Conclusion
CONCLUSION

Sufism, an important aspect of Muslim spiritual life, holds extraordinary position in medieval Indian history. Right from the time of Shaikh Muinuddin Chishti of Ajmer, the mystics of Islam, i.e. Sufis, have made great contribution in different fields of medieval life. No doubt the general sources of our medieval history provide all sorts of information about different events, personalities etc. of the medieval period. However, the sufi literature, produced in medieval India, is also of great historical significance. This literature, whether in the form of malfuzat, tazkirahs, maqtubat or brochures and treatises of sufi thought and practices, is a precious treasure. We come across a lot of information through these work not only of spiritual but social, cultural and even political life of medieval India. Number of works dealing with various sufi aspect were produced upto the fifteenth century in Indian sub-continent.

Sources say the process of writing books on Sufis and Sufism increased rapidly. Sufis and their followers greatly contributed in this context. Innumerable sufi works were compiled during the 16th-17th centuries. These works also include malfuzat, biographical accounts, i.e. tazkirahs, maqtubut (collection of the saints’ letters), etc. As a matter of fact the whole sufi literature of these two centuries is of great historical significance. This too sheds flood of light on various aspects of medieval life – social, cultural, religious, academic and political.

The letters of Shaikh Abdul Quddus Gangohi – the Maktubat-i Quddusiyah and his biographical account, the Lataif-i Quddusi (written by his
son Shaikh Ruknuddin), provide valuable information about the saint’s (Shaikh Abdul Quddus Gangohi’s) relations with Ibrahim Lodi, Babur and Humayun. Likewise, the famous (biographical) work of Shaikh Abdul Haqq Muhaddith Dehlawi entitled *Akhbar-ul Akhyar* is undoubtedly a great source of our social, cultural and even political information of the medieval period.

The works of Shaikh Ahmad Sirhindi, particularly his letters, known as the *Maktubat-i Imam-i Rabbani*, is also one of the significant source for the history of the Mughal period. These letters shed light on various aspects of medieval life — social and political both. Not only different aspects of Islamic mysticism are found discussed in these letters but we also find invaluable information about social and political life of this period. Sirhindi’s other works, particularly his *Ithbat-un Nabuwwah* is an important source of information about the religious experiments of Emperor Akbar. Sirhindi’s pir Khwaja Baqi Billah’s letters *Makatib-i Sharifa*, and poetic verses — *Rubaiyat*, also tell us, though to some extent, about the socio-political life of the 16th-17th centuries. Similarly, the *Maktubat* of Shaikh Ahmad Sirhindi’s sons — Khwaja Muhammad S’a’id and Khwaja Muhammad Ma’sum, are also significant sources of our information.

The works of Dara Shikoh are also undoubtedly valuable sources to know about the socio-political life of the sixteenth-seventeenth centuries. Likewise, the works of Shaikh Muhibullah Ilahabadi also are significant source for our study.
Thus on the basis of the above study it may confidently be said that the sufi-literature of the 16th-17th centuries is of great value as we get lot of information about socio-political life during the above mentioned period from this literature.