



A Comparative Study between the Quran's Vision of Paradise and the Mughal Islamic Gardens of Lahore

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Abstract

Like every culture Mughal Islamic gardens, represent beauty, happiness and also improve the public perception, these gardens have special characteristics with philosophical concept of Islam's doctrine that is the basic focus of this research. Although the idea of a paradise is existing in human civilization since ancient times but Islamic architecture refined the concept of earthly gardens and represented them as symbolic sites of heaven on earth. In Quran's contents paradise is a beautiful place which gives a model for all Islamic gardens of the world as it reported in 166 instances. Great Mughal gardens are heavily influenced by Islamic beliefs such as Quranic verse '*Garden's underneath rivers flow*' is well portrayed in form of chahr bagh, constructed in rectilinear layouts with special use of water and plants hence, evoking the idea of religious paradise as well as dynastic pleasure. Therefore, investigate a comparison between characteristics of Mughal Islamic garden landscape and sophisticated heavenly descriptions of paradise in Quran, by using grounded theory method including observational and questionnaire survey. Conclusively this paper has approached the "sense of Islamic garden" by analyzing the gardens and proved that the Quranic paradise imagery served as a basic theme for Mughal Islamic garden architecture especially in Lahore, Pakistan.

Keywords: Islamic gardens, Quranic verses, Earthly Paradise, Mughal gardens, Chahar Bagh, Lahore.

1. INTRODUCTION

Since its origin on earth, man has a special feeling for nature, being a part of the earth, its heart is still connected to the unseen heavenly bodies (Paradise/Jannat) and strives best to find such place on earth. This quest of man is well represented by the gardens that are landscape form reflecting people's culture beliefs, and requirements. Gardens integrate the finest features of the natural and built environment with traditional, local and regional landscape design (Mubin et al. 2013), such as in Arabic language dictionaries and sources of spirituality garden implies to have special creative elements and structure, cultivated



land with trees and flowers, and barrier or a wall or an orchard (Dawy 2010). This is very near to the concept of the heaven garden as defined by 'Quran'. Like all the religions of the world, there exists a very strong concept of heaven and hell and it is most obvious the humans are more mesmerized and inspired by the heaven concept in its architecture. In Quran the description of paradise gardens as having beautiful fountains, fruits, shady trees and companions. That's why the glimpse of the heaven (as described in Quran) can be seen in gardens of every Muslim civilization (Ashtiani 2015). It is a perfect example of mutual harmony between man and nature (Lehrman 1980). During 16th and 17th centuries the world has witnessed the magnificent kingdom of Mughal's that is still famous for its beautiful palaces, mosques, tombs and gardens. Taj Mehal in India is one of the hundreds such finest examples (Wescoat 1995). Mughal Gardens are interpreted as Earthly Paradise because they recall the images of religious paradise as well as dynastic pleasures (John 1987), the distinctive features of these gardens which contribute to their title as Earthly Paradise, are the wide thick brick wall that surrounds the entire rectangular plan of the garden with other traits including ponds, pools and fountains to supply the water and highlight the scenic landscape view by usage of perpendicular angles and straight lines, mystical use of flowers, plantation of evergreen and deciduous trees with consideration of pavilion as a focal point (Denny 1991). Mughal gardens are not only about shapes and geometries but also elements, each representing a specific symbol of Quranic paradise imagery (Blair and Bloom 2003). They constructed their gardens features in a manner that reflected a strong association between the concept of Earthly gardens with paradise symbols of Quran even in such minute details as water, couches, trees and scents like all other Islamic gardens of the world (Wescoat 1995). Mughal gardens synthesized the basic aesthetic and theological attributes of paradise because in imagination of Mughal emperors, garden was a place for righteous people after death as mentioned in Quran and these gardens were designed as a replica or representations of paradise on earth. The idea of Mughal gardens Lahore with geometrical chahar bagh form depicted the symbolic nature of paradise and its elements which are comfortable characters for living in and outside the gardens.

Mughal Islamic gardens were not only influenced by the descriptions of the promised paradise, but also indirectly by the Islam's imposed restrictions which affect the life of the people and their way of thinking; such as prohibited and non-prohibited relations, veiling, privacy and so on. Nevertheless, there are some principals involved in features of Mughal Islamic gardens of Lahore by Muslim designers that can confirm the inspiration of Quran's divine geometry. Thus, the relation between celestial descriptions of paradise characteristics of Quran and the features of Mughal Islamic gardens (as well as its principals) is the matter of this research. The purpose of this paper is accessing the principle design layout and garden features of Mughal Islamic gardens with Quran's characteristics for descriptive geometry of Paradise and also considers its effects on these Islamic gardens.

1.1. Conservation and Restoration in Historic Gardens

Historical palace gardens reflect the socio-cultural characteristics of the periods they existed, at the same time, they carry out the features of the used construction tools,



construction technique and structural and plant design to the present day. In the scope of the conservation and restoration works, gardens and their environs consisting of cultural assets should be preserved in the neighborhood scale and improvement and repair processes should be carried out. The gardens surrounding the historical palace gardens reflect the open space conception of the period, plant design features, thoughts and lifestyle. However, it is known that restoration works on the structures are generally performed on a single structure scale that is used as the protection method. Conservation and restoration works should be carried out as a whole with the garden and necessary restoration work should be carried out by preserving the original boundaries and design features of the historical site. In the work scope; the importance of garden-building relationship was emphasized and suggestions were developed by aiming the strengthening of the original character and identity of the historical palace gardens (Göker, Erdoğan 2018).

The following principles should be taken into consideration when preparing conservation and restoration projects in historical gardens;

- The purpose of preserving and restoring historical gardens is to preserve them as a work of art as well as a historical document. For this reason, it should be remembered that the historical area is the documents of the social, cultural and economic life of one or more periods,
- The spatial, formal and structural and plant material characteristics of the historical garden, which constitutes the current socio-cultural and historical identity, and its original position in the environment shall be preserved,
- If a new use is required, this date of use should be designed on a scale that will not impair the original values and qualities of the garden and make them difficult to perceive,
- Repair interventions should not be based on assumptions. In this context, it should be taken into consideration that the restitution project is a study and does not constitute an implementation project,
- The necessary interventions for protection and use should be established with different qualities and techniques from the original structure of the site,

Analysis, surveying and restitution studies show the deterioration of the historical garden and solution suggestions. In accordance with the obtained information, determination of restoration technique includes problem solving and decision making, design functions suitable for determination of application style. Repair and restoration techniques can be listed as follows; (Ahunbay, 2009).

- Consolidation
- Integration
- Renew, Reuse
- Reconstruction

2. MATERIALS AND METHODS

2.1. Field survey to study the design of Mughal gardens

The study involves interdisciplinary fields and many architectural researches require grounded theory, so key fact in this procedure is interpreting (Groat and Wang 2002). Field work including observation of the sites from holistic perspective and questionnaire approach applied for people's perception. Thus the first part of my paper research describes briefly on the Quranic instances where concept of paradise garden is presented and focuses specifically on such references that identified different attributes of paradise. While in second part, some famous Mughal Islamic gardens of Lahore as case studies explored the basic form and structural beauty with garden elements as symbolic expressions of their religious beliefs. Hence this research examines the possible religious, architectural and cultural features in the design and construction to make them crucial masterpieces in Lahore during Mughal's period. Lahore is the second largest and populated city of Pakistan and considered as one of the ancient cities of the world (Latif 2002); it situated on semi-arid plains of the Indus River basin (Wescoat 1995). The main feature of the city, including walled city, fortress citadel and suburban pleasure garden, which are selected for study. These sites include three type of gardens (Fig. 1) build by Mughal rulers in their reign: 1) Palace garden of Lahore fort; 2) Tomb or Mausoleum gardens of the emperor Jahangir at Shahdra near the Indus River and 3) A Suburban pleasure garden famous by name as Shalamar.

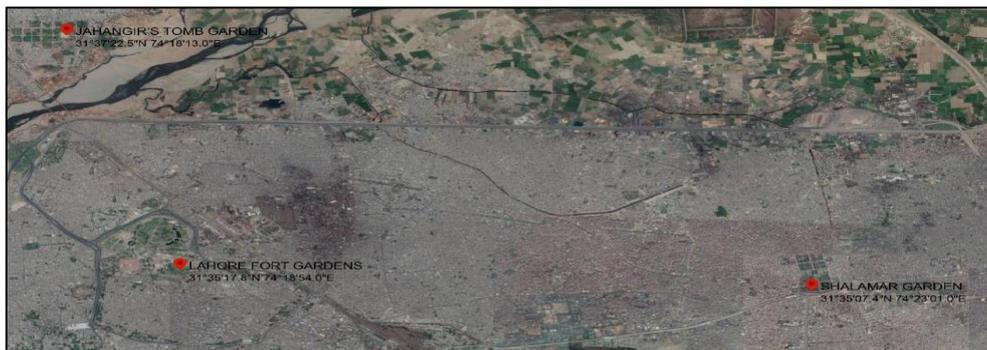


Figure 1. Placement of selected garden sites in Lahore, Pakistan

3. RESULTS

Paradise being a garden was not a new idea but Islam gave the real meaning to paradise garden the Quran is a sacred book for Muslims and its reference to nature as its description about paradise gardens are worth considering when looking at the symbolism or meaning of the Islamic garden (Moynihan, 1979). The Quranic verses from which Muslims derived the exemplary position for designing earthly gardens as paradise are:

"And the example of these who spend their wealth seeking means to the approval of Allah and assuming the reward for themselves is like a garden on high ground which is hit by a downpour, so it yield its fruits in double. And even if it is not hit by downpour then a drizzle is sufficient. And Allah, of which you do, is seeing (Baqra, 1:265)".

It is no accident that the colour of Islam is green as it is the colour used several times to describe the gardens of paradise where the righteous people recline on green cushions

under shade (Clark 2004). The Quranic narration of garden underneath which rivers flow gave the particular spiritual shape to Chahar Bagh or four-fold garden which based on the interaction of circle and square, the worlds of earthly and heavenly hence it is kind of an open-air architecture which Muslims built according to their beliefs. According to Brooks each paradise garden would contain fruit trees, pavilions, fountains and was intended as a place for enjoyment and coolness (Brooks 1987). The Mughal Islamic gardens of Lahore have a wide array of association with paradise gardens as described its imagination in Quran, so these gardens exemplified the descriptive imagery of heavenly paradise. Gardens form is invariably portrayed as a symmetrical laid out rectangular enclosure with water channels, pavilions and plantation of shady trees (Moynihan 1979). Pools of standing water reflected sky trees with surrounding building and flowers bloomed as a constant reminder of the magic and mystery of life. More plantation of shady and fruit trees became the garden a spot for architecture provide nice place to observe the contrived arrangement of nature. Open fronted pavilions and small buildings were placed at pivotal points while the entire garden scheme surrounded by wall that might contain sophisticated designed gates or watchtowers. Water as basic element of garden could stand or move where its stillness providing a sense of quietness to encourage meditation and its movement offering pleasing sounds that could provoke convivial cheer (Ahmadi 2016). The gardens of Lahore synonymous with earthly paradise became the retreat of Mughals as their obsession with bagh or garden was seen in Lahore. This experience is in true sense foretaste the paradise garden which all Muslims hope to be their final resting place.

Everything of this manifest world will finally disappear at the end back into the hidden treasure. In Quranic attributes of paradise have profound meaning, the Quranic paradise consisting of several terraces of gardens each more splendid than the last, is brought alive in the Mughal gardens of Lahore with their basic form and garden elements reflected the Islamic concept of paradise on earth as rows of trees, fragrant flowers and centrally placed fountain waterfalls and running canals. Mughal gardens are example of symbol of Gods sign because they stimulate the appreciation towards God. In construction of chahar bagh geometrical planning based on the division of land into a modular chessboard pattern and symmetry about central walkways fits conceptually into the idea of universal harmony, led to the creation of these earthly gardens. The hierarchy of gardens led to the configuration of several ponds along flanked walkways and stress on water representation, the life giving aspect of gardens. Chahar Bagh is a metaphor of cosmos and as Alemi explains the meaning behind the creation of Chahar Bagh (Fig. 2).

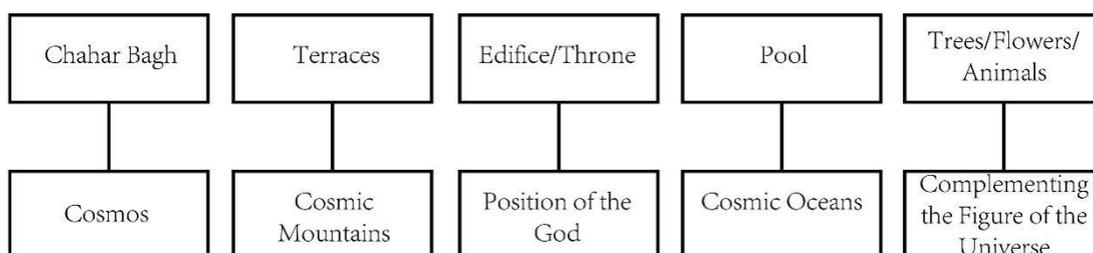


Figure 2. Chahar-Bagh Symbolism



It explains Chahar Bagh as a cosmos where terraces symbolize the cosmic mountains, throne/edifice represent as the highest level for the position of God and a great pool in front of throne represents the cosmic ocean a source of all water which can irrigate the garden (Aleml 1986). Similarly, the presence of flower, trees and animals around throne complement the picture of the universe. This explained the form and basic elements of Islamic garden all over the world as also present in Mughal Lahore. Mughal garden discussed so far is set out in Table 1.

Table 1: Comparison between the Quranic depiction of 'garden' and its elements with the Mughal Islamic gardens of Lahore

Quranic depictions	Address in the Quran	Similar features in the Mughal
Garden underneath rivers flow and Four Rivers of water, milk, honey and wine in Paradise	Surah Al-Tawba Surah Muhammad Surah Al -Waqiah	Presents Mughal's chahar bagh style by creating four sections of garden in rectilinear layout.
Greenery providing freshness Shading trees such as Tuba	Surah Al-Room Surah Raed	Both deciduous and evergreen trees provide sunlight in the winter and shade in summer, so in Mughal gardens greenery for whole year and fruits for all seasons.
Pavilions	Surah Zumar Surah Al- Ankabut	Mughal garden's pavilion is symbolic of the heavenly pavilion placed near the source of water to irrigate the garden.
Pool of Paradise known as Kuwsar	Surah Kuwsar	Additional ponds, cascades, waterfalls, jets, fountains, and pools in Mughal garden.
Paradise enclosed by wall and gates	Surah Aldahr Surah Al- Raad	Wall around Mughal gardens and entrance gates providing a private area.
Describing pleasant weather in the paradise	Surah Aldahr	Graceful climatic conditions due to Mughal gardens in the semi plain areas.
Endless	Surah Al -Hadid	Graceful climatic conditions due to Mughal gardens in the semi plain areas.

4. DISCUSSION

From Quranic gardens imagery give descriptive image of gardens they are specified by walled enclosure and become a particular space which represents the heavenly paradise. All gardens of Lahore at Mughal period had high boundary walls and in their layout water channels were introduced for coolness as they flowed through the rooms and arcaded courts while within fruits trees and greenery convey the paradisiacal image. Shalimar garden Lahore in its terraced layout represents the levels of paradise. The presence of



plants and trees not only symbolized vegetation but also contain a divine presence. Thus, the symbolic relationship of water and trees of Quranic paradise well established over the gardens of all Islamic world (Brooks 1987). These gardens have been designed based on the spiritual conception of this world and aim to strength the relationship between the garden visitor and his God. The symbolism behind the plan of earthly gardens was inspired by the well-known above cosmos logical diagram which depicts the garden of paradise on the Day of Judgment. The presence of throne in gardens is symbolic replica throne of God (Arsh) which Islamic tradition situates delicately above the paradise upon which God will set on the day of resurrection (Begley 1979).

4.1. QUARNIC GARDENS OF PARADISE IN COMPARSION WITH MUGHAL GARDENS OF LAHORE

4.1.1 PARADISE GARDEN OF THE QURAN

Religion and universalism in various civilizations can be traced in the concept of Paradise garden and its descriptions in Quran shed light on the subject by unfolding the viewpoint and philosophy of life reflected within the Muslim and Islamic culture. Therefore, in the 7th century C.E., after advent of Islam as a religion basic concepts of garden design were developed and refined, therefore gardens have been described as metaphor of paradise or Al-Jannah. Every time heaven is mentioned in the Holy Book of Quran with the description of running water and fruit bearing tree signifying their importance for man (Ansari 2012). Islam is not a just religion but a way of life for people who embraced it, and all rules are set out in the Quran (Brooks 1987). The Holy Book of Quran contains 166 references about garden, among those nineteen uses the word Jannah that correlate to both 'Paradise' and 'Garden' (Gardet 1983; Kassis 1983). In Quran there are different other names for paradise as it also mentioned as Jannat-al-Khuld, (Garden of Eternity), Jannat-al-Adn (Garden of everlasting Bliss), Jannat-al-Mawa (Garden of Retreat) and Jannat-ul-Naim (Paradise or Heaven) (Ansari 2012). Moreover, heavenly paradise with high value is described as Jannat-al-Firdous meaning garden of Paradise (Clark 1996). Therefore, the Quran gives different names which Muslim theologians take to the different levels or stages of paradise which will be granted to righteous people after death. Passage cited in the Quran about garden may be grouped under following way:

1. The garden in which rivers flow
2. Paradise in the Quranic Chapter "The Merciful"
3. Gardens of the living world

The Holy verses of Quran in the above three groups describe the sound, color, smell, spatial elements, trees, flowers, microclimates and water of paradise. All these groups serve as the aim of the Quran to describe different attributes of Paradise which is to guide humans for development of their gardens on earth all over the Islamic world. In the sections below passages are cited by chapters and verses set with in brackets.

4.1.1.1 THE GARDENS IN WHICH RIVERS FLOW

A garden with water and shade represent symbolic paradise as having ideal elements and



gardens where rivers flow is a frequently cited expression for the bliss of the faithful, occurring more than 30 times throughout the Quran. Emma Clark further explained this in such a way that the phrase most often used over 30 times in Quran is Jannat Tajri Min Tahtihal Anhaar (Clark 1996). Four specified rivers of paradise are river of water, river of milk, river of wine and river of purified honey.

Some important verses that include the Paradise description as gardens underneath rivers flow are as follows:

"Those are the limits set by Allah. Those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath; to abide therein (forever) and that will be the supreme achievement (Surah An-Nisa, 4.13)".

"And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,-their eternal home. Such is the recompense of those who do good (Surah Al-Maida, 5.85)".

"Allah hath prepared for them garden under which rivers flow, to dwell therein: that is the supreme felicity (Surah Al-Tawba, 9.89)".

"Those who believe, and work righteousness, -their Lord will guide them because of their fath: beneath will flow rivers in gardens of Bliss (Surah Yunus, 10.9)".

"Gardens of Eternity beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil) (Surah Ta Ha, 20.76)".

"Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein forever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher (Surah Al-Bayyina, 98.8)".

Whereas, in Surah Muhammad describes the four rivers of paradise which are mentioned in the following verse:

"Here is a Parable of the Garden which the righteous are promised in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such bliss) be compared to such as shall dwell forever in the fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? (Surah Muhammad, 47.15)".

4.1.1.2 PARADISE IN THE QURANIC CHAPTER "THE MERCIFUL"

In one of the Quranic chapter by name The Merciful (Al-Rehman, 55) Muslims derived the exemplary position for choosing their terrestrial gardens as earthly paradise and in this most famous description of paradise Allah, Glory to Him says:

"But for those that fear the majesty of their Lord there are two gardens (Which of your Lord's blessings would you deny?) Planted with shady trees. Which of your Lord's blessings would you deny?"

"Each is watered by a flowing spring. Which of your Lord's blessings would you deny?"

"They shall recline on couches lined with the brocade, and within their reach will hang the fruits of both gardens. Which of your Lord's blessings would you deny?"

"And besides these there shall be two other gardens (Which of your Lord's blessings would



you deny?) of darkest green. Which of your Lord's blessings would you deny?"

"A gushing fountain shall flow in each. Which of your Lord's blessings would you deny?"(Al-Rehman, 55:46-60).

The basis for designing the garden over the all Muslim world is the Quranic paradise imagery, it is clear from the verses of Quran that paradise gardens are abundant in fruit trees and pavilions where garden owner with his friends might relax. Thus, in concept of heavenly gardens of Quran is a clear indication as to what gardens should contain i.e. fruit, trees, water and rich pavilions being installed in the garden for pleasure and enjoyment (John 1987).

4.1.1.3 GARDENS OF THIS WORLD

The holy book of Quran points out several times about importance of "symbol" or "signs" potent or "similitudes", this includes the Arabic word "Aya" for the natural world. Aya is a word of Holy Quran implying that every Aya is a sign of God whereas in Islam the greatest miracle is Holy Quran itself and nature is God's sign. Hence beauty of natural world is one of God's symbols of truth. Therefore, Islamic gardens all over the world provide signs (Ayat) for those who have the sense to recognize them (Clark 2004). Gardens on earth are the signs of Allah's beneficence and sustaining power (Wescoat 1995). *It is Allah, Who produce the gardens trellised and untrellised and the date palm and crops of diverse flavour, and the olive and the pomegranate"(6:142). He provides the resources that sustain gardens make them productive: He it is who sendeth down water from the sky, and therewith We bring forth buds of every kind, gardens of grapes" (6:100). These are the signs for "people who believe" (6:100) and "people who have sense" (13:4).*

So, the gardens of this world are archetype of heavenly gardens, not just horticultural work but in real sense a fundamental reflection of higher reality and a universal symbol of divine unity. People should understand these ayaat as they symbolize the true meaning of how central garden theme as earthly paradise for all Muslim World, so for Mughals also a nut shell, where these gardens are ultimately true symbol for believers as Quran gives ideal model for earthly gardens.

4.2 CASE STUDY SITES FOR MUGHAL ISLAMIC GARDEN OF LAHORE

There were no architectural edifices in Lahore before Mughal rule, so the city received its importance under Mughal dynasty as they developed an architecture style distinct in its monumentality and ornamentation and they are mostly admired for their outstanding decoration. The formal gardens of Lahore are vibrant landscapes created their design layout by running water with fountain jets, perimeter wall, and monumental gateway. The palace citadel, the Jahangir's tomb, the mosque of Wazir Khan, the Pearl Mosque and the most famous monument of Mughal time the Badshahi Mosque and Shalamar Garden were the architectural buildings that truly marked the city of Lahore (Nadeem 2005). Lahore was capital city for Mughal dynasty but there were also other capital cities in the Indian subcontinent such as Agra, Delhi and Fatehpur Sikri and all these cities were also decorated with different gardens but only Lahore came to be known as a city of gardens (Mubin et al.



2013). Gardens of Lahore become the retreat of the Mughal as their obsession with bagh was manifested on Lahore and these typical gardens were usually divided into four fold or Chahar Chaman or Chahar Bagh pattern i.e. four plots, each subdivided into further four or sixteen divisions by the paved pathways or khaybans. Invariably water channels with fountains and tanks were provided at regular intervals and also have terraces whose source of inspiration was the idea of paradise levels (Dar 1982). The case study gardens for research are formal gardens of Lahore with vibrant landscape by pattern of chahar bagh, boundary wall, layout of running water, jetting fountains and often with monumental gateway having sophisticated architectural style.

4.2.1 PALACE GARDENS

The Lahore fort is a unique ensemble of buildings and green areas that depict taste of different rulers; all Mughal emperors built some special structures in the fort particularly Akbar, Jahangir, Shah Jahan and then Alamgir. The palace is full of gardens with running water which flows in channels into reservoirs of stone, jasper and marble. The palace has seats and private rooms, some of which are in the midst of the running water and in the water are many fish for delight. The building of Lahore Palace is ascribed to emperor Akbar of Mughal reign. The Daulat Khana of Akbar's hall known as Diwan-e-Aam was built by his grandson Shah Jahan; Akbar's son and successor Jahangir built a grand quadrangle known as as Jahangir Quadrangle (Fig. 3) (Nadeem 2005). The quadrangle resembled Shalamar quadrangle in many but not all aspects as they had exquisite pavilions and water works (Renard 1993). Presently there are four well laid gardens in the Lahore fort: i) Diwan-e-Aam garden ii) Jahangir's quadrangle iii) Harem garden iv) and Diwan-e-Khas garden (Fig. 4). These gardens had various kinds of flowers with sweet scents, different types of trees and water tank gushing fountains in the center of these gardens with walkways which divided the area into a series of green plots, in the classical Chahar Bagh style all depicted heavenly abode. The detailed layout for all Mughal gardens of Lahore Fort were geometrical having divisions and subdivision similar to Chahar Bagh which served as the basic tool for all Islamic gardens of the world where a big pool in front of the edifice or throne as a quadrangle is usually a reflector of the pavilion and the greenery of the gardens adding another character to the complexity of these gardens. The fountains or pool or tanks in the center of these four garden patterns represented fountains in the paradise (Kausar et al. 1991). Basic elements for all gardens of Lahore Fort were the number four which represented the four sacred rivers of Paradise as milk, honey, water, and wine with spectacular greenery hence number four is symbolic by its harmonious layout and depicts a complex spiritual meaning (Clark 2004). Water viewed as symbolism of God's mercy in Palace gardens as they have a fountain typically at its center and it radiate four paths which could be walkways or water course and it influence on concept of Chahar Bagh.



Figure 3. Jahangir Quadrangle Garden



Figure 4. Diwan-e-Khas Quadrangle

4.2.2 JAHANGIR'S TOMB GARDEN

Tomb garden is also known as maqbra or mausoleum garden and horticultural style of tomb complex in wall enclosure developed the idea of symbolic paradise which also depicted in the funerary gardens of Jahangir's tomb garden who was fourth Mughal emperor (1605-27) at Shahdra complex Lahore. This garden is laid out in classical Chahar Bagh style with the division separated in richly cut patterned, paved bricks and walkways that beautified with special usage of water channels, the tombs stand on square or octagonal plinths made with red sand stone and decorated with marble inlay (Wescoat 1995). In Quran the paradise garden watered by rivers and stream decorated with flowers and pavilions, so being buried under shady and scented flower trees would be symbolically entering paradise upon death. Tomb garden of Jahangir or Maqbra Jahangir has imposing wall, on each four corner of the enclosure wall stands a 'Burj' or tower on the outer side while in its middle of three side there used to be a pavilion and on the western side is the main gateway. Jahangir's tomb garden is laid out in classical Chahar Bagh style with the division separated by means of paved walk ways and further beautified in middle by water channels (Fig. 5). At each intersection a square or octagonal water tank is provided with white marble fountain and four red sand stone cascades. The main access of the gardens is towards its western side by a monumental gateway which pierced in the eastern wall by ceremonial forecourt known as Jilau Khan or Akbari Serai. Balancing the main entrance gate is a beautiful mosque (Nadeem 2005). This walled garden has a central podium on which stands the beautiful mausoleum of Emperor Jahangir who died in 1627 AD. The Chahar Bagh is created by division of four and further sub divided into 16 flower beds of equal size. Brick paved pathway mark the divisions of plots and, water channels run along each pathway. Main entrance gateway is decorated with marble inlay and galkari painting on the west (Fig. 6) (Dar 1982).

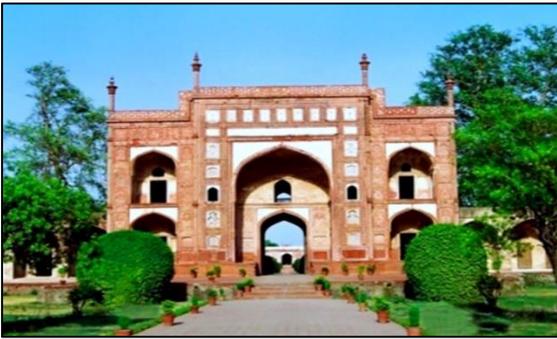


Figure 5. Tomb of Jahangir, west façade **Figure 6.** Tomb of Jahangir Entrance Gateway

According to architectural historians the peculiar shape of mausoleum was directed by Jahangir who wished to be buried under the open sky like his ancestor Babar. The tomb stone was set on a platform called as Chabutra. Similarly, the cenotaph has an outstanding calligraphy work as on two sides are the mausoleum faced with its four sides stone richly decorated with geometrical design and motifs having form of flower roses, water sprinkle and fruit dishes. The ninety-nine attributes of Allah and the Qalma appears on the head side about Quranic inscription and verses on this Islamic monument (Fig.7).



Figure 7. Cenotaph with Quranic Inscriptions and Floral Motifs (Original, 2018)

Tomb garden with the concept of Chahar Bagh as Schimmel explains it in such a manner that the division of four fold is appropriate in gardens built around a central tomb, where four water courses would run under the mausoleum (Schimmel 1976) that produce a real paradisiacal garden image beneath which river flows and the deceased King or Queen would first taste the heavenly bliss of it on his or her tomb before the day of judgment and resurrection. So Jahangir's tomb garden has four-fold pattern form with flowing of water and shade of trees as their basic elements making it as replica paradise of Quran on earth that's reason they known as earthly paradise. The tomb gardens are peaceful and harmonious and they suggested repose beyond the earthly grief such great tombs are monumentally honoring the dead having religious quality indeed they become pilgrimage sited by tended religious community. These features of tomb garden make it a paradise garden, as a blissful place for perpetual spring while the presence of mosque in tomb



gardens where prayers can be offered and recitation of the Holy Quran for spiritual benefit of deceased emperors and their queens.

4.2.3 PLEASURE GARDEN SHALAMAR

Shalamar, the garden of bliss and beauty created during the reign of Shah Jahan, is unquestionably one of the most brilliant achievements of Mughal landscape design. The garden spread almost over 17 hectares of which two thirds is earmarked for plantation of trees and greenery while on the rest are built canals, water tanks and beautiful pavilions. Quran has described the paradise having several terraces of gardens where each terrace more splendid than the previous one hence in gardens of Persia and Mughal India terraces were most often meant to correspond to the particular enclosures which made up the paradise garden of Quran (Moynihan 1979). Kausar further explained that as the Mughal loved symbolism so it was an important consideration in their garden design principles, like other Muslim gardens of Persia and central Asia, the terraces of their gardens often represented in the Quranic garden of paradise (Kausar et al. 1991). Shalamar garden is best example of terrace gardens where the entire garden is enclosed by a high brick wall with polygonal corner towers, it consists of large three rectangular terraces structure and divided into quadrants by formal style of water channels, water tanks, water chutes and of fountains. Provision of shady trees and mesmerizing pavilions in the garden protected the people from radiating sun and also from rainy monsoon (Wescoat 1995). Therefore, its terraces, water features, pavilions and Shady trees in Chahar Bagh style pattern make it resemble to the Quranic paradise. In three enchanting terraced garden of shalamar, its upper terrace called as Farah Bakhsh by emperor himself (Fig. 8) and similarly the lower two terraces combined as Fayz Bukhsh . The upper and lower terraces are divided into four squares while the upper most terraces have four pavilions. The lower most terraces, which provided garden's main entrance has two main gates and most beautiful garden part is it's middle or second terraces with a large central tank having many fountains (Dar 1982) devoting the area on its east and west by Chahar Bagh style landscape (Nadeem 2005). Islam emphasized centrality of water in the perception of Muslims because water is holiest of all elements in Quran the description of paradise as a garden in which river flows and also four rivers of paradise make it clear the importance of water and creation of Chahar Chaman gardens. Water was ever dominant and most essential garden design principle (Moynihan 1979); therefore, it is also an essential formal feature for all Mughal gardens of Lahore where it flows, and produces a desirable acoustic aesthetic experience in the garden. The geometric divisions of Mughal Islamic gardens of Lahore have been usually achieved by the placement of water channels because these gardens were mostly segmented by water streams generating major and minor axis. This can be seen in the great central tank of Shalamar Lahore, fountains driven out from stone nozzle which accentuate the pools and water channels. The most attractive water is undoubtedly the Chador or Water Chute, a Stone Slab into which intricate surface pattern have been carved (Kausar et al. 1991) and when water flows across its face the surface pattern breaks up the water by mesmerizing effect of lighting of the oil lamps in the beautiful designed niches, this Cascade is called as "Sawan Bhadon"(Fig. 9) (Nadeem 2005).



Figure 8. Fayz Bakhsh with Water Tank Fountains (Original, 2019)



Figure 9. Farah Bakhsh with Swan Bhadon Cascade (Original, 2019)

The magnificent building of Shalamar Garden is renowned not only for its charming layout but also for its variety of trees as it is recorded that a large variety of fruit trees of summer and winter seasons, Shady trees and seasonal flowers were planted in the garden during the Mughal period (Nadeem 2005). The entire Garden has been tastefully paid out with evergreen, fruit trees and seasonal flowers where the evergreen cypress trees represented immortality and the flowers of almond, the regeneration of the earth in spring time; and the date palm could provide all year round (Hobhouse 2004). In each plot of Chahar Bagh are different but some specific fruitful plants such as pomegranate, mango and orange. As described in chapter the Merciful, in each paradise garden a particular fruit is found these fruit trees not only produce fruits but also provide coolness, freshness and shade. In Quran the description of paradise as a garden in which river flows and also four rivers of paradise make clear the importance of water for creation of chahar bagh gardens. Where water was ever dominant and most essential garden design principle (Moyhinan, 1979); therefore, it is also an essential formal feature for all Mughal gardens of Lahore where it flows, and produces a desirable acoustic aesthetic experience in the garden.



5. CONCLUSION

From Quran's descriptions, the human being is the representative of their God on earth, hence he tried to construct the symbols of paradise since his birth on earth. By following Quran's characteristics of Paradise descriptions, make an imagination for earthly gardens of Mughal's. Therefore, Mughal Islamic gardens of Lahore as their main concept for design is quartered garden or chahar bagh fit well for promised paradise in the Quran reminds us imagination for Tank of Abundance (Pond Kuwsar) and four rivers of paradise, which stipulate outward movement by intersecting axes. While walled enclosure offers to consider a world beyond the Paradise (Heaven) or concept of cosmos. Hence, space used by Mughal's for placement of garden elements presented a cosmic beauty by suggesting divine law and reflected mystical relationship with physical interpretation. The basic life giving aspect of water define a relation with life here after, such type of place could bring inner peace by melt away troubles and restore the soul. There are many verses in Quran about pavilions as an important part of Paradise thus they also became part of these Islamic gardens and usually located in the garden center or garden terrace. The gardens plantings varied from scented flowers used to perfume the air, Cypress trees for shade with different fruit trees and flowering shrubs tops were laid out in such a manner as to create an impression of walking on very fine carpets, are common to Mughal Islamic gardens of Lahore. The symbolic representation of these gardens contains much of the Heaven understood by humans as mentioned in the Quran and these are gardens on earth where one can walk as layout of Paradise and metaphor for paradise.

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