

Full Test-5

(i) Dholavira

- A mature Harappan site
- This site has upper, middle and lower citadel.
- It has presence of sign board with Harappan script which is the longest one found yet.
- ~~Budget 2020-21, announced a project for its~~
- Rain water harvesting structure also present.

(ii) Kupgal

- In Bellary district, Karnataka.
- The rock caves provide ideal location for pre-historic people to draw things.
- Men, women, hunting scenes are drawn.

(iii) Shravanbelgola

- It was developed during the time of western Yanga king, Caumundaraya.
- Presence of tallest monolithic structure of Gomateshwar.
- Every 12 years, Mahamastaka abhishekha festival is celebrated that invites people from all over India.
- was also prominent during the time of Chandragupta who converted to Jainism.

(iv) St. Thomas Church, Kerala.

- In Thiruvananthapuram district, Kerala.
- one of the oldest church of Indian subcontinent.
- The structure has blend of Hindu style of architecture. Main area of the church looks like mandapa of temple.
- Built by St. Thomas, apostle of Christ.

(v) Paisa

- In Munger district, Bihar.
- + stone working site → has presence of half made and fully manufactured tools.
- Handaxe, burins, chopper-chopping tools are present.
- separate butchering area also present.

(vi) Bhilwara

- In Bhilwara district, Rajasthan.
- presence of mesolithic tools - like microliths, flakes, scrapers and bores.
- Excavation of burials too.

(vii) Alamgirpur

- In Saharanpur district, UP.

- easternmost Harappan site.
- presence of rice husk.
- cord pattern below poteries - BRW.

(vii) Utnur

- in Telangana.
- presence of chopper-chopping tools, hand axe etc.
- presence of band society - collective working of people.

(ix) Harappa

- In Sindh province, Pakistan
- earliest site to be excavated in Indus valley civilisation.
- 6 granaries structure.
- Harappan dancing girl is found.
- Bronze smelting takes place here.

(x) Sanchi

- In Raisen district, MP.
- presence of stupa structure in which inner structure is made up of non-burnt brick while outer sanctum of burnt bricks.
- the stupa was added with toranas and circumambulatory path by Shungas.

→ Buddha at this site is represented by symbols like wheel, ~~etc~~ empty throne etc.

(xi) Burzahom

→ In Srinagar, Jammu U.T.

→ ~~presence~~ of Neolithic and megalithic site

→ It differs from other neolithic site as it doesn't have evidence of agriculture → people were hunters and gatherers.

→ urn burials are present.

(xii) Ahichchatra

→ In Bareilly district, U.P.

→ capital of Kuru Mahajanapada.

→ PGW and NBPW site.

(xiii) Madurai

→ In Chennai, Tamil Nadu.

→ capital of Pandya.

→ famous port during post Mauryan period → mentioned by Ptolemy of Erythraean Sea and Strabo.

→ fine textile was produced here.

→ Sangam assembly said to have held here.

(xiv)

(XV) Kanivipattanam

- In Tamil Nadu - Chennai
- famous for cotton textile.
- emerged during chola dynasty.
- Trade relations with roman empire and South-east Asia attested by Roman pottery.

(Xvi) Anuradhapura

- ~~In~~ Sigiriya district, Tamil Nadu.
- ~~As~~ early capital of Sri Lanka.
- The city is built around Bodhi tree which is known as "Tree of Enlightenment", which was brought by Langhamitta.
- Ashoka sent his son Mihinda to propagate Buddhism here.
- mentioned in Buddhist texts like -

(Xvii) Mathura

- In Mathura district, UP.
- provincial capital of Kushanas.
- famous for Mathura school of art.
- uses red sandstone
- indigenous in nature

→ Buddhist and Brahmanical sculptures present.

→ associated with Krishna God.

(xviii) Purushapura

→ In Peshawar district, Pakistan

→ provincial capital of Indo Greek king

Menander.

→ It had trade relations with Central Asia and West Asia.

→ later became part of Mauryan empire.

(xix) Bhubhaneshwar

→ In Puri district, Orissa

→ temples here are made up in Kalinga style of architecture.

→ also has presence of Ashokan pillar ~~with~~ edict.

→ Dhauli has an elephant structure of stone built during Ashokan period.

(xx) Ellora

→ In Aurangabad dist, Maharashtra.

→ Rock cut temple architecture at Cave

No. 10 → Kailash temple.

→ Buddhist, Hindu and Jain cave.

→ Adjacent to Ajanta caves built on Waghra river bank.

(3.)

(a) Kalinga war was the turning point in Ashoka's life which influenced his title of 'Ashoka the Great'.

① Turning point in the life of Ashoka.
Rock Edict 13 mentions that Ashoka started the process of inscribing proclamation after the Kalinga war. It ^{also} mentions that he has given up the practice of "bherrighosha" (conquest by war) and took up "dhammaghosha" (conquest by dhamma).

He is the only king to give up war after victory in the battle. The killings in the battle of army-men and innocents alike made him change his mind.

② Far reaching consequences in history of India

① Secular state: The historicity of

secularism in India began with Ashoka. In Rock Edict 12, he asked the people to exercise restraint in criticising others' sects and showing the superiority of their own.

(2) Welfare state : His edicts also emphasised upon the welfare aspects of the ruler of a kingdom. In Rock edict 6, he says that it is the duty of king to make provisions for his subjects and to return the debt he owes to the world.

In another edict, he ^{told} ~~said~~ that he has made provisions for irns, canals, medical facilities and herbs for his subject.

(3) Questioning the efficacy of rituals - Rationalism : In Edict 9, he criticises the efficacy of ceremonies performed by ^{women on} various occasions.

④ Connect with the subjects of the rulers.

• His pillar edicts and rock edicts were erected all over the subcontinent, which shows his direct connect with the subjects. Even today, government tries to increase its citizen-centricity.

• Also, the edicts took care of local language - Prakrit in Brahmi script or Aramaic language etc. This shows a respect for culture.

⑤ Animal welfareism: The idea of animal welfareism is also present in Ashokan rock edicts. In Rock Edict 1, he proscribes animal killing on various occasions and Rock Edict 5, had even more sweeping promulgations.

⑥ Development of art and architecture

The pillars ~~to~~ were made up of sandstone carried by boats through rivers. They used to be polished and

have survived the harsh weather too.
This points to the skill of craftsmen.

② Divine aspect of Kingship

Ashoka referred to him as "Devanampiya" which means dear to god. which is similar to 'Devputra' taken by later rulers.

Thus, Ashoka's ideas has huge influence on Indian subcontinent and spoked wheel of Sarnath pillar has ^{been} taken for our national flag.

(b) Gupta period is called as 'Golden Age', 'Classical Age' of Indian history. Main reason for it is development in literature, science and technology during this period.

Development of literature.

Literature during this period developed mainly in Sanskrit and it consisted of both secular and religious literature:

Religious literature

(i) Purana literature that forms the part of itihasa-purana tradition was mainly compiled during this period. It forms a major source of knowing genealogies, dynasties, political and social aspects of the time. Main puranas were: Manava, Vishnu Purana etc.

Secular literature

(i) Dramas of Kalidasa - Abhijanashakuntalam; Sudraka's Mritchhakatika

and Bharavi's Kiratarjuniya also are very important sources of social, political and economic scenario of time.

Fore.g. Mrichchakatika's opulent scenery points that there was no urban decay.

Also these works are very fine literature of Sanskrit. These dramas are mostly comedies.

- Other secular literature includes Kamasutra of Vatsyayana, a treatise on love making.

Natyashastra of Bharata - helped in the development of music, drama and dance in India.

- Political literature

A fine Sanskrit inscription by Harishena is present in Ashoka's pillar edict of Sarnath in Allahabad. It tells about his military exploits.

Development of Science and Technology.

① Astronomy

- Apastambha of Aryabhatta points to the fact that earth revolves around sun and eclipses are caused by moon, earth & sun not Rahu and Ketu.
- Brahmagupta's Sandhyakhandikha → compiles 5 schools of astronomy prominent at that time.

② Medical Sciences

- Charakha Samhita by Charakha - points to art of plastic surgery.
- Sushruta Samhita by Sushruta - talks about various ailments and their cure.
- ④ - Veterinary sciences also developed during the period with Hastyaurveda : treating diseases of elephants and other on horses.

③ Meteorology

- developed through literature of Brihatsamhita which talks about cloud theory and rainfall.
- However, they could not sustain the progress made during this time in later periods and India left behind the sciences of West.

(C) Sangam period (c. 200 BCE - 200 CE) is based upon the insights provided by Sangam literature which was compiled during three assemblies at Madurai.

It includes :-

- (i) 8/10. poems of Pattupattu
- (ii) Ettuthokai

Development in religious fields.

① Intermingling with religious ideas of North.

- The poets of Sangam literature were aware of religious developments of North. The Mahabharata and Ramayana were being compiled during this period in the north. Chiefs of Pandyas, Cholas, Cheras ~~are~~ were said to have fed the warring armies.

- River Kaveri, thus, became sacred in Brahmanical literature, according to Romila Thapar.

② Emergence of various deities and their functions :- Deities such as Murugan (of Hilly tracts) and role of honey collection became sacred. Similarly Mayan and others too.

• This also points to their belief in animism as hilly tracts, flood plains, grasslands were given religious importance.

③ Belief in life after death. early part According to Champaklakhmi, Sangam age coincides with Megalithic period during which people were buried with jewels, food etc. This points to their belief in afterlife.

Also, the tripod stand found inside the graves corresponds to "three worlds" of Sangam literature.

④ Belief in supernatural forces. Terms like bhuta, anaku is mentioned in Silappathakiram which shows their belief in such forces.

⑤ Untouchability

According to Rajan Gurukul, the development of untouchability is of southern origin. As specific caste of Pariyars were expected to deal with dead bodies.

In this way, the development of religion took place in south which later on mixed with religious practices of north (Tamilakam). Development of Shakti movement was one such phenomenon.

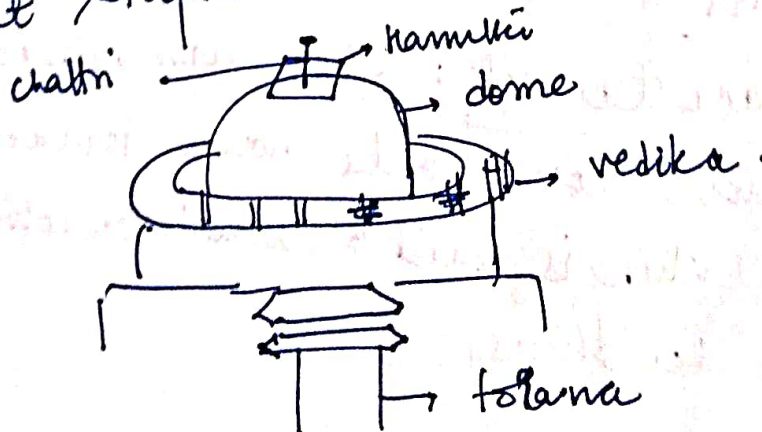
4.(a)

Mauryan art developed after a long gap following the Indus Valley Civilization where both royal and folk art used to be present.

Royal patronage of art

- ① Palaces → Wooden palisade with 100 pillars at Kumrahar is mentioned in the texts of time like Indica's Megasthenes, however ~~they~~ it has not been found.
- ② Stupa → After the death of Buddha, it is said that Ashoka used his relics to build 84,000 stupas all over Indian subcontinent.

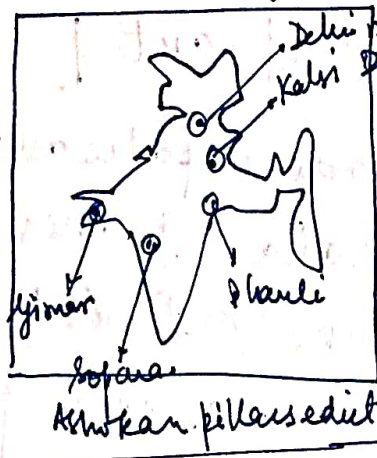
Later, the worship shifted to stupa itself, with or without relics. Ashoka built stupa at Sanchi and Bharhut.



③ Pillars : Both independent and pillars inside the structural temples were constructed during Mauryan period.

Ex. g. - 84 pillar hall at Kumāhar

- pillar edict at Girnar, Allahabad.



- It used red sandstone from Mathura and buff coloured sandstone from MP.

④ Chaitya and Vihara : Ashoka along with Ashvathama is said to have excavated viharas for monks at Barabar and Nagarjuni hills.

- Chandragupta is said to have gifted caves to Shivika sects in Karnataka.

Folk Art

① Terracotta art : The rural milieu and common households have terracotta structures which is said to have been copied in stone sculptures.

- ② Folk deities: Presence of yaksha and yakshinis in the empire. Famous amongst them being Didarganj, yakshini:
③ → Ascetic sculpture found at Lohanipur, Patna.

Differences from Gupta Art.

<u>Mauryan Art</u>	<u>Gupta Art.</u>
→ mainly patronised by royal families, not much independent folk arts.	→ folk arts more developed.
→ no structural temples	→ beginning of structural temple construction and development of <u>Nagara style</u> .
→ coin-arts were not developed. Only <u>punch marked</u> coins were present.	→ More developed coin-art. With royal portraits, <u>religious figures</u> . ex. <u>One of coin of Samudragupta depicts him playing veena.</u>

Mauryan art

No development of
music, dance forms.

Gupta art

Sharata's Nanyashaka
provided an impetus
to its development.

• Mainly inspired by
Buddhism.

• Inspired by Buddhism,
Brahmanism and
Jainism.

Mauryan art though it depicts early form
of art in Indian subcontinent but is worthy
of praise to have survived after 1000s of
years and for their fine aesthetic quality.

(b)

Itihasa = purana tradition forms the base of historiography in Indian subcontinent. It is said to have emerged during Vedic times and continued till the beginning of Delhi Sultanate, when royal historiography began to be promoted.

Itihasa - Purana tradition

- Itihasa (means thus it was) developed with the compilation of epics in post Mauryan times. Along with the main theme of Ramayana (Rama's exile) and Mahabharata (war between Pandavas and Kauravas), it mentions about polity, economy and society of the time.

Exe.g. Ramayana describing Ayodhya after Rama's exile.

- Purana a tradition, on the other hand, is mentioned in Vedas, though it was written much later beginning from post Vedic times. It presents royal

genealogy, dynasties of the time, rulers tracing their origin from myths and legends.

ex. Vishnu Purana mentions about Gupta kings.

- Conception of Time

They have cyclical concept of time with formation and destruction. These ages are - krita, trata, dwapara and Kaliyuga.

- Description of historical geography

They mention about geography of the time like Narmada river valley, Satpura, Vindhyan range etc. This can be used to gather geographical descriptions ideas.

However, there are certain problems in using them as sources of history for present understanding.

- ① Interpolations in the literature.
- ② Exaggeration of the achievements of rulers who patronised them.
- ③ Brahmanical point of view ⁱⁿ the description of society. This prevents

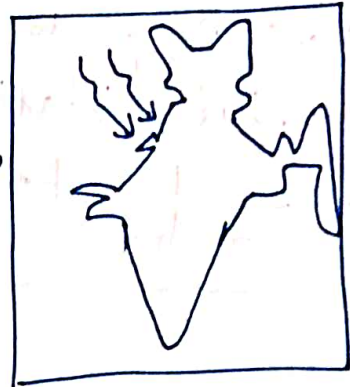
issues of lower castes and women being highlighted correctly.

Thus, they can be used to substantiate primary sources for ancient period. It also helps us counter the notion of colonial historians that Indians had no sense of historiography.

(c) Post Vedic period (c. 200 BCE - 300 CE) was marked by invasions from north-west that led to their intermingling with Indian culture, thoughts and tradition.

Foreign Invasions

Himalayas form a formidable barrier from the north. However, the presence of passes in the range was used by invaders like Indo Greeks, Parthians, Kushanas etc.



Most of them were pushed by ~~Mongols~~ Han tribe due to their inability to cross China because of the presence of Great Wall.

Impact on contemporary India

① Political Impact

With invasions of Indo-Greek, the process of inscribing coins with royal portraits began.

• Divinity of king: They assumed titles

such as 'Devaputra' → (son of Gods) that provided them legitimacy.

• Also, the assigning of chronology associated with particular ruler began.

② Economic Impact

• Increase in trade relations with the Central Asia and West Asia. For e.g. Taxila - the capital of Kushanas was at the tri-juncture of trade route of India, Central Asia and West Asia.

→ Development of urban centres like Mathura.

③ Social Impact and Religious Impact

• These rulers in course of time adopted Indian religions and helped in its development. This led to the development of new religious forms like Mahayana Buddhism.

• Syncretism in society was promoted.

• Religious literature also got boost. As, Milindapanho of Nagarjuna helped

answer the tenets of Buddhism.

• Indian religious literature made efforts to accommodate the new comers with change

in ~~varna~~ varna system: Thus, they began to be called degenerated Kshatriyas.

④ Technological Impact

- Promotion of helmets, saddles etc.
- Horse riding during warfare.

⑤ Development of science

- led to the development of astronomy, with Greek word - Horoscope being derived from Indian word - Horashasma.

⑥ Development of art and architecture

- Gandhara and Mathura school of art developed at large scale.

Therefore, these invasions proved to be a boon for development of politics, socio-cultural and technological aspects in India.

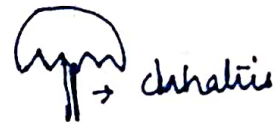
5(a).

Indo-Islamic style of art and architecture which was formed with intermingling of Hindu elements with Islamic one began during Delhi Sultanate. It got more developed during Mughal period.

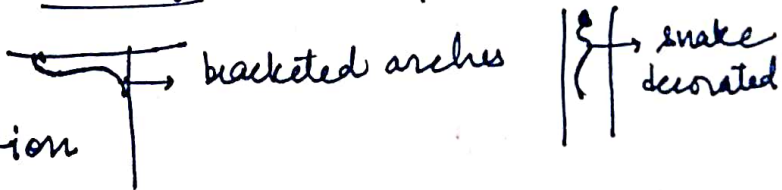
Mingling of Hindu elements

① Architecture : Hindu elements were mainly used as added features to the superstructure of building.

For e.g. Taj Mahal had chhatris and cupolas for decoration.



- Hindu features were used in decoration. For e.g. lotus pillars, bracketed arches and snake decoration.



② Fine Arts

- Music : Mughal court was adorned with Tansen - who was one of 9 jewels. He helped development of thrupad music - the

- Paintings → It included the Hindu style of 2-dimensional portrait which was taken ahead to develop 3-D portraits.

• Use of Indian colors like peacock red, blue etc.

- Literary art → Mahabharata, Ramayana, Arthashastra, etc. were translated from Sanskrit to Persian.

This helped in the development of syncretic culture - "Unity in Diversity" for which India is famous for.

(b) Ahom - Mughal conflict were fought to gain control over fertile plains of Brahmaputra.

① They were fought during the times of Akbar, Jahangir and Shah Jahan. After which, Mughals emerged victorious but they were given separate territory.

② During the war, ships were used in the battle by Mir Jumla.

(14) Sufi movement was a socio-cultural movement in which "direct connection with God" was emphasized. It began with the Arab invasion of India and went on to develop in succeeding centuries.

Influence visible in all spheres of life

① Political sphere

The influence of Sufi movement can be seen in political sphere in following :-

- (i) Akbar's policy of 'Dilh-i-Kul' was developed with the influence of Sufism.
- (ii) Some of the rulers also paid personal homage to Sufi saints. For e.g.
- Qutub-ud din Aibak and to Qutub-ud din Iltutmish
 - Qutub-ud din Bakhtiyar Khalji

- Akbar to Salim Chishti

(iii) Sufi movement helped in minimising the orthodoxy in political sphere due to influence of Ulama class.

② Economic sphere

- (i) The Khanqahs (hostices) of the Sufi saints were the centre of urban

activities and promoted urbanisation.

③ Social sphere

- (i) Inclusion of lower castes helped in reducing the upper caste control over religion. This helped in emergence of Bhakti movement in north, according to Jarachand. (ii) Also attracted lower castes converts.

④ Cultural sphere

- (i) cultural syncretism was promoted with the musical gatherings (sama) in which sufi songs were sung. These songs included hindu references like yogi, Krishna etc.
(ii) Development of qawwali took place.

However, it failed in many ways :-

- (i) To challenge orthodoxy.
- (ii) The belief in supernatural power of sufi saints prevented development of science and technology.

Therefore, it is said that sufi movement failed to cause a revolution in thoughts but it surely influenced cultural sphere, as many of Indian Muslims still follow these sufi silsilahs.

(d) Slavery has been mentioned in Indian religious literature like Dharmashastra. However, the institutionalisation took place during the rule of Delhi Sultanate.

Culmination of slavery as an institution

(i) During the early period of Delhi Sultanate, the rulers used to purchase slaves and raised them as their own sons. Some of them also reached to position as high as ruler. For e.g.
Qutb-ud-din Aibak slave of Mohammad

Ghurvi

(ii) During the rule of Razia Sultan, an Abyssinian slave, Yakut was raised to high rank in nobility.

(iii) Process of institutionalisation of slavery under Ala-ud-din Khalji took in the form of market reforms. The price of slaves were also fixed in this. This points to the level of prevalence ~~to~~ of slavery in India.

(iv) These attempts of institutionalisation was taken forward by Humayun through following steps:-

(a) A separate department of 'darwan-i-bandagan' was established.

(b) During wars, men and women were captured and brought as slaves.

(c) These slaves worked in royal karkhanas that manufactured goods and articles for the royal family and nobility.

(d) These slaves were paid regular wages.

In this way the slavery persisted until the time of Mughals. It was also during the British rule that it was abolished with law. In independent India, Article 23 was added to protect from any form of bonded labour.

(c) Ibn Batuta is known for his literary contribution Rihla which is written in Arabic. He was a Moroccan traveler that came during the time of Tughlaq rule.

His observation about Indian cities

- Described Delhi and Daulatabad in great detail. He described it as rising cities of the time.
- He also mentions about cultural life of people who lived in cities. In this, he mentions about festivals, customs and traditions of people.
- He mentions about separate quarters for lower caste who used to live outside the main city.
- For economic life of the city, he says that an economic relation with villages prevailed. The grains were carried from village to city and tools supplied to village from city.

city. This resulted in the development of reciprocal connection between the two.

However, his account needs to be used with caution as he had his own biases about Indians and there also prevailed a language-gap.

7(a)

Early Medieval Society in India (roughly from 700 AD - 1200 AD) has been mixed in controversy regarding its nature. The basis for which is whether there was feudalism in India or not.

Indian Feudalism Thesis

This was given by Marxist historians like RS Sharma, DH Ja. They argue that due to wide prevalence of land grants given by royal families to the nobility, feudalism developed.

→ These land grants resulted in de-centralisation of powers, a decline of urban centres and rural self-sufficiency prevailed in the areas of land grants.

→ Due to the decline of urban centres, trade relations also ~~to~~ were lost and de-monetisation of economy took place.

→ They base their thesis on 'vishti' (forced labour) and police powers given to the nobility ~~on~~ in areas granted to them;

This thesis has been criticised on various grounds by historians like Ranveer Chakrabarti, Upinder Singh etc.

CRITICISMS

- The land grants were made by some of the most powerful rulers. Questions are raised as to why would they themselves erode their power of influence.
- These land grants were given to Brahmans who used to construct royal genealogies for the rulers that helped them legitimise their rule.
- Historians like Harbans Mukhia in his paper "Was there Feudalism in India" has criticised the notion that through facts like :-
 - The peasants were not tied to the lands.

- The feudal lords were not obliged to their rulers for military services.

Criticisms on de-urbanisation

While some of the old urban centres declined, new emerged during the period too.

Old centres	Vaishali, Varanasi
New Centres	Banaras

Criticisms on de-monetisation of economy

The thesis is based mainly on the cowry-shell and debasement of coinage. This can be countered with the facts that :-

- cowry shell was used as token currency for long distance trade. The value ratio being 1:1290 (approx) with the actual currency.
- debasement of coinage does not mean decline in economic activities rather a proliferation of it.

Criticisms on decline of trade

- The local trade continued to exist through periodic markets like hattikas and mandis, according to Ranbin Chakrabarti.
- Long-distance trade too continued ~~with~~ even after decline of Roman empire, with South East Asia and ~~east~~ Byzantine empire.

Thus, the thesis of feudalism cannot be applied to Indian context; rather models like segmentary state by Southall and state societies proliferation (or) by BD Chattopadhyay are better models for it.

7(b).

Tarikh-i-Firozshahi was written by Shams Siraj Afif after the death of Firuz Tughlaq, in 1390. It talks about the reign of Firuz Tughlaq.

Tarikh-i-Firozshahi was one in the series of books written on Iqbaluddin Tughlaq, Mohammad Bin Tughlaq and Firuz Tughlaq.

Evaluation of the book as source of medieval India :-

① Genuine account → It was written by Afif after interacting with the sultan individually. Thus it is more authentic than other primary sources of the time like Tarikh-i-Firozshahi by Barani.

② Description of the times of ruler

(i) Political and military

- It is the only source that mentions

about his failure against Giyas Shah in Bengal. It is mentioned that he was defeated twice and ^{thus} was not a able general.

(ii) Administrative Description

(a) Afif mentions about his farm-reforms like improvement of cropping pattern, sandhar loans, etc.

(b) His efforts in the development of Rajabwah by irrigation activities.

(c) His new ^{slave} ~~agricultural~~ department of duwan-i-bandagan is also mentioned.

(iii) Economic description

Afif mentions about royal karkhanas under which slaves used to produce articles and goods for mobility. It also mentions that wages were regularly provided to them.

(iv) Architectural description

(a) In his book, Afif describes how

Ashokan pillars were brought from Maurit and Topara and installed in Delhi.

(b) He also mentions about gardens constructed by Firuz.

(c) Taj-i-Jharayat - water clock has also been mentioned in it.

However, caution needs to be exercised in using it a source due to following reasons:

(i) "Royal authors are only half authors". Hence some of the facts might not be correct. For e.g. his description of the city of Delhi being the most prosperous in the world.

(ii) He showed Firuz as a pious Muslim which may or may not be correct. As royal authors are usually trained by ulama, they may say so always.

Thus, use of such literary sources needs to be done with caution, substantiating with other accounts of the times.

7(c).

Sultan Zain-ul Abedin, the ruler of Kashmir, is known as Bud Shah. He carried out political, cultural, social reforms and therefore it reached to prominence.

The primary source for this period is Jonaraja's account of him which is quite detailed in its description of the time.

Contributions of Zain-ul- Abedin

① Administrative Contributions

- Law and order: He restored the law and order which went into disarray during the reign of previous rulers like Sikandar. The Hindus who fled fearing persecution in the valley were asked to come back. They were also allowed to convert back into Hinduism.

- Judicial system: Very harsh methods of punishments like death sentence were stopped in the valley. This led to the development of humane aspect of administration.

② Cultural Contribution

→ Music : The Sultan had great interest in music as a result of which Raja of Gwalior sent him two treatise on music.

→ arts and crafts : Various crafts were developed during his reign. These included :-

- glass making
- fireworks
- musket making
- book binding
- paper making etc.

The most famous among them was the art of shawl making which continues to this day. Fine Pashmina wool was used for it.

③ Literary Contribution

(i) Sultan himself was a learned scholar and wrote in Arabic.

(ii) He patronised many literary figures in his courts. E.g. Junaia, Durr Shatt.

(iii) Many literary figures facing persecution in Persia were also invited in his court.

④ Relief Measures/Contributions

(i) After allowing Hindus to re-settle in the valley, following measures were taken for them:

(i) Cancellation of jizya on them
(ii) They were allowed to worship in temples.

(iii) For pleasing them, the sati was allowed again after removing ban.

(ii) When the crops of the people in Kashmir was destroyed due to heavy snowfall and severe winters. He constructed a valley to block water.

(iii) Undertook the development of bridges known as Zainadahal.

(iv) Helped in establishment of cities like Zainakhet, Zainagiri etc.

(v) Built lake known as Zaina-lanka.

(vi) Similarly, built canals for the irrigation of agricultural fields.

That is why, his reign is considered to be the zenith of Kashmiri civilisation.