The importance of the study of the Tazkirahs written by Sufis in medieval India, cannot be over-emphasized. During the period, 11th century AD to 16th century AD, the well-known mystic orders of Chishti, Suhrawardi and Firdausi had flourished and the saints of the said orders produced considerable Tazkirahs and Malfūţ, of which the latter is considered to be the most important literary inventions of the medieval age. The mystic literature that has been produced in Medieval India has a great historical, social, mystical and particularly literary importance. But, strange enough, a study of Muslim mystics literature of medieval India has been hitherto neglected. The western scholars of Muslim mysticism did not take interest in this study. The eastern writers on the subject too showed little concern for the study of this important aspect of the Indian heritage. Only a few scholars who devoted themselves to this problem tackled it in its purely biographical aspect. The works have been written so far revealed the miracles of sufis and their biographical habits, but none has made any attempt to explore their literary achievements, impact on society, 

*The first Tazkirah which has been written in India is Kasāf-ul-Mahjūb by Shaikh 'Alī Hujwīrī in about 465/1072 AD.*
politics, etc. The present approach will be first of its kind since it differs from the previous interpretations.

In view of these facts, it is hoped that the present study would be regarded as an attempt to appraise the literary, political and social achievements of Indian Sufis during the said period.

Also it is an attempt to trace the mystic literature produced in India with special reference to Kashf-ul-Mahjub, Siyar-ul-Auliya and Siyar-ul-Árifin.

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