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SOLUTIONS BOOK

CLASS 9

Social Science · Understanding Society

CHAPTER 3

Resistance and Resilience (1000–1700 CE)

Complete Questions and Activities Solutions

In-text Questions

Questions and Activities

Contents

Class 9 Social Science · Understanding Society: India and Beyond · Chapter 3 — Resistance and Resilience

1.1 **In-text Questions** 3

11 questions · Q1 Q2 Q3 Q4 Q5 Q6 Q7 Q8 Q9 Q10 Q11

1.2 **Questions and Activities** 15

10 questions · Q1 Q2 Q3 Q4 Q5 Q6 Q7 Q8 Q9 Q10

Every question is followed by its answer. Question numbers above are clickable and the PDF bookmarks panel lets you jump to any exercise set or question. Figures are reproduced from the NCERT textbook (© NCERT) for educational use.

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1.1

CLASS 9 SOCIAL SCIENCE · CHAPTER 3

In-text Questions

Solutions · 11 questions

Directions (Questions 1–11): These are the questions that appear inside the chapter (The Big Questions, Let's Explore, Let's Recall, Let's Map and Think About It), numbered in the order in which they appear. Many are open-ended; model answers based on the chapter are given, and you may add examples from your own surroundings.

QUESTION 1 *The Big Questions · p. 45*

How did Indian rulers use resistance and alliances to safeguard their lands?

ANSWER

Between 1000 and 1700 CE, rulers and communities safeguarded their lands through a strategic mix of direct military resistance, guerrilla warfare, knowledge of local terrain, diplomacy and alliances.

a Meaning of resistance

Resistance means actively opposing or challenging a force, authority or threat in order to protect political power, territory, interests, or cultural and spiritual identity. It may take the form of warfare, alliances, diplomacy, negotiation or other political actions.

b Resistance through war and confederacies

Ruler / group	How they safeguarded their lands
Hindu Shāhi, Chandellas, Solankīs and Chauhāns (11th–12th centuries)	They opposed and fought the Turkish invaders. In 1178, Queen Nāikī Devi of the Chaulukya kingdom defeated Muhammad Ghūrī at Kasahrada. Gujarat, Malwa and Bundelkhand under the Chandellas resisted stiffly for about a hundred years afterwards.
Rajputs of Mewar	Rāṇā Sāngā led a Rajput confederacy against Bābur at Khanua (1527). Rāṇā Udai Singh resisted the siege of Chittor for more than five months. Mahārāṇā Pratāp used guerrilla warfare and reclaimed most of his ancestral territories in the 1580s.

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Ruler / group	How they safeguarded their lands
Ahoms	They used knowledge of Assam's forests, rivers and monsoon cycles, the Paik system and light bāchārī boats. Lachit Borphukan defeated a Mughal fleet at Saraighat in 1671.
Vijayanagara	It rose in 1336 to check the Sultanate's expansion into peninsular India, using river and rocky terrain as natural defence. Kumāra Kampana ended the Madurai Sultanate.
Marathas, Sikhs and Jats	The Marathas fought for swarājya with hill forts and guerrilla warfare. The Sikhs created the Akāl Takht, the Khalsa and the misals. The Jats rebelled in 1669 and again in 1686.

c Resistance through alliances and diplomacy

- Some Rajput kingdoms, such as the Kachhwāhas of Amber, negotiated cooperative relationships with the Mughals and were integrated into the empire through mansabs and other understandings.
- After Mewar's sustained resistance, the Mughals negotiated a treaty that exempted Mewar's leadership from personal attendance at the Mughal court, acknowledging its autonomy.
- The Bhils gave Mahārāṇā Pratāp tactical and logistical support; this alliance is shown in Mewar's Coat of Arms.
- The Marathas relied on strategic alliances to extend their control, and Ahom endurance also rested on strategic alliance-building.

Therefore, rulers safeguarded their lands through war, guerrilla tactics, diplomacy and alliances, choosing the method that suited the situation.

QUESTION 2 *The Big Questions · p. 45*

What factors contributed to the resilience of different kingdoms and communities during this period?

ANSWER

Resilience is the capacity to survive and adapt in challenging situations while preserving inherited socio-cultural and spiritual traditions. Several factors strengthened it.

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a Factors and evidence from the chapter

Factor	Evidence from the chapter
Geography and knowledge of terrain	The Aravalli hills (Pratāp); the forests, rivers and monsoon cycles of Assam (Ahoms); the river and rugged rocky terrain at Vijayanagara; the hills and deep valleys of the Maratha country.
Military organisation	Guerrilla warfare; forts designed to withstand prolonged sieges; the Paik system and bāchārī boats of the Ahoms; the misals of the Sikhs.
Alliances and local support	Bhil support to Mahārāṇā Pratāp; Maratha alliances and tributary network; the Rajput confederacy under Rāṇā Sāngā.
Cultural and spiritual traditions	Bhakti with local languages, satsang, sankīrtan and nām kīrtan; the Khalsa; the epics translated into regional languages.
Sacred sites and institutions	Temples as economic hubs and centres of education and culture; temples maintained and restored by local rulers, merchant guilds and religious communities.
Economic strength	Agriculture and irrigation, markets, powerful merchant groups, hunḍī and India's position in Indian Ocean trade.

Therefore, resilience came from terrain, organisation, alliances, culture, institutions and a strong economy working together.

QUESTION 3 *The Big Questions · p. 45*

How did the Bhakti tradition foster a sense of solidarity?

ANSWER

The Bhakti tradition emphasised inclusivity, socio-religious equality, simplicity and a connection with people's everyday life. This brought people from different backgrounds together.

a Ways in which Bhakti built solidarity

Way	Example from the chapter
Local languages	Hymns were composed in local languages; for instance, Eknāth composed in Marathi. The use of local languages strengthened shared identities and fostered solidarity.
Community singing	Sankīrtan and satsang drew large gatherings and created a shared sense of community. Chaitanya Mahāprabhu and Guru Nānak used community singing to bridge social divides.

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Way	Example from the chapter
Equality and inclusion	Saints came from diverse social and cultural backgrounds, and women participated more and rose to prominence as saints.
Devotees from different backgrounds	Raskhān, Rahīm and Bibi Lachimar contributed to Bhakti. Saints sang in different languages, but devotion to the ultimate reality was the unifying factor.
Accessible literature	Tulsidas composed the Rāmcharitmānas in Awadhi, and Atukuri Molla composed the Rāmāyaṇa in Telugu, making spiritual knowledge accessible to wider sections of society.
Shared practice under pressure	Nām kīrtan made devotion less dependent on physical structures that could be destroyed. Chaitanya Mahāprabhu led public sankīrtan in Bengal to protest restrictions imposed by a Qazi.

Therefore, Bhakti fostered solidarity through local languages, community singing, equality and shared devotion.

QUESTION 4 *The Big Questions · p. 45*

How did the expansion of agriculture, trade, and commerce keep the economy sound?

ANSWER

Despite invasions and shifts in political authority, the Indian economy remained dynamic between 1000 and 1700 CE. This economic strength gave people the resources to resist politically and culturally.

a Agriculture

- Land revenue was the main source of state income, and the expanding frontiers of empires increased the area under cultivation.
- Irrigation technologies such as rope pulleys, the spinning wheel and the Persian wheel were widely used and enhanced agricultural and economic output.
- In the Vijayanagara Empire, irrigation ranged from extensive canal networks to small rain-fed patches, and investment in small-scale irrigation was a defining feature of its economy.

b Trade and commerce

- Inland regions were connected to Central Asian trade routes; caravans and trading communities such as the banjārās linked rural regions with urban centres.

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- From the 13th century, seaborne trade grew and linked western India to the Persian Gulf and the Arabian Sea. India became a major centre of the Indian Ocean trading network.

c Merchants, finance and temples

- Merchants worked as traders, shippers, bankers, money-changers, brokers, interpreters, diplomats and bureaucrats, and financed trade and states.
- The hunḍī worked as a bill of exchange and allowed large transactions without carrying large amounts of currency.
- Temples employed architects, artisans, sculptors, priests and musicians, received land grants and endowments, extended credit, and supported irrigation works.

Therefore, farming, trade, finance and temples together kept the economy strong and gave society the means to withstand instability.

QUESTION 5 *Let's Explore · p. 54*

After the death of Mahārāṇā Pratāp, renowned poet Dursā Arhā gave a vivid account of Mahārāṇā Pratāp in the following lines:
Identify any two specific actions mentioned in the text which show that Mahārāṇā Pratāp maintained his independence from the Mughal court.

> *O Pratap, you kept your horses unbranded, your head unbowed, your fame untarnished. You were strong enough to carry on your work against heavy odds. You never participated in the Nauroz festival, nor did you mount guard for the imperial presence during Jharokha Darshan. You attained a very high place in this world.*
>
> *Fig. 3.6. Source: Rawat Saraswat, Dursā Arhā (New Delhi: Sahitya Akademi, 1983)*

ANSWER

The poet lists what Mahārāṇā Pratāp refused to do. Two of these are specific actions that show his independence from the Mughal court.

a Two specific actions

Action mentioned in the text	What it shows
He never participated in the Nauroz festival.	He did not take part in a festival celebrated at the Mughal court, so he did not accept Mughal authority.

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Action mentioned in the text	What it shows
He did not mount guard for the imperial presence during Jharokha Darshan.	He refused to perform guard duty for the emperor's public appearance, which would have meant serving as a subordinate.

b Supporting points

- The verse also says he kept his head unbowed and his fame untarnished.
- The chapter adds that after the Battle of Haldighati (1576) he adopted guerrilla warfare and reclaimed most of his ancestral territories in the 1580s.

Therefore, Pratāp stayed away from the Nauroz festival and from guard duty at Jharokha Darshan, both Mughal court ceremonies.

QUESTION 6 *Let's Recall · p. 58*

You have already learnt about the foundation of Maratha power and the rise of Chhatrapati Śhivājī in your Grade 8 textbook, Part I. Think back to his struggle and the ways in which he built and strengthened his kingdom. What do you remember about the strategies and institutions that helped the Marathas establish their power?

ANSWER

This chapter itself lists the strategies and institutions that helped the Marathas. Add anything else you recall from Grade 8, Part I.

a Strategies

- **Swarājya:** territorial control and sovereignty were linked to the idea of self-rule, free from external control.
- **Guerrilla warfare:** the hills and deep valleys of the Maratha territories suited swift attacks from different directions and safe retreats.
- **Strategic alliances:** alliances extended Maratha control and built a vast network of tributary relationships beyond their direct rule.
- **Bravery and military skills,** together with knowledge of the Deccan's complex geography.

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b Institutions

- **An independent state:** the Maratha state was established in 1674, closely associated with the rise of Chhatrapati Śhivājī.
- **Forts** such as Raigad and Sinhagad: advanced outposts, fallback capitals on the frontiers, defensive networks built to withstand sieges, and centres of administration and judicial authority. Their defences, water sources and armouries gave self-sufficiency.

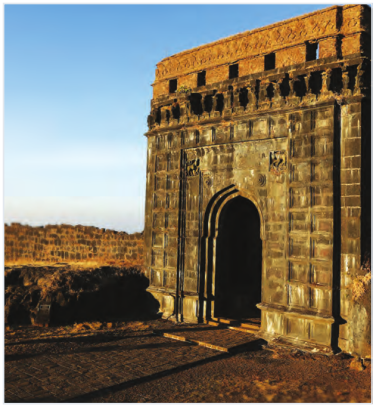


Fig. 3.11. Raigad fort



Fig. 3.12. Sinhagad fort

Therefore, swarājya, guerrilla warfare, alliances and a network of forts helped the Marathas establish and defend their power.

QUESTION 7 *Let's Explore · p. 64*

Explore the contributions of the Nayanar saints (devotees of Śhiva) like Karaikal Ammaiyar and the Alvar saints (devotees of Viṣhṇu) like Andal to the spread of the Bhakti tradition in peninsular India. Discuss their teachings and devotional practices and the ways in which they connected with people through their hymns.

ANSWER

The chapter names these saints but does not describe them in detail, so the details below come from standard accounts of the Tamil Bhakti movement.

a The two groups of saints

Point	Nayanar saints	Alvar saints
Devoted to	Śhiva	Viṣhṇu

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Point	Nayanar saints	Alvar saints
Example in the chapter	Karaikal Ammaiyar, one of the few women among the Nayanars	Andal, the only woman among the twelve Alvars
Language of hymns	Tamil	Tamil
Collections	Hymns collected in the Tevaram (Appar, Sambandar and Sundarar)	Hymns collected in the Nālāyira Divya Prabandham

b Teachings and devotional practices

- Personal devotion to a chosen deity, expressed through songs, in line with the chapter's description of Bhakti as a tradition of personal devotion to the divine.
- Inclusivity and equality: the saints came from different social backgrounds, and women such as Karaikal Ammaiyar and Andal were respected as saints.
- Hymns were sung in temples and on festive occasions; Andal's Tiruppāvai is an example.

c How they connected with people

- They composed in Tamil, the language of everyday life, so that people could understand and join in.
- Singing made devotion a shared, community experience, which fits the chapter's point that local languages and community participation strengthened shared identities.

Therefore, Nayanar and Alvar saints spread Bhakti in peninsular India through Tamil hymns that ordinary people could sing and understand.

QUESTION 8 *Let's Map · p. 67*

On a map of India, locate and label the present-day states associated with the saints mentioned in the above infographic. Also, find and mark a saint from your own state who is not on the list. Are you familiar with any songs, poems, or verses composed by these saints? Share with the class and explain what it means or what you like about it.

ANSWER

Fig. 3.19 lists prominent Bhakti saints of the 12th–17th centuries by region. The table below gives the present-day state or Union Territory associated with each saint, so that you can mark them on an outline map of India.

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a Saints and associated states

Region (Fig. 3.19)	State / UT	Saints
Northern and Central	Jammu and Kashmir (UT)	Lāl Ded
	Punjab	Guru Nānak
	Rajasthan	Mīrābāī
	Uttar Pradesh	Rāmānanda, Kabīr, Rāidāsa, Vallabhāchārya, Sūrdās, Tulsīdās
Eastern	West Bengal	Chaitanya Mahāprabhu, Krittibāsa
	Assam	Sankardev, Mādhava Kandalī
	Odisha / West Bengal	Jayadeva (traditions differ)
Southern	Karnataka	Basavannā, Mādhavāchārya
	Andhra Pradesh	Annamāchārya
	Telangana	Pothanā
	Kerala	Poonthanam Namboothiri
Western	Maharashtra	Ekanātha, Jñānadeva, Muktābāī, Nāmadeva, Janābāī, Chokhamelā, Tukārām
	Gujarat	Narasimha Mehtā, Bhalana
	Rajasthan	Pīpājī

b Steps

- **Locate and label** each state in the table on an outline map of India and write the saints' names next to it.
- **Add a saint from your own state** who is not on the list, using your library, teacher or local sources, and mark that state with a different colour.
- **Share a verse.** For example, Lāl Ded's vakh (Fig. 3.20) says that learning the scriptures is easy but living them is hard; it reminds us that real devotion lies in practice.

Therefore, Bhakti saints came from every region of India, and their states can be marked on a map to show how widely the tradition spread.

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QUESTION 9 *Think About It · p. 67*

Lāl Ded says that it is ‘easy’ to learn scriptures but ‘hard’ to live them. What is the difference between knowing a rule and actually following it? Can you give an example from your daily life?

> *To learn the scriptures is easy, to live them, hard.*
> *The search for the Real is no simple matter.*
> *Deep in my looking, the last words vanished.*
> *Joyous and silent, the waking that met me there.*

Fig. 3.20. Translation of a vakh composed by Lāl Ded (vakh, vachan or saying)

ANSWER

Knowing a rule is about understanding it. Following it is about acting on it, even when that is difficult.

a Knowing a rule and following it

Knowing a rule	Following a rule
Understanding what the rule says	Acting on the rule every day
Needs learning and memory	Needs discipline, effort and honesty
Easy when nothing is at stake	Tested when it is inconvenient or when nobody is watching

b Example from daily life

We all know the rule that water should not be wasted. But leaving the tap running while brushing our teeth shows that knowing is not the same as following. Likewise, we know that waste should go into the dustbin, but we follow the rule only when we actually put it there.

Therefore, as Lāl Ded says, learning is easy, but the real test is living by what we know.

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QUESTION 10 *Think About It · p. 74*

What do you think made hunḍī a safer and more convenient choice than physically transporting money across long distances?

ANSWER

The hunḍī was a financial instrument that can be compared in some respects to a modern bank cheque. It worked as a bill of exchange.

a Why hunḍī was safer and more convenient

- **Safer:** traders did not have to carry large amounts of currency over long distances, which reduced the risk of loss or theft on the way.
- **Convenient:** it made large-scale commercial transactions possible without moving heavy loads of coins.
- **Trusted:** it was a trusted means of secured long-distance remittance.
- **Supported by a network:** hunḍīs operated through money-changers known as sarrāfs and their agents, called gumasthas, so payment could be arranged in distant places.

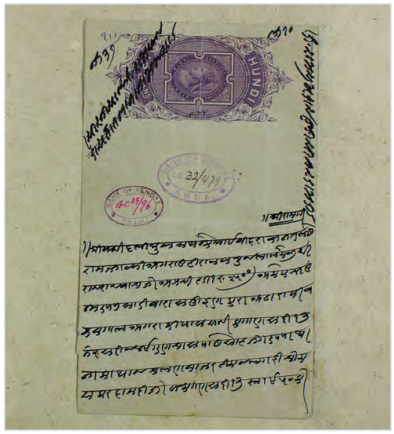


Fig. 3.28. A hunḍī stamped by the Bank of Bengal, Agra, with a denomination of one rupee and eight annas



Fig. 3.29. A painting of a sarrāf or money changer

Therefore, hunḍī let merchants send money safely and easily over long distances without carrying currency.

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QUESTION 11 *Think About It · p. 76*

Identify some cultural and economic pillars that exist in any community (places of faith, traditions, business, and trade, etc.). How do you think these contribute to resilience within a society facing invasions/external pressures?

ANSWER

Cultural and economic pillars give a community shared identity, resources and ways of carrying on its life when it faces pressure.

a Pillars and how they build resilience

Pillar	Examples from the chapter	How it builds resilience
Places of faith	Temples, maṭhs, the Harmandir Sahib and Akāl Takht	They give identity and provide employment, credit and education; they were maintained and restored by rulers, guilds and communities.
Traditions	Bhakti, sankīrtan, nām kīrtan, regional-language epics	They can be carried by people, so they survive even when buildings are destroyed.
Business and trade	Merchant networks, hunḍī, Indian Ocean trade	They provide wealth and the resources needed to resist politically and culturally.
Farming and crafts	Irrigation, weavers, dyers, artisans	They feed the community and keep the economy running in difficult times.

Therefore, faith, tradition, trade and farming together help a society endure and adapt under external pressure.

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1.2

CLASS 9 SOCIAL SCIENCE · CHAPTER 3

Questions and Activities

Solutions · 10 questions

Directions (Questions 1–10): These are the Questions and activities at the end of the chapter (pages 77–79). Answer each in your own words using the points given.

QUESTION 1

Choose the most appropriate answer.
Resistance and resilience are closely connected because:
a. Resistance always involves warfare.
b. Resilience enables communities to endure difficulties and sustain resistance.
c. Resistance is possible only when a kingdom has a large army.
d. Resilient societies avoid all forms of conflict.

ANSWER

The correct answer is option (b).

a **Checking each option**

Option	Verdict and reason
a. Resistance always involves warfare.	**Incorrect.** Resistance may take the form of warfare, alliances, diplomacy, negotiation or other political actions.
b. Resilience enables communities to endure difficulties and sustain resistance.	**Correct.** Resilience is the backbone of resistance; the ability to endure comes from it.
c. Resistance is possible only when a kingdom has a large army.	**Incorrect.** Pratāp and the Ahoms relied on terrain, guerrilla tactics and local support.
d. Resilient societies avoid all forms of conflict.	**Incorrect.** Resilience means adapting; the period saw conflict and cooperation.

Therefore, the answer is (b).

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QUESTION 2

Why and how did groups such as the Sikhs, Marathas, and Rajputs assert their political power and identity during periods of changing political authority?

ANSWER

Each group faced pressure from a larger power and responded by protecting its territory and its cultural and spiritual identity.

a Why and how

Group	Why they asserted their power	How they did so
Rajputs	To protect their territory and sovereignty and preserve socio-cultural continuity. The Sultanate's forces demolished sacred sites, and the iqta system increased the burden on peasants.	Confederacies (Rāṇā Sāngā at Khanua); stiff resistance at Chittor; guerrilla warfare and Bhil support under Pratāp; a treaty recognising Mewar's autonomy; cooperative relationships and mansabs for others.
Marathas	To achieve swarājya, an independent, self-governing territory free from external control.	A network of hill forts for guerrilla warfare; strategic alliances and tributary relationships; an independent Maratha state in 1674 under Chhatrapati Śhivājī; long warfare that exhausted the Mughals.
Sikhs	The Mughal state intervened in the Gurus' affairs and executed Guru Arjan Dev and Guru Tegh Bahādur. Sikhs concluded that persecution had to be met with firm resistance.	The Akāl Takht as a seat of temporal authority; the idea of mīrī-pīrī; the Khalsa (1699) with a martial code; misals that became confederacies; peasants who became soldiers.

Therefore, these groups asserted power and identity through armed resistance, alliances and strong institutions.

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QUESTION 3

Why did some Rajput rulers decide to negotiate alliances with the Mughal power?

ANSWER

The relations between the Rajputs and the Mughals evolved over time and were shaped by strategic considerations. Some kingdoms resisted, while others negotiated.

a Reasons for the Rajputs

- **Strength of the Mughals:** as Mughal rule consolidated its power, resistance became costly. When Akbar attacked Chittor in 1567–1568, the empire was at the peak of its power.
- **Position in the empire:** the Mughals integrated some Rajputs into the empire through the grant of mansabs and other understandings, as with the Kachhwāhas of Amber.
- **Autonomy and security:** negotiation could secure recognition; for example, the treaty with Mewar exempted its leadership from attending the Mughal court.
- **Patronage:** local rulers who negotiated alliances were generally allowed to build major structures; Rājā Mān Singh helped rebuild the Kashi Vishwanath Temple and patronised the Govind Devji Temple at Vrindavan.

b Why the Mughals also wanted alliances

The Mughals needed the Rajputs' military might, their loyalty and their administrative strength to consolidate and stabilise the empire.

Therefore, some Rajput rulers negotiated with the Mughals for security, position and autonomy, while the Mughals needed Rajput strength.

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QUESTION 4

Imagine a market in a port town of India such as Surat, Masulipatnam, or Puducherry. You are a foreign trader from Italy or France and want to make a deal of cotton textiles. How would you secure the product in the local market? Whose help would you seek and what kind of challenges would you face in terms of language, quality of product, prices of commodities, etc.?

ANSWER

This is an imaginative task. A model answer based on what the chapter tells us about merchants, port trade and textile production is given.

a Model answer (first person)

I am a French trader who has arrived at a port on the Coromandel coast to buy cotton textiles. I know I cannot succeed alone, because coastal trade here is largely in the hands of local merchant groups. I would first approach a local merchant, who trades, ships and finances goods and is closely connected to the weavers, dyers and bleachers who prepare the cloth. I would take a dubhaśhī to translate, and a broker to find good sellers. Once we agree on quality and price, I would pay through a sarrāf with a hunḍī instead of carrying heavy coin.

b Whose help and what challenges

Issue	Help sought	Challenge and how to handle it
Finding the product	Local merchant groups, brokers and shippers	Merchants control wealth, production and supply chains, so I must build trust with them.
Language	Dubhaśhīs (interpreters and translators)	I do not speak the local language; some local traders even learnt Portuguese, French, English and Persian, so a common language can be found.
Quality	Merchants who supervise weavers, dyers and bleachers	Cloth passes through many hands, so I must inspect samples and agree on standards.
Prices	Brokers and merchants	Competition from Portuguese, Dutch, English and other European companies can raise prices, so I must compare offers.
Payment	Sarrāfs and their gumasthas	Carrying money is risky; a hunḍī allows safe payment.

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Fig. 3.31. A painting of a woman weaver

Therefore, a foreign trader depended on local merchants, interpreters, brokers and money-changers to buy textiles at the right quality and price.

QUESTION 5

Watch any video at the given link (https://www.indianculture.gov.in/forts-of-india/tales-of-forts) and analyse the various functions of forts and fortresses. How did rulers perceive the importance of forts in terms of strategic concerns.

ANSWER

The points below are taken from the chapter's own account of forts. You may add what you observe in the video you watch.

a Functions of forts

Function	Evidence from the chapter
Base for guerrilla warfare	Maratha forts were strategic nuclei in a land of hills and valleys, enabling swift attacks from different directions and safe retreats.
Defence against sieges	Most forts were designed to withstand prolonged sieges and formed part of a wider defensive network.
Outposts and fallback capitals	Some forts were advanced outposts, while those on the frontiers served as fallback capitals to avoid total defeat.
Administration and justice	Forts served as centres of administration and judicial authority.
Self-sufficiency	Strong defences, water sources and armouries gave resilience and let the Marathas sustain prolonged resistance.

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b How rulers perceived forts

- As **key to survival and resistance:** Mahārāṇā Kumbhā built a resistance framework that included forts, and Jagat Singh fortified Chittor.
- As **strategically valuable places:** the Fort of Senji (Gingee) passed through the control of the Vijayanagara Nāyakas, Bijapuri Sultans, Mughals, Marathas, French and English, which shows its centrality to regional politics. One of its gateways is said to have been designed so that a small contingent could defend it against an army of ten thousand.



Fig. 3.13. Gingee Fort or Senji Fort in Tamil Nadu

Therefore, rulers saw forts as defence, administration and refuge, and fought to control them.

QUESTION 6

What architectural changes occurred in temple construction during the period under study? How do these changes reflect upon the resilient nature of Indian civilisation?

ANSWER

From the 16th century onwards, a shift can be seen in the design and location of Indian temples.

a Architectural changes

Feature	Change from the 16th century
Location	Temples were often built in less visible locations, along narrow lanes.
Entrances	Entrances did not open onto main streets.

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Feature	Change from the 16th century
Appearance	Many lacked the conventional appearance of temples and resembled ordinary houses; they are called ‘havelī temples’.
Exterior and tower	Detailed exteriors became less common, and tall shikharas were frequently avoided.



Fig. 3.25. Jagat Shiromani Temple, Amer

b What this shows about resilience

- Communities **adapted** temple architecture to avoid destruction, as seen in Delhi, Varanasi and Rajasthan, for example the Jagat Shiromani Temple.
- Temples were **restored:** Kumāra Kampana restored a temple converted into a mosque, and the Kashi Vishwanath Temple was reconstructed by Toḍar Mal and Rājā Mān Singh.
- Local rulers, merchant guilds and religious communities kept sacred centres functioning, preserving socio-cultural continuity.

Therefore, changes in temple design show how Indian society adapted to threats while keeping its sacred traditions alive.

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QUESTION 7

A kingdom has limited military resources but possesses fertile agricultural land, strong local support, and detailed knowledge of its terrain.
Explain two ways in which these resources could contribute to the kingdom's resilience when faced with a threat.

ANSWER

A kingdom can resist a stronger power even with a small army if it uses its land, its people and its terrain well.

a Way 1: fertile land and strong local support give economic strength

- Fertile land produces surplus, supports irrigation and revenue, and feeds the people during a long struggle.
- The chapter says economic strength gave people the resources they needed to resist politically and culturally.
- Local support supplies people, supplies and information; the Bhils gave Mahārāṇā Pratāp crucial tactical and logistical support.

b Way 2: knowledge of terrain with local support allows guerrilla warfare

- A smaller force can use surprise attacks, raids and ambushes instead of open battle, as Pratāp did in the Aravallis.
- The Ahoms used detailed knowledge of Assam's forests, rivers and monsoon cycles, which invading forces generally lacked.

Therefore, fertile land supplies resources, while terrain knowledge and local support let a small army resist a stronger one.

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QUESTION 8

Consider the following statement:
“A tradition becomes more resilient when people can carry it with them.”
Do you agree? Explain using examples from the Bhakti tradition.

ANSWER

Yes, I agree. A tradition that lives in people’s voices, language and practice cannot be destroyed as easily as one that depends only on buildings.

a Examples from the Bhakti tradition

- **Non-material worship:** when temple construction faced restrictions or temples were destroyed, devotees turned to nām kīrtan, the recitation of the divine Name, which did not depend on physical structures.
- **Local songs and satsang:** Bhakti flourished through local songs and community participation, making it accessible to wider sections of society and more difficult to suppress.
- **Local languages:** Eknāth composed in Marathi, and Sankardev composed the Kīrtana Ghosha, which remains central to present-day Vaishnava traditions.
- **Literature people can share:** Tulsidas’s Rāmcharitmānas in Awadhi brought the story of Rāma into households across the Awadh region.
- **A balanced view:** physical places also matter, since temples were repeatedly restored, but a tradition people can carry with them survives even when a place is lost.



Fig. 3.16. Saint Kabīr with Nāmdeva, Rāidās, and Pipājī, Jaipur, early 19th century

Therefore, a tradition people can carry in their songs, languages and practices is more resilient.

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QUESTION 9

Voices from the Past
Choose any two of the following and write a short first-person account explaining what resilience means from that person's perspective: A Bhakti saint, A Rajput soldier, An Ahom commander, A Maratha administrator, A merchant, A Jat leader.

ANSWER

Two model accounts are given: a Bhakti saint and a Rajput soldier. You may choose any two of the six persons.

a A Bhakti saint

I carry no army, only songs. When temples were closed to us or torn down, I told the people that the Name can be sung anywhere: in the fields, at the well, in the courtyard. I sing in the language of the common people, so that the weaver, the farmer and the woman at her hearth can all join the satsang. Resilience, for me, is to bend with the times and yet never let go of devotion.

b A Rajput soldier

I serve the ruler of Mewar. When Chittor was besieged, we held out for more than five months, and the enemy paid a heavy price. When the fort fell, our ruler led his people into the Aravalli hills, and we did not surrender. Our Bhil friends guide us through the hills and we strike by surprise. Resilience, for me, is to lose a fort but not our resolve, to change the way we fight, and to win back our land.

Therefore, resilience is the strength to endure hardship, adapt and keep one's identity.

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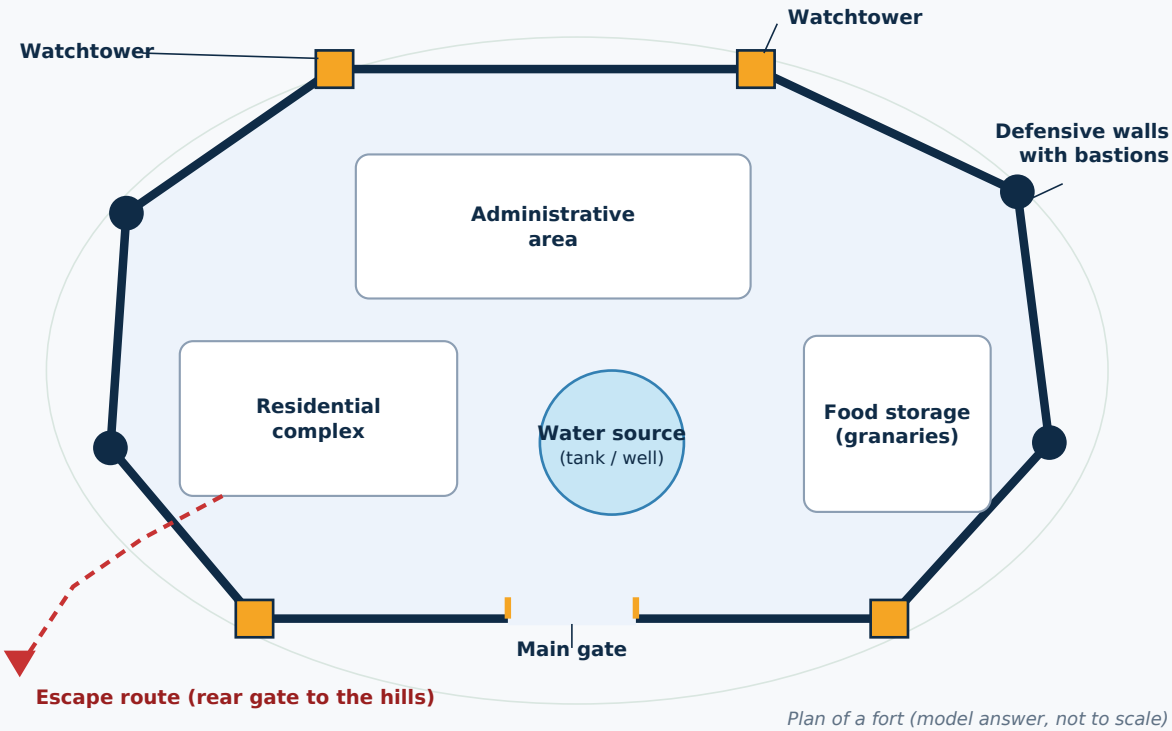
QUESTION 10

Design a Fort
You are a military architect advising a ruler.
Draw a simple, labelled plan of a fort that includes the following: Residential complex, Defensive walls, Water source, Food storage, Escape route, Watchtower, Administrative area
Now, write a few sentences explaining how your design would help the kingdom withstand a long siege.

ANSWER

This is a drawing activity. A model plan with all seven parts labelled is given; your own plan may arrange the parts differently.

a Labelled plan



Plan of a fort (model answer, not to scale)

b How the design helps withstand a long siege

- **Defensive walls and bastions** keep attackers out and let defenders protect every side; a single, well-guarded main gate limits the entrance.
- **Watchtowers** at the corners give early warning of attacks from different directions.
- **Water source** inside the walls means defenders do not depend on the outside during a siege.

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- **Food storage** in granaries lets people and soldiers survive for months.
- **Residential complex and administrative area** inside the fort allow people to live and the ruler to govern, since forts also served as centres of administration.
- **Escape route** provides a safe retreat if the fort falls, as when Rāṇā Udai Singh withdrew to the Aravalli hills with his subjects.

Therefore, walls, towers, water, food, shelter, administration and an escape route together let a fort withstand a long siege.

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