



Akbarabadi Mosque. Controversial Archeology

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Abstract- Nations with high values provide the means to preserve their cultural heritage even in its incomplete form so that the great deeds of their forefathers can be a source of inspiration, encouragement and positive impact for them. But when there is a shortcoming in this matter, it causes chaos in national security and the great monuments are buried forever. One such example is the Masjid Akbarabadi Begum (Year of Construction 1060 AH/1650 AD) which is considered as one of the finest buildings of Mughal style of its time and it was sacrificed twice in history, once in 1857 and secondly in 2012.

Keywords: cultural heritage, Mughal style, Archeology

I. INTRODUCTION

Nations with high values provide the means to preserve their cultural heritage even in its incomplete form so that the great deeds of their forefathers can be a source of inspiration, encouragement and positive impact for them. But when there is a shortcoming in this matter, it causes chaos in national security and the great monuments are buried forever. One such example is the Masjid Akbarabadi Begum (Year of Construction 1060 AH/1650 AD) which is considered as one of the finest buildings of Mughal style of its time and it was sacrificed twice in history, once in 1857 and secondly in 2012.

On April 6, the Delhi Municipal Rail Corporation approved the allotment of land at Delhi's *Nitaji Subhash Park* near *Lal Qila* to the Delhi Metro Train for the excavation of an underground Metro train. During the excavation of DMRC, the employees of Delhi Metro Rail Corporation found some medieval remains buried in the ground. It can be said with certainty that these are the ruins of the Mosque of *Akbarabadi Mahal*, the wife of Emperor Shah Jahan. There are building materials, utensils and other items that were found during the excavation. The discovery sparked excitement among local Muslims. People firmly believe that generation after generation of Muslim children have been instructed not to walk around the area wearing shoes. This supports this traditional belief. Muslims began praying at the site of the remains and rebuilding a mosque on the site. Excavations for the underground construction of the Delhi Metro were halted at the request of Muslims and local MLA Shoaib Iqbal out of respect for religious sites, and Muslims also expressed their desire to work in protected heritage areas. Construction rules should be followed and the metro route should be changed.

But the court issued the orders to North Delhi Municipal Rail Corporation to give that place to Archeological Survey of India to prove this conclusively that these are really the remains of Akbarabadi Mosque. At the same time, the reconstruction of the mosque was stopped and all work except prayers was banned at that place. But the archeology department said they would start excavations here only after the monsoon and furthermore said that ASI should also have the protection of a heavy contingent of police.

On July 30, 2012, the Delhi High Court directed the North Delhi Municipal Rail Corporation to demolish the illegal structures and deploy a heavy contingent of police to maintain order on request of Archaeological Survey of India.

According to the report, investigations are underway to determine the exact location of the ruins, but on July 5, the Delhi High Court banned any construction or religious activity on the site, arguing that it was not yet clear if the site was belonged to an ancient mosque and it has been a century since any religious activity took place at this place.

After various court proceedings, it was finally decided to take an alternative route in the excavation of the underground metro train in Delhi and since the reconstruction of the mosque at this particular place is likely to spread religious or political chaos and this place determining the name of "Akbarabadi Mosque Ruins or Remains" could also pose a threat to the country's integrity. Therefore, this great historical and cultural heritage should be hidden underground forever and this place should be called Edward Park or Sabhash Park in the same way.

The Akbarabadi Mosque, built by Shah Jahan's wife, Akbarabadi Begum, in Delhi in 1650 AD, took two years to complete. It is said that Akbarabadi Begum translated the Holy Quran from Arabic into local Urdu language while sitting at the same place. May be it was for the sake of this holy book that she decided to build a Mosque on this place. Like the *Fatehpur Sikri* Mosque, the *Zeenat Masjid*, etc., it was one of the many mosques built by the Mughal emperors in *Shahjahanabad*, Delhi. The mosque is said to have been in existence for two centuries after its construction, it was demolished by the British as a result of the riots of 1857. The uprising of 1857 was one of the most important and decisive event in the history of British India. Delhi, the capital of the Mughal emperors, was the center of the revolt and the revolt began in the military units stationed around Delhi. Although successful in the beginning, it later came to an end due to a number of reasons including lack of communication between the leaders and the espionage by the local Indians for the British etc. (Details: *1857 ki Hindustani Baghawat*)

The conquest of Delhi was a last resort for the British. To prevent the revolt against the British government from spreading and re-emerging, the British destroyed thousands of buildings in Old Delhi. The Mughal capital endured all the wrath of the British reaction. Every building used by local soldiers as a rebel stronghold was destroyed. (For details see: *Delhi ka muhaasra*)(1). The Akbarabadi Mosque was one such center which was demolished by the British troops. Since then, its existence has been a myth and has been passed down orally from one generation to the next. It is not known if the mosque was in the right place, but Muslims in Nitaji Subhash Park near the Red Fort in Old Delhi believe that there is a special place where the mosque may have been located. A clear proof of this can be seen in the footnote of Bahadur Shah's diary of Khawaja Hassan Nizami. In this diary of Bahadur Shah, it has been asked to hand over the management of Akbarabadi Mosque to the royal officials as follows:

In the name of *Sahibkalan Bahadur* [Thomas Mutkaf Bahadur Resident Delhi], a letter was issued that Madrasa Ghazi-ud-Din Khan, Masjid Fateh Puri and Masjid Akbarabadi should be handed over to the royal officials for ease of administration. "

Khawaja Hassan Nizami has explained in the footnotes:

"Now only Fateh Mosque is left in *Chandni Chowk*. The name and symbol of Akbarabadi Mosque has been erased. Where Edward Park is now, there was a mosque. " (1)

Apart from this, other authentic sources also support the same location, in which there is an important and authentic book like *Aasaarr-ul-Sanadid*. In its footnotes its writer *Khaliq Anjum* Masjid Akbar Abadi writes below:

"Akbarabadi was the wife of Emperor Shah Jahan. She built this mosque on the site of what is now Subhash Park. (Old name is Edward Park). Shah Abdul Qadir lived in this mosque. The mosque was also the center of scholarly and political activities of some scholars/*Ulamas*. The mosque was demolished after the failed revolution of 1857. A part of the inscription of this mosque is in the *Jamia* Masjid of Aligarh Muslim University. It is probable that Sir Syed took this piece of inscription with him." (2)

The purpose of this research paper is to look at the splendor of the great mosque from the windows of the past so that clear evidence of its expected location can be found in the same place and a lost link of Mughal architecture can be reconnected. -

If we turn the pages of history, the details of the construction of this mosque, its exact location, area, grandeur and splendor will be clear to us. Also, its breadth and splendor is clear from each and every sentence of this phrase. From the Volume III of *Badshah Namah* written by Muhammad waris, [1057-1067AH] the Persian text of "Masjid Akbarabadi" has been compiled from the following three manuscripts and the author of this research paper has done short translation into English but the full Persian text is placed in footnotes of this paper. I have named the three manuscripts 1: Baa, 2: BL, 3: PU

1. BA: Manuscript Bodleian Library Oxford, UK, Issue: Ms Elliot 368.

2. BL: Manuscript British Museum (now British Library) London Issue , Add. 6556

"On Wednesday, according to Shawwal 1600 AH, 6th of the month of *Mehr* (Iranian month), the good news of Eid-ul-Fitr was conveyed to the members of the kingdom. The king rode on a high speed horse of highest rank of Shah Jahan *Khasa's* horses named "Badshah Pasand", and went to see the mosque of his wife *Akbarabadi Mahal*. The king illuminated the place of worship with the light and radiance of godliness that illuminates the forehead of the world and offered prayers with utmost devotion. A selected offering of jewels and minimalist tools and a shower filled with gold and *akhawan* (plate) arranged by this high-veiled woman, for the sight of emperor. This mosque is located at the south gate of fort (*Qila Shahjahanabad*) and the gate is raised towards the sky in front of the capital *Akbarabad*. The length of this building is 63 *zeraa* (yard) and the width is 6.5 *zeraa*. It consists of seven segmented sections. Four of them are flat and three are domed.

The entire floor of the mosque is made of marble. The placement of the black stone has marked the place of prayers. Inside and outside, - - -. The rooks of the minarets, the bouquets and the bowls of the three domes are of red marble and the domes are of pure marble.

The courtyard of the mosque is a spacious platform, the length, width and height of which are 63 *zeraa* and 57 *zeraa*, and three & half *zeraa*. Its floor is also made of red stone. It is surrounded by a stone lattice wall.

Beneath the platform, on its eastern side, is a causal pool made of red stone and looks like *Kausar*. In it the water of paradise. There is a canal of half a yard wide is made of the said stone around the pool. In which excess water of the filled tank falls.

There is a *Saraey* (inn) around the mosque which has 88 rooms and four towers. There is a hall in front of each room and tower. In front of the houses there is a wide platform from one end to the other. The courtyard of the inn is 154 yards long and 104 yards wide. The door of the inn is made of red marble inside and out. Its front side is made of marble on which the inscription is engraved with black marble.

In front of the door is a beautiful square with 64 rooms. There is a hall in front of each room. The length of the courtyard is 164 and 62 *zeraa* (yard). Opposite the entrance of the inn, in the eastern side of the said square, there is a fine bath (*Hammam*) with red stone floor. And the water from the canal of paradise (*bahisht*) is always flowing. To the north of the square are two chambers, each chamber is 22 *zeraa*, long and five and a half *zeraa*, wide.

All these bountiful buildings were completed in the month of Ramadan 1060 AH (September 1650) in a period of only two years at a cost of Rs. 150,000. (3)

When we look at the Shahjahani buildings of Delhi from the point of view of a contemporary historian like Muhammad Waris or Muhammad Saleh Kanbo, we see the Akbarabadi Mosque with such elegance and splendor that no other mosque is equal to it.

Syed Ahmad Khan has written about Masjid-e-Akbarabadi in 1847 AH:

This mosque is located in Faiz Bazaar of Shahjahanabad city. Nawab Aiz-ul-Nisa Begum alias as Akbarabadi Begum, wife of Shah Jahan Badshah built this mosque in 1060 AH / 1650AD.. The mosque has three *Burj* (towers) and seven doors. The building of the mosque is 63 *zeraa* long and 17 *zeraa* wide. Its forecourt is a very old marble.... In front of it is a platform, a red stone fence, sixty-three yards long and fifty-seven yards wide and three and a half yards high. In front of it is a pool of red stone. The courtyard of the mosque is one hundred and fifty four yards long and one hundred and four yards wide and is surrounded by rooms for students to live. The inscription on the entrance of the mosque is carved with mosaic stone. (4)

In its construction, the taste, special attention and divine love of Shah Jahan's wife *Nawab Aizun Nisa Begum* is involved and Shah Jahan Badshah has been receiving the blessings of Eid prayers in Akbarabadi Mosque with great care. See the extract from *Badshahnameh* by Muhammad Waris which mentions the detail of offering Eid-ul-Adha prayers:

On the 10th of *Zil -Hajjah* 1060 AH [King of Islam] Shah Jahan rode on a fast horse called "Islam Badshah Pasand" and went to the mosque of his beloved wife (5) *Akbarabadi Mahal*. He offered Eid-ul-Adha prayers and then returned to the palace and performed the Sunnah of Qurbani. (6).

Let us also look at these two texts of the “*Badshahnama*” in which the state of performing Eid-ul-Fitr prayers is mentioned with detail:

“On Saturday, 1st Shawwal [1064 AH], Amar Daad (Iranian month), the world was full of joy and happiness. According to the order of the emperor, outside the sky-high fort of the capital, outside the gate of the fort, there is a tent and a veiled fanAkbrabadi Mahal.

The magnificent elephants on both sides of *Akbarabadi Mahal* Mosque were adorned with gold and silver chains and tassels and *zarbaft* velvet swings and adorned flags to brighten up the atmosphere. In addition, the *baandaar* (artists) raised colorful lights. The riders stood in rows of pride and pomp and in accordance with decorum. Thousands of riders and foot soldiers stood in groups in each row. God knows the king riding on a fast horse. After performing the prayers, they gave royal dresses to the *Khatib* (religious speakers) as per the practice of every year. Another group also benefited from the money given. *Akbarabadi Mahal* gave five thousand rupees for showering to *Zulfiqar Aaqa* and rode on the precious and great horse and turned his garden towards the palace. (7)

Similarly, the situation of next year's Eid is also very interesting:

“On Wednesday, 1st Shawwal [1065 AH], the thirteenth day of Amardaad (Iranian month) the joy and happiness of new Eid pervaded the world. According to last year's practice from the entrance of Fort (Ark) to the mosque of Akbarabadi Mahal, the fortunate devotee of high rank and majesty, a group of elephants, archers, gunners and monkeys were standing on both sides. The groups stood with great pomp. The king of Islam visited the mosque and offered prayers..”(8)

Mirza SanginBaig wrote the first book of Delhi Archeology in 1827, in which he wrote about the Akbarabadi Mosque after quoting the text on the door:

“This mosque has seven doors. On the middle door, which is the largest of the doors on both sides, is inscribed Surah Al-Fajr. Adjacent to the mosque is the Katra Kashmiri street.”(9)

Maulvi Zakaullah has described the Akbarabadi Mosque in detail. In terms of the splendor of the building, the Akbarabadi Mosque is considered Jamia mosque after the Dehli mosque. After describing the buildings of the Akbarabadi Mosque, he discuss about KashmiriKatra The details and the current condition of the mosque have been written.

"Since this mosque was built, it has not been repaired, so during this period of two hundred years, it was getting old and dilapidated. I saw it in 1857 when it was inhabited by swallows. The bats were beating. There was an area called *BagwaBazi*. Kashmiris lived in it. They used to weave shawls in those broken rooms. Therefore, the name of this mosque became more famous than Kashmiri Katra Mosque. In the winter season, *Kashmiri Kabuli Pashmina* sellers used to come down. The rent of these people covered the expenses of the mosque. When Maulvi Rahmatullah used to come to stay in this mosque for a few days, ten or five students would be ready to study with him. Most of Maulvi Sahibs' discussions was against Christianity ... (10)

Bashir-ud-Din Ahmad has written about Masjid-e-Akbar in 1337 AH / 1919AD.

“This mosque was existing in Faiz Bazaar which was demolished after the treason. Currently this location is called Edward Park. When the ground was paved for it, the terrace of the mosque and its foundations were buried in the ground like a hidden treasure.... The unique building disappeared from view”. (11)

Hafeez-ur-Rehman Wasif, a well-known scholar of Delhi, has clarified through extensive research that Akbarabadi Masjid and Edward Park was in the present Nitaji Subhash Chandra Bose Park.

“In my childhood days, I had heard that there was a mosque in Edward Park on the side of a cool road in which Hazrat Shah Abdul Qadir taught Islamic learning. After the fall of Delhi, the British became so angry with the city of Shahjahanabad, that the population and palaces around the fort were wiped out. This mosque was also demolished. Imam of Jamia Masjid Shams-ul-Ulema Maulana Syed Ahmad requested the Chief Commissioner to at least cover the place so that the movement of animals would not be desecrated. So this cool road is the inside of the Edward Park.”(12)

It is said that Aiz-ul-Nisa Begum or Akbarabadi Begum, Shah Jahan's wife had built this mosque on the place where today there is Subhash Park which is formerly known as Edward Park. Shah Abdul Qadir lived in this mosque. The mosque was also the center of scholarly and political activities of some scholars.

This mosque was demolished after the failed revolution of 1971. A part of the inscription of this mosque is in the Jamia Masjid of Aligarh Muslim University. It is probable that Sir Syed may have taken this piece of inscription with him and by preserving this historical heritage. He has done a great favor to Indian archeology.

Maulvi Zakaullah Akbarabadi writes about this book of the mosque:

"After the treason ... The mosque was demolished and left completely unmarked, but inside it, on the arches of main corridors, on the marble stones outside, was the handwritten inscription of the Holy Qur'an, Surah Al-Fajr, by Qazi Ismatullah. Qazi Sahib was such a perfect calligrapher in Khat Naskh that hardly two or four calligraphers were equal to him. When this mosque was demolished, the government gave these unique inscriptions to Mirza Elahi Bakhsh. Sir Syed was very appreciative of these inscriptions. When he intended to build a mosque in Aligarh, he asked Sahib Alam to bless him for installing these inscriptions in the college mosque. Sahib Alam replied that when you build a great mosque like Akbarabadi Mosque with your own help, I will definitely give you these books so that they can be installed there and make the mosque flourish. When Sahib Alam passed away, Sir Syed again requested his son Mahin Mirza Sulaiman Jah to donate these inscriptions. Mirza Sahib did not argue like his father and sent inscriptions to Aligarh." (13)

The text of the inscription on this mosque is summarized as follows:

"Aiz un Nisa alias as *Akbarabadi Begum* built the mosque, *Saraae* (inn), bath and square by the order of the emperor during the reign of Shah Jahan. There is a *waqf* related to the mosque. If these houses need to be repaired, then these expenses should be met from the *waqf* which saves money. It should be spent on mosques, baths and students. The mosque was completed in a period of two years at a cost of Rs150000. (14)

Architecture has been the cultural asset of a nation, it should be protected with all its heart because civilized nations need their glorious past, to beautify and improve their prestige and integrity. Today various effective measures are being taken at the government level to preserve and keep alive the cultural heritage in a scientific way. On the other hand, there are many great monuments that have been indifferently and ruthlessly distorted in the political turmoil. It was a despicable attempt to give a brief recollection of this memory.

Footnotes

کتاب گهر، درگاه حضرت نظام الدین
1- بهادر شاه کا روزنامہ بابت ۱۸۴۴ء لغایت ۱۸۴۸ء، خواجہ حسن نظامی، خواجہ اولاد اولیاء، نئی دہلی، 1966ء، ص ۱۷۲.

2, For details, please see

آثار الصنادید، جلد سوم، سید احمد خاں، مرتبہ خلیق انجم، اردو اکادمی، دہلی، حواشی از خلیق انجم

اردو تاریخ اولیائے دہلی: ۸۷۲

واقعات دارالحکومت دہلی: ۲ : ۱۴۰

الواح الصنادید ۵۵ - ۵۹

سیرالمنازل ۱۳، ۳۱

انگریزی: نرائی گپتا: ۲۷، ۵۰

فارسی متن بادشاہنامہ از محمد وارث 3-

"روز چهارشنبه غره شوال مطابق ششم مهر عید فطر نوید مسرت بہ اولیاء دولت رسانید و شہنشاہ دین پناہ بر گلگون فلک خرام" [۴۵ب] پادشاہ پسند "نام کہ سر طویلہ اسپان خاصہ بود، سوار گشتہ مسجد مستورہ تنق رفعت، مخدرہ ستر عزت، محفوفہ عواطف پادشاہی، پرستار خاص خلیفہ الہی اکبر آبادی محل بہ فروغ یزدان پرستی کہ از ناصیہ جهان افروز تابان است، نور آگین ساختند و نماز بہ کمال نیاز ادا فرمودند۔ و گزین پیشکشی از جواہر و مرصع آلات و ہشتادہ خوان مملو از زروسیم نثار کہ آن پردہ نشین اعتلا ترتیب دادہ بود، از نظر انور گذشت۔

مسجد مزبور جنوبی سمت قلعہ محاذی دروازہ کہ بہ جانب مستقر الخلافت اکبر آباد است، سر بہ اوج فلک کشیدہ۔ عمارتش بہ طول شصت و سہ ذراع پادشاہی و پهنایی ہفدہ و نیم، است، سر بہ اوج فلک کشیدہ۔ عمارتش بہ طول شصت و سہ ذراع پادشاہی و پهنایی ہفدہ و نیم، محتوی است بر ہفت خانہ گنبدی مسقف از آن میان بام چہار خانہ مسطح است و بر فراز سہ خانہ دیگر سہ گنبد بر افراختہ اند۔ پیش خانہ میانہ ہشت در ہشت طاقی است بہ طول ہشت ذراع و عرض شش و نیم و ارتفاع دہ و نیم کہ بر دو بازو و پیشانی آن الواح سنگ

مرمر نصب نموده نقوش کلمات سوره فجر از سنگ سیاه پر چین کرده اند. و در دو جانب این طاق پیش دیگر خانه‌های که هر کدام شش در شش است. دو پایه دار است مسقف به سنگ سرخ، هر یکی به درازی بیست و دو ذراع و پهنایی شش و نیم مشتمل بر سه چشمه. در دو کنج شرقی دو مینار بر افراخته شده.

فرش این عبادت خانه تمامی از سنگ سرخ است که به طرح جای نماز به سنگ سیاه پر چین شده. و تمامی ازاره از درون و برون که سراسر منبت است و روی کار مسجد که آن را نیز منبت نموده اند. و روی کار مینارها و گلدسته‌ها و کاسه‌های گنبد سه گانه از سنگ سرخ است و کلس گنبد ها از سنگ مرمر مصفاست.

و صحن مسجد چبوتره است وسیع به درازیشصت و سه ذراع و عرض پنجاه و هفت دارد. و ارتفاع سه و نیم که فرش آن نیز از سنگ سرخ ترتیب یافته و بر دور آن محجریست هم ازین سنگ.

پایین چبوتره شرقی سمت آن حوضی ست کوثر آسا دوازده در دوازده از سنگ سرخ که آب نهر بهشت در آن می جوشد. و بر دور حوض نهریست از سنگ مزبور به عرض نیم گز که آب حوض سرشار شده در آن می ریزد.

بر اطراف مسجد سرای محتوی بر هشتاد و هشت حجره و چهار برج و پیش بر حجره و برج ایوانی و پیش ایوانهای سراسر چبوتره به عرض چار ذراع بنا یافته. طول صحن سرا صد و چار- دروازه سر از درون و برون به سنگ سرخ افراخته شده. و در پیشانی آن که از سنگ مرمر است، نقوش کتابه از سنگ سیاه پرچین نموده اند.

پیش دروازه چوکی است زیبا مشتمل بر شصت و چهار حجره، پیش هر حجره ایوانی، طول صحنش یک صد و شصت و چهار ذراع و عرض شصت و دو.

و در محاذات دروازه سرا شرقی ضلع چوک مذکور حمامی است نرّه که فرش آن از سنگ سرخ است و آبش از نهر بهشت همواره جاری- و شمالی چوک دو ایوان است هر یک به طول بیست و دو گز و عرض پنج و نیم.

تمامی این ابنیه فیض نشان اواخر شهر رمضان سال هزار و شستم [۴۶ الف] هجری به صرف یک لک و پنجاه هزار روپیه در عرض دو سال صورت انجام یافته.

Three manuscripts of Shahjahan Namah are used to enter the text:

قلمی نسخه بوڈلین لائبریری آکسفورڈ، برطانیہ، شماره 1- بآ:

:Ms Elliot 368

2- بل: خطی نسخه برٹش میوزیم (موجوده برٹش لائبریری) لندن شماره

Add. 6556

3-مخطوطه پنجاب یونیورسٹی مرکزی لائبریری، لاہور

ملاحظہ کنید: محمد صالح کنبو، عمل صالح (شاہجہان نامہ)، جلد سوم، ترتیب و تحشیہ: دکتر غلام یزدانی، ترمیم و تصحیح: دکتر وحید قریشی، مجلس ترقی ادب لاہور، ۱۹۷۲ء، صص ۳۸-۳۹

4- آثار الصنادید، جلد اول، مرتبہ: خلیق انجم، اردو اکادمی دہلی، ۱۹۹۰ء، ص ۳۴۹

5- پرستار:

از عرش آشیانی (اکبر بادشاہ) قرار شدہ بود کہ زنان حرم شاہی را از نامہای ایشان را نخوانند بلکہ از روی احترام آنها را از نام پرستار خاص می خوانند.

6: محمد وارث: پادشاہنامہ نسخہ پی: جلد سوم نسخہ فعلی مرکزی کتابخانہ، پنجاب یونیورسٹی لاہور، جلد ۳، شماره:

: شماره 14، PeII 148 الف

"ہم ذی حجہ ۱۰۶۰ھ پادشاہ اسلام برتگاور اسلام سیر پادشاہ پسند نام بہ مسجد پرستار خاص پرستندۂ بالخلاص اکبر آبادی محل تشریف فرمودہ نماز عیدالاضحی ادا نمودند و بعد از مراجعت بہ دولت خانہ والا سنت قربان بہ تقدیم رسید."

7- محمد وارث: پادشاہ نامہ جلد سوم نسخہ خطی مرکزی کتابخانہ پنجاب یونیورسٹی لاہور، برگ ۹ ب

روز شنبہ غرہ شوال [۱۰۶۴ھ مطابق بیست و چہارم امرداد کہ ططنۂ شادمانی آفاق را درگرفته بود و بہ حکم والا بیرون حصار چرخ آثار ارک دارالخلافہ از دروازہ قلعہ تا چوک مسجد حجلہ نشین تنق رفعت و علا و پردہ گزین سراق عزت و اعتلا پرستارخاص پادشاہی اکبر آبادی محل دو رویہ فیلان کوه شکوہ باسلاسل و جلال طلا و نقرہ جُل های مخمل زر بفت و علم های زرنگار کہ روی ہوا را رنگین و زیب آگین ساختہ بود، باز داشتہ و بانداران برقہای رنگا رنگ برافراختہ و برق اندازان سوار بہ توزک و آیین صفہا بستہ در بر صف ہزار سوارو تفنگچیان پیادہ گروہ ایستادہ بودند. خاقان ایزدشناس برتگاور گردون پیما سوارشدہ از ہم عنانی دولت و اقبال بہ مسجد مذکور تشریف فرمودندو پس از ادای نماز بہ دستور ہر سال خلعتہا بہ خطیب مرحمت شد. و از زر نثار ازو جمعی دیگر بہرہ ور گشتند و پنج ہزار روپیہ نثاری کہ آن مخدرہ تنق معالی ترتیب دادہ بودند بہ ذوالفقار آقا عنایت نمودہ بہ دولت خانہ والا عنان پکران عظمت منعطف گردانیدند.

محمد وارث ، بادشاہ نامہ، جلد سوم، قلمی نسخہ مرکزی لائبریری، پنجاب یونیورسٹی، لاہور، جلد سوم ،

شمارہ Pe II 14A، برگ ۹۰ ب،

شمارہ 8Pe-II: محمد وارث: بادشاہ نامہ جلد سوم قلمی نسخہ مرکزی کتابخانہ پنجاب یونیورسٹی لاہور برگ ۱۰۱ ب ،

Its detail is as below:

"روز چہار شنبہ غرہ شوال [۱۰۶۵ھ مطابق سیزدہم امر داد کہ نشاط جدید عید انفس و آفاق را در گرفته بود و بہ آیین سال گذشتہ از دروازہ ارک قلعہ تا مسجد حجلہ نشین رفعت و اعتلا مخدرہ سعادت مجد و علا پرستار خاص پادشاہی اکبر آبادی محل دو رویہ فیلان کوہ پیکر و گروہا گروہ مردم از برق اندازان و تفنگچیان و بانداران بہ تجمل تمام ایستادہ بودند و شہنشاہ اسلام پرور بہ انہا عبادتکدہ تشریف فرمودہ نماز ادا نمودند و فراوان زر سرخ و سفید نثار کہ آن تنق آرای معالی آمادہ ساختہ بود، حسب الحکم مدارالمہامی بر فرق افشاند و جہانی ازان بہرہ گرفت۔ درین روز خجستہ فروغ گوہر خلافت شاہ بلند اقبال برخی جواہرو کمر مرصع بالختی مرصع آیات عطا فرمودند۔"

9۔ سیر المنازل، مرتب: ڈاکٹر شریف حسین قاسمی، غالب انسٹیٹیوٹ، نئی دہلی، ۱۹۸۲ء، صص ۳۲ - ۳۱

10۔ انتخاب ذکاء اللہ ، مرتبہ: اصغر عباس ، اتر پردیش اردو اکادمی، لکھنؤ، ۱۹۸۳ء، صص ۱۱۲-۱۱۳

11۔ واقعات دارالحکومت دہلی، حصہ دوم، اردو اکادمی، دہلی، ۱۹۹۰ء ، صص ۱۴۰

12۔ اردو مصدر نامہ، انجمن ترقی اردو بک ڈپو، اردو بازار دہلی، ۱۳۹۵ھ / ۱۹۷۵ء، صص ۱۵

13۔ انتخاب ذکاء اللہ ، مرتبہ: اصغر عباس ، اتر پردیش اردو اکادمی، لکھنؤ، ۱۹۸۳ء - صص ۱۱۳-۱۱۴

14: دروازہ مسجد پر خط نسخ میں اس کتبہ کی مکمل فارسی عبارت یوں کندہ ہے

"این مسجد فیض انتما و سرای راحت جاو حمام نظافت اما و چوک

دلکشا کہ عبادتگاہ حق پرستان روزگار و روح افزای مترددان اقطار و نزہتکدہ آسمانیان و دار النفع زمینیانست، در عہد سعادت مہدیادشاہ اسلام، کہف انام، سایہ پروردگار ، بر گزیدہ کردگار رحمت اعم ذی الجلال مظہر اتم دادار بی ہمال ابو المظفر شہاب الدین محمد صاحبقران ثانی شاہ جہان پادشاہ غازی ، پرستار خاص پادشاہی، پرستندہ با اخلاص ظل اللہی، مرقم خیرات و مبرات، محررہ سعادات و حسنات اعز النساء مشہورہ با اکبر آبادی محل بفرمان معلی بنا کرد و بجهت ابتغای رضا [ع] الہی و اقتناء ثواب اخروی و حاصل سری محتوی بر مسجد با حقوق و مرافق داخلہ و خارجہ وقف لازم شرعی نمود و مقرر ساخت کہ اگر بہ مرمت این امکانہ احتیاج افتد، آنچه از حاصل این موقوف، بعد الترمیم، باقی ماند بخدمہ مسجد و حمام و طلبہ علم رسانند و الا تم را بجماعہ مسطور بدهند۔ این منازل منیعہ در عرض دو سال بصرف صد و پنجاہ ہزار روپیہ، آخر شہر رمضان المبارک سال ہزار و ششم ہجری مطابق بیست و چہارم سال جلوس عالم اراصورت انجام پذیرفت۔ ایزد تعالیٰ اجر این خیر جاری و نفع باقی بروزگار فرخندہ آثار پادشاہ دین پرور، حق گزین، حقیقت گستر و بانیہ این مبنای عامرہ این مغانی عائد گرداند۔ آمینبارب العالمین۔ (۱: منقول از آثار الصنادید، حصہ سوم، سپد احمد خان، مرتبہ: خلیق انجم، صص ۱۷۹-۱۸۰؛ ۲: واقعات دار الحکومت دہلی، حصہ دوم، بشیر الدین احمد، صص ۱۴۱-۱۴۲؛ ۳: سیر المنازل، مرزا سنگین بیگ، مرتبہ: شریف حسین قاسمی، صص ۳۱-۳۲)

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