

## **A critical study.**

### **The Muslims of Assam and participation in politics:**

**Fakaruddin Ahmed. M.A,M.Phil.**

Deptt: History

Barkhetri College,Mukalmua

**Introduction:** The Muslim of Assam have been playing a very significant and positive role in the formation and development of Assamese society and their politics in Assam. The Muslims of Assam have a history of more than eight hundred years since the beginning of the thirteen century and have passed through many sweet and sour experiences before getting deeply settled on the soil of the Brahmaputra valley as well as whole Assam and at present they have formed one-fourth portion of their total population. During the whole course of period, the war captives (who were captured by the soldiers of Kamrupa as well as Assam), the religious missionaries, spiritual saints, the business persons and other who were introduced in to the region, had taken their settlement and could establish their influence over the native people of the valley. Even some Muslim professionals were invited by the Ahom kings and were employed in the respective professions of the royal court. Moreover a good number of local people were attracted to the holy preaching of the spiritual saints thus converted in to Islam and increased the number of Muslim population.

During the British rule (1826-1947) Muslims were brought from the undivided Bengal and the east Bengal. As per (Ahmed, 1999) the Muslims were brought mainly for jute cultivation and there are evidences of land patta of 1890 at Juri and Alitangoni of Nagaon. The mother tongue of the majority of these people are still of Bengali dialects. But black and blue they become Assamese, since census 1921 (Das, 2002). Many Goalporia Muslims were also Bengali dialects originated and have migrated from their original home land to various parts of lower, middle and Upper Assam specially after the devastating flood and earthquake of 1950 and due to repeated erosion of the mighty river Brahmaputra and its tributaries.

The Miah Muslims have had a great role in the politics of Assam as well as National politics especially after independence and at present they act as determining factor in the state politics. However, various issues were found among the different fabrics of the Miah Muslims and hence a comparative study of the different political parties and the status of the Muslim political leaders are analysed. The Miah students do have a tremendous role in maintaining the socio-economic balance and harmony with the leading race through different sustainable organisations of state or nation. Further, to cope with the present unstable socio- political situation of the state the Miah students are being entangled with numbers of state or national level of students organisations. The distribution of the Miah fabrics have tremendous role to maintain the communal harmony amongst different creed and and castes and hence their distribution has been discussed critically.

### **Total population**

10.67 million (2011 census) 34.22 percent of the state population, 13.88 milion (2021 est.) 38 % of the state population

### *Reasons with significant population*

#### **Majority**

|               |         |
|---------------|---------|
| South salmara | 95.2 %  |
| Dhubri        | 79.67 % |
| Goalpara      | 57.52%  |
| Bongaigaon    | 50.22%  |
| Barpeta       | 70.74%  |
| Morigaon      | 52.56%  |
| Nagaon        | 55.36%  |
| Darrang       | 64.34%  |
| Hojai         | 53.65%  |
| Hailakandi    | 60.31%  |
| Karimganj     | 56.36%  |

### **Significant**

|          |        |
|----------|--------|
| Cachar   | 37.71% |
| Nalbari  | 34.96% |
| Kokrajar | 28.44% |
| Kamrup   | 39.66% |

### **Decadal presence of Muslim in Assam**

| Year | population | + %    |
|------|------------|--------|
| 1901 | 303170     | ----   |
| 1911 | 634101     | 109.8% |
| 1921 | 880426     | 38.8%  |
| 1931 | 1279388    | 45.3%  |
| 1941 | 1696978    | 32.6%  |
| 1951 | 1995936    | 17.6%  |
| 1961 | 2765509    | 38.6%  |
| 1971 | 3594006    | 30.0%  |
| 1981 | 4722467    | 31.4%  |
| 1991 | 6373204    | 29.3%  |
| 2011 | 10679345   | 29.6%  |
| 2021 | 13882253   | 30.0%  |

*Source: Census of India.*

The Muslim population was approximately 10.67 million constituting over 34.22% of the total population as of 2011 census, making Assam the second largest Muslim populated state in the country after Kashmir.

### **Objectives of the study:**

- 1) To study Muslim how and why came to Assam or North East.
- 2) To study contribution Muslim to Economic of Assam.
- 3) To estimate Muslims role in politics of Assam.

**Methodology:** For the purpose of the present study, data has been collected from secondary sources. Secondary data collected from different published books, Journals, articles , reports, and electronic media such as internet, news agency etc.

## **Discussion:**

**Role of Muslims in politics :** It is clear that though the Muslim people were brought mainly jute cultivation later they became Assam population. After the census of 1921 the Muslim people supported Muslim League and formed the Government ; which was known as Sadulla Cabinet (1939-1947)“ Line system” was harmful for Muslim people for their permanent lands so they opposed the system which was imposed by the Deputy Commissioner of Nagaon and Barpeta .At that time Hindus and Bengali Hindus were associated with Indian National Congress. But few Muslims like Fakaruddin Ali Ahmed was believe of the Indian National Congress. The wave of nationalism in the Miah people started to gear up during the Ministry of Gopinath Bordoloi(1.4.1946-6.8.1950) Bishnu Ram Medhi (6.8.1950-28.12.1957) Bimala Prasad Chaliha 97.2.1972-11.3.1978)Mahendra Mohon Choudhry (6.11.1970-30.1.19720) and Sarat Chandra Sinha (12.3.1978-4.9.1979) during this period Muslim people became blind supporter of congress party . during the Minister of Golap Chandra Barbora (12.3.1978-4.9.1979) the political situation divided in to Janata Dal; Indian National Congress(1) Congress(S) CPI’CPI(M) RCPI.SUCI .Bharatia Lok Dal etc. The demand of AASU supported by the Ashom Jatiyabadi Dal and Loka Parisad for detection and elimination of foreigners specially Miah people from electoral roll in the enumeration of 1979 has changed the political thinking of Miah Muslims all over Assam. Majority of victims came under the banner of Golam Osmani .At the very on set of the Assam movement or the Foreigner issue many of the Minority student and people have extended co-operation with AASU. But due to faulty step taken by the AASU the Miah people have discard the organization though few are still entangled with AASU.. The fall of Golap Barbora ministry has succeeded by the Ministry of Jogendra Nath Hazarika (9.9.1979) Of Ashom janata Vidayini Dal where the minorities have extended their support in the form of Indian National Congress (U) and Indian National Congress (I), RCPI, SUCI but due to tremendous pressure exerted unitedly by the AASU and AAGSP to deport the foreigners in the name of Bangladesi has compelled the Miah people to deeply inclined toeards the INC(I) and likewise the Ministry of Syeda Anware Taimur was formed (6.12.1980-28.6.1981). During this tenure a considered number of Miah people were associate with

the left parties like CPI, CPI (M). RCPI and SUCI. Immediately after Anwara Taimur Keshab Chandra Gogoi came in power for the period 13.1.1982- 18.3.1982 supported by many of the veteran Miah MLAs but the Government of Hiteswar Saikia (27.2.1983-23.12.1985) has received maximum support from the Miah people. But Prime Minister Rajiv Gandhi's ASSAM ACCORD on 15 August 1985 has compelled the Miah MLAs to withdraw their support from Hiteswar Saikia Government and some of them formed a new Party called UMF(United Minority Front). Though all the political parties have condemned the periodic massacres of Minorities of Assam but the UMF have had played a major role to restore the fundamental right of the minorities of Assam . They are fighting to keep IM (DT) Act 1983, reservation of Assembly and Lok Sabha seats for minorities, protection of minorities in the Tribal Belts, fighting against the massacres at Nele, Gahpur, Amtenga, Sukrungbari

### **Findings.**

- 1) It is clear that the Muslims came to Assam or North Eastern regions as invader, prisoners, travelers, and from undivided Bengal during British rule in Assam (1826-1947)
- 2) Muslims were brought mainly jute cultivation from undivided Bengal. Muslims are playing an important role in the field of cultivations, Trade, and Economic of Assam also.
- 3) No doubt Muslim also playing an important role in the politics of Assam.

**Conclusion.** I may mention to the conclusion of my study that the immigration and migration of Muslim population in Assam Valley in the 13<sup>th</sup> century one of the important chapter in the History of Assam. The Muslim settlers had made this land permanent home associated with the local people, adopted Assamese on their mother language , accepted domestic habits and customs as their own and identified themselves as Assamese with the local people . Another important aspect that the Muslims are playing an important role in the field of trade , commerce and economic supports of Assam. During Ahom period a huge number of people were engaged in various field like tailor, transcribers, painters, artists etc. As a result socially and economically Assam became rice and rice.

## Reference:

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Muslim in Assam (1200-2000) by Ahmed S.U.

Assam SHAHITA SHABA “ kaisha” Kalgachia 2000

Source ; Census of India and Internet also