

*Zulqarnain Haider\**

## **Pietra Dura Decorations Of Naulakha At Lahore Fort**

Pietra-Dura is a Latin term composed of two words Pietra and Dura. The word Pietra means hard stone and Dura means inlaid, hence Pietra dura is the inlay of hard, precious or semi-precious stones. In Persian Pietra dura is known as percheenkri,<sup>1</sup> which literally means to decorate with stone into stone. Pietra was not practised by the Persian, so it cannot be their introduction. Shah Jahan's Court historian, and author of Shah Jahan Nama, Mohammad Saleh Kamboh\* has repeatedly used this term. This craft passed through different stages in its execution.

1. Cutting out of stones in one or several pieces according to the desired design.
2. Cutting in the body of stone, a cavity of the shape and measurement of the design to be inserted therein,
3. The design is inserted in cavity and finished and polished. The process of the execution of work is as follows:
  1. The drawing of the design is made on paper, then its details like leaves, flowers, stems and buds etc. are traced out on a mica sheet put on from the paper.
  2. The design is cut out from the required stone by means of drawing on the mica sheet.
  3. From the mica sheet the design is cut out, and with the help of those cuttings the design is carved out of stone.
  4. The stone piece of the design is mounted on a place of tin cut according to the drawing on the mica sheet.

Only opaque stones are used in Pietra dura work, and stone-cutters work is of a very minute and delicate nature. The stones commonly used in Pietra dura work are given below :—

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28. Ibid.
29. It should be remembered that Abū Qatādah was with the capturing troop. He was the only person who held that the captives responded to the *Adhān* (the call for prayer) and offered prayer. The rest of them differed with him and held that they did not respond to the call nor offered their prayer.
30. Al-Ṭabarī, Vol III, p. 242.
31. Ibn Kathīr, *al-Bidāyah*, op. cit. Vol. VI, p. 322.
32. Al-Ṭabarī, op. cit. Vol. III, p. 242.
33. Ibn Kathīr, *al-Bidāyah*, op. cit. vol. VI, p. 323.
34. Al-Ṭabarī, op. cit. Vol. III, p. 242.
35. Ibid.
36. Al-Ṭabarī, op. cit. Vol. III, p. 243.
37. Ibn al-Kathīr, *al-Bidāyah*, op. cit. Vol. VI, p. 322
38. Ibid.
39. Al-Ṭabarī, op. cit. p. 241.
40. Ibid. p. 242.
41. Ibid. Vol. IV. pp. 24,25.
42. Ibid p. 24.
43. Al-Shāfi'ī, *Musnad*, Vol. II, p. 85.
44. Malik, *al-Muwatta'*; Egypt, 1370 A.H., 1951 A.D. Vol. II, p. 326. Al-Bayhaqī, *al-Sunan*, Vol. VIII, p. 223.
45. Al-Buyhaqī, *al-Sunan*, Vol. VIII, p. 87; Ibn 'Abd al-Barr, *al-Isti'āb*, Hyderabad, Deccan, 1336 A.H. Vol. II. p. 417.
46. Ibn Sa'd, *Ṭabaqāt*, Vol. III, p. 184; Al-Ṭabarī, *Tārikh*, op. cit. Vol. IV, p. 50; Wakī' *Akhbār al-Qudāt*, Vol. I p. 104, Ibn Hajar al-'Asqalānī, *Fath al-Bārī*, Vol. XIV, p. 99.
47. The Qur'ān 4 : 65.
48. Al-Ṭabarī, *Tārikh*, op. cit. Vol. IV pp. 50, 51.
49. Ibid. Vol. III, p. 277.
50. Ibid.
51. Al-Bayhaqī, *al-Sunan al-Kubrā*, Vol. VIII, p. 232. The following books have also been consulted :  
 Dr. Atta Mohy-ud-Din, *Abu Bakr and his Times*, Ferozesons, Bandar Road Karachi.  
 Mueen-ud-Din Nadwī, *Khulafā-i-Rāshidīn, Dār al-Muṣannifin Azam Gar* (India) 1954.  
 Habib Rahman Khan Sherwani, *Hazrat Abu Bakr*, Sh. M. Ashraf Lahore. 1969, Translated by Dr. S. Moinul Haq.  
 Sa'id Ahmad Akbar Abādī, *Siddiq Akbar, Nadwah al-Musannifin*, Delhi, 1957.

## REFERENCES & NOTES

1. The Qur'ān 4 : 59.
2. Ibn Hishām, *al-Sirah*, 1356 A. H. Cairo, Vol. IV, p. 340, 341 ; Ibn Sa'd, *Ṭabaqāt*, Bayrout, 1377 A.H. Vol. III, p. 183 ; Al-Ṭabarī, *Tarikh*, Vol. III, p. 203 ; Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, Vol. V, p. 248 ; Ibn al-Athīr *al-Kāmil fi al-Tārikh*, Beyrout, 1965-1385, Vol. II, p. 332.
3. Ibn Sa'd, *Ṭabaqāt*, Beyrout, 1377 A.H. VII. III, p. 178.
4. The Qur'ān, 22-41.
5. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, Beyrout - Riyad, Vol. VI, p. 311.
6. *ibid*.
7. The Qur'ān, 9 : 103.
8. Al-Bukhārī, *al-Ṣaḥīḥ*, as quoted by Ibn Hajar al-'Asqalānī, Fath al-Bārī, Maṭba' Khayriyah, 1319 A.H. Vol. III page, 232.
9. Al-Ṭabarī, *al-Tarikh*, op. cit. Vol. III, page, 230.
10. Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, Vol. VI, p. 311.
11. The Qur'ān 9 : 60 - *wa al-muallafati qulūbuhūm* (and those whose hearts are made to incline, (to truth)).
12. Ibn Kathīr, *al-Bidāyah* op.cit., Vol. VI, p. 311.
13. *ibid*. In another report the word 'anaq (she - goat) has been used in place of 'aqal (a rope for tying a camel).
14. *Ibid*.
15. *Ibid*,
16. Al-Ṭabarī, *Tārikh*, op. cit. vol. III. p. 202.
17. *Ibid*.
18. *Ibid*.
19. *Ibid*.
20. *Ibid*.
21. *Ibid*.
22. Al-Ṭabarī, *Tārikh*, op. cit. Vol. III, p. 201 ; Al-Shāfi'ī *al-Musnad*, Egypt, Vol. II, p. 121, Al-Bukhārī, *Ṣaḥīḥ*, Kanpur, India Vol. II. p. 202 Al-Muslim, *Ṣaḥīḥ*, Karachi, 1349 A.H. Vol. II. 91. Abū Dāwād, *al-Sunan*, Kānpur, Vol. Vol. I, p. 57, Ahmad, *Musnad*, Egypt, Vol. I. pp. 4, 5 Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, Egypt, 1356 A.H. Vol. VI, p. 285.
23. Al-Ṭabarī, *Tārikh*, Vol. III, op. cit. p. 202.
24. Al-Bukhārī, *al-Ṣaḥīḥ*, *al-wasāyā*, *Nafaqatu al-qayyim*.
25. Al-Ṭabarī, *Tārikh*, Vol. III, op. cit. p. 202.
26. *Ibid*. p. 242.
27. *Ibid*.

decisions were taken by the lower courts the central judicial authority in exercise of the appellate and revisional jurisdiction, passed strictures on the provincial governors.

It is evident from the second case that sometimes military high officials in the military forces also decided cases. So the overall situation under Abū Bakr is that the civil executive officers and military commanders were vested with judicial powers also.

### **Rule of Law**

The administration under Abū Bakr, may be described as "The Rule of Law". The people were not governed by the arbitrary will of an individual but by the Law. The principles of legality and impartiality were established, and the law was applied to everyone irrespective of rank or wealth or official status. Fundamental principles of Islamic Law had already been laid down under the Holy Prophet of Islam and rules were also framed for their application to the cases which were brought to the courts for adjudication. The first Caliph of Islam provided an assurance to the people, that the courts were there to protect their lives, honour and property and the judges who were the custodian of justice, performed their judicial functions without any fear or favour. No interference was ever made by the State with regard to the rights of the citizens. No single instance can be cited where the executive encroached upon the authority of the judiciary. Any aggrieved person whether Muslim or non-Muslim could have recourse to the courts for settlements of disputes. Historians have recorded many instances wherein governors and administrators were tried by judges even when the complainants were non-Muslims.