PREFACE

The framers of the constitution of India decided to do away with communal electorates introduced by the British in India. Instead they provided for “One General Electorate Roll” for every territorial constituency for elections to the Lok Sabha and State Legislative Assemblies. Independent India opted to be a secular state. Our Constitution pledged to give fair treatment to all its citizens regardless of their religion, race, caste, sex or any of them. However we have problems like communal parties in India, an appeal to the voters’ communal feelings, fundamentalists and communal violence. The Muslim League and Majiliss-e-Muslimmeen are often regarded as communal parties. They sometimes whip up communal or sectarian passions. In short the activities of Muslim fundamentalists in Kashmir and else where have opened a dangerous chapter in the history of country’s political system. But very much contrary, the Muslims of Manipur are out of this core. They are living in the state with common political aspiration of Meeteis. It could be explored only by tracing their political activities in the process of Manipuri’s polity.

Basically, Democracy becomes real and purposeful only when it has a strong and effective people’s participation in politics. In this political participation, the Manipuri Muslims are also acting as good political actors since 1606. They are socialised by the majority Meetei and follow the same political culture like parochial, subjective and participant culture. On the contrary from other ethnic groups of Manipur, they have common political aspiration with the Meeteis of the valley. But their meaningful political participation did not exist in the monarchy.

So political participation of Muslims after the integration of the state of Manipur with the Indian Union in 1949 is necessary to study because since Independence of India we have democratic form of government. Both the
political system of Monarchy in the early period and Democratic system in the later part produced notable Muslim leaders like Dasu Sardar, Chibando Koot, Niyamttullah, and Mohammad Alimuddin (Ex-Chief Minister of Manipur and founder member of MPP, one of the oldest regional parties of Manipur).

During the last decades, our state has experienced crucial transformation in various domains of its political existence. Many movements were launched to eliminate king’s right. The formation of state as part of Indian Union, active participation of people for changing monarchy to part ‘C’ state to Union Territory and finally to statehood, have brought significant changes in attitudes of the political actors. In this political transformation, the people of Manipuri Muslims and their leaders are playing a vital role to shape today’s Manipur. All these political movements like Thoubal Agitation (1913), Irawat movement (1934-50), Nupilal Anishuba (1939) and statehood movement (1951-1972) were participated by Muslims also on large scale. Besides, their voting behaviour, political interest and communication, attempt to influence political decisions and methods of politicisation are also interesting to study yet these are explored even then. So the work is to produce a comprehensive and critical analysis of the political participation of Manipuri Muslims in Manipur.

So the objective of the thesis are to see communal factors which significantly modified some aspects of state’s political system and its politics; to illustrate the full picture of Muslims political participation whether they are participating as good actors or not; to examine whether communalism does exist or not in order to streamline promotion of secularism.

The thesis has been divided into seven chapters on the basis of different elements of political participation of Manipuri Muslim. Chapter-I deals with political system and participation of Muslim in Manipur. Mention had been made in this chapter about the seldom reaction of people due to existence of monarchical form of government with conceptual study of political
participation. Here the importance of national character, the soul of politicised person is also mentioned. Chapter II deals with the study of genesis of Manipuri Muslim, Muslim and their separate Lallup (Forced labour of the king) and Kazi relationship with the King. Sharing of Muslim in the monarchical political system of Manipur is mainly dealt with. Both the chapters III and IV deal with all the socio-politico movements of Manipuris Muslim before 1947 and continuation of other movements up to 1971. Mass consciousness of Manipuris Muslim is mainly studied. Chapter-V tries to throw light about the nature of political participation and process of politicisation. More emphasis has been given to the methods of politicisation because there is large scale of participation to Muslim communities in election and different political behaviour of rulers. The same chapter deals with regionalism and Muslim people, voting behaviour is crux of studies. So some details about election from 1948 to 2000 are highlighted with analysis. Examine was made with their political participation and interest in relevance with party affiliation, candidate oriented, floating voters and different methods of campaign which were shared by them. Chapter-VI is dedicated to the study of the experience of political rulers, of their qualification, economic background and ages are focused in details that have been bearing on their political role. Above of all, the chapter highlighted the important role of permanent Muslim’s executive to shape to day’s Manipur.

I, as present author, used empirical analysis as a good tool to find out the exact finding of their political activities for achieving the objectives of the work. I have to depend mainly on government and official publications, documents like, pamphlets, press notes, leaflets and party publication. Besides, quite number of old people able to help me in the subject, thereby forming and supplementing a part of my field study were interviewed.