Conclusion
It has been seen in the foregoing pages that the Sufis took up on themselves the sacred duty of propagating Islam in the region in the early 13th Century A.D. But to study Sufism and some related issues is not only an interesting but intricating too and it is merely impossible to pay full justice to the whole subject matter, yet in the on going study humble attempts has been made to reflect the life and missionary activities of the Sufi Saints in Assam. The history of Sufism in Assam as has been stated above, has its beginning since the early part of thirteenth century and throughout the whole course of study, it has been found that the Sufi Saints were the living force of the Society, who not only kept themselves busy for self purification, rather they came out from the four walls of their shrines and tried to enlighten others. The rapid success of the Sufism in Assam was due to the spade work, Codification's, doctrines, institutions and books were already at their disposal provided the material to construct the edifice of sufism and its various Institutions so essentially needed for a project of durable base.
Sufi monotheism appealed to the believers in the doctrine "ekan eva adityam brahma" (only Brahman without a second is true) as preached through the sacred books of the Hindus, thus a new vista of collaboration between the Sufis and the Bhaktas were opened up in this region which helped both to develop their ideology on broad lines.

The Sufis and the Bhaktas mutually borrowed from one another mystical thought and enriched the religious literature for all times to come. That is why we find close affinity between the songs sung by the Sadhus and the Zikir and poetry composed by the Sufis of the area.

The Sufi missionary activities contributed the lion's share in the cultural progress of the Assamese Society. This mission, in respect of religion, literature, education and their mode of living may be considered as reawakening in Assamese social and cultural life. It bound the people of different faith and belief together with the feelings of fraternity, humanity, religion and culture. Another important contribution made by the Sufi Saints towards the growth of nationalistic feeling and the spirit of Social harmony among the people of diverse racial strains is that unlike other parts of India. It made the caste system more liberal. At this point the Sufi Saints had to adopt many liberal attitude towards the practice of Islam. In this new situation, the preachers of Islam had made the religion more liberal and flexible, the gateway of which was opened to all irrespective to the belief and faith. Through out the study, it has been highlighted that the propagators had rendered many reformatory services imparting socio-ethical rules of conduct in order to make the local people religiously refined and socially cultured.

Equality and spirituality were the important things which were to be maintained by the Sufi Saints in their devotional matters. These two factors, along with the liberalisation of the prophetic Islam, made the sufistic cult extremely popular in the region of our study.

As a result of this liberal policy in respect of religion, the Sufi mission succeed in initiating into Islam a large number of local inhabitants, making them devoted, righteous and refined in their manners and customs.
One of the most important teachings of sufism is that one should not only respect and be non-violent to the fellow beings but also should show kindness and pity to all living beings; because as the souls of Allah is living in the hearts of all. It teaches them to surrender at the fact of the Almighty God to detach themselves from worldly objects and to suppress their egos. As a result of these teachings of Sufism, even today, the common people are found as every modest simple, well-behaved, devoted, refined and righteous. besides having some knowledge of religious lores, the art of dancing, singing and playing of instruments during the time of ‘Urs’ celebration from whatever rank or position of the society he comes of, he possesses all these qualities, either owing to his direct contact with Sufi teachings or with traditions handed down to him.

By the middle of the 13th century a number of Sufi Saints belonging to different Sufi Orders arrived and established their respective Khankah in different parts of the region which in course time became the centre of pilgrimage and missionary activity. Among the prominent Sufis, the name of Azan Fakir is found on the lips of every Assamese. He is said to have possessed great miraculous powers and a large number of disciples. He introduced Islam and Islamic teachings through the Zikir and Zaris in Assamese language which enabled the masses to grasp the message of Islam. Hence both the Hindus and the Muslims adorned him and appreciated his efforts to uplift the down trodden from his morass of degradation and moral turpitude.

In this way, it has been observed that Sufism was one of the main cults of medieval Assamese society and received a good ground in the hearts of the people. As has been observed above, Prophetic Islam could not penetrate deeply among the people of Assam, as the sophistic Islam could during the period. Nevertheless, credit must be recorded to handful of Sufi Saints for having spread Islam among the masses of native population as because they had liberalised and universalised the tenets of Islam, which became an easily acceptable faith and belief, for the solution of all types of human problems both perestrial and eternal. The noble teachings of fellow-
feeling, mutual co-operation amongst the human beings and deep brotherhood had not only developed the harmonious atmosphere but also cemented, the heterogeneous elements for the formation of greater Assamese community, the taste of which is still being enjoyed by the people of Assam who sing the Zikir and Borgit together. Thus, it due to their humble contribution. The compact elements for the formation of greater Assamese community developed considerably.

Therefore, it may be safely concluded that the Sufism in Assam, as a whole, is a golden chapter in the religious history of Islam, which requires volumes to assess its various effects on the religious, socio-political and cultural life of this region. The untiring zeal and services rendered by the Sufis the cause of Islam resulted in a large number of new adherents to the creed in this part of the country. Thus Islam spread by sheer force of appeal and simple Islamic doctrine of peace, equality, brotherhood and common brotherhood which the Sufis and their disciples demonstrated in public and practised in their private life.