



e-Newsletter
Department of History
Kalindi College

Issue 2
August 2021



HISTORY SOCIETY

EDITOR

DR. RINI PUNDIR
Assistant Professor

CO-EDITOR

DR. RAM SARIK GUPTA
Assistant Professor

MEMBER

DR. GARIMA PRAKASH
Assistant Professor
DR. TSERING PUNCHOK
Assistant Professor
MR. AMRIT ANURAG
Assistant Professor

CONTENT

Message From The Principal.....	02
Faculty Members of the Department.....	03-4
Dharohar History Society Office-bearer.....	05
Independence Day Celebration	06
Orientation Programme.....	06-07
Webinar	07-12
Virtual Tour.....	13
History Annual Fest Activities and Winner List.....	14-18
Faculty Perspective.....	19-20
Young Scholar Column.....	21-26
Undergraduate Alumni Experience.....	26-29
Poetry Creativity.....	30-35



Message From The Principal

“**H**istory is a corpus of ascertained facts and historians are the ones who make these facts speak in volumes about temporal, spatial and formal distributions.....”

Dear Students,

Kalindi College, is a proud mission driven institution, affiliated with University of Delhi, was founded in the year 1967. Within three years of its foundation, the inception of History Department was laid down to encourage the study of this discipline in both honours and programme. It is important to accept that each student is different, as a person and as a learner. We believe in sharing of knowledge through tutoring of students by the teachers under a shared spirit of respect which creates a passionate commitment that strives towards excellence and warmth. Here, the relationship between teachers and students are valued. During this journey our college has fetched NAAC ‘A’ Grade. This reflects sincere efforts of the stakeholders whose tireless contributions have made us proud.

For a country to progress, it is imperative to have understanding of past. Otherwise, both present and future will be at stake. History Department, in that context, has taken its best foot forward by giving constant encouragement to foster positive spirit and believe in partnership between students, teachers, parents and support staff striving to create a milieu that sustains excellence.

PROF. NAINA HASIJA
PRINCIPAL



Dr. Garima Prakash
TEACHER-IN-CHARGE
Assistant Professor



Dr. Rini Pundir
EDITOR OF NEWSLETTER
Assistant Professor



DR. RAM SARIK GUPTA
CO-EDITOR
Assistant Professor

Faculty Members of the Department



DR. KRISHNA KUMARI

Assistant Professor



MS. ADITI CHOWDHURY

Assistant Professor



DR. TSERING PUNCHOK

Assistant Professor



DR. OM PRAKASH

Assistant Professor



DR. NUTAN PANDEY

Assistant Professor



MR. AMRIT ANURAG

Assistant Professor

DHAROHAR HISTORY SOCIETY

OFFICE BEARERS 2020-21

Name	Course	Post
Archana Bharti	B.A.(Hons) 3rd year	President
Isha Gupta	B.A.(Hons) 3rd year	Cultural Secretary
Ashna Gupta	B.A.(Hons) 3rd year	Joint Secretary, Logistics
Priyansha Singh	B.A.(Hons) 3rd year	Joint Secretary (PR)
Ritika Agrawal	B.A.(Hons) 3rd year	Class Representative
Harshita	B.A.(Hons) 2nd year	Secretary, Creative Head & Class Representative
Devdatta Maitra	B.A.(Hons) 2nd year	Joint Secretary, Logistics & Class Representative
Mayra Gupta	B.A.(Hons) 2nd year	Joint Secretary (PR)
Bhargavi Awasthi	B.A.(Hons) 1st year	Creative Head
Janvi Khobragade	B.A.(Hons) 1st year	Joint Secretary, Logistics
Aakriti Kumari	B.A.(Hons) 1st year	Class Representative
Qasima Mursalin	B.A.(Hons) 1st year	Class Representative

Celebration of Independence Day

Kalindi College celebrated the 74th Independence Day on 15 August 2020, organized by History Department. In the wake of Covid-19 pandemic, virtual platform was chosen to celebrate the occasion. The occasion was graced by Shri H. P. Kain (Chief Commissioner Income Tax) retired IRS. He underlined the importance of 'Aatmnirbhar,' or Self-reliant India, which eventually would aid our country to outshine in agriculture, education and other prominent sectors in the coming years.



Orientation Program

The department of History had organized its orientation program on 18 November 2020 in a virtual mode. Dr. Garima Prakash (T/IC), welcomed and congratulated to the freshers for getting admission in the college. At the outset a small presentation was shown to the students to apprise them about the college campus. Dr. Rini Pundir presented the department ppt and made the students aware of the different activities of the college. The students were also apprised about the importance of E-resources and E-learning. They were made perused of the history society 'Dharohar' and its office bearers 2020-2021 and what all activities the society will be involved in the current academic session. Freshers were asked to keep updated with the University website (University of Delhi) for more information, although the basic course structures were discussed in details. Further, students were informed about 'Internal Assessment', 'Mid-Term Exams' and how to check the departmental timetable from the website and were also asked to keep checking the college website regularly. The program was concluded by Dr. Rini Pundir with the vote of thanks to everyone.



Women in Indian Art

Dharohar, The History Society, Kalindi College, organized a webinar on 28th August, 2020. The theme of the webinar was 'Women in Indian Art,' and the speaker invited was Prof. Rekha Pande. She advocated that women are and always have been actors and agents in the history who have been expressed through art. Though patriarchy never acquiesces to this very fact ever, but as always women have shared equally in the making of society. She further emphasized that women have always been central, and not marginal to the building of civilizations.

Problems of Women's History

- Modern period autobiographies, Journals, Newspapers
- Medieval period dominated by Indo-Persian tradition of History writing.
- Ancient period we have temples and sculptures.
- Look for new sources.
- Art becomes a very important source

Women in Indian art

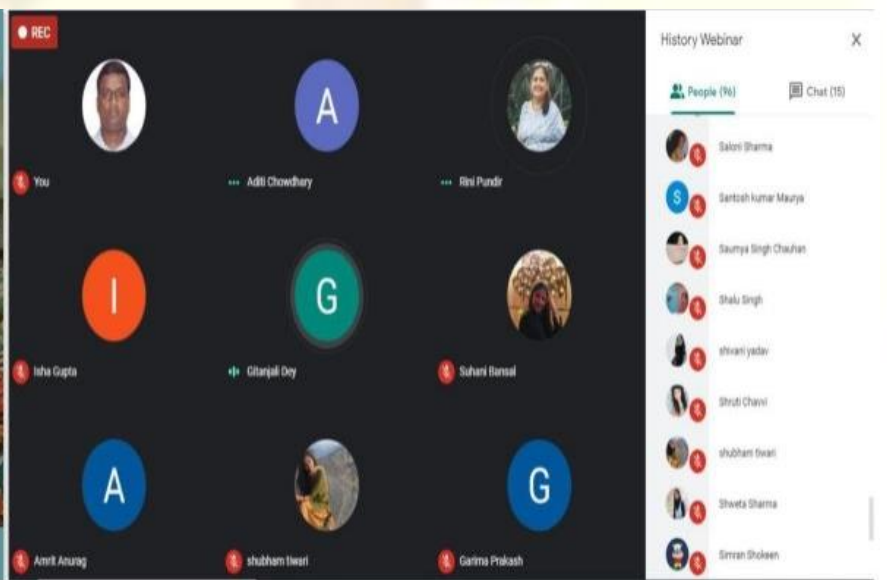
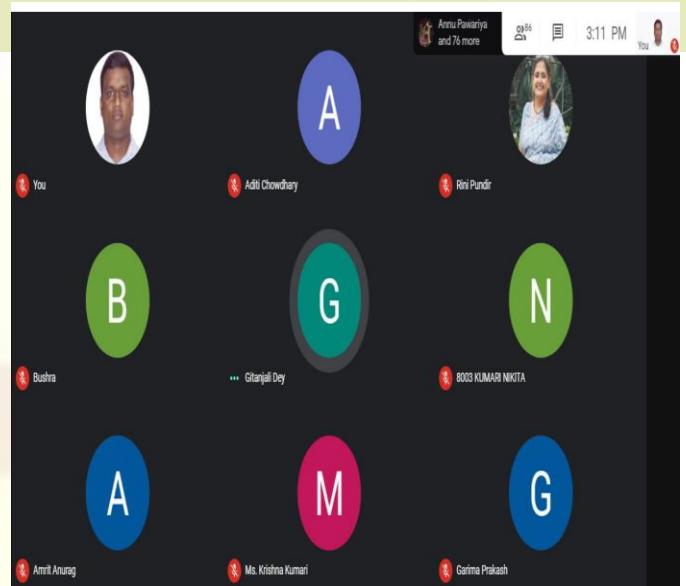
Rekha Pande
Director SEED, and Professor of History
University of Hyderabad

Women in Pre historic painting

- Bhimbetka, in the Raichur District of Madhya Pradesh, is the best-known rock art area in sub-continent, so much so that it is a UNESCO World Heritage Site in 2011.
- The Bhimbetka cave art extends over 1800 meters covering the hills within the Vindhyan Hills.
- It can also be considered that the gender has no significance in earlier times because the art was entirely based on geometrical or linear forms.
- In such society, female sexuality was not a threat and did not have to be managed, on the contrary since the very survival of the community depended upon it, female reproductive power was highly valued.

Bengal at the Crux of the Eighteenth Century: The Evolution of Nizamat and the Administrative Reorganization

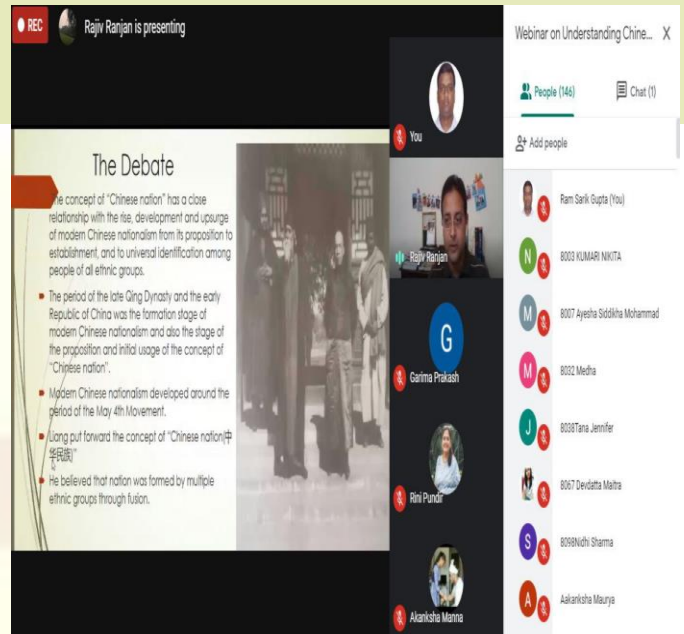
Under the aegis of IQAC, 'Dharohar' the History Department Society, organized a webinar on 'Bengal at the Crux of the Eighteenth Century: The Evolution of Nizamat and the Administrative Reorganization.' The speaker invited was Dr. Gitanjali Dey. She began her talk by drawing the attention of the participants on the debate of 18th century. 'Continuity or change', even to some extent 'Dark Age' are some of the significant words used in connection with 18th century. It is the most widely contested theme in Indian history. Dr. Dey in her arguments discussed how the nature of land grants changed over a period of time.



Under the aegis of IQAC and Dharohar the History department society of the college organized the webinar on 14th Sept 2020 and the speaker was Dr. Gitanjali Dey.

Understanding Chinese Nationalism

D ‘harohar’, the History Society, organised a webinar on 18th September 2020. The theme of the webinar was “Understanding Chinese Nationalism”. The invited speaker was Dr. Rajiv Ranjan. He began his talk by highlighting that the Chinese nation has a close relationship with the rise, development and upsurge of modern Chinese nationalism. He vividly spoke about the different evolutionary phases of Chinese nationalism. Formatively he differentiated the concept of Chinese nation and Chinese nationalism as two distinct ideas. But he highlighted that both of these concepts are inter-related. There is a link between two of them- Chinese nation and Chinese nationalism. Dr. Ranjan stated the very idea of Chinese nation is more related to ‘self being’ than a ‘self-conscious’ nation.



Webinar on the theme of “Understanding Chinese Nationalism” and the speaker was Dr. Rajiv Ranjan an Associate Professor at College of Liberal Arts, Centre for Global Studies, Shanghai University, Shanghai.

Rise and Expansion of Maratha Power

Dharohar, the History Society, Kalindi College, organized a webinar on the topic 'Rise and Expansion of Maratha Power' on 6th November 2020. A noted and renowned historian of the subject, Prof. Umesh Ashok Kadam, was the speaker. He began his talk by explaining the History of Maratha, defining the various aspects of the rising expansion and decline of Maratha's power. In his address, he also covered the various scholars' research work done on the Maratha history till present time. He pointed out that Modern Indian Historiography, if not mistaken, is mostly the burlesque of western ideas. He also stressed that Maratha history should be re-written on the national perspective and not regional.



DATE	TIME	PLATFORM
6th November, 2020	4 PM	Google Meet

DR. GARIMA PRAKASH (Teacher-in-Charge) | DR. RINI PUNDIR (Convener) | DR. ANJULA BANSAL (Principal)

An Inter-College webinar was organized by the Department of History on the "Rise and Expansion of Maratha Power" on 6th November 2020. Prof. Umesh Ashok Kadam was the speaker who is renowned historian on the subject.

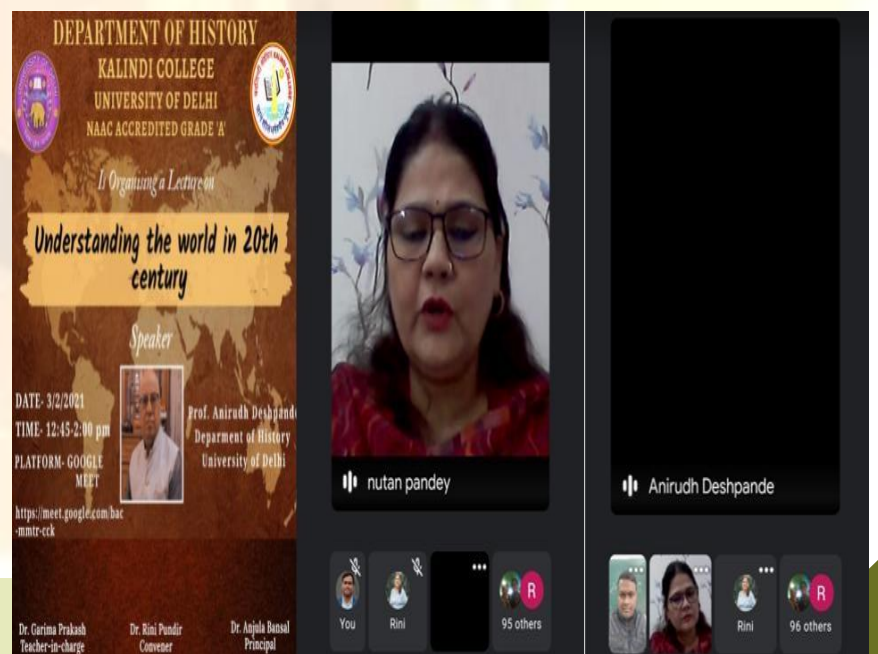
American Election: Understanding Process and Politics

Department of History, Kalindi College organized a Webinar on 23rd November, 2020 for the enrichment of students, teachers and researchers. The theme of the webinar was 'American Election: Understanding Process and Politics'. Dr. Rini Pundir and Dr. Garima Prakash duly coordinated the webinar. Dr. Saumyajit Ray, the speaker, spoke on the process and politics of American Presidential Election. In concluding remarks Dr. Ray said that 'In America, once a president is always a President, not former president as such.' In all it was a great experience for all the participants as webinar provided enriched understanding of American Election System.



Understanding the World in 20th Century

On 03 February 2021 a webinar was organized on 'Understanding the world in 20th century' by Department of History, Kalindi College. The speaker was Dr. Anirudh Deshpande, a renowned scholar of Modern Indian History. He pointed out that without understanding our past any debate cannot be completed, because history is a mixture of past and present, hence it is necessary and helped to understand the current problems. Further, he emphasized that the cause of all problems is found in the 19th century and in the 20th century. He argued that we are actually living in the post-truth world since World War II. It was a great session for everyone.



An Interactive Session with Prof. Sekhar Bandyopadhyay

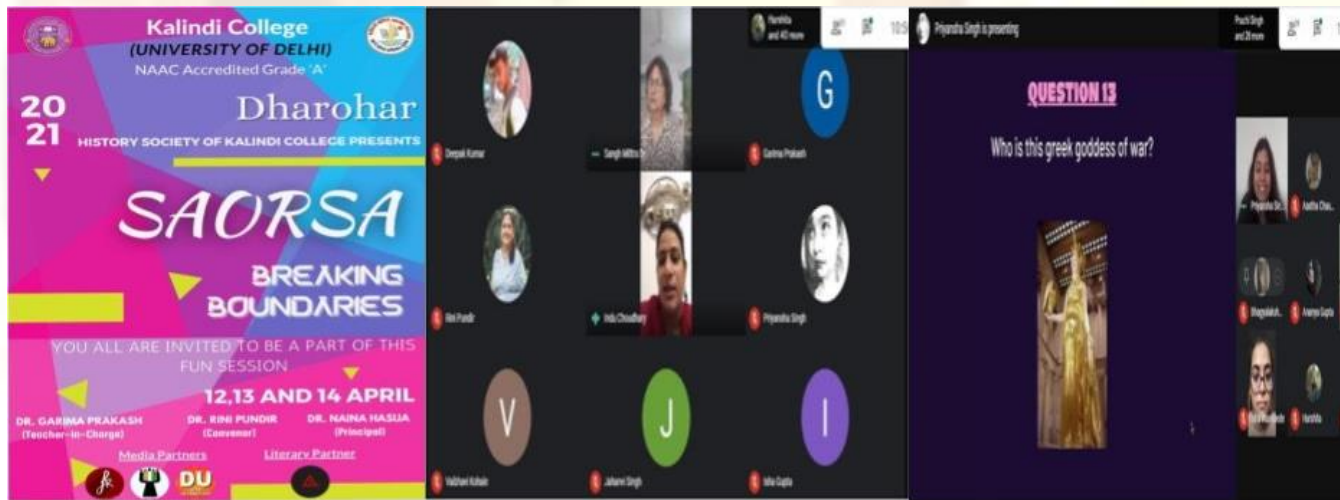
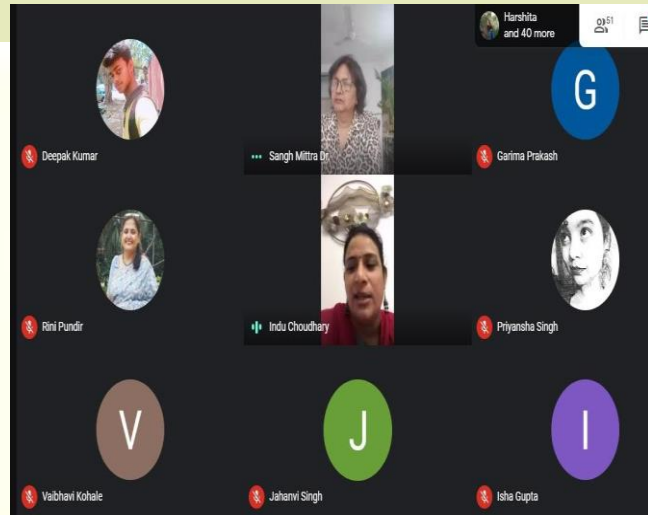
Dharohar, the History Society of Kalindi College, recently organized an Interactive session with Prof. Dr, Sekhar Bandyopadhyay on 20 March 2021. Professor Bandyopadhyay shared his experience as a professor at Victoria University, New Zealand. He discussed about the different approaches of history teaching followed in New Zealand as compared to India. He also put forward his wish to add up new chapters, regional history, and the latest research and in his book to make it more valuable as an academic asset. It was a great interactive session for everyone.



An Interactive session for the students of the department was held on 20 march 2021 with Prof. Sekhar Bandyopadhyay. He is currently Emeritus Professor of History at Victoria University of Wellington in New Zealand.

REPORT OF SAORSA (HISTORY DEPARTMENT ANNUAL FEST) 12TH-15th APRIL, 2021

Dharohar Society, Department of History organized an annual fest in virtual mode dated from 12 to 15 April 2021. Day one events included Panel Discussions, Doodle Art Competition, Mythology quiz and Article writing. The second and third day of the fest was full of events including poem recitation, food mystery challenge, cartoon quiz, meme-making, extempore, face art, and Photography competition. The festival's success is credited to the organizing committee of the Annual fest. These events gave an opportunity to the entire student to showcase their talent and learned something new by the end of the day.



The SAORSA Annual Fest was organized by the Dharohar History Society of the Department. The chief guest of the annual fest was DR SANGH MITTRA. The various event were held from 12 to 14th April 2021.

Annual Fest Event Winners List

COLLOQUY (PANEL DISCUSSION)

S.no.	Name	College	Position
1	Diksha Singh	Kalindi college, University of Delhi	1
2	Vaibhavi Kohale	L.A.D College, Nagpur University	1

3	Jahanvi Singh	Kalindi college, University of Delhi	2
4	Deepak Kumar	Maharaja Agrasen college, University of Delhi	3

MYTHIKA (MYTHOLOGY QUIZ)

S.no.	Name	College	Position
1	Isha Yogesh	LAD College, Nagpur University	1
2	Prachi Singh	Kalindi College, University of Delhi	1
3	Ananya Gupta	Kalindi College, University of Delhi	2
4	Shivansh Jain	Kalindi College, University of Delhi	2
5	Bhavika Jain	Kalindi College, University of Delhi	3
6	Aastha Chauhan	Kalindi College, University of Delhi	3
7	Anjali Singhal	Kalindi College, University of Delhi	3
8	Amrita Tiwari	Kalindi College, University of Delhi	3

MEMER HU BHAI (MEME MAKING) WINNERS

S.no.	Name	College	Position
1	Diksha Singh	Kalindi College, University of Delhi	1
2	Aditi Chaudhary	Daulat Ram College, University of Delhi	2
3	Parimugdha Nanchahal	Kamala Nehru College, University of Delhi	3
4	Jahanvi Singh	Kalindi College, University of Delhi	3

THE POGO QUIZ (CARTOON QUIZ) WINNERS

S.no.	Name	College	Position
1	Isha Wankhede	LAD College,	1

2	Aayushi Prasad	MANIT	2
3	Bhagyalakshmi R K	Miranda college,	3

(CHITRALEKHA) DOODLE ART WINNERS

S.no.	Name	College	Position
1	Supriya Chhaya	Kalindi college, University of Delhi	1
2	Harshita	Kalindi college, University of Delhi	2
3	Anamika Tiwari	Kalindi college, University of Delhi	3

FOOD MYSTERY BOX CHALLENGE, WINNERS

S.no.	Name	College	Position
1	Harshita Singh	Kalindi college, University of Delhi	1
2	Naina Kumari	Kalindi college, University of Delhi	2
3	Jahanvi Singh	Kalindi college, University of Delhi	2
4	Aishwarya Raj	Kalindi college, University of Delhi	3

UDAAN (photography)

S.no.	Name	College	Position
1	Lakshita Tomar	Kalindi college, University of Delhi	1
2	Raveena Rawat	Kalindi college, University of Delhi	2
3	Anushka Kogta	Kalindi college, University of Delhi	3

AAZADI (EXTEMPORE)

S.no.	Name	College	Position
1	Soumya Mishra	Kalindi college, University of Delhi	1

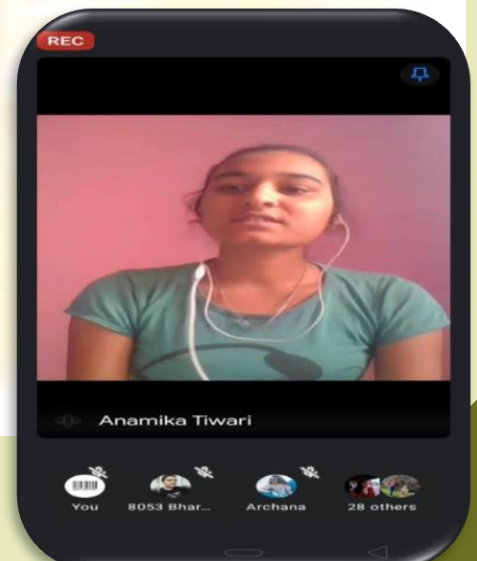
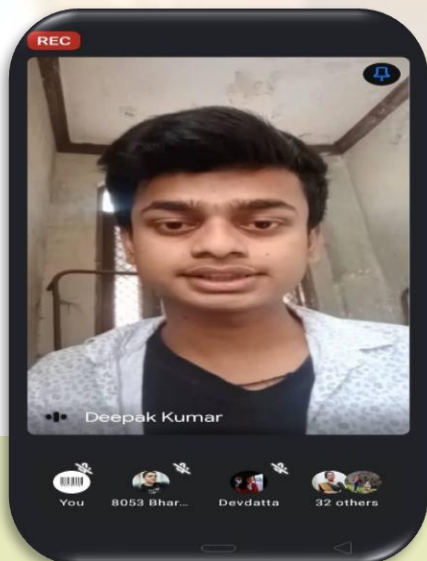
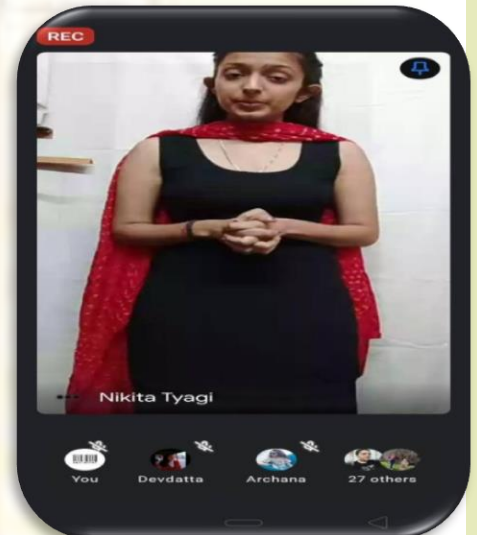
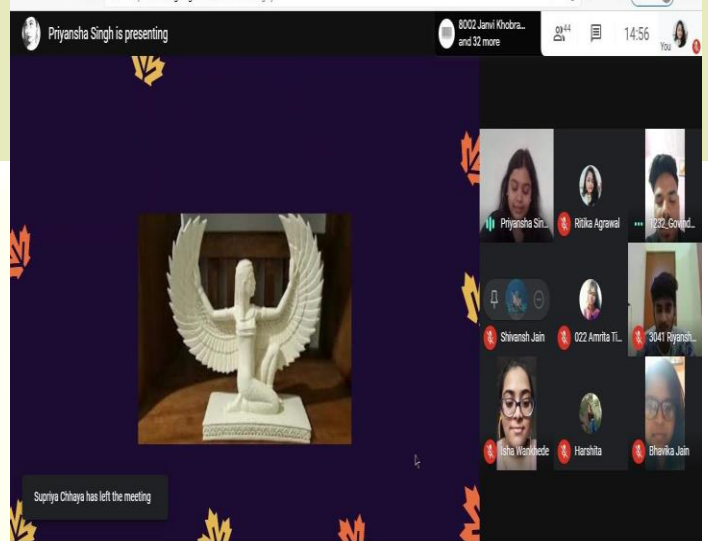
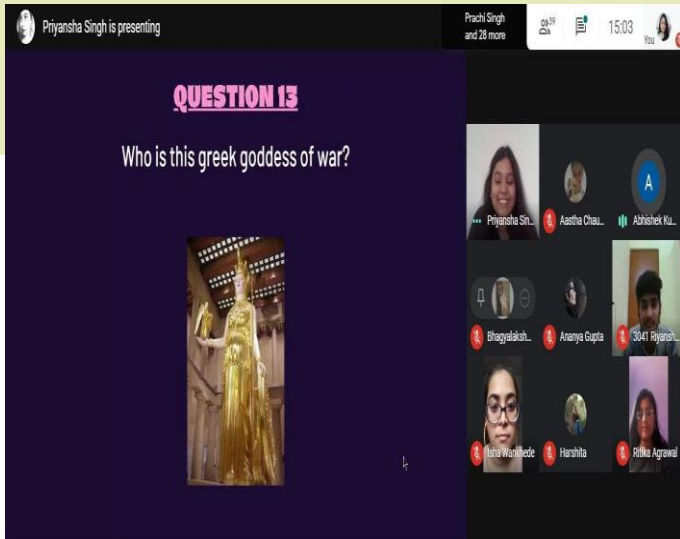
2	Vaibhavi Kohale	L.A.D College, Nagpur University	2
3	Harsh Pandey	Ramanujan College, University of Delhi	3

WINNERS of Beautycon

S.no.	Name	College	Position
1	Pooja	Kalindi college, University of Delhi	1
2	Supriya	Kalindi college, University of Delhi	2
3	Chrislyn Emima.J	Joseph's Institute Of Technology, Anna University	3
4	Jahanvi Singh	Kalindi college, University of Delhi	3

WINNERS of (kavitvana)

S.no.	Name	College	Position
1	Nikita Tyagi	Kalindi College, University of Delhi	1
2	Deepak Kumar	Maharaja Agrasen College, University of Delhi	2
3	Bhargavi Awasthi	Kalindi College, University of Delhi	3
4	Sarthak Singh Parihar	MANIT Bhopal	3



Voice of Islam in Medieval Indian History



Ms. Aditya Chowdhury
Department of History
adityc943@gmail.com

Religion, in Indian history is an in-thing for many historian. Many of them felt the importance of state formation could be interpreted through religion and its dominance over subjects. Despite being 'Neo' in its formation, Islam in this context, surfaced as one of the most formidable faith whose process of expansion had lured both upper and lower castes Hindus to get Islamicized in order to have economic and political gains. Not to mention, social achievements as well. Maula-e-Islam, is a word generously used for upper class Hindus who got themselves converted voluntarily during capture of Sind by the Arabs. To understand this aspect of development it is imperative that we follow the sequence of changes happening in Early Medieval Period which had embarked India into accepting new political claptrap and social and religious re-configurations that left deep mark on the existing economy. In the midst of these changes, though some of them were turbulent enough to dismantle the old edifices and reconstruct the new ones based on Neo ideologies of Islam. On the other hand, people from lower castes who were excessively subjugated and marginalized because of not being in affinity within the normative structures of Hindu Dharma were hit on. Their acceptance of Islam continued to be seen as vainglorious which resulted in the outcome of continuous warfare betwixt these two Semitic races.

The conquest history of Islam of 629-30 CE/8 A.H., better known as *Maghazi*, in historiography, led by the Islamic Prophet Muhammad, is an ideal example wherein every Muslims are urged to wage war against infidels who refused have countenance for this Neo faith. Thus, the fate of But-parast sealed in Shari'a --a political text of the Muslims. Moreover, documentations of multiple evidences in both *Tarikh* and *Tawarikh* literatures reiterate the permeation of ideologies that dominated Islamic state formation. Misconceptions garnered when modern historians instead of psycho-analyzing and questioning the medieval court historians and their acceptance of normative texts as the representation of practicing and voice of Islam in middle age. Continuous forays of the Islamic marauders in search of wealth had placed them not only as booty raiders but as iconoclast or idol breakers or '*But-shikan*'---whose wrath brought devastation in the wake of invasion. Their continuous infiltration had crafted a new genre of history in which idea of history had been metamorphosed into *Persian linguistic dominated cosmopolis*.

Concomitantly, peripatetic nature indigenous Turkish tribal people had started to change and they concurred to abide Islamic normative texts whenever suited them. Due to their inherent ignorance these normative texts became pivotal for the invaders. Persian chroniclers had started crafting both the histories of *Dihli Sultanate* and *Mughals* respectively, in the thirteenth century through eighteenth century, a subject that was frequently revisited and reviewed by the king's linguist and subsequently by the orientalist and nationalists and contemporaries.

Nomenclature of meta narratives of the 13th and 14th centuries respectively, had never taken cognizance of diverse culture of *Al-Hind*. For them, sovereign of a new state was influenced not by political ideology but by the principle of *Khilafat-e-Rashida*, wherein both political and ritual sovereign ships were in the hands of Allah and the diktats of the latter would surely decide the fate of the infidels. Both commissioned and non commissioned historians have expressed their discontentment about the nature of governance as evident in their writings.

In tandem with the praxis of prima facie, the orthodoxical outpourings in guise of vitriol was in currency not only during Dehli Sultanate but also in Mughal as well. Traversing through the centuries what remained constant

was the entrenched manifestation of Islamic rule in India. Here, in both *Tarikh-e-Firozshahi* and *Fatawa-e-Jahandari*, Zia Barani, had consciously used Sultans Mahmud and Balban in simultaneity to accentuate Islamic supremacy in Medieval India. Whereas, in many regional sultanates, the Islamicization of indigeneous people by the wandering mendicants (Tasawwuf seekers) had gained momentum. Their discursive and spiritual powers had remained integral to medieval inscribers. But these inscribers have inconspicuously refused to scribe the methods adopted by the Sufi saints in their zeal to disseminate Islam at far flung areas in Al-Hind and refused to give space in their hagiographical texts dedicated to their Masters.

Subsequently, in the interplay with both political and non-political sources we can see the perception of various *Sultans* and *Pirs* of both *Chistiyya* and other *Silsilahs* about infidels whom were regarded as heathens and their overwhelming numbers would definitely result into anachronism. In similar manner, historians of conventional statures like Mulla Abdul Qadir Badayuni in *Muntakhab-ut-Tawarikh* and others like him, such as Yusuf Mirak in *Mazhar-e-Shahjahani* and Saqi Mustaid Khan in *Maasir-e-Alamgiri*, and etc., considered themselves qualified to voice their opinion in the matters of Mughal State. They advocated in great fervour that implementation of both Jihad and Jaziya would pave the way for *Dar-ul-Islam*. One must not forget Shaykh Ahmed Sirhindi when reading Mughal State. Though he was a paper tiger yet, his otherwise bold and vociferous advocacy had successfully encouraged manifestation of phenomenological approach in politics. His outrage against parvenu nobilities of having come from different race, ethnicity, class and religion found support in *Murids*, who felt that the dismantling of Mughal Empire was the result of comeuppance or bad deeds of the Mughal rulers who themselves had made conscious attempt to deviate from the prescribed norm. More common than lies, however, have been biased interpretations of episodes selected based upon epistolary and other sources with an unabashed desire of supporting those cherry picked led to dichotomy. In other words, the history of 'others' were represented and perceived in the past has never been conscientiously studied by the historians whose inherent contradictions have created widespread confusion that accentuated dichotomy between Hindu and Muslims. We cannot reconcile less frequently reported but historically important aspects of rulers in both Sultanate and Mughal State and their paradigmatic approaches with the fictitious image propelled by religious-based hate. Misconstrue in the translation of medieval Persian lexicon created frictions amongst scholars in the name of politics and in this regard, Sultanate of Hind and Mughals had imbricated in power relationships with lasting impact on the social hierarchies and religions. The seizure of Dihli by the Turks and subsequently, later, by the Mughals had commensurated episodic change percolated into medieval societal edifices on the basis of race, ethnicity, religion and language. This heralded Neo beginning of a period which justified indigenes rise as opposition to foreign invasions and infiltrations.

Muslim Personal Law or Sharia: Shah Bano Case



Cibia Shehlin Hussain
B.A (H) History
Batch 2018-2021
Department of History
Kalindi College

India has a multi-ethnic population which has resulted in different systems of law for its religious minority groups. Post-independence from the British Raj and partition of 'Hindustaan' into East and West Pakistan in 1947, through the constituent assembly debates architects of India's constitution opted for a sovereign, socialist, secular, democratic and republic nation in the wake of religious and communal disharmony. In such a context, India needed a robust legal system which guarantees heterogeneous socio-religious-cultural practices and celebrates the idea of unity in plurality and diversity. To accommodate such an ideology the Union of India under the ambit of secular traditions allowed religious minority groups to practice their autonomous traditional socio-religious-cultural norms opposing the narrative for a uniform civil code in 1937 by the All-India Women Conference¹. It is also very important to keep in mind that even for the majority populace practice of autonomous traditional socio-religious-cultural norms was guaranteed through the process of a written doctrine called the constitution.

Through this process 'Personal Laws' became sacred in the constitution of India and were protected by secular ethos of non-interference of the State in the individual beliefs of the citizens. Through this process the makers of India's constitution laid the foundation for an egalitarian society where the idea of individual freedom, equality and justice was protected. But unfortunately, the makers were not able to address the correlation between patriarchy and religion. Religious practices such as caste-system, inheritance, marriage, divorce, maintenance negated the idea of equality, liberty and justice. Women bodies are appropriated by religion for cheap labor.

In the context of India Muslim Personal Law or Sharia; all Muslims in India are governed by the Muslim Personal Law (Shariat) Application Act, 1937. This law deals with marriage, succession, inheritance and charities among Muslims. Muslim Personal Law does not apply in the state of Goa. In Muslim law, the wife can claim divorce under extrajudicial or judicial modes. The extrajudicial modes are Talaq-i-tafweez and Lian. The judicial mode is by Dissolution of Muslim Marriages Act 1939. The act defines the grounds for divorce and the procedure for the purpose.² It is important to note that Muslim Personal Law (Shariat) Application Act, 1937 law is not applicable to Muslims who married under the [Special Marriage Act, 1954](#).³

The Oxford Dictionary defines 'shariat, or 'sharia' as "Islamic canonical law based on the teachings of the Koran and the traditions of the Prophet (Hadith and Sunna), prescribing both religious and secular duties and sometimes retributive penalties for lawbreaking. The Origins of the Sharia can be traced to the practices of Arabian traders for whom all relationships/negotiations were based on commercial customs. Marriage was seen as a social contract as well."⁴

In April 1978, Shah Bano had filed a petition against her husband Mohammed Ahmed Khan under section 125 [125 of CrPC provide for the man to pay maintenance to parties other than the wife as well. This includes children (legitimate/illegitimate) and parents who are unable to support and maintain themselves]. Mohammed Ahmed Khan remarried a second wife and Shah Bano was forced out from her home. She sought a maintenance order of rupees 500 per month in view of the professional income of Mohammed Ahmed Khan which was about 60,000 per annum. After long grueling years of legal tussle the verdict of the Supreme Court was not in favor of Shah

¹ Geetanjali Gangoli, The Law is Trial: The Debate on the Uniform Civil Code (Bombay: Akshara Women's Resource Centre, 1996) p.3.

² https://en.wikipedia.org/wiki/Muslim_personal_law_in_India

³ https://en.wikipedia.org/wiki/Muslim_personal_law_in_India

⁴ Tasneem Shahnaaz, Personal Laws: Muslim Christian and Parsi Communities (Women and Empowerment in Contemporary India), p 130.

Bano. The court order stated that section 125 cannot supersede section 127 (3) (b) which (protects Muslim personal law and is applicable of all the modes of Muslim divorce of determining the period of maintenance of a divorce woman)⁵. In 1983, Justice Y.V. Chandrachud conceded that more rights to the divorced Muslim women are required. Then the government enacted the Muslim Women's Act (Protection of Rights on Divorce) Act of 1986 which was passed to bring amendments in the existing Muslim Personal Law (Shariat) Application Act of 1937. This was done to provide divorced Muslim women entitlement to reasonable and fair provision and maintenance from her former husband. The maintenance amount should be paid within the period of *iddah*.

Shah Bano's case led to many debates in India regarding the status of women in independent India. The Rajiv Gandhi's government enactment of the Muslim Women's Act (Protection of Rights on Divorce) Act 1986 was observed as interference of secular traditions and garnered political criticisms. Many accuse the government of being engaged with favoritism and appeasement politics with the Muslim community in India neglecting the Hindu majority community as there was growing demand to review the provision of non-interference of 'personal law' provisions in India.

In 1993, at the Nari Mukti Sangharsh Sammelan (Northern region), held in Kanpur, there were two resolutions put forward for debate, one calling for a Uniform Civil Code (UCC) and the other the rethinking of the notion of uniformity, bearing in mind the use of UCC by the forces of majority communalism⁶. Eventually, the resolution that was unanimously passed was meant to incorporate both views. In 1995, at the Fifth National Conference of Women's Studies held in Jaipur the demand for UCC out-rightly rejected and it was decided that reforms within personal laws is required to tackle majoritarian communalism and to re-engage with notions of citizenship, nation and gender.

RAZIA SULTANA: A Biography



Devdatta Maitra
BA Hons History 3rd Year
Department of History
Kalindi College

Razia Sultana (1236-1240), born to the Sultan Iltutmish of the Slave Dynasty, was groomed and trained by her father from a very young age, her father wanted her to learn all the skills required to be a ruler. She was brave, astound, confident and learned, unlike the women of her times. She went on to reject the orthodoxy of those times and became a ruler of the Delhi sultanate in the 13th century. Growing up in that age, with such a personality was not easy for sure. She had to bear the taunts of her family, other nobles of the court but this could not deter her from achieving what she wanted. She had excellent knowledge about swords, warfare, politics, statecraft etc, yet she was always reminded that a woman could not ever be a Sultan. There was only one person who believed in her- Sultan Iltutmish, her father.

She became the first Woman sultan, and ruled the court of Delhi from 1236-1240. On 13th April 1236, Iltutmish passed away, appointing Razia as the rightful heir. During her reign, she proved her mettle as a just and capable ruler, and was renowned for her subversive actions, which varied from sporting men's attire to printing coins in her own name and image. Razia ascended her throne as Jalalat-ud-din-Raziya, she gave up on wearing veil, and took up men's attire. She received support from her subjects and opened private libraries and established schools, she made rigid administrative policies as well. She minted coins in her name, proclaiming herself to be the 'Queen of the times'.

⁵Shah Bano vs Mohammed Ahmed Khan & others.

⁶ Nivedita Menon, Women and Citizenship, p 242

After a successful rule of 25 years, Iltutmish died in 1236. His death sparked years of political turmoil in the Delhi Sultanate. While his oldest son, Nasir-ud-din Mahmud, died in 1229 while governing Bengal, the dying Sultan did not deem any of his surviving sons to be capable rulers. She ascended the throne because she had a huge body of Turkish Slave officers, who helped her to rise against Ruknuddin, Iltutmish's son, who forcibly ascended the throne after the death of the Sultan. She faced opposition from various groups of people and it mainly rose due to her desire for power. She had to face rebellions from the nearby states. The first rebellion she faced was from the governor of Lahore, Kabir Khan. She marched to Lahore with her army and forced Khan to submit, later she appointed him as the Iqtadar of Multan, in place of Lahore. She barely returned back to Delhi when the governor of Tabarhinda rebelled. She marched against him but was unaware of the fact that he was in touch with a very powerful group of nobles from Delhi, who wanted to overthrow her in order to establish their power. Hence this was the time when she virtually lost her power. The principle cause of her downfall was because of the jealousy of the Turkish nobles.

Since her childhood she showed keen interest in warfare and also learnt how to command armies. Her father considered his sons to be incompetent and thus helped Razia to become the person she became. Even during the reign of her father, she helped him with the state affairs. Malik Altunia, the governor of Bhatinda grew to fall in love with Razia's charm and wit, and took her as his wife. He rebelled against the Turkish nobles and was determined to win Razia back her kingdom; he planned a siege on behalf of his sovereign. Together, they marched towards Delhi, but were unsuccessful in their conquest. They were defeated by Bahram on 13th October, 1240. Razia and Altunia fled Delhi after their defeat and reached Baithal the very next day. With their remaining forces abandoning them, they met their unfortunate ends at the hands of the Hindu Jats there, who robbed and killed them.

The reign under the rule of Razia Sultana was believed to be peaceful and everybody had to follow the rules and regulations set up by her. She did her best to enhance the state of her empire under her rule, by building streets, buildings, roads etc. She contributed equally in the field of craftsmen, scholars and painters. Razia was always in the forefront in the battles and she never made any kind of excuse to fight the best sultans of Delhi. There was always a Turkish noble who felt that having a female Sultan rule over the territory is humiliating. There were times when she was even tried to be assassinated by her contemporary nobles.

Two of the most significant things which Razia's reign is remembered for are her administrative strategies and her bold public appearance. Fighting patriarchy was on one of the many things she did. Keeping in mind the time she was born in and having to fight all the odds, she did a good job. She got the highest positions in the kingdom which she deserved, as her father Sultan Iltutmish let her ascend the throne and considered all his sons to be incompetent when compared to her.

She ruled for 4 long years, and then came the end of the rule of the only female ruler of Delhi. The final resting place of Razia Sultana is quite debatable. Few claim that she is resting in some narrow lanes of Old Delhi. Few others say that she is buried in Khaital, Haryana.

Razia was reportedly devoted to the cause of her empire and to her subjects. There is no record that she made any attempt to remain aloof from her subjects, rather it appears she preferred to mingle among them. Her tolerance of Hinduism would later bring her criticism from Muslim historians. Razia sultan was a brave and a just ruler. She was a ruler who took up the wellbeing of her subjects as her prime duty. She impacted everyone's life in one way or the other. She left a huge mark on us and people still remember her till date.

Sources-

<https://www.jagranjosh.com/general-knowledge/razia-sultanthe-first-women-ruler-of-india-1440495978-1>

<https://www.aninews.in/news/lifestyle/culture/razia-sultana-south-asias-first-female-ruler20200308162917/>



Sultan Iltutmish and daughter Razia Sultan



Razia Sultan



Tomb of Altunia and Razia

Revolt of 1857 and the Queen Victoria's Proclamation



Abhya
B.A Hons History 1st
Year
Department of History
Kalindi College

With the consolidation of British rule in India grew discontentment and disaffection in Indians. The revolt of 1857 or the First War for Independence or the Sepoy Mutiny was the result of increasing greed, corruption, atrocities and brutal policies of the East India Company. The revolt had begun on 10th May 1857 in Meerut and spread rapidly to Delhi, Agra, Kanpur, Lucknow etc. Several small revolts had taken place in different parts by different sections of society before this revolt but due to being localized and ill-organized, they were suppressed by the Britishers easily. Although, the 1857 Revolt was not a successful one but had shaken the foundation of the British rule in India. Dr Ishwari Prasad writes in his work 'A History of Modern India' that this revolt was not in vain and exercised a tremendous influence upon the British policies, likewise, Dr K.M. Panikkar suggests that this revolt was a division line of the history of modern India. Several measures were taken to modify the British administration in India after witnessing fierce resentment during the Revolt of 1857.

A proclamation was declared by the contemporary Queen of Britain-the Queen Victoria in 1858, which dealt with several changes and future policies in the colonial rule in India. From this context, we can view the Revolt of 1857 as slightly favorable for the people of India. The proclamation was announced at a Darbar held in Allahabad by the contemporary governor general-Lord Canning on 1st Nov 1858. One of the most important announcements was the end of the supremacy, rights and power of the East India Company thus, the entire administration and rule of India went into the hands of the British crown. Given this fact, the post named Secretary of State was created to assist the crown, and for his assistance was created the Indian Council (15 members), such changes are always viewed as much-influencing ones. The transformation of the governor-general into the viceroy of the crown is one of the most renowned changes. Changes in organizing the prevailing army were also brought which had left a prolonged impact on the life of the people of India ever since the Britishers had witnessed the fiercest form of Indian sepoys. Dr Ishwari Prasad has remarked that the mutiny coupled with the insubordination of the English troops brought the question of the reconstruction of the army to the front. Two important changes in the army can be seen, first related to the proportion of Europeans and Indians and the other to the future organization of forces.

After the 1857 revolt, strengthening the European elements in the Indian army was seen as an extremely important action that resulted in the reduction of Indian soldiers from 238,000 in 1857 to 140,000 by 1863 and an increase in the no. of English soldiers from 45,000 to 65,000. It's worth noting that in Bengal the proportion

of Europeans to Indian soldiers was 50-50 and elsewhere it was 1:2, which was a huge change. The recruitment was formed into separate units based on caste, community or region, in which various groups were so arranged to prevent any sentiment of national unity growing amongst them which gradually brought the feeling of nationalism among Indians. It was stipulated in the Proclamation that the key position of the army should be kept in the hands of the Englishmen, and more effective weapons of warfare should not be given to the Indian troops. Given these measures of the army, it is inevitable that a sense of loyalty and discipline would have occurred in the Indian army.

Through the Royal Proclamation 1858, the queen declared not to annex more territories to the British Empire because it had been realized that the Princely States would be of great help in case of danger. The act of giving up the further annexation resulted in better relations between the union and the British government and the rulers of the native states. Promises to respect the rights of the native rulers were also done through the proclamation, the queen accused those who had murdered the Britishers during the revolt. Through the proclamation freedom of religion was granted to all Indians and it was promised not to offend the religious sentiments, absence of what was one of the major causes for the revolt.

To sum up the above content, it can be said that though the Revolt of 1857 was not a successful one but such a fortunate occurrence had never occurred in India, it swept the Indian sky clear of many clouds and by the Queen Victoria's Proclamation the unprogressive selfish and commercial system of administration by the company was replaced. The proclamation brought the death of the Company, ended the annexation of states, gave recognition of adoption and above all provided the material out of which the forces for the next struggles of independence grew.

Reference

The Indian mutiny of 1857: Geogr Bruce Malleson

India's struggle for independence: Bipin Chandra

India's freedom struggle-revolt of 1857: Rajya Sabha Tv documentary

Spectrum, A brief history of modern India: Rajiv Ahir

A history of modern India: Dr. Ishwari Prasad

Life in Pandemic



Kajal Tyagi
B.A.(Hons) History 1st Year
Department of History
Kalindi College

We were in the middle of the 12th board exams when we heard the meaning of "lockdown". The whole Nation was locked down completely. During one of those midnights, we were informed about the dilemma regarding Board exam and finally, it got cancelled. Students attempted few exams but the remaining subjects were ignored by the board because of the extremely bad conditions of the world. After few weeks the result was declared. The students were given good marks but the struggle started with college admission. Children got admitted to many colleges but the mode of classes was online. This was for the first time in History when students all over the world attended classes from their homes. The student faced many problems. They started losing interest in

studies and got bored of their newly bounded life. Excitement of going to college or meeting new people fades away with time. Many people couldn't afford smart phones, many lost their jobs. It was a very difficult time. Many people got so disturbed and depressed that they ended their lives. Many decided to continue their struggle. People with daily wages faced many problems. Lack of money led to lack of food, lack of basic things and lack of happiness. Hospitals were filled with Corona patients.

Where humans were struggling for life, birds, animals, plants, Earth and Nature grew well. There were many advantages of the lockdown too. Many students started self-studies. They got involved in good activities, learnt how to manage time and how to make the bonds strong with family. They actually learnt the meaning of life. Many people took the lockdown in a very good way. They started realizing the importance of nature in their lives and discovered new versions of them. The mindset of people got changed. They learnt the values of educated and healthy Life. We don't know after how many years' people started thinking about themselves as an individual. Before corona people were so busy with their daily chores to compete for their existence on a social level that they forgot how valuable life is. But during the lockdown period, People were compelled to put their jobs aside and start thinking about their personal relations with their loved ones. Overall, the journey of these two years was very complicated, full of fear, full of excitement and valuable.

The Quarantine President



ARCHANA BHARTI
B.A Hons History
Batch- 2018-21
Department of History
Kalindi College

It started with a legit online elections, convincing, boosting, strategizing, making voting posters, sending individual voice notes, delivering speech and many more; a positive chaos of enthusiasm, competition, anxiety of results. It seems so much but was a boisterous experience with a final victory. Perhaps a sign of my youthful narcissism, but it generated a sense of responsibility where my ultimate concern was the impact I leave behind and do something fruitful for the society.

Discussing all this, was there a single experience that was worth it? Was there a single situation I feel happy about from the second half of life? Yes, "THE QUARANTINE PRESIDENT", it was hallmark experience, where the QUARANTINE made me realize the QUALITIES I hold as an individual, how to take QUICK decisions when you hold a responsibility, the QUESTION that people put upon your decisions by questioning your individuality (facing a hell lot criticism), appreciation you receive for your QUIRKINESS, the QUEST of a better me and above all the QUENCH of confidence within me. Every penny was worth it and now as alumni I feel satisfied that atleast I have something through which my college, my department, my society, my teachers will remember me.



**Isha Gupta,
B.A Hons History
Batch- 2018-21
Department of History
Kalindi College**

Here ends a three-year-old journey. Kalindi College, also known as the lesser-known beauty of Delhi University, is now a big part of my life. Earlier, I used to be a little scared kid who was always afraid of doing something new. Honestly, I am havoc when it comes to taking criticism which I am still, but Kalindi helped me to ease that out. I remember going to college for the first time. I was so scared because I was going out of my little comfort zone, which I have never experienced before.

But the journey here was not that scary. I had every positive and stressful experience here. How it feels to fail, how it feels to excel, how it feels to be cherished and how it feels to be hated, literally everything. The most memorable things about Kalindi would be my friends' group, my teachers, my societies and the entire staff of Kalinidi, be it the admin staff, or the canteens, or the different departments or the library. All helped me to gain a lot of experience.

If I have to give a piece of advice to the coming batches, I would say that Kalindi survival rule 101 is Never submit the examination form at last. I repeat NEVER.



**Priyansha Singh
B.A Hons History
Batch- 2018-21
Department of History
Kalindi College**

It's really hard to define your feelings in words, the moments we will remember forever; even if they are funny blunders or happy praise, we all have such memories that make us smile. Been in the dharohar society was one of the unexpected experiences I had. I switched on my off button for co-curricular activities on the very first day I entered the college, thinking of only concentrating on my studies. I have always been an active student but this time I choose not to be. However, as we all know, the future is just an assumption in our minds, we never know what will happen next. So, eventually, I break off my decision because of the growing interest in our historical society. When I heard about the elections, I got excited and with the support of the students, I was elected for the position of joint secretary pr. If I overall conclude our society, it contains a spark that can be turned into a beautiful light by the upcoming students. The excitement and hard work that our society carries were seen during our fest. Even in the hard times of covid and the problems of the online system, it was admirable that how the society and the teachers were able to pull off the fest activities. I learned a lot of things while been in the society. there is a positive change in my personality, I feel much more confident. At last, all I want to say is, this journey was wonderful, there were challenges, even hard times but in the end it was incredible.



Ritika Agarwal
B.A Hons History
Batch- 2018-21
Department of History
Kalindi College

One of the most interesting stages in life that gives you an opportunity to explore is the 'college phase.' Life at college is the time when the teenage years end and we all dive deep into the ocean of new beginnings and possibilities.

It was 22 July 2018, when I was standing into middle of the campus surrounded with thousands of unfamiliar faces, at that moment my heart was filled with fear and eyes with tears, but soon this anxiety flew away as days passed, now I was not alone anymore, my hands were being held by some people, some were being lost in between, some were still with me and I wish some will remain with me in this entire journey of my life.

As years passed everything was going on smooth in my life but something was missing is that there was no improvement in my personality as I am type of an introvert person so I want to break this barrier, so when I heard about the elections going to take place in our dharohar society, at that time I thought it was a perfect platform for me to come out from my shell and explore myself, and with the support of students I was elected for the post of class representative of 3rd year.

Today, when I look into the past, I appreciated myself for taking right decision by joining the society because it not only enhanced my personality, it made me more confident, also gave me a collection of beautiful memories and no doubt this 3 years of journey has given me lifetime friends with whom I can share everything from my first crush to my family issues, so my experience at Kalindi College with a little gesture of covid-19 pandemic has taught me one fundamental thing i.e., life is unpredictable.



Akanksha Manna,
B.A Hons History
Batch- 2018-21
Department of History
Kalindi College

After completing the 12th class, every student like me who wants to start their career in one of the prestigious Delhi universities is a dream. Luckily, I got admission in the first cut-off in Kalindi College, the University of Delhi is a dream come true feeling. I was a little scared and excited to start a new life as a DU college student. Kalindi College gave me a new height in exploring my skills and challenges throughout these three years of college.

Before the Pandemic, the scenario was different. Regularly going to college, attending lectures with classmates, have chit-chats and get to know about their dreams and goals. Indeed it was a good time. Not too bored with only studying, departmental fest's and College fest's are there. Diwali Mela and various other events in the college will be missed.

Talking about the infrastructure and placements, they are quite good. Non - teaching staffs regularly maintain the hygiene in the college campus. Placement cells also grade up to my skills and knowledge. There are many cultural clubs on the campus where we can learn many things apart from study. The August Kranti Park, Saraswati Park, Buddha Park, Butterfly Park and Theme Park are the main attraction of the Campus.

In addition to this, I feel that our History department of Kalindi College is the best in all over the departments in DU. All teachers and non-teaching staffs are very helpful and friendly. It feels like a second home in Delhi. Especially, a big thanks to our department teachers; Dr Ram Sarik Gupta Sir, Dr Krishna Kumari Mam, Dr Rini Pundir Mam, Dr Garima Prakash Mam, Dr Tsering Punchok Sir, Dr Om Prakash Sir, Dr Nutan Pandey Mam, Ms Aditi Chowdhury Mam and Mr Amrit Anurag Sir for the immense help and care towards every student in

making our career and understanding history as a subject. Other thanks to Dr Anjali Malik Mam and Dr Richa Mani mam for being the path maker in our lives.

Although, many students all over the world experienced a new way of studying and learning in this pandemic. Many things changed with the coming of COVID-19, foremost, our learning ability; secondly, teaching. Our teachers made an effort in helping us out with the academics. Our History Department (Dharohar) teachers are highly encouraging and supportive towards everyone. Every student in Kalindi College experienced motivation and positivity in their surrounding.

Every bit of the campus and people will be missed. Proud to be a Kalindian!

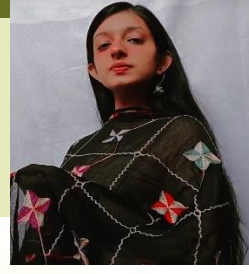


Jainab Khatoon
B.A Hons History
Batch - 2018 -2021
Department of History
Kalindi College

ऐसा लग रहा है कि यह कल की ही तो बात थी की दिल्ली विश्वविद्यालय के कालिंदी कॉलेज में कदम रखा जैसे पता ही नहीं था पहाड़ जैसे 3 साल कैसे गुजरेंगे इतिहास विषय के साथ पता नहीं था कि कैसे शिक्षक से परिचय होगा फिर कहते नहीं है जितना सोचोगे उतना उलझोगे इसीलिए बहते पानी की तरह रहो जो मुझे कालिंदी कॉलेज ने अच्छे से समझा दिया है।

यहां के शिक्षकों ने मुझे बहुत कुछ नया सीखने के लिए प्रेरित किया नए विषयों और विभिन्न मतों आदि को समझने का मौका दिया जिससे मुझे अपने विकास के क्षेत्र को और भी विस्तृत करने का मौका मिला प्राचीन इतिहास से लेकर मध्य और फिर आधुनिक इतिहास तक का यह सफर बहुत रोचक रहा और बहुत से इतिहासकारों के विचारों को जानने का मौका भी मिला सबसे मजेदार बात तो यह है कि जो इतिहास के पन्नों पर दिखता है वह समय और लोगों के अनुसार परिवर्तित भी कर दिया जाता है या नजरिया बदल दिया जाता है। तभी इतिहास एक ऐसा विषय है जिसको जितना पढ़ो उतना ही रोचक तथ्य आते रहते हैं। जो हमेशा जिज्ञासा पैदा करते हैं।

कालिंदी कॉलेज की यादें हमेशा साथ रहेंगी चाहे वह ऑनलाइन हो या ऑफलाइन, सेमिनार हो या वेबिनार सभी में सीखने को बहुत सी चीजें मिली शिक्षकों का सहयोग कालिंदी परिवार के इतिहास विभाग के सदस्य, शिक्षकों सभी दोस्तों का धन्यवाद कहना चाहूंगी। कॉलेज के 3 साल अच्छे बनाने के लिए।



आज़ाद हो जाओ

इस देश का इतिहास कुर्बानियों की कलम से लिखा गया है

कलम जिसने जब भी गद्दारों के खिलाफ़ उठाई
उसके खून की स्याही से लिखा गया है

रोज़ एक बूंद आज़ादी की वो चाहते थे
कभी आग में, कभी कोदो में, तो कभी अपने अधूरे सपनों में ही जल जाते थे

देश में तब भी उनकी कीमत कुछ कम थी शायद
जो खून से लड़ी उस मिट्टी में लोग बाग बनते थे
गुलाब उगाते थे
और फिर उन फूलों को तोड़कर जेबों में सजते थे

मैं ये नहीं कहती कि किसने कुछ कम कुछ ज्यादा किया
पर हां ये भी सच है जनाब
हां ये सच है
की जिसने अपना खून हमारी सांसों के लिए दिया
उसे हमने शायद कुछ कम ही याद किया

जब कुछ दिनों के लॉकडाउन में घर तक न रुक पाए हम
अपने खुद के घर तक न रुक पाए हम

उनको याद करो जिन्होंने आसमान को छत माना था
हर हिंदुस्तानी के पास आज़ाद अपनी एक छत हो
सिर्फ़ इसलिय शहादत को इतनी करीब से जाना था

वो तो ब्राह्मण, क्षत्रिय, वैश्य और शूद्र से पहले हिंदुस्तानी बनकर लड़ना चाहते थे
पर कौन जनता था की दुश्मन बस हम हिंदू और मुसलमान बनता देखना चाहता था

लेकिन दुश्मन को बताने आज मेरे साथ आदित्य भी है और आदिल भी
मेरे मन में सचाई की खूबसूरती भी है और मेरा हिंदुस्तान काबिल भी
शरण की हो या सिमरन की हो बातों
उन बातों में जोर तो लगा दिया लेकिन हिंदुस्तानी आज भी साथ में
मज़हब बात ना पाया हमें साहब
हिंदुस्तानी फिर भी हैं साथ

ये सुनके रौंगते खड़े होते हैं जो तुम्हारे

हिंदुस्तानी हो तुम
हिंदुस्तान के आगे बढ़ने से ही सपने पूरे होते हैं जो तुम्हारे
तो देशभक्त हो तुम
जो देशभक्ति दिल से है, मजहब से नहीं तुम्हारे
तो आज़ाद हो तुम

आज़ाद है हर वो आत्मा जिसे शरीर को त्याग था
आज़ाद है हर वो शहीद जिसने ना हिन्दू के लिए, ना मुसलमान के लिए,
लेकिन हिंदुस्तान के लिए मौत को मंगा था

आजादी का मतलब जाना चाहते हैं आप

तो सुनिये
सरहदों ने नहीं
आज हमें मज़हबों ने दूर किया है

एक वक्त था जब देश की आजादी के लिए लड़ रहे थे

पर आज खुद पे खुद ही घुस्सूर किया है

वतन के लिए दिए जाने वाले
अंधेरा दिलों में है
मेरे हिंदुस्तान में नहीं

इसे तो रोशन मेरे शहीदों के नूर ने किया है

मन की बेदियों को तोड़कर, देश की रूह में लौट आओ
फ़र्क की दीवार जब तक बनी थी
तुम तब तक गुलाम थे,

आज आज़ाद हो जाओ
आज आबाद हो जाओ

प्रथम पुरस्कार विजेता, कवितायन, फेस्ट इतिहास 2021



कु. वर्णिका आर्य
कालिंदी कॉलेज
दिल्ली विश्वविद्यालय

जलियांवाला बाग

इतिहास में के पन्नों में
उस दिन के घटनाओं का
स्मरण कैसे कर पाएंगे
जब जर्नल डायर के कहने पर
हजारों बेकसूर जान गवाए थे,
कहाँ पता किसी को
खुशियों का अंबार
मातम में मिल जाएंगे,
रक्त के लाल रंग से
धरा पर लाली छाई थी,
दीवारों पर लगी गोलियों के निशान
हर बार याद दिलाती है,
जाने कितने औरते
विधवा का चोला पाया था
न जाने कितने माँ ने अपने आंचल खोए था,
जलिया वाला बाग के लाल रंग
टेम्स नदी में धो डालें
गंगा में उठे उफान
आजादी की रंग लाई थी,
देश के वीर योद्धा ने
अपने प्राण गवाएं थे
तब जा कर आजादी के स्वाद हम में आयी थी
हो न कभी जलिया वाला घटना
यही पुकार हमारी है
इतिहास पुराना होता
तारीखे हर वर्ष याद दिलाती है ।



भार्गवी अवस्थी
कालिंदी कॉलेज
दिल्ली विश्वविद्यालय

जलियावाला बाग

न छड़ भर भी वो चिंतित थे,
जो कूद कुएं वो अमर हुए ।
कितनी उत्कंठा उन्हें रही,
जो प्राण त्याग कर भ्रमण हुए।

फसे वो चार दिवारी में,
एक मार्ग ही था जो बचा सके,
वो द्वार भी उनका रिपु हुआ,
न दुःख, पीड़ा वो जता सके।

उन असंख्य भाव- वेदना में
आज़ादी के नारे लहर हुए
कितनी उत्कंठा उन्हें रही,
जो प्राण त्याग कर भ्रमण हुए ।

वो ऊँची दीवारे आज भी
न्योछावर झलकती है,
अमर ज्योति की लौ भी उनकी
बलिदान कहानी गाती है।

एक वैसाखी ऐसी आयी
की कितनो के घर कहर हुए
कितनी उत्कंठा उन्हें रही,
जो प्राण त्याग कर भ्रमण हुए ।

तृतीय पुरस्कार विजेता, कवितायन, फेस्ट इतिहास 2021

एक बाग़ की कहानी मेरे कलम की जुबानी



अनामिका तिवारी

कालिंदी कॉलेज
दिल्ली विश्वविद्यालय

आज गयी मैं उस बाग में
जिसमें रौंदे गए कहीं मासूमो के जान हैं।
जब देखा मैंने उन गोलियों के निशानों को,
याद आ गयी मुझे वह काली रात है।
जहाँ चारों तरफ बस खुशियाँ ही खुशियाँ थीं।
बैशाखी के उस पावन अवसर पर, बन रही मिठाईयाँ थीं।
लोगों की चहल-पहल से, चमक रहा वह मेला था।
कुछ मिठास था उस हवाओं में, तो कुछ धुंधला सवेरा था।
बच्चों के उन चहरो पर जो खिल रहा एक उजियाला था।
ना जाने किसकी नजर लग गयी उस चमकते आसमान को।
पल में तबाह कर गया जनरल उस उजियाले बाग को।
कहीं निहत्थों की जान गयी, बैशाखी के उस पावन शाम को।
जहाँ बच्चों की थी चहल-पहल, अब गोलियों की उन आवाजों से गुंज रहा वह मेला था।
1919 भी क्या एक दौर था,
जहाँ एक तरफ खुशियाँ, तो दुसरी तरफ अमृतसर में चल रही गोलियों की बौछार थी।
आज भी चीख-चीख कर रोती वह दिवारे है।
कुएँ के उस मिठे पनी से,
दिखता उन मासूमो का चहरा है।
ना जाने कौन सा वह दौर था, जो रोंध गया बाग के उस किलकारी को... .. 2



सुप्रिया
कालिंदी कॉलेज
दिल्ली विश्वविद्यालय

नारी

दुनिया रचने वाले की खुशबू भरी माला हूँ,
माता दुर्गा, काली, लक्ष्मी आदि सुंदरी बाला हूँ।
लालच, ईर्ष्या, छल-कपाट इन द्वार का मैं ताला हूँ,
राक्षस, दैत्य-दानव, असुरों के लिए मैं भाला बाला हूँ।
हां उस अनंत शक्ति की मैं ही तो पहचान हूँ,
हां मैं नारी हूँ, हां मैं नारी हूँ।

द्रौपदी के चीर-हरण से महाभारत युद्ध का आह्वान हुआ,
कुरुक्षेत्र की मिट्टी लाल हुई तब गीता-ज्ञान का नाम हुआ।
हां उस अनंत शक्ति की मैं ही तो पहचान हूं,
हां मैं नारी हूं, हां मैं नारी हूं।

मीरा ने जब भक्ति रस में सच्ची भक्ति का ज्ञान दिया,
राधा ने भी तब प्रेम-विरह में धर्म का ही तो ध्यान किया।
पार्वती की श्रद्धा, अर्चना ने शिव मन में जब स्थान लिया,
फिर तब कई जन-मन ने धर्म निष्ठा से ही ध्यान जिया।
हां उस अनंत शक्ति की मैं ही तो पहचान हूं,
हां मैं नारी हूं, हां मैं नारी हूं।

पुत्र बांध जब लक्ष्मीबाई रणभूमि में खड़ी हुई,
लाल क्रोध में रानी को देख परीक्षा अंग्रेजों की कड़ी हुई।
लक्ष्मीबाई का बलिदान देख प्रशंसा उसकी हर घड़ी हुई,
गोरों ने फिर देखा कामिनियों के श्रृंगार में देश भक्ति जड़ी हुई।
हां उस अनंत शक्ति की हर नारी पहचान है, नारी शब्द ही उसका सार है।।

आज उन सारी वीर नारी को हमारा प्रणाम है।
शक्ति ही जिनकी पहचान है।
जल-वायु और रत्नगर्भा की सीमा पर जो तैनात हैं।
नित्य, गीत, से रसोई तक मैं इनका रुझान है,
शिक्षक, डॉक्टर, इंजीनियर व अफसर बिटिया भी तो महान हैं।
रिश्ते-नाते, परिवार में इनके संचालन का वाह क्या कमाल है।
मां की ममता से झलकता प्यार और संभाल है।
आन, बान, शान, स्वाभिमान से विकास की ये कमाण हैं।
सबकी प्रेरणा होने से शशक्त नारी के पद की हर दामिनी धारक हैं।
धर्म, निष्ठा, सत्य आदि शब्दों का ये कारक हैं।
हर नारी को प्रणाम है, त्याग की ये मूरत सब ही माहान हैं।



HISTORY SOCIETY

Department of History
Kalindi College
University of Delhi
Block 49, East Patel Nagar,
Patel Nagar, New Delhi,
Delhi 110008

College Web Link:

<https://www.kalindicollege.in/department-profile/history-department-profile/>



Dr. Rini Pundir

EDITOR

Newsletter
Department of History
Kalindi College
Please send any suggestion or
communications to

rinipundir@kalindi.du.ac.in