompanied Imam al Moiz on his historic journey to Egypt when the seat of the Fatimi Empire was transferred to Al Qahera. He was then 25 years old. He dedicated himself to literary and cultural activities until his demise at the age of 36. In his poems, 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 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 an Nadirah Fil Attur al Fakhirah”**= Syedi Abdulqadir bin al Qazi al Hafiz Syedi Habibullah al Walid, manuscript, Yemen

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

[58] **“Risalah Fee Khaw’asil Attar”**= Syedi Mufaddal bin Abil Barakaat

[59] **“Risalah an Nadirah Fil Attur al Fakhirah”** = Syedi Abdulqadir bin al Qazi al Hafiz Syedi Habibullah al Walid, manuscript, Yemen

[60] **Ibib**

[61] **Personal observations** = privileged class enjoyed its fragrance and rub it on their quilts.

[62] **Fragrance of Kewra** =

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

[64] **Risalah an Nadirah Fil Attur al Fakhirah** = Syedi Abdulqadir bin al Qazi al Hafiz Syedi Habibullah al Walid, manuscript, Yemen

[65] **Personal observations** = whatever I have studied regarding the uses of Attar I have transferred sincerely

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