

Notes and References

- 1) Al-Balaldhuri, *Futuh al-Buldan*, (Cair, 1319 A.H.), 438-51.
- 2) A. Chughtai, *Mosques in Indo-Pakistan sub-continent*, (Lahore, 1962), 42.
- 3) *Ibid*
- 4) Abu al-Hasan 'Ali ibn Husain al-Mas'udi, *Muruj al-Dhahab wa Ma'adin al-Jawahir*, (Cairo, n.d.), 382-3
- 5) This name is found in various forms. Al-Mas'udi calls it al-Rur; Ibn Khurdabih writes it al-Daur; Al-Istakhri has al-Ruz and ibn Hauqal has Ruz, while al-Biruni and al-Idrisi have Ruz and al-Ruz Respectively. Its present name is Alor or Rohri. See Appendix to *The History of India as told by its own Historians*. (ed.) J. Dowson, (tr.) H.M. Elliot, I (London, 1857), 635.
- 6) Chaghatai, *Mosques in Indo-Pakistan*, 43.
- 7) Towards the end of 1850s, the Pakistan Archacological Department discovered a mosque at Banbhore. The mosque in question is supposed to have been built on the site of a demolished Hindu temple. Later Excavations at the same site have led to more discoveries including stone slabs bearing Qur'anic inscriptions. This example can be considered as a prototype on inscriptions in Pakistani mosques or for that matter, whole of the subcontinent.
- 8) *The Jewish Encyclopaedia*, IV (London, 1903), 63.
- 9) *The Oxford English Dictionary*, (repr. Oxford, 1961), 395.
- 10) J. Hilton, *Chronograms* (London, 1882), vii.
- 11) *Ibid, op.cit.*, ix
- 12) *Ibid*. The author does not say when and where.
- 13) Also called *abjad* or *Abu Djad*. See Ibn al-Nadim, *The Fihrist of al-Nadim*, ed. & tr. B. Hodge, 2 vol. (New York, 1970), 7.
- 14) In the West group 5, 6, and 8 were differently arranged as: *sa'fad*, *qurishat*, respectively *zaghsh*.
- 15) G. Weil, "Abjad", *Encyclopaedia of Islam*, vol.I, 97-98; he does not identify the first six groups to which this applies, i.e. those of West or East.
- 16) *Ibid*.
- 17) Ibn al-Nadim only gives various sets of words on which *abjad* system was based. He does not say anything about how the numerical value was assigned to each letter.
- 18) D. B. McDonald, "Allah", *Encyclopaedia of Islam*. I, 302-11.
- 19) A sort of afterthought.
- 20) Al-Mubarrad and al-Sirafi consider the system wholly of foreign origin. See Weil, *op.cit.*, 97-8.
- 21) See F. Ballhorn, *Grammatography*, (London, 1861), 20; cf. *ibid.*, 14, 16-9.
- 22) *Gaf* does not occur in the Arabic alphabet but its numerical value remains that of *kaf*. There are several such additions in Persian and Urdu whose value is the same as that of the nearest letter in Arabic alphabet.
- 23) *Cha* is also a Persian (and Urdu) addition.



Wazir Khan Mosque, Lahore



Choronograms on the facade of Wazir Khan Mosque

which gives the date of his death as 1141 A.H. (A.D.). And when the Shalamar Bagh was completed, one of the royal poets composed a chronogram too. This chrongogram gives the date 1047 A.H. as the year of completion of the garden. The *Hijra* date corresponds to 1637 A.D. Close to the Shalamar Bagh there was another garden by the name of Gulabi Bagh. The garen does not exist today but its gateway still stands with a chronogram giving the date 1066 A.H.(1655 A.D.). With the departure of the Mughals and the decline of Persian language, the art of composing chronograms died. Though Sikhs during their never touched the standards which Mughals had maintained. The art of versifying chronograms thus died and has never been revived.

3.	<i>Wazir</i>	=	<i>waw</i>	<i>za</i>	<i>ya</i>	<i>ra</i>			
			6	7	10	200	=	223	
4.	<i>Khan</i>	=	<i>kha'</i>	<i>alif</i>	<i>nun</i>				
			600	1	50'		=	651	
			1+	2+	3+	4			
			63+	107+	223+	651	=	1044	(A.H.)

Inscription from a bridge, Peshawar

This inscription consists of four couplets in four lines and two lines of prose. The date of construction of the bridge is contained in the last four words of the second hemistich of the last couplet. The last couplet runs as follows:

پی تاریخ اتمام مہندس
 بگشتا خیرباد جاری آباد

(tr.): *About the date of its completion the engineer(builder)*

Said, "The welfare exists and will continue to flourish".

The words from the last couplet may be computed as follows:

1.	<i>Khair</i>	=	<i>kha'</i>	<i>ya</i>	<i>ra'</i>			Total	
			600	10	200		=	810	
2.	<i>Jari</i>	=	<i>jim</i>	<i>alif</i>	<i>ra'</i>	<i>ya'</i>			
			3	1	200	10	=	214	
3.	<i>Bad</i>	=	<i>ba'</i>	<i>alif</i>	<i>dal</i>				
			2	1	4		=	7	
4.	<i>Abad</i>	=	<i>alif</i>	<i>ba'</i>	<i>alif</i>	<i>dal</i>			
			1	2	1	4	=	8	
			1+	2+	3+	4			
			810+	214	7+	8	=	1039	(A.H.)

Several other buildings of the Mughals also display this interesting jugglery of words. For example in Lahore the Mausoleum of Mian Mir had a chronogram. It was made of three couplets and the last line gives the date of his death 1045. A.H. (1635 A.D.). The tomb of Hadrat 'Ali Hajveri has a chronogram comprising three couplets and the last word alone of the last line gives the date 845 A.H. (1072 A.D.). This can be considered as the oldest extant chronogram in Lahore. In the tomb of Nawab Imam al-Din the sarcophagus has the chronogram giving the date of his death. Even Zeb al-Nisa' composed several chronograms and when she died a poet of the *darbar* versified a chronogram of three couplets which gave the date of her death 1080 A.H. (1699 A.D.). 'Ali Mardan Khan's tomb has a chronogram