



CHRONICLE

5th EDITION

DEPARTMENT OF HISTORY

MATA SUNDRI COLLEGE FOR WOMEN

UNIVERSITY OF DELHI

Index

- 1 Identity
Deepshikha
- 2 Delhi's Connection with Mahabharata
Vartika
- 3 Indraprastha to Lutyens
Ranjitha Rajesh
- 4 Medieval Delhi Town Planning
Shruti
- 5 City of Siri
Muskan
- 6 Shahjahanabad
Tripti
- 7 Some Markets of Old Delhi
Ifra
- 8 The History of Delhi's Markets
Anandita
- 9 Planning of Lutyen's Delhi
Sanskriti
- 10 The Making of New Delhi
Shivangi
- 11 Connaught Place
Anushree Bisht
- 12 A City of Dreams
Ananya
- 13 Seven Cities of Delhi
Ariba
- 14 The Slums
Mansi
- 15 Beloved Delhi
Khushi
- 16 Result Analysis

Editorial

It gives us immense pleasure to bring the fifth edition of 'The Chronicle', the e-Newsletter of the Department of History, Mata Sundri College for Women. This edition of Chronicle is different and special mainly for two reasons. Firstly this is totally dedicated to city of Delhi as students have explored making of this place in various ways under all possible timeframes. A historical orientation and notion of nostalgia has caused interesting write ups from field of mythology to contemporary conception. Secondly this edition is the result of constructive involvement of students and faculty of the department in most difficult time of this pandemic that is causing ups and downs in academic domain and this exercise also provided stimulus for creativities.

We are thankful to all who have contributed in this version of Chronicle by sending their entries. Wherever required, the content has been abstemiously edited while keeping in mind the dependence of students over the internet resources when they are not having access of libraries in current pandemic situation, however, the spirit of every piece has been retained up to maximum extent possible and we acknowledge all rights of respective sources. We thank our alumni Arushi(2014-2017) and Jasmeet(2016-2019) for contributing cover page and back cover respectively for this edition. Team Chronicle extends gratitude to faculty members of the Department of History who motivated students for the participation and assisted them in all possible manner. Our special thanks for Principal Madam for her continuous guidance, motivation and out-and-out support. We hope that this edition has come up to the expectation of our readers and assure improvements in coming edition with your valuable feedback. We also invite entries for next version of Chronicle and you may send the same at mschistorydepartment@gmail.com.



Editorial Team

Muskan

Shivangi

Vartika

Shrishti



Teacher Advisers

Dr. Daljit Kaur

Ms. Panchali Devi

Ms. Divya Surana

Mr. Satveer Singh

Message from the Principal



When we all are experiencing difficult times in this period of pandemic and our conventional pedagogic practices are hit hard, the release of Chronicle is the true testimony of the commitment of faculty and students to continue academic activities in adverse circumstances and potential to utilize such occurrences as opportunities. It is indeed a matter of pleasure for the college that the Department of History is releasing the fifth edition of its e-journal "Chronicle". This newsletter provides platform to the students of the department to manifest their creative abilities and demonstrate collective efforts. I congratulate the students, faculty members and editorial team for striving to continue this tradition. I extend my best wishes for the future and hope that with Mata Sundriji's blessings the department will reach new heights.

Principal

Professor Harpreet Kaur

Identity

Deepshikha Kharkwal, B.A.(H) History IIInd year



A city? Or an Ornament

*Dotted with spell-binding monuments,
Monuments-that tell the tales dead-men couldn't*

Intricate carvings and the verses from Quran,

Sprawling Sculptures

Green Gardens

Astonishing Architecture

An authentic beauty, but the backstory with a hint of conjecture

A city? Or an assortment

A mixture- of cultures and languages

of Drinks and food to name a few,

Contrasting- the rambling Old and the planned New

Lodhi Gardens - From the city life, a tranquil retreat

And Chandni Chowk- "the busiest street"

A city? Or a Chamber

A chamber of secrets?

From dynastic battles and sieges

To the First War of Independence,

Speculated Secrets

Exhilarating excavations

Tainted tales

The truth, lurking to be discovered by the monsoon gales.

A city? or a life

A life that sees all ups and downs

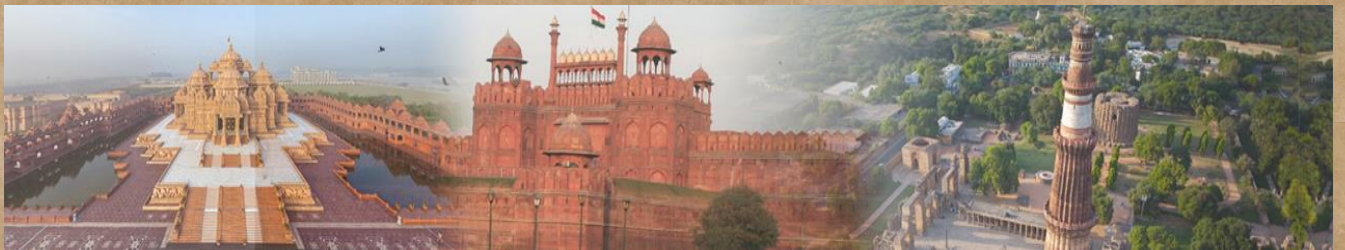
And continues to fight

With its chilled winters,

And summers so bright

That lifts the spirits and gives all hope

Cheers to the city, ever so dope.



Delhi's Connection with Mahabharata

Vartika, B.A.(H) History IIInd year

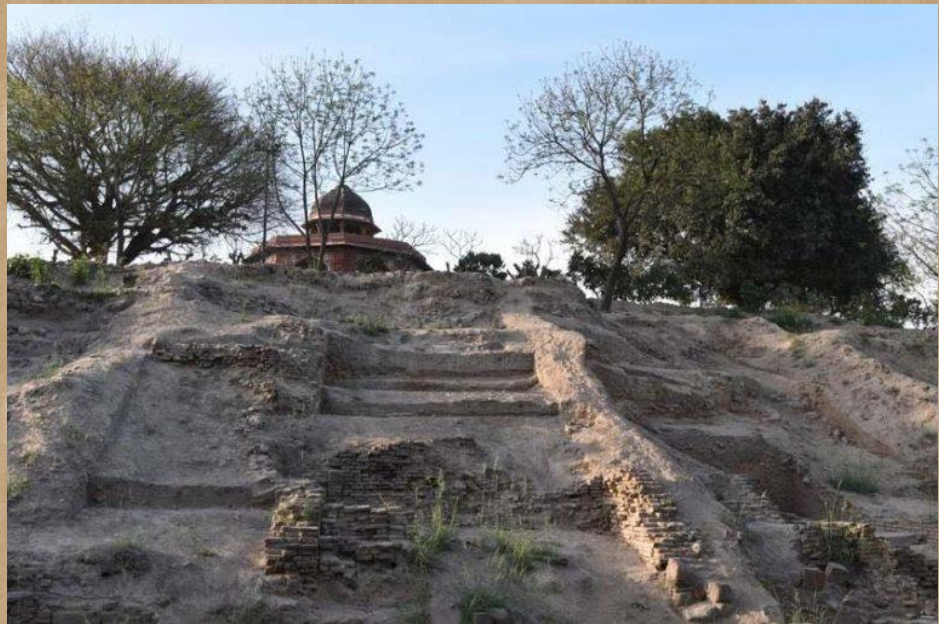


The Purana Qila is believed to harbor many unknown secrets within its large hollow structures. These beliefs that have been passed on from generations to generations connect Purana Qila to the mythical times. Among these beliefs, one is that the Kunti Devi Temple has been built by the mother of Pandavas, Kunti. Believed to have been dedicated to Shiva and Durga this temple is also known as Shiv-Durga Mandir. It had an adjoining Dharamshala, platform, garden and surrounding land, as deciphered from the inscription displayed outside the temple. It is believed that one of the earliest references of a settlement in the Delhi region is found in the Mahabharata, an epic narrative about two groups of warring cousins, the Pandavas and the Kauravas, both descendants of the prince Bharata. According to the narrative, a called Indraprastha (City of the God Indra), was built about 1400 BCE and was the capital of the Pandavas.



Apart from Mahabharata, it is also mentioned as "Indapatta" or "Indapattana" in Pali language Buddhist texts, where it is described as the capital of the Kuru Kingdom, situated on the banks of the Yamuna River. Another such city which find mention in Buddhist literature is Hatthinipura i.e. Hastinapur and several smaller towns and villages of the Kuru kingdom. Purana Qila is believed to have once been the Pandavas' Indraprastha Castle and this is how the history of the Purana Qila is attempted to be linked with the Mahabharata period. The relics of Purana Qila are related to the Mahabharata period. People are of the faith that the seeds of Mahabharata were sown in the Purana Qila. If the myth is to be believed, then the state of Hastinapur was divided into Kauravas and Pandavas. The Kauravas received Hastinapur and the Pandavas had got Khandwa Prasta, which was filled with rugged forest and barren land. Here, the authority was of the King Takshak of Nagvansh. With the help of Shrikrishna, Pandavas burnt the Khandavastra and killed the Nag's descendants. It is mentioned that in the Mahabharata that the protector of Khandavprastha was Indradeva and this is one of the reasons that it is known as Indraprastha.

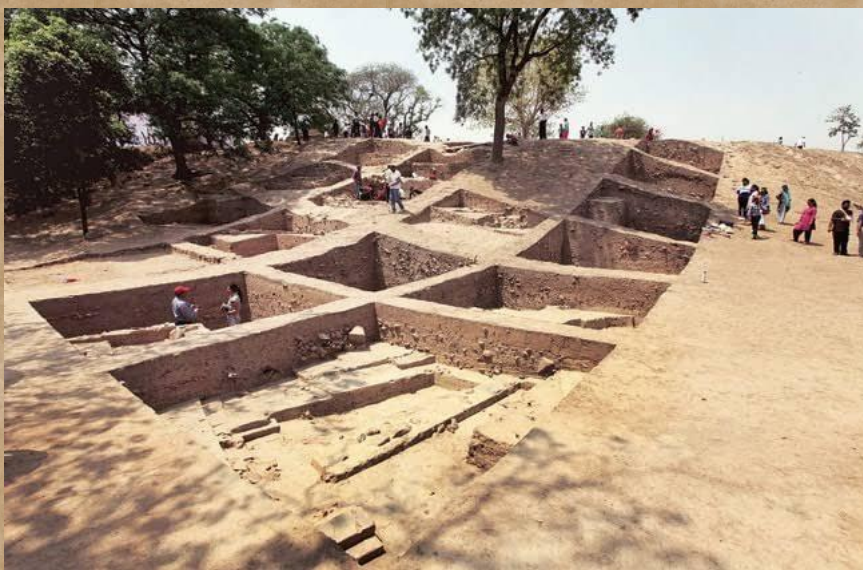
According to historians, the old fort was built in the 16th century on the high hill of Indraprastha in the pre-historic period. Historian B.B Lal argues that the evidences provided indicates towards the occurrence of a flood which destroyed the settlement around 800 BCE. The PGW



(Painted Grey Ware) was found at Kaushambi dated to this time.

Some of the historians criticised Lal's viewpoint. According to Upinder Singh, the connection which Lal tried to establish between the site and the epic legends remains groundless. According to Swarnkar that no PGW layer was found at the time when Lal carried out excavation because the excavations which took place in 1970s and later in 2013-2014ç both failed to provide clear evidence of PGW at the site of Purana Qila.

The archaeological department had excavated the southeastern part of the old fort in 1955. Some cooking pots of clay were found which are believed to match with the objects obtained from other places that have also been attempted to link with the Mahabharata period. It is from here that the impression resurfaced that this fort was built on the ruins of Indraprastha. The Archaeological Survey of India has excavated this fort at many levels and in these excavations, various types of pots and many other items painted with ancient brown colours have been found. There has been considerable effort to link these items with the



Mahabharata period. Therefore throughout history there have been umpteenth attempts to link the mythological times of the Mahabharata to the region of Delhi.

Indraprastha to Lutyens

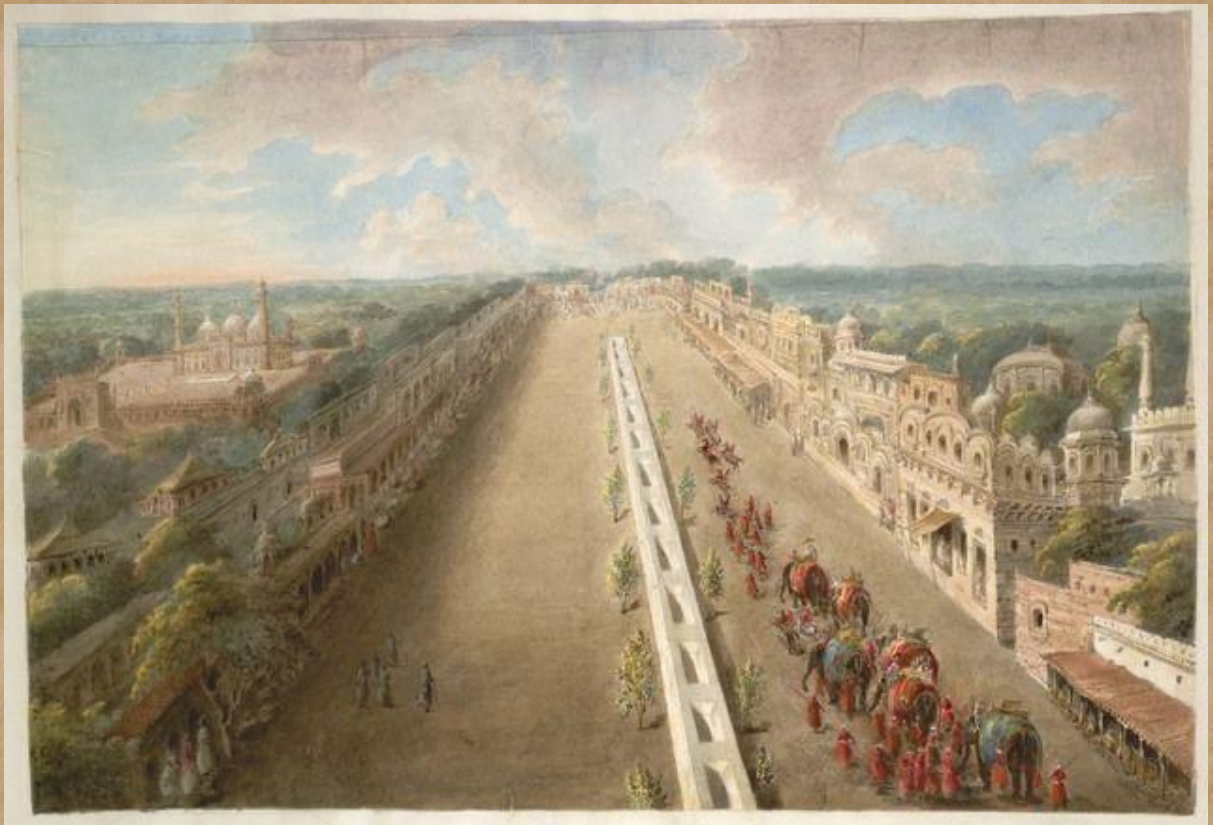
Ranjitha Rajesh, B.A(Prog.) IInd year



The territory which is presently defined as the region of Delhi, in contrast to its size, holds an enormous amount of historical importance. A variety of people throughout history has defined Delhi in diverse ways. Mirza Ghalib, the prominent poet during Mughal empire had penned his ardent love for Delhi as, "I asked my soul: What is Delhi? She replied: The world is the body and Delhi its life." However it is widely claimed, throughout the passage of time Delhi was bruised and rebuilt 7 times. However, as Mir Taqi Mir, an 18th century Urdu poet states, "Both heart and Delhi may have been worn out, but some little pleasures still remain in this ruined house." It is from here that the journey on the conquest to understand the 'History of Delhi' begins. While we get to see the reminders of the past through the monuments of the city; yet it is important to understand that there is more to those bricked walls than what meets the eye. However it is only possible to brush over those eventful records and screen through those timelines right now in the limited word space. So seeking the beginning of civilization, it dates back to the Hindu texts of Mahabharata, where Pandavas cleared the Khandava forest to construct their capital city, Indraprastha. Then onwards, it was a sea of great empires, succeeding in reign control over the ideal, central location of command.

Around 736-1160, we find reference to 'Dhilli' founded by the Tomara ruler Anangpal, according to Vibudh Shridar and other authors. Later, the Chauhans overtook them and were in power from 1160-92; the Lal kot built by the Tomaras was extended and fortified further improving the defense of the city against Muslim invaders like Muhammad of Ghor. This is how the city got renamed as Qile Rai Pithora after Prithvi Raj Chauhan. But, with wagged wars over time, we get to see the Ghorids-reign, right after them from 1192-1206 where; they laid the initial foundations of Muslim rule in India. Qutub-ud-Din Aibak, a former slave of Muhammad Ghori lead his Mamluk dynasty conquering large areas of northern India. Though, the start of Delhi Sultanate is seen under him but according to several historians the real founder and consolidator is considered to be Iltutmish, the third Mamluk King. During the time span of 1206-89, Lahore used to be the capital ruled by Aibak, but under Iltutmish, it was shifted to Delhi as he wished to establish his Turkish rule in India, properly. Later it is observed that the Khilji dynasty overtaking the picture in 1290-1320. This period is especially seen as a major expansion of power, as rulers of both North and South were defeated and conquered under their reign. The Tughlaqs made their way in 1320-1413 and came with their own establishment of township, known as Tughlaqabad which was built by Ghiyasuddin Tughlaq. However afterwards, Mohammad Bin Tughlaq built a new city known as Jahapannah to address the constant threat of Mongols. But in the process, he abandoned Tughlaqabad, shifted the capital from Delhi to Daulatabad in hopes of keeping his kingdom safe from Mongol invasions. After the Tughlaqs, Khizr Khan, who captured Delhi in 1414, established the Sayyid dynasty which lasted till 1451. Though the dynasty was established by him it was mercilessly plundered by Timur and the Battle of Delhi, 1398 came to be known as the deadliest attacks over the city. The Lodhis, who soon followed after, in 1451-1526 saw once

again, a capital change under the reign of the Sikandar Lodi from Delhi to Agra. Babur who defeated Ibrahim Lodi in the first battle of Panipat in 1526 established the Mughal rule. In addition to all the three battles of Panipat were fought at Panipat, they had another thing in common. All of these battles were all fought for the possession of Delhi and linked to owning the fortunes of the imperial city. Two battles occurred in Delhi even under the company rule; the Battle of Delhi 1803 and Siege of Delhi 1804. When, British East India Company defeated Maratha forces and took control in 1818, Delhi fell into their hands. Though Calcutta was first declared as the capital however in 1911 King George V announced the shift of India's capital to Delhi. A monumental, new section of the city was designed by a British architect Sir Edwin Lutyens during the period of British Raj which is in present day referred to as New Delhi, and the capital of our nation.



Medieval Delhi - Town Planning

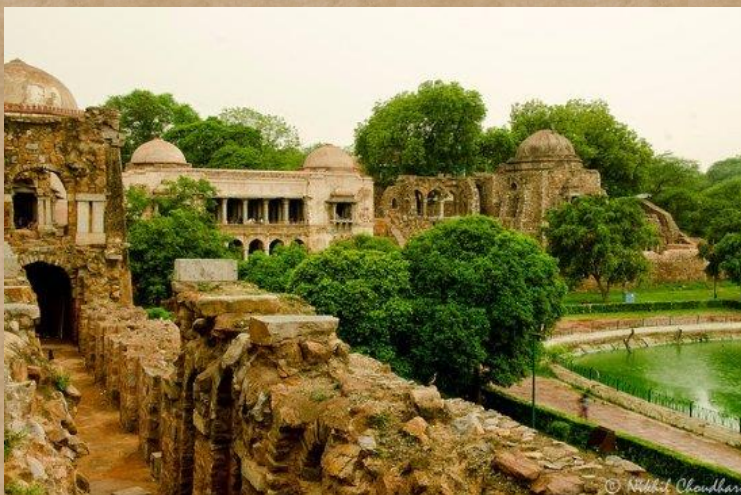


Shruti Agrawal, B.A.(H) History IInd year

Delhi is a city that has seen both refurbishment and destruction during its long history. It has been plundered, ruined time and again, only to spring from its ashes to become the capital of powerful dynasties. Fortunately, the culture and heritage has withstood the test of time and the city continues to survive. Historically, developments in Delhi took place in a triangular patch of land with River Yamuna on one side and the northern range of Aravalli hills on the other two sides. Medieval Delhi was marked by the establishment of seven cities, which depict the reign of different rulers.

Qila Rai Pithora is one of the various architectural and historical gems that Delhi holds. Qila Rai Pithora was a fortified city built by Prithviraj Chauhan in 12th century. This is an extension of Lalkot, which is the first city of Delhi built by Tomar kings in 8th century.

After the defeat of Prithviraj Chauhan, Qutubuddin Aibak, who was the first Sultan of Delhi, made Mehrauli his capital. It is believed that Mehrauli consisted of 13 gates and there was a cloth market outside. Due to the large distance between Yamuna and Mehrauli this area experienced water scarcity. As this area is situated in a hilly region it wasn't possible to construct a well. Hence, Iltutmish built a huge water tank called Hauz-i-Shamsi. The hilly landscape of Mehrauli was dominated by the citadel wall, observation towers, numerous tombs and other lofty structures. As the population was increasing the tank could not provide water to the entire area. As a result, people tended to move near River Yamuna. The Khilji's succeeded the Mamluks. Alauddin Khilji laid the foundation of the city of Siri. This new city was built at a distance from the earlier settlement of Qila Rai Pithora. The city of Siri had an oval plan with seven gates for entry and exit. It was established in the north eastern field of Delhi fort. It is believed that Alauddin's famous thousand pillared hall was constructed here. There was a cloth market in front of Badaun gate called Sarai Adal and a grain market located in front of Mandvi gate. During Alauddin's reign, the Hauz-i-Shamsi was repaired and also a new reservoir called Hauz Khas was constructed.

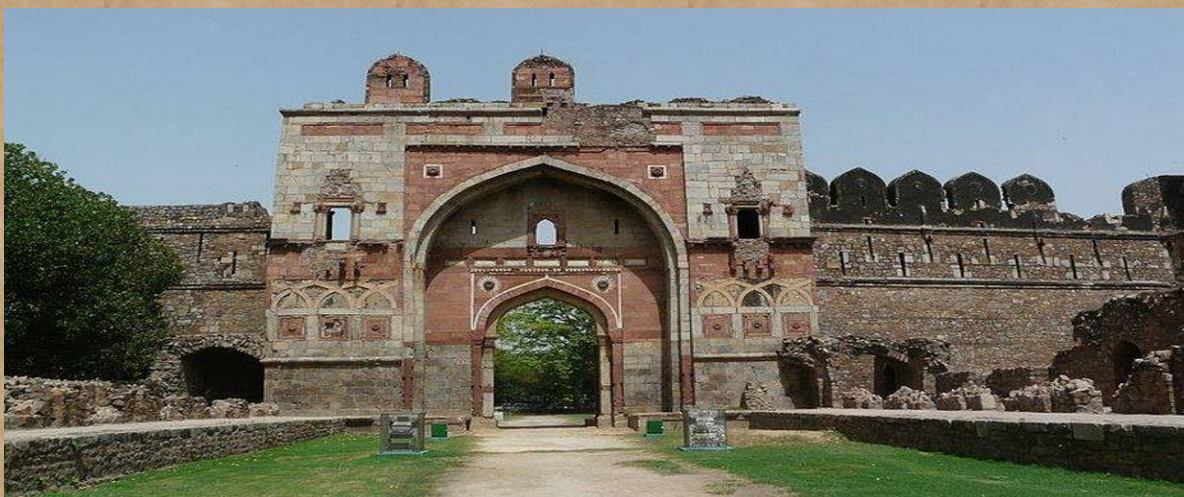


The Tughlaqs succeeded the Khiljis. After his accession Ghiyasuddin Tughlaq decided to build a new city called Tughlaqabad in the uninhabited areas. Today, this city is situated about 15 Km southeast from central Delhi. The new city was located on a hill surrounded by a basin, in which water collected during the monsoon. In the south of the town a large lake was constructed with a number of

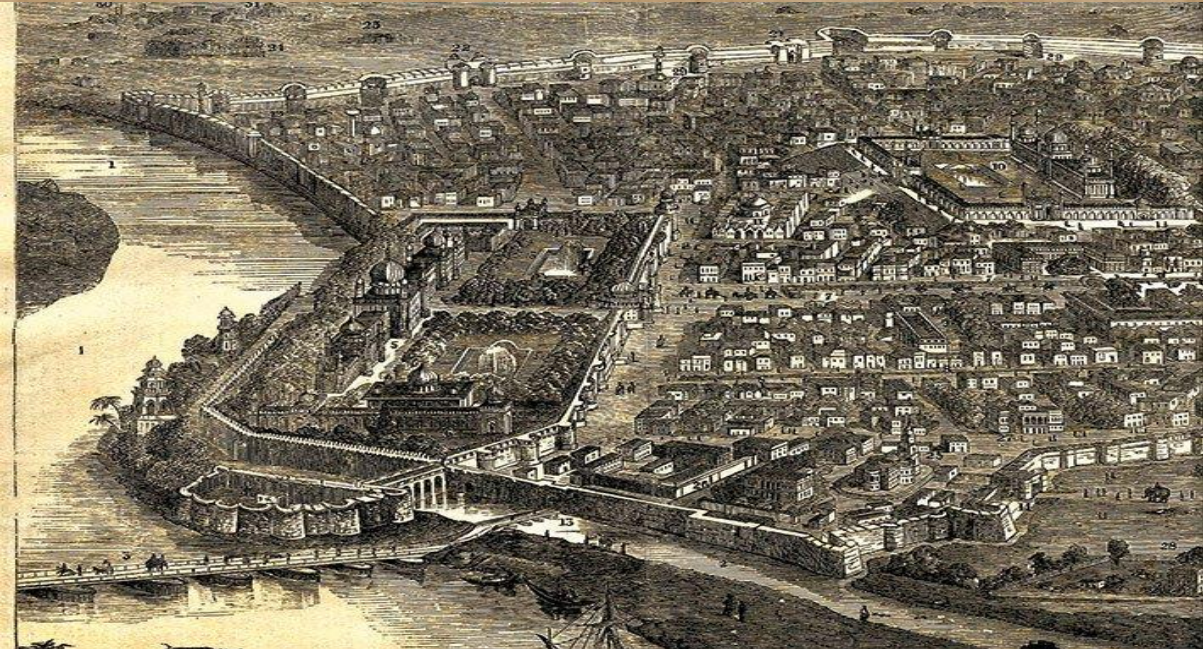
dams and sluice gates. Ghiyasuddin's tomb was linked to the fort by a causeway, which was about 300 meters long. The new fort appears to have been exclusively royal. It housed audience halls and other public places which can be seen even today. The perimeter of Tughlaqabad measures about six kilometres. The main streets of the city didn't measure more than 2 kilometres. As the two tanks which provided water to Delhi dried up and water scarcity prevailed in the city, the population started moving towards the river Yamuna. Later, Sultan Firozshah Tughlaq constructed a fort on the river bank of Yamuna called Firozabad. It comprised of 18 villages. Among these Gawai was the most important and later it was known as Firozshah Kotla. It was half a mile in length and quarter of a mile in breadth. It was surrounded by walls and its principle street was in north-south orientation. The city's principal entry gate was located in the west, where a huge gateway protected the fort. The inner part of Kotla was divided into eight courtyards. The Diwan-i-Aam was situated in the biggest courtyard. The Jami Masjid was located in the middle of the city.



This city had many gates and the Badaun gate was largest among these. After routing Humayun in the battle of Kannauj in 1540, Sher Shah Suri decided to construct another city in Delhi. He opted for the same site as Dinpanah, which was destroyed and replaced by a new city called Shergarh. The city complex spread over 35 acres, from Feroz Shah Kotla in the north to Nizamuddin's tomb in the south. Purana Qila was surrounded by 18-metre-high ramparts. The whole fort was enclosed within a wide moat. This fort had three gates, which were double-storied structures and red sandstone was the material used for their construction. One of the gates is called Sher Shah Darwaza or Lal Darwaza (red gate). It was located in the western direction.



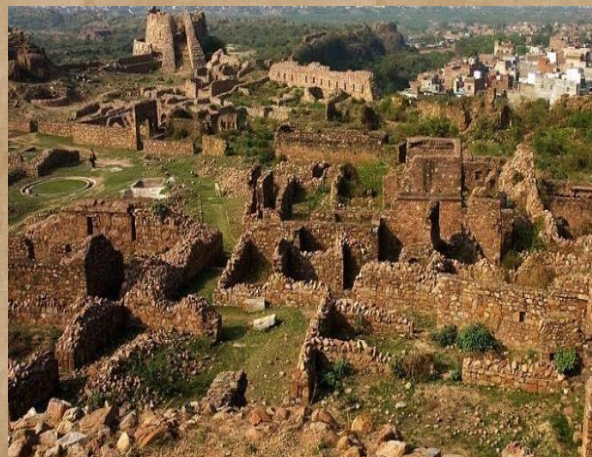
The two successors of Humayun, Akbar and Jahangir, made Agra their capital but Shahajahan returned to Delhi and constructed the city of Shajahanabad. The city of Shahajahanabad basically centred around the fort and the Jama Masjid. This city was surrounded by walls. The city had a number of gates such as Delhi Darwaza, Azmeri Darwaza, Turkman Darwaza, Kashmiri Darwaza, Lahori Darwaza, Mori Darwaza etc. The famous Chandni chowk was the main market of the city.



Each of these cities grew around the palace - fortress of the particular dynasty. Every dynasty wished to have a new headquarter for prestige. Individual kings of the same dynasty also constructed new cities to realise their ambitions , if they had the means. With each successive reign, some distinctive architectural features were added or some change in urban morphology occurred. Often some important new buildings were added such as a mosque, a tomb, a palace, a fortress, a victory-tower etc. The story of Delhi as the capital of the Indian subcontinent began before the invasions during the medieval period. Delhi has been the seat of power for most dynasties with some interludes when other cities dominated.



Hauz-i-Shamsi



Ruins of Tughlaqabad

City of Siri

Muskan Kpruwan, G.E. 1st year



Siri, which is located to the north of Mehrauli in Delhi and east of Hauz Khas, came into existence in 1303. This city was built by Alauddin Khilji, who was born in 1296 and who was the second most powerful ruler of the Khilji dynasty that ruled the Delhi Sultanate. The name of this city is derived from the Hindi word 'sir' which means head. It is recorded in history that the heads of about 8000 Mongol soldiers were buried in this city. Delhi was attacked by the Mongols. They laid siege to the city twice. Therefore, it became necessary to keep the population of the capital without the fortified walls. The terror of the Mongols became all pervasive. Alauddin built his palace in Siri and began to reside here. He designated this city as his capital and ensured that it was well populated. Siri was also known as 'Darul Khilafat' which means seat of caliphate. Before, Siri was built in this area it was a plain waste ground (sahra) adjoining the old city of Delhi. Alauddin Khilji had camped in this area with his army before entering the walled capital in 1296.

The fort of Siri had seven gates but at present only the south-eastern gate exist. The city was built according to an oval plan with palaces. The palace was built outside the fort, and it had floors made of marble embellished with stone decorations. Timurlane, the Mongol ruler who invaded Delhi, wrote in his memoirs in 1398 AD, " Siri is a round city. Its buildings are lofty. They are surrounded by fortifications built of stone and brick, and they are very strong- from the fort of Siri to that of old Delhi , which is a considerable distance – there runs a strong wall built of stone and cement. The part called jahanpanah is situated in the midst of the inhabited city." The door (darwaza) of palace was also beautifully decorated. According to Legend, Alauddin's prolific building involved the engagement of 70,000 workers. The fort was considered the pride of the city due to its palace which had thousand pillars. In the eastern part there are remnants of battlements and bastions have been found. These are often regarded as innovations of the Khilji period. The battered walls of the fort had a wider base on the outside and a protective passage was provided within the battered walls. The destruction of the fort is attributed to the later rulers, who used the building material of the fort for their own buildings. Shershah Suri is a good example of such rulers as he built his own city by using material from Siri.

At present, walls built of rubble extending in the south-west direction still exist. These walls protect the Siri fort. Archaeological survey of India launched an excavation programme in December 2008, to excavate some portions of the wall. Near the ruins of the city, the Sirifort complex has been built. The Tohfewala Gumbad Masjid exists nearby.

Shahjahanabad

Tripti Joshi, G.E. Ist year



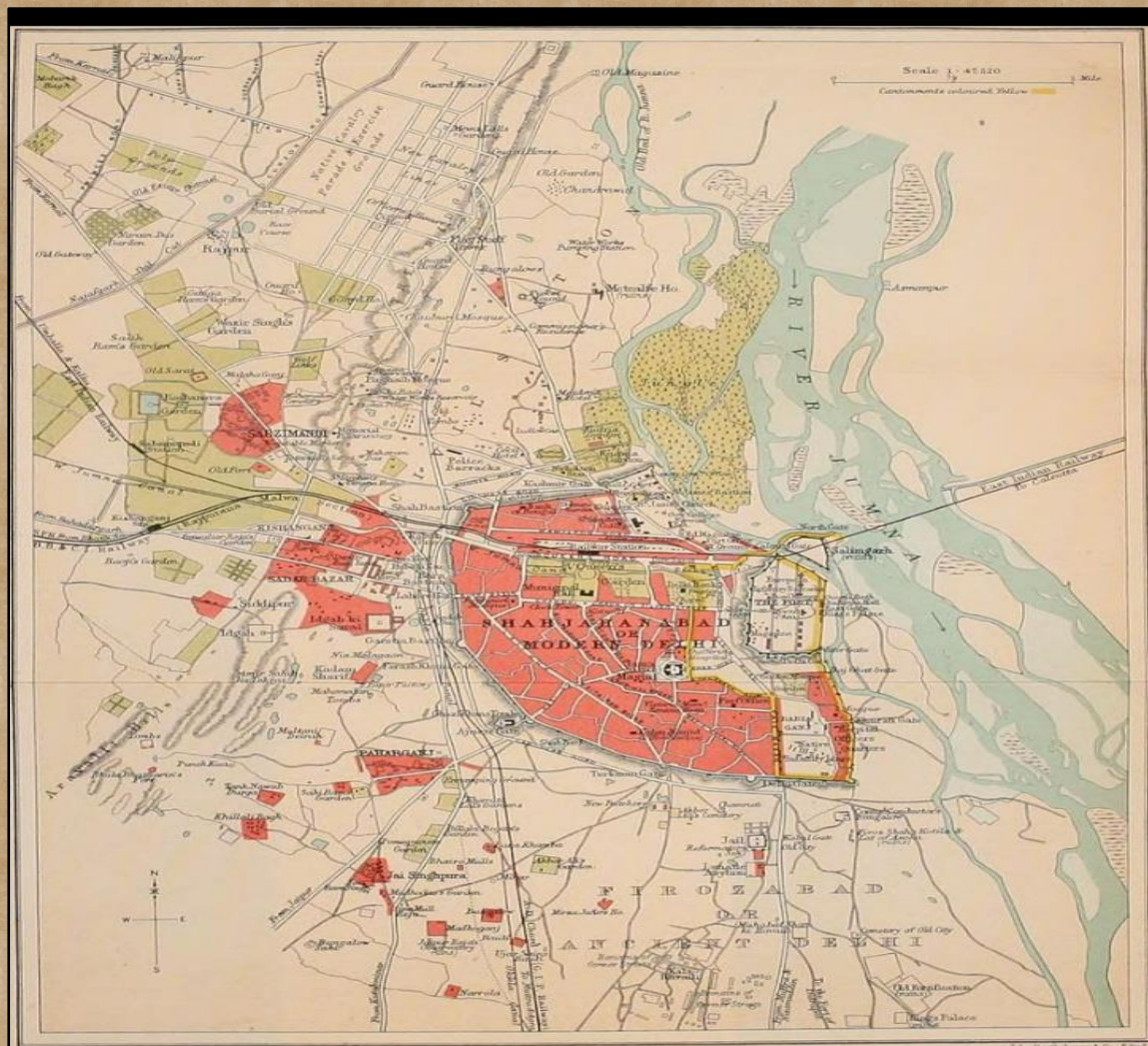
Today, Chawri Bazaar is a very busy road. Labourers with their laden backs, cars, rickshaws, scooters and walkers almost battle for passage during the peak market hours. It is also a wholesale market. Beautiful brass or copper idol of Lord Vishnu, Buddha and others are also popular items of sale here. However, at present, Chawri Bazaar is more popular as the wholesale market of paper products than copper or brass. From beautiful wedding cards to attractive wallpapers to nice greeting cards, everything is available in this market. The Gali Paranthewali and Ghantewala halwai are also situated here. Chawri Bazaar is one of the oldest markets in Delhi. Old Delhi is also known for its street food. Chandni Chowk and Chawri Bazaar areas have many street joints that sell spicy chaat. It was founded as a walled city named Shahjahanabad in 1639, when ShahJahan decided to shift the Mughal capital from Agra.

The construction of the city was completed in 1648, and it remained the capital of the Mughal Empire until its fall in 1857, when the British Raj became the paramount power in India. It was once filled with mansions of nobles and members of the royal court, along with elegant mosques and gardens. Today, despite having become extremely crowded and inundated, it still serves as the symbolic heart of metropolitan Delhi. Only a few havelis are left and maintained. Old Delhi was once known for its Islamic architecture, Jama Masjid is one of the example. It is shaped like a quarter circle, with the Red Fort as the focal point. The old city was surrounded by a wall enclosing about 1,500 acres with 14 gates namely Nigambodh Gate: northeast, leading to historic Nigambodh Ghat on the Yamuna River Kashmiri Gate, north Mori Gate, north Kabuli gate, west Lahori gate close to the Sadar Railway station, Railway Colony and has the the tomb of Syed Abdul Rehman Jilani Dehlvi, Ajmeri Gate on the southwest, leading to Ghaziuddin Khan's Madrassa and Connaught Place, a focal point in New Delhi, Turkman Gate on southwest, close to some pre-Shahjahan remains which got enclosed within the walls, including the tomb of Shah Turkman Bayabani and Delhi Gate on the south leading to Feroz Shah Kotla what was then, the older habitation of Delhi.

The surrounding walls, 12 feet wide and 26 feet tall, originally of mud, were replaced with red stone in 1657. The walls have now largely disappeared, but most of the gates still stand tall. The main street, now termed Chandni Chowk, runs from the Red Fort to Fatehpuri Masjid. A beautiful canal run through the centre of this market in its golden days. The moonlight reflected pale and silvery from the central pool and gave the area name Chandni chowk. This road was 20 yards wide, on its two sides are 1560 shops, houses and bulidings. North of the street, there is the mansion of Begum Samru, now called Bhagirath Palace. South of the street is Dariba Kalan, a dense residential area, beyond which is Jama Masjid. Daryaganj is a section that used to border the river at Rajghat and Zeenat-ul- Masjid. The section between the Lahore Gate of the fort and the

entrance of the street called the Dariba, known as the Khuni Darwazah, was called the Military Bazaar; owing, very probably, to the circumstances of a portion of the local garrison having been once quartered about the place. Between the Khuni Darwazah and the present Kotwali, or the Head Police Station of the city, the street has the name of Phul ka Mandi or the flower market. The houses in front of the Kotwali were built at a short distance from the line of the rest of the houses in the street, to form a square.

Between the Kotwali and the gate known as the Taraiah, was the Jauhari or the Jewellers' Bazaar; between the Taraiah and the neighborhood is known as Asharfi ka Katra, was, par excellence, the Chandni Chowk. There was a tank in the center of the Chowk the site of which is now occupied by the Municipal Clock Tower, and beyond this to the Fatehpuri Masjid was the Fatehpuri Bazaar. The houses around Chandni Chowk were of the same height, and were ornamented with arched doors and painted verandahs. . Over time the whole of this long street came to be known as the Chandni Chauk. This grand street was laid out by Jahanara Begum, daughter of Shah Jahan. The clock tower no longer exists, although the location is still called Ghantaghar.



पुरानी दिल्ली के कुछ मुख्य बाज़ार

Ifra, B.A.(H) History IIInd year



पुरानी दिल्ली के कुछ मुख्य बाज़ार - मुगल बादशाह शाहजहाँ ने पुरानी दिल्ली की नींव रखी थी। उसने राजधानी 17 वीं सदी के मध्य में आगरा से दिल्ली स्थानांतरित की जिसका नाम शाहजहाँनाबाद पड़ा। लाल किला, जामा मस्जिद, चाँदनी चौक आदि शाहजहाँनाबाद के कुछ गौरवशाली अवशेष हैं, जो बचे हैं। पुरानी दिल्ली का वर्तमान स्वरूप बदल गया है। आज भी पुरानी दिल्ली ऐतिहासिक इमारतों तथा ऐतिहासिक महत्व रखने वाले बाज़ारों के लिए विख्यात है, जो वर्तमान समय में भी अपने ऐतिहासिक, सांस्कृतिक एवं व्यापारिक महत्व के लिए प्रसिद्ध है, जैसे-दरीबा बाज़ार - यह बाज़ार चाँदनी चौक में स्थित है। इतिहास में यह संस्कृति का एक वास्तविक दृश्य प्रस्तुत करता था। इस बाज़ार में ज़ेवरातों का व्यापार होता था। इस बाज़ार में देश के बड़े सुनारों के अलावा अन्य देशों के जौहरी भी ज़ेवरात बेचने आते थे। वर्तमान में भी इस बाज़ार में इन चीज़ों (सोने, चाँदी, पीतल आदि) की व्यापारिक दुकानें हैं।



नील कटरा - नील कटरा बाज़ार चाँदनी चौक में स्थित है। इसे नील कटरा इसलिए कहा जाता है क्योंकि अंग्रेजों के समय में यह नील कारोबारियों का मोहल्ला होता था। उस समय यहाँ रहने वाले लोग अपने ही घर से नील का कारोबार करते थे। समय के साथ यह नील कारोबारियों का मोहल्ला व्यापारिक हब के रूप में विकसित होता गया।

इसके अलावा यह एक और ऐतिहासिक घटना (1857 विद्रोह) से जुड़ा है। यहाँ भारतीय सेनानियों / विद्रोहियों को नील कटरा के गेट पर मृत्यु दंड देकर लटकाया गया था। इस घटना के कारण इस बाज़ार का ऐतिहासिक महत्व और बढ़ जाता है। यह बाज़ार आज भी नील कटरा मार्किट (बाज़ार) के नाम से विख्यात है। इस बाज़ार में 500 से अधिक दुकानें हैं। खारी बावली- इस जगह खारे पानी का सीढ़ी नुमा कुआँ था। इस कारण इस जगह का नाम खारी बावली पड़ा। अब यहाँ इस बावली से सम्बंधित कोई अवशेष नहीं मिलता। 17 वीं सदी से चल रहा यह बाज़ार चाँदनी चौक के पश्चिमी छोर पर फतेहपुरी मस्जिद के निकट स्थित है। वर्तमान में यह बाज़ार भारत में मसालों की सबसे बड़ी थोक मंडी है। इस बाज़ार में मसाले, जड़ी बूटी, चाय पत्ती आदि मिलते हैं। चाँदनी चौक- यह ऐतिहासिक बाज़ार लाल किले के सामने स्थित है। इसका खाका मुगल बादशाह शाहजहाँ की पुत्री जहाँआरा बेगम ने तैयार किया था। वर्तमान समय में यह बाज़ार कपड़ों और चाट पकौड़ों के लिए प्रसिद्ध है।



मटिया महल- यह बाज़ार पुरानी दिल्ली में मुगल बादशाह शाहजहाँ द्वारा बनवाई गई जामा मस्जिद के ठीक सामने स्थित है। यह बाज़ार स्वादिष्ट खानपान की चीज़ों (अधिकतर मांसाहारी) के लिए विख्यात है। इस बाज़ार की खास बात यह है कि यहाँ हम आज भी मुगलों के खानपान की संस्कृति देख सकते हैं। उदाहरण के लिए मुगलों का पकवान शाही टुकड़े, जो आज भी यहाँ का प्रसिद्ध पकवान है। इन बाज़ारों के अलावा चाँदनी चौक के बल्लीमारान बाज़ार में स्थित मिर्जा गालिब की हवेली इस क्षेत्र के महत्व को बढ़ाती है। इस क्षेत्र में ऐसी कई ऐतिहासिक हवेलियाँ और घर हैं जो अपने अंदर कई वर्षों के इतिहास और संस्कृति को संजोये हुए हैं। अंत में हम यह कह सकते हैं कि पुरानी दिल्ली के बाज़ार हमारी विरासत को आज भी सहेज कर रखे हुए हैं।

The History of Delhi's Markets

Anandita Pathak, B.A.(H) History IIInd year



New Delhi, the capital of the largest democracy in the world, India, is a place that is unique and yet filled with diversity in its every aspect. From the times of medieval of history itself, Delhi has been a destination comprising of several markets with hundreds of people both shopping and selling for their daily needs. The markets of Delhi, commonly called the bazaars can be traced back to the time of the Mughals and they have only grown into prominence since then. In the history of these markets, one can understand the not so often discussed – the history of the common people of a historically rich city, Delhi.

The genesis of markets in Delhi can be traced back to hafta bazaars that thrived in this part of the country during the Mughal era. Rural markets that were a well-known feature of medieval India continued to flourish and took a different shape with the passage of time. There existed an inter-village trade during the Mughal period itself; however, these markets were segregated. Commodities that were exchanged in these markets include salt, spices, and metal ware. A range of products bought and sold there were brought in from outside or comprised of raw materials that were not produced locally. There were also artisans who manufactured specialized products and sold those goods in the markets. A distinct segregation could be noticed in these markets, usually on the basis of the religion of the sellers, while markets with Muslim sellers sold primarily meat, milk and other products were sold by the Hindu sellers. These weekly markets of Delhi underwent changes with the Partition of India. As a consequence of the partition of the country, several refugees came into India from Pakistan. In order to survive, these migrants resorted to being hawkers for their financial sustenance and with this emerged the concept of pheriwallahs. The pheriwallah culture was one in which vendors from home to home sell or exchange a variety of products and this soon developed as an important characteristic of the city's culture. These Pheriwallahs played a significant role in the day-to-day lives of people in the past and belonged to different communities such as the Manihar Community and the Bhisti community. It is believed that these pheriwallahs eventually set up their first weekly market at Red Fort, and this tradition later extended to many other parts of post-Independence Delhi.

These bazaars have continued to modern day India and are still in existence in different corners of Delhi. One of the most prominent areas for observing the functioning of such bazaars is Old Delhi. Old Delhi in the northern part of the region inhabits several such markets such as Chawri Bazaar, Dariba Kalan, Kinari Bazaar, Ballimaran and Khari Baoli. The area, popularly referred to as Chandni Chowk was an important part of Shajananabad and on present day it stands as a hub of variety of ethnic products such as antique jewellery, leather footwear,

stationary, spices and delicious dishes of the Mughlai cuisine. While the demography of Delhi has changed from the medieval times, throughout the years, these markets continue to stand as an important part of the market culture in India. The Daryaganj book market, Sadr Bazaar for household good and the hafta bazaars of Zamrudpur stand proof of how weekly markets have continued to be an integral part of the capital city's culture. While the Connaught Place market built as a part of Lutyens Delhi and the modern day malls have begun to dominate the shopping culture of Delhi, these hafta bazaars still remain as important part of the history of the city and have now emerged as a tourist loved destination for the ones seeking to experience an essence of Delhi.



Planning Of Lutyen's Delhi: The Capital City

Sanskriti Singh, B.A.(H) History IIInd year



Delhi was an ancient city associated with Hindu mythology and sacred legends. It had a more central location as compared to Calcutta and was closer to the summer capital, Shimla. The precise location of New Delhi, along with its structure, design, rigorously controlled road grid and monuments commemorating important personalities were carefully combined to make the capital of British Empire. Delhi was a seventeenth-century town, which acquired a major railway suburb and its extensive civil lines during the 19th century. The political status of Delhi has changed more frequently as compared to any other Indian town or city during the last two century.

The Delhi Subha of the Mughals included the tracts of Haryana which were located West of Yamuna and upper doab region along with Rohilkhand to the east. After the British conquered this region in 1803, it was made part of the northwestern province and Delhi district included the tehsil of Delhi, parts of Ballabgarh and parts of Rohtak.



The construction of new capital began in 1911 and it was inaugurated in February 1931. The new capital was meant to be a crowning achievement in colonial architecture and town planning. The aim was to build a capital worthy of the mighty British empire. On 15th December 1911, King George V and Queen Mary laid the foundation of New Delhi, at a darbar held under a Shah

Jahani dome built specifically for occasion. The message was clear that British were the legitimate successors of the Mughals. The new capital of the British intended to express the power of the raj just as the capital built by Shahjahan articulated the authority of the Mughals.

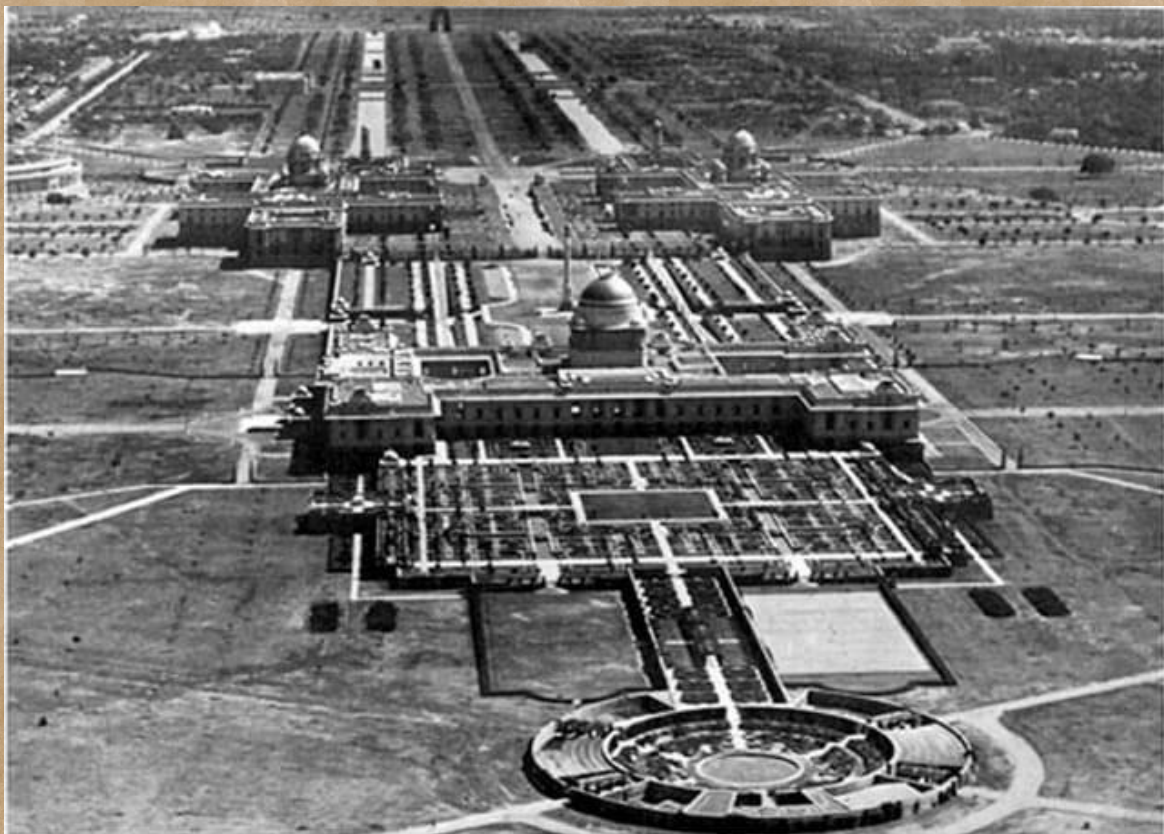
New Delhi was designed by British architects, Sir Edwin Lutyens and Sir Herbert Baker. One of the most important aspects for the construction of any town is the selection of the site, which plays a major role. Lord Harding chose the Raisina Hill for constructing the Viceroy's Palace because it was well-drained, consisted of slopes and plains between the ridge and the river. Also, it's eastern and southern margins were studded with monuments of vanished empires. In addition, all the historical places could be viewed from this site.

The art historian Vidya Dehejia has remarked that features such as monumental classicism, vast ceremonial avenues, open spaces, geometrical symmetry and a grand central axis characterized New Delhi's outlay plan. Lutyens laid out the central administrative area of the



city. The heart of the city was the impressive Rashtrapati Bhawan which was located on the top of Raisina Hill, the Rajpath connected India gate with the Rashtrapati Bhawan, while Janpath which crosses it at a right angle, connects south end with Connaught Place. The Parliament House was designed by the famous British architect, Sir Herbert Baker. It is now located on the Sansad Marg, which runs parallel to the Rajpath. This is the main east-west axis and it divides New Delhi into two parts. The large shopping and business district known as Connaught Place was situated in the north and the extensive residential area was located in the south. The architectural plan included churches as important element. St.Martin's Church and the Cathedral Church are good examples.

In the process of construction of New Delhi, no attention was paid to the problems of Old Delhi. Due to the construction of new capital Old Delhi experienced 28% increase in population between 1916-1926. This led to many problems during that time. No provision for housing was made for the workers, who were working for the construction of New Delhi. All the planning of the new capital was aimed at keeping the interest of the British supreme. The negligence of the needs of the local population resulted in the creation of a large slum area.



The Making of New Delhi



Shivangi Rai, B.A.(H) History IIInd year

Delhi occupies a unique place in the history of India. By 1803 it had come under the British control and even more firmly after the suppression of the 1857 revolt. The decision to make it the new capital was taken in 1911. The process of setting up the new imperial city emerged out of intense debates relating to the changing strategic interests of the British empire in India. However, many refer to the period from 1830 to 1857 as Delhi Renaissance.



Everything changed after 1857 when the British regained the city and embarked on a campaign of revenge and plunder. The British wanted Delhi to forget its Mughal past. One-third of the city was demolished and canals were filled up. In 1870s, the western walls of Shahjahanabad were broken for the establishment of the railways and for the expansion of the city.

The British now began to live in the sprawling Civil Lines area that had been the site of British settlements after the capture of Delhi in 1803.

There were at least two prime ideas in the debate involving the transfer of capital. The first was to reunify Bengal and make it autonomous. The second was that the supreme government should not be associated with any particular provincial government. Proponents argued for the need to remove the seat of imperial government from Calcutta for the sake of structural balance and functional efficiency. The decision to transfer the capital may however be regarded as an indirect offshoot of the reforms of 1909. It was also true that Delhi as a site had deep-rooted historic associations. These included the ancient Indraprastha, the Mughal Shahjahanabad etc. This was an advantage that other new capitals could never match up to. The historian Rudrangshu Mukherjee has remarked that Calcutta lacked the grandeur of Delhi. Further, the importance of Delhi was brought out clearly during the 1857 uprising. It demonstrated the emotional connect, which Indian people had with the city and its reigning Mughal Emperor. Even the British were fully aware of the symbolic importance of Delhi. In

1911, when King George V was crowned in England, a Durbar was held in Delhi to celebrate the occasion, where the decision to shift the capital of India from Calcutta to Delhi was announced.

The Delhi Town Planning Committee was formed in which Lutyens was appointed as a consultant to draw up a master plan. Viceroy Lord Harding himself was involved in the planning of the new capital in a major way. The architectural committee of Lutyens, John A. Brodie [an engineer] and S. C. Swinton [a municipal issues expert] chose a site on Raisina Hill, south of the existing city [Shahjahanabad] to construct New Delhi as a 10-square mile city, because they saw this site as an Indian Acropolis. The Viceroy insisted that the capital should be completed in four years, which forced Lutyens to rope in Baker, who was an architect. He had designed colonial buildings in South Africa. He joined this project in 1913. It was agreed that Lutyens would design the heart of the new imperial city: Viceroy's House [Rashtrapati Bhawan] and the overall layout of the city whereas Baker would design the twin secretariat buildings [the North and the South blocks]. King's way [Rajpath] was the principal imperial axis and the Queen's way [Janpath] crossed the principal axis.

The architects wanted New Delhi to represent a sense of law and order. According to art historian, Vidya Dehejia, features like monumental classicism, vast ceremonial avenues, open spaces, geometrical symmetry and a grand central axis characterised New Delhi's outlay plan. The construction of New Delhi took nearly 20 years because the construction work was interrupted due to the First World War. As a result, the new city was formally inaugurated in 1931.



Connaught Place

Anushree Bisht, B.A.(H) History 1st year



Delhi has always had a special place in my heart. I have been fascinated by its beauty since I was a child. I have known Delhi for so many reasons except for the basic touristy things. People go gaga over Delhi's food. It is the national capital of India. But it has so much of its own to offer. Delhi has a history that makes it this wonderful and mesmerizing place today. The partition, an inevitable and tragic result of the independence movement of our country led to a complete uprooting of an entire population. A considerable Muslim population moved to Pakistan from India and an even greater number of Hindus and Sikhs moved to Delhi from Pakistan.

Independent India experienced rapid industrialization and rapid urbanization. Delhi grew faster than other Indian metropolitan cities. Connaught place (CP), an architectural beauty of this city, is situated in Central Delhi. The British led a luxurious life. Hence they built Connaught Place for their own pleasure. This market place was meant only for the entertainment of the Britishers. This also helped in creating a clear distinction between the native and the British population. It is the main financial, commercial and business center in New Delhi today. It was developed as a showpiece of Lutyens Delhi. It is named after 1st duke of Connaught who laid the foundation of the parliament. It has a Georgian architecture which is inspired by the Royal Crescent in Bath. Connaught Place had only two floors, the ground one was used for commercial purposes with residential spaces above. It has two concentric circles creating an Inner Circle, Middle Circle and Outer Circle. It became the entertainment hub of New Delhi. It has cinemas like Regal, Rivoli, Plaza, etc. It hosted Russian ballets, British theatre groups and several other Western classical musical arts. Today, it has Madame Tussauds, wax museum in Regal theatre. It is known for its British era restaurants, cafes and confectioneries. But it is also known for its different cuisine cafes and restaurants. The Imperial, New Delhi's first luxury hotel experienced the discussion of the Partition. Apparently, it is another well planned structure designed by the British for themselves. Its white semi circle structures are quite fascinating. Today, CP has the high rise buildings of corporate, law offices, engineering buildings and other important government offices. It has various light and sound shows during festivals and holidays. On Sundays marathons are also organized in CP.

My love for Delhi has grown through these years only because of this beautiful place. I have visited this place probably a hundred times but I still am ready to visit it again and again. There is something about this place. It has taught me so much. I am absolutely in fascinated by this place.

A City of Dreams

Ananya, B.A.(H) History 1st year



Who said only Bombay is the city for strugglers and the Mayanagri of India? The capital of our country where millions come from all the corners to fulfill their dream of becoming the most coveted and respected bureaucrats, the building blocks of our nation. Every morning thousand pairs of eyes wake up with shining rays of hope in their small dark shady room far away from their luxurious life which they left behind. Struggles are a part of the life of these motivated aspirants. The famous ORN (Old Rajinder Nagar) which has been the hub for civil services for years now is somewhat a factory manufacturing bureaucrats. Situated in the Central Delhi students across the country with the burden of bags in hand and dreams in their eyes of clearing this tough and prestigious exam of Civil Services. Shopping groceries and essentials have become the new normal for those who even found difficult to get themselves a glass of water. Eating cold food was a nightmare for all those who are dependent on their “tiffin wale bhaiyas”

Anyways life always takes a turn and so are these aspirants seeing a new phase. But again, what is dream without a struggling story. Living here for a year now, I've learnt a lot, seen myself turning to a more responsible person. This is a fact that this place will provide you with something more than what you had, either through bad experiences or successful stories. Parents sitting miles away are always anxious about their child, depending only on those phone calls assuring their child's health and well-being. They spend all their hard earned money just to see that the dreams of their children of a successful life come true.

This place has a life of its own. Starting from 6 in the morning with news headlines and poha to ending late at 12 with coffee and taking a stroll discussing the progress report, there's not a moment when one feels struggling alone. The whole day's hustle and bustle will never let you feel away from home. Ranging from north Indian to south Indian cuisines there is everything available to support you to fulfill your dreams. There goes a saying that when you really want something, the whole universe conspires in helping you to achieve it. And for me ORN adds a little to that conspiracy. Cannot assure about the CV, but this place is definitely going to add caliber. The value this place adds to the life of an aspirant has a never ending list. Cutting long story short Delhi my “Mayanagri” has and will always have a great place in my heart.

Seven Cities of Delhi



Ariba Khan, G.E. 1st year

The city of Delhi that we see today has a very long history. This city has survived the ravages of time and is still standing and welcoming people whole heartedly. This city has made a number of transitions i.e Indraprastha to Dilhika to Shahjahanabad to New Delhi etc. All types of people dwelled in this city. This city has witnessed different types of cultures, traditions and religions. Delhi was always the first choice of every ruler and as a result, has experienced all the bright and dark times.

Seven Cities :-

QILA RAI PITHORAGARH : Historians regard Qila Rai Pithora as the first among seven cities of Delhi. Prithviraj Chauhan was the ruler of Qila Rai Pithora. His ancestors captured this city from Tomar Rajputs in the 10th century. Prithviraj Chauhan also built a citadel named Lalkot in Delhi. He defeated Muhammad Ghori numerous times but in the end he failed and as a result, he had to cede control to the Mamluk (Slave) Dynasty.

MEHRAULI: After conquering Delhi, Muhammad Ghori gave this part of the city to Qutubuddin Aibak, who was his slave and later became his viceroy. The control of Delhi passed into the hands of Qutubuddin Aibak in 1206. This is regarded by the historians as the beginning of the Delhi Sultanate. The city established by Qutubuddin Aibak is considered as the second city of Delhi. He also built the Qutub Minar (Victory Tower) and Quwwat-ul-Islam Mosque. Both these structures remind us of that era in the present times. The impact of Islamic values on culture and architecture can be seen from this period.

KILOKHARI: Iltutmish succeeded Qutubuddin as the ruler of Delhi. His successor, Ruknuddin built the new capital known as Kilokhari near Mehrauli. Later, he was killed and his sister Razia became the ruler. However, people didn't accept her as their leader because she was a woman. After her assassination Kaiqubad of the Mamluk dynasty became the ruler of Delhi. He began the restoration of Kilokhari. Ghiyasuddin Balban after acceding to the throne of Delhi established a small settlement, Ghiyaspur, near Nizamuddin Dargah.

SIRI : Alauddin Khilji developed a new city known as Siri between Mehrauli and Kilokhari. Alauddin appointed craftsmen from West Asia to build the Siri Fort. He tried to extend his territories in Southern India. Also, he stopped the Mongols from entering into India. The Siri Fort still stands at the southern end of Hauz Khas. However, the fort is not in good condition as its walls are broken and other parts are in ruins.

TUGHLAQABAD: Muhammad bin Tughlaq, who is often regarded as one of the strongest sultans of Tughlaq Dynasty, built a new capital city called Tughlaqabad. It was built during the period of terrible battles, horrible blood shedding and invasions. However, Muhammad bin Tughlaq shifted the capital to Daulatabad. Later he shifted the capital back to Tughlaqabad and built a smaller city called Jahanpannah between Qila Rai Pithora and Siri Fort. The reason for building a new city was the fear of Sufi Nizamuddin Auliya's curse. However, the older city of Tughlaqabad remained the main capital. The Tughlaq style of architecture can be seen in buildings like Chiragi-dilli, madrasas, Bari Manzil, Khirkee Mosque etc.

FIROZABAD: Firoz Shah Tughlaq built a new city on the banks of river Yamuna and named it as Firozabad. He built a number of hunting lodges and mosques around Delhi and repaired Sultan Ghori's Tomb, Qutub Minar, Suraj Kund and Hauz Khas. Firoz Shah's tomb is situated in Hauz Khas. This was the last capital built by the Sultans of Delhi as Sayyids and Lodhis were hardly interested in art and architecture.

SHERGARH: Sher Shah built Purana Qila in 1540, after destroying Humayun's capital Dinpanah. After winning back Delhi in 1555, Humayun completed the Qila and ruled from here till his death in 1556. The Purana Qila remains quite attractive for tourists along with Humayun's tomb.

SHAHJAHANABAD : Shahjahan, who was one of the greatest rulers of Mughal Empire, shifted his capital to Delhi from Fatehpur Sikri and named it Shahjahanabad. The Jama Masjid and Red Fort stand testimony to the splendour and magnificence of the architectural style of Shahjahanabad. This walled city is known for its narrow lanes, culture, and colourful bazaars. Chandni chowk, which was the main bazaar of this city, was built by Shahjahan's daughter, Jahanara. This city is famous for producing many Urdu poets like Mirza Ghalib, Meer Taqi Meer, Muhammad Ibrahim Zauq and many more. There is a famous couplet (sher) of Muhammad Ibrahim Zauq about Delhi, "humane maana ki dakkan mein hai bahut qadre sukhan ; kaun jaye zauq par dilli ki galliyan chorh kar" (which means we hear that poetry is greatly valued in Deccan these days, but Zauq, who could bear to leave behind the alleyways of Delhi). After Shahjahan all his successors ruled from this city and no new capital was established by them. The British decided to shift the capital of their empire from Calcutta to Delhi in the early part of the 20th century. After, New Delhi was built by the British, Shahjahanabad ceased to be the focal point of attention.

The Slums



Mansi Malik, B.A.(H) History 1st year

THE SKYLINE OF A CITY CHANGES WITH TIME, BUT THERE ARE PLACES THAT ALWAYS GROW AND NEVER RECEDE, DESPITE THE GLIMMERING SKYLINES.

Have you ever wondered how it feels to live a life where you do not have much, a less privileged life? Well, it's a life of hardships, where many who are not as privileged as us fight everyday against their circumstances. People fight for food, for a healthy and respectable life and for their survival also at times. Slums are found in every city due to faulty town and country planning. Also, due to continuous flow of migrants from rural areas to small towns and cities. Rapid growth of population has turned old Delhi into a very congested city. There are many scattered slums. It has been reported that there are 1787 bustees and 1726 katras, which are considered unfit for human habitation due to congestion, lack of amenities, unsuitable location etc.

Many of us may have driven down Outer Ring Road towards Jahangirpuri and appreciated the landscaping activity that has been done on the garbage mountains along the road. What lies behind this beautiful veil is the ugly truth of a slum. Bhalswa Dairy is an urban slum, which has been completely ignored by the city. The occupants are mainly people who have migrated from nearby villages in search of work. In addition, refugees from Bengal have also migrated to this area. They came with dreams of a better kind of life but soon had to face the harsh realities of the city. Finding no work, and having no home to go back to, they made homes under these mountains of garbage. They go for scavenging each day. They look for a plastics of all kinds, milk packets, jute boris, glass bottles, copper wires etc. In other words, they tried to find anything that can fetch them some money. It is disheartening to see people, especially children, living in such conditions. A big pond of dirty water can be seen at the base of the garbage dump at Bhalswa Dairy. The pond water is mainly the run-off from the garbage dump and hence, highly toxic. It has become a major health hazard for the people living there. When it rains, this toxic water enters their homes. Mosquitoes breed in that water and as a result, children get sick often. These people have nowhere else to go. Each day comes with new challenges and struggles. Is there nothing that we can do for them?



Beloved Delhi



Kushi, B.A.(H) History 1st year

*There are "To let" signs
but they don't
let you in.
This city of dreams
is made of atoms
of nightmares
and shattered stars
of the young.
Admitting to none of this,
cities hacked and stood watching.
I had come here once
gazing
into a beloved's eyes.
Yes, the usual story:
as outcasts, we depended
on old love
but couldn't hold on.
One left the city
and survived on memories.
Backward and forward —
as tides of cities run —
we were not the first of young divorcees;
astounded, laughing in the family court
we told each other, "The world has plenty of fools like us."
I showed you none of my wounds.
What could I say, it was already May
in Delhi.
We still thought
somewhat as companions facing the carnivorous city.
Back in my room
the fan fluttered all the papers to be signed,
fluttering within the excavated cave
where many like me
live in cities across the world.
This fan's
relentless resistance
rather than those divorce papers
finally drove me.*

RESULT ANALYSIS (2018-19)

3rd Year History Honours-

1. Vishwa Preeti (16044518013) – Grand CGPA- 7.419
2. Kumari Kriti Priya (16044518026) - Grand CGPA- 6.77
3. Sneha Roy (16044518011) - Grand CGPA- 6.486

2nd Year History Honours-

1. Prachi (17044518014) -CGPA (2nd year) – 7.36
2. Nisha Kumari (17044518019) -CGPA (2nd year) –7.14
3. Madhvi (17044518040) -CGPA (2nd year) – 7

1st Year History Honours-

1. Shruti Agarwal (18044518019) -CGPA (1st year) – 7.64
2. Anandita Pathak (18044518009) -CGPA (1st year) –7.59
3. Rashi Tiwari (18044518043) -CGPA (1st year) –7.36



जामा मस्जिद में
टिक टॉक
बनाना सख्त मना है
TIKTOK IS STRICTLY
PROHIBITED INSIDE
THE MOSQUE.