

A Study of Quranic Allegory, Decorative Ornaments in Female Attire miniature at museum and Architecture: Dāī' Angā Mausoleum & Mosque in Lahore Punjab

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Abstract

Religion have a significant aspect in changing culture and practices of region where humans live. All aspects of existence are represented by religion. This gave bases to representation of women through her dressing and house hold shores. This have been addressed in holy Quran. In which women and her representation at different areas are done in which her covering and dressing. Woman is the created by God for Adam's employer and companion to step into humanly life to begin a family. He created woman like a gem inside the sea shell. Inspiration and interpretation of verses were adopted in Mughal aesthetic in multiple ways of art and architecture in Lahore. There is variety in adaption and effect of continuous invasions at current place where Lahore is situated in Punjab Pakistan. These cultural integration dominated as permanent marks in connection with females and there representation in Mughal remnants. Quran



addresses female and their rights through verses and references. Some address directly to rights of female within society. Secondly there are metaphoric presentation of female aesthetics. One of its example is Mughal architecture Dā' Angā Mausoleum Gulabi Bagh. Which is construction for female wet nurse of Shahān son of Jahangīr.

Key words: Attire, Quran, Female, inspiration, art, ornamental design

Literature Review

The Holy Quran is a book of complete guidance for all manhood. Holy Quran states many things about girl who had been viciously underprivileged and kept away from social earlier than Islam. From 450 A.D to 570 A.D is known as the phase of lack of knowledge in the records of Arabia. Before Islam, the repute of the lady was degraded and treated harshly. Men did not consider her an individual with a soul or emotions but they handled her austerely. ¹But at the same time as religion of Islam is prevailed, woman was given same fame like man. Referring to Islam female and male are two groups of species in humans and both should satisfy their obligations. In Islam, gender equality is a part of its fundamental teachings. Frequent Verses of the Qur'an and Prophetic traditions command gender equality which firmly proves that gender equality in the base of faith.

In surah AL-Nisa 4:1 Al-Quran states "Fear your Lord O mankind! Who (initiated) your advent through a single personality, then from it made its mate, and these unfold (the advent of) infinite males and females." This Verse explain that individuals are made from an unattached unit and are identical genders. To support each other to the opposite.

God has given permission man to marry multiple female but with justice. This shows true indication that impartiality in society is mandatory aspect of Islam.

The idea of a lady being made out of a guy is cleared in the following verses of the Holy Quran, These verses indicate the equality of each male and female.

Dr Mamoona Khan in her book *Wazir Khan Mosque Rediscovered* explains about Mughal aesthetics that “Mughal era in subcontinent when the light of Knowledge was intensely illuminating the Muslim world”.²When it comes to skilled craftsmanship in art and architecture and reflection of Quranic inspiration as calligraphy on monuments.

The largest Islamic state in Indian subcontinent was ruled by Mughals. Greatest works present in vicinity of Lahore and subcontinent were commissioned by emperor who ruled here in sub-continent from 13th -15th century. Some of the of Islamic art and architecture contributed by Mughals became landmarks after separation of Subcontinent into India and Pakistan. A reflection of Islamic verses of Quran was reflected on its peak by Mughal thinkers and was at its best represented by ornamentation and calligraphy was an integral part of it. Mughal’s created their own architectural styles and its empire reached to the height of remaining and interpreting Islam in earthly and religious building structures.³

Lahore became centre for expert artists, poets, writers in royal courts the field of science and technology. There were several expert invited from Samarqand and Bukhara this gave bases to convert Lahore city hub of learning and proved bases for remarkable evidences of art and architecture. The contribution states aesthetics of Mughal in Lahore city is explained through beautiful gardens along with canals, and palaces with *cāravānsary’s*. There were huge and massive mosques constructed in different areas with different titles, mosaic and other form of art works in them. Mughals gave remarkable significance in architecture and marvels existed.⁴ *Shāh jahān* emperor and son of Jahangir was predominantly attached to Lahore as it was his birthplace. There were many exemplary architecture made during his reign one of *Shāh*

jahān which is purely associated to female dedication is Dāī' Angā mausoleum and mosque.

The exceptional work of glazed tile work is associated to the period of Shāh jahān are present in which prominent example. The Masjid Wazīr khān in same era construction of different architecture built within Lahore in which Dāī' Angā Mosque and mausoleum are also famous for its interpretation of Islamic style architecture. Bought of these architectural areas have similar timelines Mosque of Dāī' Angā and mausoleum was built years later around 1635. Dāī' Angā was a wet nurse of Shāh jahān named Zaib al-Nisā' in Lahore.⁵ The governor of Lahore Shaykh 'Ilm al-Dīn Anṣārī in 1634 built masjid Wazīr khān which was patronized under Shāh jahān in Lahore.⁶

Social Aspects

Islam took responsibility of women in connection to individuality, freedom and independence, in the rights of women. They are discuss and portrayed in Quran without doubt equal rights are given in Islam. The Islam acquainted women with her rights not just inheritance but everyday life issues from physical to social Islam gave rights giving her command to express her own will to marry and if not agreed can refuse as she is asked first during Nikah agreement. These verse interpret Quran explaining equal partners for male.

In Surah Al-Nahl 16 : 97 "Male or female whoever works correctly, as a believer, we Allah claims that he will give a decent life to him, and he will reward in the best proportion to answer for what they did."

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Command of Allah has (nearly) come. So, Demand that it should come sooner is wrong. He is pure, Ascribing partners to him and higher than they expect.

Spiritual Aspect

Gender equality best exemplified through the Quran that: “both sexes were deliberate and independent men and women are receivers of the “heavenly breath”, this relationship is promised by Allah in Quran because they are created with the same human spiritual nature.

As quoted from the Qu’ran 17:70 Al-Isra “We have honored Adam's children, bestowed them with transportation by earth and marine, provided all with respectable and clean food, and bestowed special favors to them above and beyond the rest of Our Creation.”

All blessings which are bestowed to man express through construction and other way of life given metaphoric representation of Allah and its saying in Quran.

Islam early evidences in Punjab Pakistan

Influences and record traces that the People from Persia called *Isma‘īlīs* brought the Islam to the city of Multan in 9th ce. This preaching of Islam was from lower level which were crafts-man and artisans through mosque. This was done in institution constructed of crafts man within the bazar called guilds (*ansāf*). Training in numerous artistic skills and crafts is combined with ethical and mystical expert trainers in guilds, and trainees are initiated into a guild once they meet the ethical and practical experiences of learning hand skill with moral ways of life.

Lahore became center of Islamic peace and stability under reign of Mahmud *Ghaznavi*. In surrounding where Pakistan is currently located as hub to scholars and Sufis inhabitant from places as *Herat, Bokhara, Samarkand, and Khurasan* to convey teaching to this land of Islamic living expressed in Quran. In Lahore these Islamic messenger were voyaged further to, *Multan, Uch* and *Mansurah. Peshawar*⁷. Punjab have been influenced with Sufis example life of *Dāta Gāndj Baksh*, the utmost and significant ethos of Muslims culture.

Weaving and Sewing Punjab with Islam

In the Holy Quran Surah Baqarah 2:223 Allah says “Your wives are an area of sowing of seed for you, so come to your vicinity of cultivation however you desire and placed forth [righteousness] for yourselves. And fear Allah and recognize that you will meet Him who have done best”

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ

Greetings, Prophet! Request that your better halves/wives, daughters, and other trustworthy women conceal their bodies with their cloaks. It is more likely that they will be seen as virtuous in this manner.

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

They will be dressed in green silk and brocade, with silver bracelets, and their Lord will provide them with a pure drink.

Further reference of dressing and covering in Quranic verses in Al-

Insan 76:21 explained pure and beautiful clothing to adorn is to look beautiful and comfort self with pleasure.

Similar concept is explained in surah Al Rum verse 30: 21 “And his glorification signs is this, he formed wives from you, to you may find ease/comfort in them , love and mercy is put among you. No doubt all of them are indeed signs for people who reflect”.

Women as a Mother

A mother is the first center to teach child and nurture the success of society through grooming an individual. The Qur’an makes no explicitly it makes to God both is equal in all terms. Man or woman will be taken equal

on there the faith and deeds. For every great virtuous man, the Qur'an explains to accompany by pious woman together with him. Qur'an 2: 284,285,286 Surah Baqara explains about mother of Musa: So we open to mother of Moses, "feed him, then, when thou fear for him, company him into the water, and do not fear, neither become sad, for all We shall return to him" The mother Maryam (Mary) of Isa, the Qur'an says: she had reached such an elevated spiritual level there was a visit her to her in prayer-niche and converse with her they were angels.

Evidence of architecture with female in Quran. In surah Al-Najm 53:9

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

And it was no more than two bow lengths away.

Historical Background of Lahore Mughal expression in interpretation female.

Akbar was first to settle his reign in prominence in south-Asia suggested new term for burqa/veil called *chitragupita* in Sanskrit language (see figure:1). In the above painting present a royal lady is put green color long and slack burka, decorated with embroidery of gold, it covered the whole area of the princess body. During Jahangir reign similar practice done with female royal most of women wearing thick material and fully covered.



Figure .1. A Mughal Lady,
1750.courtesy by Lahore Museum
Accession: B-82

Lahore has architectural monuments from different eras. The city Lahore has a raging history. Ghaznāvid dynasty were capital from 1163 to 1186 which laid bases of Islam in South-Asian subcontinent. In 1241 area which is currently subcontinent divided by India and Pakistan was sacked by Mongol army and Lahore was one of prominent area which got effected by it. This became bases for repeated attacks from 1400 -1398 and they were, the Mongols attacked the city until and gave new glimpse of Art and Architecture. And it falls under the control of the Turkic conqueror Timur. In 1524 Mughal Emperor Babur conquered and took control. The beginning of Lahore's golden age is considered the time of Mughal dynasty. This city was the place of royal residence and magnificent aesthetics applied in the form of art and architecture. The Humanyuns son of Babur exile helped him to have awareness to the cultural development in Iran. *Safavi Shah Tahmasp* king of Persian reign welcomed Humanyuns with honor. He was honored with velvets, atlas, and *kimkhwāb*. There were beddings and carpets presented as gifts, he was given visits to shown the gardens, buildings and select products on reaching Herat which have true inspiration of Quran and its interpretation. Humanyun on his back to India accompanied with him the specialists of various arts and crafts from the above stated magnificent crafts centres Persia⁸.

The Akbar reign of fifty year (1556-1605) brought a season for aesthetics to bloom, there was interruption by political un rest. But in his memoirs it is documented by *Abul Faḍal in A'in-I Akbarī*. It was massive expansion during the reign of Shah Jahan (1628-58) from Khurasān to Bengal, but declined happened during the reign of Aurangzeb in (1707). Lahore was exposed to a power fight between Mughal rulers and Sikh rebels. But in mid-18th century Lahore was under Nadir Shah .Lahore became an outpost of the Iranian empire. However, it was soon related with the rise of the Sikhs which

was new era of construction or changing Mughal architecture into Sikh aesthetic. Ranjit Singh (1799-1839) become the ruler and powerful seat of a government and Lahore city was hub of it as declared its province. Singh's death, declined the city rapidly, and British rule started in 1849 till Indian subcontinent dissected into India and Pakistan and received independence in 1947, Currently Lahore is the capital of West Punjab province.

Architecture

Islam reflects love and respect for women to be a part of basic ethics and morality. Love of women is one of the morality of the prophet Muhammad P.B.U.H.

The Quran reflected woman as to be protected or reference given in Quran is Surah Saad 2:259

وَهَلْ أَتَاكَ نَبُؤُا الْخَصْمِ إِذِ تَسَوَّرُوا الْمِحْرَابَ

And have you heard about the litigants' attempt to get access to the private room by climbing over the walls?

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

Consider the man who happened to be passing through a town whose turrets had collapsed.

In surah Bakarah 2: 259 above verse states of turrets in architecture.

Lahore was centre of social, geographical and historical significance due to royal patronage as royal capital during the Mughal period. Mughals used coloured tile work in the early construction blue and green color was prominent one of example is buildings at Fatihpur Sikri Jāmi'ā' Mosque and Jūdhā bāi Palace. In which Agra Jahāngīr Mahal, Sabz Burj and the Nīlā Gumbad dome of Kānch Mahal are famous construction in India Muslim contribution of architecture. Art reached to its zenith during the era

of Shāh Jahān prominent changes is seen in all the buildings built and patronage by emperor's sovereignty. Motifs which were commonly used in this techniques of architectural ornamentation were geometric and floral elements along with vegetal motifs, repeated patterns gave lyrical quality of infinity and arabesque design along with calligraphic verses. One of example present in Lahore are fort picture wall, in fort there is the wall of Shāh Burj. Then further in Lahore there is tomb of Āṣaf Khān and, Dāī' Angā in approximately same dates mosque Wazīr Khān, Dāī' Angā mosque. There is similar expression in motifs and similarity in ornaments at gateway of Ghulābī Bāgh which is chosen as example to represent female named architecture representing Islamic inspiration coming from Qur'anic verses. Other architecture in Lahore which are associated somewhat of same era of within same timeline are Chauburjī, Nawān kūt gateway. The tomb of Sharāf al-Nisā' and the Baigumpūrī mosque are the only late Mughal period examples found with glazed tiles and calligraphy.

In Quranic verse 7:42 Surat Al-Iraf,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَفْضَلِ الَّذِي كَانُوا يَعْمَلُونَ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمُ الْجَنَّاتِ وَالَّذِينَ كَفَرُوا لَهُمْ فِيهَا خَالِدُونَ

Those who have belief and work righteousness, and We inflict no weight on any soul greater than it can tolerate, shall be accompanied and bestowed Garden, to reside therein till internity.

dedicated to wet nurse of Shajahān son of Jahangir.

One of the most elegant monuments during the reign of Shajahan Dāī' Angā tomb, where Dāī' Angā the wet nurse to feed Shah Jahan. Dāī' Angā and her offspring, Shahzadi Sultan Bagum graves are, located at the site of Gulabi Bagh, an earlier garden which is the only existing gateway of Ghulābī Bāgh

near Shalimar Bāgh. This gateway was built by Shahzadī Sultan's husband. Tile work and ornaments at Dāī' Angā mausoleum is employed with astonishing finish and patterns. There are similar patterns repeated and done on female clothing in which Lahore museum miniature fig: 1 is evidence. Numerous railway structures surrounds garden area of Dāī' Angā. The squat



Figure: 2. Mausoleum Dāī' Angā Gulabi Bagh, Inner view Curved base of calligraphy easy view from ground.
Source: Photograph by Author

looking tomb placed on a raised plinth. But contrary to this, mausoleum at Ghulābī Bāgh is opposite to Shalimar Gardens. On it placed a high neck or drum, while corners are accented and employ on four square pavilion, carrying projecting *chajjas*/eaves and cupolas.

Ornamentation floral and paisley motives have original *kāshī kāri* /tile mosaic which are prominent on the parapet. Style points towards quality of ornamentation and kind of aesthetic portrayed interpret in Quran. (See: figure: 2). The front faced of Dāī' Angā mausoleum is not having any traces but Dāī' Angā mosque have covered entire façade with ornaments. These are similar to patterns ornamentation use for clothing vocabulary is similar. The mausoleum consists of a central tomb chamber surrounded by eight rooms. Internally, the surface was adorned with fine fresco, remnants of which can be

seen in the squinches above the projecting, octagon shape-like decoration known as muqarnas, as well as a starlet dome treatment. Muhammad Saleh's elegant calligraphy encircles the base of the squinches with inscriptional panels from the Holy Quran. Inscriptions at the site indicate that the mausoleum was built in 1671. (See: figure: 3).

Muhammad Saleh (see Figure:4) noted as calligraphist of his time he says in⁹ *Amal-e-Saleh*. Mir Muhamad Saleh and his brother Mir Muhammad Mumin, were the sons of *Muhamad Abdulla Mushkin kalam*. Titled as to be a fine writer. Muhammad Saleh was known as poet by the Persian name *Kashafi* and in Hindi *Subhan* , Both brothers were excellent writers as well as had beautiful voice. In *Amal-e-saleh* written by Muhammad Saleh wrote in highly rhetorical way. His style of writing and architecture describe by him in¹⁰ *Bahar-e-Sukhan*, Both of monuments made a distinct and powerful impression on the observer because of its intricate expression. The use of rigorously defined volumes based on geometry precise and define lines related to definite mathematical proportions clearly define lines related to exact

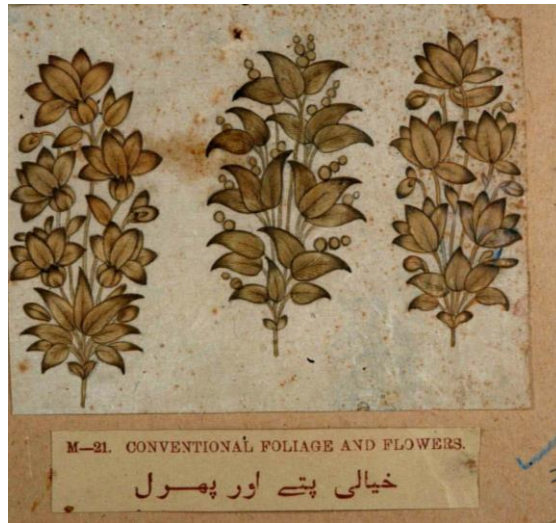


Figure 3. Accession No:M-21, Practice work of flower variety present in Lahore Museum. Photo courtesy: Lahore Museum

mathematical laws were the means by which the space and surface of Islamic architecture were integrated. The principle of unity is made more visible. The ornaments expand as exhale and concise as breathe in.

The high point of the main dome, main twelve pointed star which is exceeding inside the dome, ending on eight arched window buttresses on the dome base can be seen from inside (See: figure:4A/4B). Centre arch buttresses are open while corner arch buttresses are closed, attached with lower frieze having Quranic inscription on it is *Surah Fatah* from Quran Parah number twenty nine, surah number forty six. The text style is written in 'thuluth', this type of style is particularly associated with the Persian calligrapher. The black marble lettering is inlaid into scroll-like borders that frame the architectural feature. Sweeping letters and a strong emphasis on horizontal and vertical strokes create an almost grid-like effect. Inscription starts from right corner of arch entrance it is about two feet in height and inscription is in two half's, calligrapher Muhammad Saleh has sign in the lower portion with date AH(1082) 1671AD whereas, the upper portion is starting the Surah with Bismi Allahi Alrrahmani Alrraheemi, . Inna Fatahna Laka Fathan Mubeenan (O Muhammad] we have laid open before thee a manifest victory).

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Indeed, we have granted you a clear triumph 'O Prophet

Extending the boundary of Mughal Empire. ¹¹He conquered central Asia and also recovered Qandahar which was considered as the homeland of his fore fathers.

The treatment of the text is very similar but done in *Nastalique* (beautiful writing) words are in writing diagonal way. Similarly the

inscription on Dāī' Angā Mausoleum frieze on rectangular low neck dome room, frieze is in curve it is not flat and it deals with great deal of mastery in controlling the inscription with rounded background which makes it easy to read from ground.



Figure: 5 Inna Fatahna Laka Fathan Mubeenan (O Muhammad] we have laid open before thee a manifest victory). Photographed by: Author.

Most of the calligraphy is chipping of due to the water and moisture. Dāī' Angā mausoleum has one of the finest calligraphy inscriptions; it has fine quality of classical calligraphy maintaining the size and proportion.

In Bahar-e- Sukan Saleh, Kumbho writes about proportion and harmony. It is the key feature of Islamic traditional calligraphy. This speciality of his traditional style is maintained almost in all of his works present today; the manuscript which is a part of Murraqa present at metropolitan museum is a fine example of style and

Muhammad Saleh style of writing has intermingled arabesque design which makes it grid like effect. It is clear from Muhammad Saleh works that he was a fine writer having traditional Persian style, with expert dealing in nast'liq to other form of calligraphy styles.

Muslim craftsman and were known for the beautiful and delicate calligraphy in variety of styles, brushstrokes to create illusion and use of vivid colours. This creates rhythm and balance. Design of inscription with flower ornamentation was in repetition infinity concept in motifs which represents traits and glance of Allah endless blessings imagery explained in Quran.¹²

Later a spectacular mosque was built by Dai Anga's husband Murad Khan (a magistrate of Bikaner under Emperor Jahangir) located in the central Lahore, Naulakha.

The mosque of Dāī' Angā (1635) constructed by Murad Khan which was constructed after Dāī' Angā Mausoleum, front facade also has calligraphy in mosaic it has flat surface as compared to Dāī' Angā . Calligraphy style is almost the same.

Dāī' Angā mosque was constructed in 1635 by the lady called Dāī' Angā, was a wet nurse of Shāh Jahān. This mosque is situated in south east of railway station in Lahore called Naulakhhā. The place is also known as Muḥallāh Dāī' Angā. The mosque has been constructed in 1635 by the lady called Dāī' Angā, she was a wet nurse of Shāh jahān. Her real name was Zaib al-Nisā, her family was closely connected to the royal family.

A multi-colored arabesque pattern with a white background can be found on the spandrels of the arch. A calligraphic band in dark blue on ochre yellow surrounds the arch. Then there's a row of recessed panels that run vertically and horizontally in various colours like green, blue, yellow, orange, red, and purple. Tile work themes adorn and communicate inspiration of Quran verses with vegetal and floral inspiration.

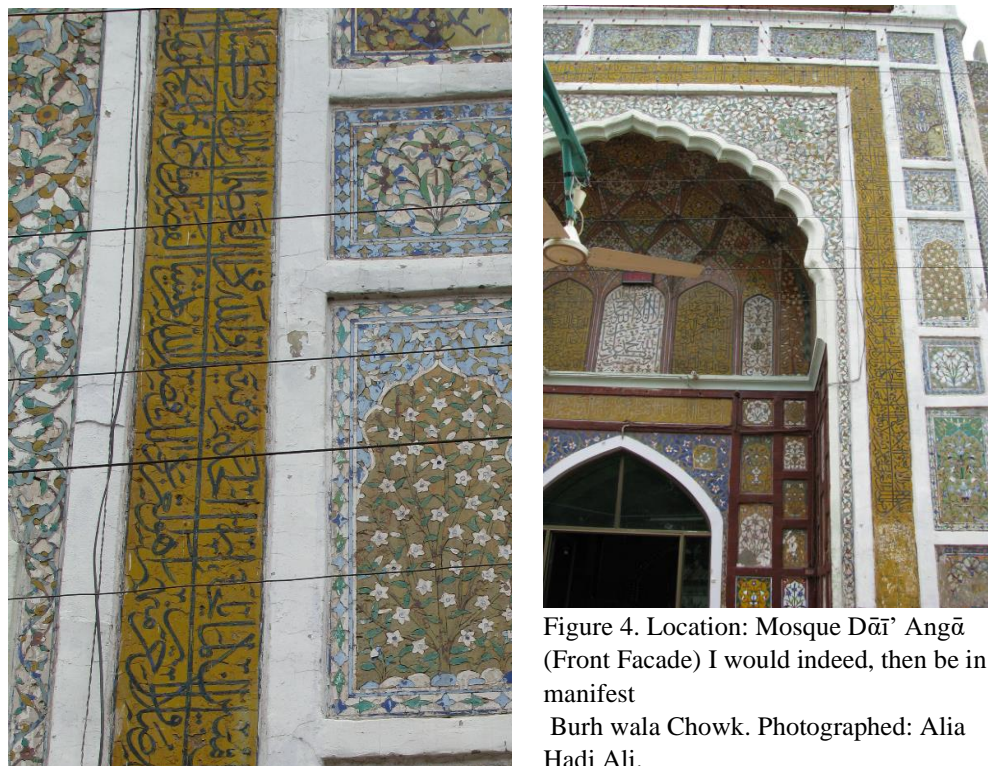


Figure 4. Location: Mosque Dāī' Angā (Front Facade) I would indeed, then be in manifest Burh wala Chowk. Photographed: Alia Hadi Ali.

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٥٠﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

"Enter the Garden," it was said. "Ah, me!" he exclaimed. I wish my people knew (what I know)!

The entrance to the sanctuary has an arched opening which is decorated with arabesque on the spandrels in yellow on bright blue colour and a calligraphic band (Figure 5: Surah Yaseen verses interpreting Quran inspiration of gardens. and vertical decorated bands on both sides.

Above verses indicates about inspiration of Quran given to admire. To be in state of realization of Allah and its blessing.

Conclusion

This article identifies different verses from Quran in which females are addressed and presented. There are lots of event quoted in Quran verses which indicates female as equal part of male and have equal rights in society. For her safety and protection covering is encouraged along with architectural enclosures are also referred for female. Wearing hijab has three main purposes, according to a religious aspect explained in Quran. To begin with, women always dress with the male gaze in mind; the hijab shields them from male sexual gaze. Second, hijb teaches women to be disciplined in their behavior. Third, it denotes the necessary gender distinction in Islam, which requires both women and men to seem distinct from one another. And this is why Islam explains in Quran husband and wife as each other's covering¹³

هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ

They're clothing for you, and you're clothing for them.

verses from Surah Al-Baqarah 2:187 conclude as each other's clothing, a representation of male female relation. They, are addressed as spouse and parents. Along with humans in society to perform worldly responsibilities. In Mughal construction in Lahore explains that female representation in art and architecture was done with Islamic parameters taken from verses of Quran. Inspiration is coming from metaphors present in Quran of gardens and architectural. They decorated their buildings using a variety of techniques. The mosque of Dāī' Angā in Lahore is a great example of architectural ornamentation, as well as the respect and place given to her as a wet nurse in society. Second, a tangible example of the Quran's interpretation of equal respect for women is the Dāī' Angā mosque and mausoleum in Lahore. The ornamentation part of women's clothing has reflected from the Quran's verses inspiration flora and fauna, as well as linear elements, location of ornament, and effect on the spectator.

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