

### **Technological Changes:**

The production introduction of the spinning wheel (charkha) and bow of the cotton-carder (dhunia). The building industry also witnessed introduction of new techniques of cloth improved during the period because of the.

A new industry which arose during the period was paper-making there is no evidence of its use in India before the 13th century and the Turks were the first to produce it in India. Other crafts such as leather making, salt making, metallurgy increased its production but these crafts did not witness any significant technological changes.

### **The Leading Sufi Saints:**

1. The leading Sufi saints were Sheikh Muinuddin Chisti, Baba Fariduddin, Nasiruddin Mahmud, Nizamuddin Aulia, Chirag-i-Dhelvi, Khwaja Shaikh Takiuddin, Muhammad Gaus of Gwalior and Malik Muhammad Jayasi.

2. Some of the early Sufis, such as the woman mystic Rabia (d. eight century) and Mansur bin Hallaj (d. tenth century), laid great emphasis on love as the bond between God and the individual soul. But their pantheistic approach led them into conflict with the orthodox elements who had Mansur executed for heresy. Despite this setback, mystic ideas continued to spread among the Muslim masses.

3. Al-Ghazzali (d. 1112), who is venerated both by the orthodox elements and the Sufis, tried to reconcile mysticism with Islamic orthodoxy. Thus he was able to do in a large measure. He gave a further blow to the rationalist philosophy by arguing that positive knowledge of God and his qualities cannot be gained by reason, but only by revelation. Thus, the revealed book; Quran, was vital for a mystic.

4. The Chishti order was established in India by Khwaja Muinuddin Chishti who came to India around 1192 shortly after the defeat of Prithvi Raj Chauhan.

5. Among the disciples of Shaikh Muinuddin (d. 1235) were Bakhtiyar Kaki and his disciple Farid-ud-Din Ganj-i-Shakr. Farid-ud-Din confined his activities to Hansi and Ajodhan (in modern Haryana and the Punjab, respectively).

6. The most famous of the Chishti saints, however, were Nizamuddin Auliya and Nasiruddin Chiragh-i-Delhi.

7. Nizamuddin Auliya adopted yogic breathing exercises, so much so that the yogis called him a sidh or 'perfect'.

8. After the death of Nasiruddin Chiragh-i-Delhi in the middle of the fourteenth century, the Chishtis did not have a commanding figure in Delhi.

9. The most well-known saints of the Suharwardi order were Shaikh Shihabuddin Suharwardi and Hamid-ud-Din Nagori.

## Branches of Saivism:

### 1. Pasupatas:

This is probably the earliest known Saiva cult which flourished in Orissa and in Western India from the seventh to the eleventh centuries. The founder of the Pasupata cult was Lakulisa, said to be an incarnation of Siva. Lakulisa's special emblem was a club (Lakuta). He is usually depicted naked and ithyphallic which signifies sexual restraint by means of yogic techniques.

The Pasupata doctrine, founded by Lakulisa, was dualistic in nature. Pasu (the individual soul) was eternally existing with the Pati (the supreme soul), and the attainment of dukkhanta (end of misery) was through the performance of Yoga and Vidhi (means). The cult's main text is the Pasupata Sutra attributed to Lakulisa which primarily concerns with ritual and discipline.

### 2. Kapalikas:

An extreme Tantric cult which flourished from about the 10th to the 13th century A.D. in Karnataka, it was probably an off-shoots of the Pasupata movement. The Kapalikas reduced the diversity of creation into two elements – the Lord and Creator and the creation that emanated from him.

The Kapalikas (Skull-bearers) were adherents of an ancient ascetic order and centred on the worship of the terrifying aspects of Siva, namely, Mahakala and Kapalabhrit (he who carries a skull) and Bhairava. They were preoccupied with magical practices, and attaining the 'perfections' (Siddhis).

They ate meat, drank intoxicants, and practised ritual sexual union as a means of achieving consubstantiality with Siva. They took the 'Great Vow' and Yoga was mandatory. Human sacrifices and wines were offered to Bhairava and his consort Chandika.

### **3. Kalamukhas:**

This was also an extreme Tantric cult which flourished in the Karnataka area from about the 11th to the 13th century A.D. The teachings and practice of this cult was similar in all aspects to that of the Kapalikas.

### **4. Kanphata Yogi's or Gorakhnathis:**

Gorakhnath reorganised the earlier teaching of this movement. He synthesised the Pasupata teachings with those of Tantrism and Yoga and is identified with Siva by his followers. This extreme order of ascetics is characterised by their split ears and huge earrings of agate, horn or glass, conferred on them at their initiation. The ultimate aim of the devotee is to attain eternal union with Siva by means of Yogic techniques. The dead are buried in the posture of meditation for they are permanently in Samadhi.

### **5. Kashmiri Saivism:**

The secluded valley of Kashmir became the venue of the Pratyabhijna and Spandasastra schools founded respectively by Vasugupta and his pupils Kallata and Somandaka (9th century A.D.).

### **6. Agamantas or Saiva Siddhantas:**

The Agamantins based their tenets mainly on the 28 Agamas said to have been composed by the various aspects of Siva himself. The philosophy of this school was dualistic, and one of its ablest exponents, Aghora Sivacharya, belonged to the 12th century A.D. This was the main Saiva movement in the South. The Siddhanta Sastras were written during the 13th and the early 14th century A.D. by a succession of six teachers most of whom were non-Brahmins.

### **7. Suddhasaivas:**

They upheld Visistadvaitavada, and its great expounder Srikanth Sivacharya appears to have been influenced by Ramanuja (13th century A.D). According to the Suddhasaivas, the Supreme Siva (Para-Siva) is identified with Brahman – the material and the operative cause of the world.

### **8. Virasaivas:**

A south Indian devotional cult, also called the Lingayat cult, this was founded by Basava, who later became a minister of the Chalukyan King Bijjala of Kalyani, Basava used his political power and position in furthering the cause of the movement which was as much a social reform as a religious one.

In the tenets of this school Visishtadvaita played an important part. The main scriptural text of the Virasaivas was the Sunyasampadane.

