

CHAPTER – II

Advent of the Muslims and their Settlement Pattern

Islam began in Arabia in the beginning of 7th century A.D. Prophet Mohammad who was born in 570A.D. in the distinguished family of Mecca was the founder of this religion. At the age of forty (40) he proclaimed himself to be the prophet of God. His teachings were “God is one. He alone is worthy of adoration, idolatry is very bad and should be given”. Some groups of the people of Mecca believed him but majority of the people of Mecca were against him. As a result of which prophet Mohammad had to leave Mecca for *Madina* in 622A.D. This event is known as *Hijrat* and Muslim era which is called *Hijri* began from this time. Prophet Muhammad with the help of the people of *Madina* conquered Mecca again in 630 A.D. and put an end to idolatry there. He was able to make the Arabia a strong nation. He died in 632A.D. and was buried at *Madina*. The prophet Muhammad was succeeded by *Khalifas*, who were both religious and political heads. The *Khalifas* were very eager to spread Islam throughout the world. Now the Arabs began their conquests both in the east and west and wherever they went, they spread Islam.

We know that the second battle of *Tarrain* in 1192 is the landmark in the history of India. In this battle Muhammad Ghori captured Prithivi Raj and put to death. It laid foundation of Muslim domination in northern India. Muhammad Ghori appointed his faithful slave Qutb-ud-din Aibak as his Viceroy in India and himself return to *Ghazini*. Muhammad Bin Bakhtiar

Khilji, a general of Qutb-ud-din Aibak easily conquered Bihar, a Buddhist province, in 1197. He destroyed the *Nalanda* University and put to the sword many Buddhist monks. After this he proceeded against Bengal. The Raja Lakshman Sen fled away in terror, and in 1198 Bengal was also added to the Muslim empire. Muhammad Bin Bakhtiar made Lakhnauti or Gour his capital. Thus the whole of Northern India came under Muslim sway. The fact is that Delhi Sultanate was established following the second Battle of Tarrain and Bakhtiar Khilji established Bangal Sultanate in 1204 A.D. Romila Thapar pointed on the Arab horse traders diaspora in Coromandal and Bengal through Tamralipi and Chittagong since 7th century A.D. Muslim political expansion in India can be traced back to the conquest of Sind by the Arab in 712 A.D. led by Muhammad Bin Quasim.¹ It was Muhammad Ghori who was real founder of Muslim rule in India and not Muhammad Ghazini (997-1030A.D.), a Ghaznavid Turk who attacked north western India seventeen times with the sole aim to loot and plunder but not to establish an empire in India. Bengal after the conquest of Muhammad Baktia Khilji became a province of Delhi Sultanate between 1204-1342 A.D. and it became an independent Bengal Sultanate from 1342-1400 A.D. during the interlude of Raja Ganesh 1400-1421 A.D. whose sons were converted into Islam, Sultan Jalal-u-din ruled between 1415 A.D. and 1432 A.D. following by the Abishynian period 1486-1493A.D. then Husain Shah dynasty, 1493-1538A.D. finally the Afghan under Sher Shah and successors 1538-1564 A.D. another Afghan dynasty ruled between 1564-1575A.D. and finally Bengal was amalgamated into the Mughal Empire in 1575A.D.

It is stated that ‘Bengal’s historical experience was extra-ordinary, not only in its widespread reception of Islam, but also in its frontier character. In part, the 13th century Turkish drive eastward both to Bengal, and within Bengal, was the end product of the process triggered by political convulsions in thirteenth century inner Asia. For several centuries, before and after the Mongol irruption into west Asia newly Islamised Turks from Central Asia, and the Iranian plateau, provided a ready supply of soldiers for commanders such as Muhammad Bhakhtiyar. Once within Bengal’s fertile delta, these men pushed on until stopped only by geographical barriers. Surrounded on the north and East by the Mountains and to the south by the sea, Bengal was the terminus of the continent wide process of Turko-Mongol conquest and migration. It was in short, a frontier zone.”²

Historians accepted that Muslims occupied Shylhet in 1303-1304A.D. It is also stated that the Saint Shah Jalan is noted for the conquest of Sylhet in 1257 from prince Ishaladiv.³ After the Mughals defeated Afghans in Bengal, the Afgans ran away to Sylhet. There they established their rule in 1574A.D. under Bagazed Karrani and continue till 1612A.D. The Mughals under the leadership of Islam Khan defeated the two Afghan rulers of Sylhet namely Usman Kuaja and Bayajid Karrani in 1612 A.D.

The southern Barak Valley, the present Sylhet which was also known as Srihata, the old name, was divided into three provinces – (i) Gaur, (ii) Laur and (iii) Taraf which were ruled by different Nawabs. In the year 1384A.D. the Sultan of Delhi conquered Gaur. For the local administration of the Gaur the

Sultan of Delhi appointed an officer first called Amil then Nawab. Thereafter Taraf, Laur and all the tributary states of Tripura in the Barak valley were annexed by the Nawab. These were transformed into a single unit under the common name (Srihata) or Sylhet under Sultan of Bengal.⁴ Dr. Wise in his article Mohamodon of Eastern Bengal published in the journal of Asiatic society of Bengal in 1898 says “The enthusiastic soldiers who in the thirteen and fourteenth centuries, spread the faith of Islam among the limit races of Bengal, made forcible conversions by the swords, and penetrating the dense forests of the Eastern Frontier, planted the crescent in the villages of Sylhet.”⁵

In the context of Manipur, the Muslim population in this land, has undoubtedly increased almost entirely from immigrant Bangalies mainly from district of Sylhet and Cachar who have connection with the ladies of this Asiatic Ancient Kingdom and settled in the valley of Manipur. E.W. Dun writes, the Mussalmans are the descendants of Bangali immigrants; they retained knowledge of Hindusthani and Bengali, and hardly distinguishable in appearance from the Bengalis, who had never left Cachar.⁶ It is recorded that Kathe Musalmans were descendants from enter-mixing of Muslims who came in different eras from different directions Arakan, Cachar and Manipur itself. Silk spinning was a trade widely followed by Kathe Mohamads of Arkan, Manipur and perhaps Cachar.⁷ In the opinion of B.C. Allen, the Manipuri Muslims are descendants of migrants from Surma valley, who came in waves in different periods and married Meitei women in Manipur.⁸

In the early days the people of Manipur called Bengal as Bangal. The people of this land in ancient times could not pronounce *Ba*. Instead of *Ba* they pronounce *Pa* so Bengal was pronounced as *Pangal*. *Ningthourol Lambuba*, and ancient Manipuri text mentioned Bengal settlements in Manipur. It is also further mentioned in one occasion in the same text that one Bengal village located on some flattened hill tops lying between the source of Khuga river and meeting point of Koubureng and Areng streams indicating the location was a watershed on southern side of this land.⁹ *Ningthourol Lambuba* mentioned a Bengal village situated on western side of the village, which was most probably at Lamangdong and its adjoining area, however, the text mentioned neither the name of the village nor exact area except Bengal village located of the western side.¹⁰ The application Bengal was originally assigned to the people of Bengal and the earliest reference of this people is found from *Ningthourol Lambuba*,¹¹ which stated that Nongai Thingkonbanba, the father-in-law of Irengba and *Khuman* chief, went on an assault on the southern Loijing ranges inhabited by the *Pangals*. It will be seen in subsequent sections the *Pangal* mention here is the people of Bengal. When the Hindus of Bengal became more acquainted in later period the word *Pangal* applied to the Muslims or Muhammadans. The word *Pangal* became a vocabulary meaning of Muslim or the follower of Islam religion.

As we know that the Muslims moves from Delhi to Bihar under the leadership of Baktiar Khilji with 200 horse soldiers and conquered Bihar in 1689A.D. and then they reached Bengal. They forcibly converted many

Bangali into Muslims. As a result of which the population of the Muslims were gradually increased. *Pangal* is the derivative form of the word Bengal meaning the people in Bengal. The earlier Muslim people came from east Bengal and were subsequently known as Bengals meaning Bengali in Bengal. Soon the word Bengal corrupted into *Pangal*, as Manipuri in early days pronounce B as P. From the historical account it is well known that Muslims living in different places of the world are known by different names as in China they are called ‘Hui’, in Thailand ‘How’ and in southern side of the Burma they are known as ‘Panshi’, the Muslim in Manipur are known as *Pangal* generally acknowledged as a corrupt form of the word Bengal. R.K. Jhalajit one of the historians of Manipur explained the origin of the word as “In modern Manipur, *Pangal* means a Muslim. But in medieval Manipuri, it meant as East Bengali, East Bengal was known to the Manipuris as Bengal but most people pronounced it as *Pangal*. Anyone living in that place or coming from it was as *Pangal* irrespective of religious profession. The earliest Muslim settlers in Manipur were from east Bengal. So they were called *Pangal*. Later on, as a result of a change in the meaning, only Muslims from Bengal were called Pangles. Still later, any Muslim from any part of the world comes to be known as *Pangal*, although he had nothing to do with Bengal.”¹²

The earlier reference to the Muslims of Manipur is found in Puyas called “*Sakok Lamlen Ahanba*” and ‘*Kanglei Langba Pakhangba*’.¹³ Md. Abdul Rahaman and Kheiruddin Khulakpam stated that Muslims began to settle in Manipur during the reign of King Mungjamba (1562- 1597A.D.), with the

coming of three Mussalmans from Sylhet. They were regarded as the earliest Muslim settlers in Manipur, who took opined Meitei sub-clan called Aribum. Md. Abdul Rahaman informs us that the three Muslims were Saikha Ruba, Gora Khan and Ashique Shah. Kheiruddin Khulakpam in his Truko Afghangi Chada Nouda mentioned the name of the Muslims who came to Manipur form Sylhet as Ashik Shah, Ruba Saikh and Qatuwan Khan. However, their statements can be recognized as a part of official record or not and became a matter of discussion and careful investigation as *Cheitharol Kumbaba* tells us that the Muslims settlement began in Manipur during the reign of King Khagemba (1597-1652).¹⁴ Thus the entry of Muslim in Manipur started from the time of Khagemba (1596-1652 A.D.) and it continued up to the time of King Gambhir Singh (1825-1834 A.D.) and King Chandrakriti (1834-1844 A.D.).¹⁵ These Muslims were mostly came from Sylhet, Gouradesh and Shiri Hata.

The Manipuri Muslims commonly known Meitei *Pangals* have a history of 400 years in Manipur. Their settlement in this land is recorded in the archaic in indigenous Chronicles. *Cheitharol Kumbaba* and *Nongshamei Puya* mentioned the invasion of Manipur by a combined force of Kachari and Muslims mercenaries. However, *Ningthourol Lambuba* informed about a group of invaders known as Thongang who came from the south western side led by one Hasom and Naran. They were Bodo-Kacharies from Tripura of Kachari Kingdom who invaded south west Manipur. Hasom might have been a corruption of Hasal, a Muslim adventure. Naran or Narain was Hindu.

Ningthourol Lambuba further records that Mungyamba's wife Kainou Changpombi participated in the military expeditions in the eastern hills and Kabaw Valley against the Monshangs and Shans respectively. Her exploits remind us of the similar adventures of warrior queen Linthoingambi. King Khagemba, the most illustrious ruler of medieval Kingdom of Manipur, during his reign (1597-1652) tried to consolidate his rule in Kabaw valley and check the Muslim to check the Muslim invasion from the west and defended his country from several foreign invaders like Muslim, Cacharies, etc.¹⁶

In ancient time those people who came from west were called *Pangal*. Then during the time of Khagemba the Muslim war captives were known as *Pangals* and rest were called Mayang.¹⁷ According to the Puyas, prior to 1606AD Lairen Nawphangba (594-624)AD requested a *Pangal* Muslim Guru who recently came to Manipur from the west to Kangla to help to build the Kangla Throne.¹⁸ The first Mahamadon, the Aribam family came to Manipur during the reign of Naophangba (428-518).¹⁹ N. Debendra and the Muslim Panchyet Lilong report (1932) stated that Sadar Para Koireng and Katwan Khan were the progenitors of the Muslims (*Pangal*) Aribam clan. The Meitei scholars are of the opinion that the Manipuri Muslims clan formation commenced with what is name as the Aribam Sagei since the King of Noupangba. This *Pangal* population as found in 930A.D. was adept in preparing salt from dug wells, since their Muslim co-religionists used to called salt from the Bengal sea.²⁰ *Ningthourol Lambuba* stated that two Pasha and one *Pangal* village developed during the period King Irengba (984-1074A.D.).

These *Pangal* introduced the procedure of rice broadcast and transplantation in Manipur.²¹ Muslims were divided into four groups viz. Sheikh, Syed, Pathan, Mughal.²² The group was numerous enough to form a clan, and King Naophangba had given to them a clan name called Aribam. In Manipur Sheikh groups occupy the largest Muslim population.

In Manipur context the migration and settlement of the Muslims in Manipur may be traced back to the reign of King Khagemba. This view is supported by many ancient Manipuri literatures including *Cheitharol Kumbaba*, the Royal Chronicle of Manipur. In the history of Manipur Muslim Khagemba period became so important to know their genesis, settlement pattern, status, economic life, cultural life, political life, etc.

King Mungyamba (1562-1597) was a great conqueror and his period was marked by large number of military expeditions. He died in 1597. His son Ningthou Lanba succeeded him in 1597, the same year of the death of King Mungyamba. At the age of 23 Ningthou Lanbu assumed the reign name Khagemba or conqueror of the Chinese. He was one of the greatest Kings of Manipur. Khagemba whose earlier name was *Sana Hihouhan Poirei Ningthou Hanba*²³ or *Ningthou Lanba*²⁴ had two brothers Chingsomba and Sanongba. In 1603A.D. on the day of Meitei traditional '*Hiyangei Kumjanba*' day a boat race festival was held at *Leishang hidden*.²⁵ In that boat race festival the two brothers of King Khagemba-Chingshomba, the *Khurailakpa* and Shanongba, the *Yaiskul Lakpa* were competed with each other. As Chingshomba did not have his own boat, so he hired a race boat called *Kabongba Chaokhongpaba*

from his brother Shanongba. During the boat race a small portion on the edge of the boat was broken due to collision. When Shanongba was apprised of situation he refused to take back the boat even after it was repaired and also refused to accept a new similar boat but he demanded the original one which was not possible. The issue came to be known as *Shanongba Higaiwa* in the history of Manipur. The case was put up before King Khagemba who intervened in favour of Chingshomba.²⁶ Shanongba took exception to it and fled to Kachar along with his mother Queen Dawager Luwang Chanbambi and other nobles. He requested King Pratha Phinanda of Cachar, who was his brother in-law to invade Manipur.²⁷ Gangmumei Kabui pointed out that the Cachari King name Supradas Naryan accepted the request of Shanongba and sent Takharek (Yakharek) and Bhimbal who was his brother with a Cachari force in 1604A.D.²⁸ The Cachari forces crossed the western hill and reached the valley of Manipur where they encamped at Lamshang. The forces of the King Khagemba were captured at Luwang River. In the battle, luck was not in favour of the Meitei force so they retreated towards capital. The force of Cachari advanced to Khurai, the Northern division of the capital city. To encounter the advancing force of the Cachari Khagemba, the King of Manipur summoned all his nobles at the palace and appealed them to face and defeat the Cachari forces. Some brave Meitei nobles made surprise counter attack on the invaders and leaders of the invaders were taken prisoners. Yakharek surrendered to King Khagemba in Manipur with the promise not to invade Manipur in future. Then he went back to his Cachari Kingdom with Shanongba. However, the retreating Cachari forces made a notice of their King that Yakharek, Bhimbal and

Shanongba betrayed them and became the alliance of King Khagemba.²⁸ Among the Manipuri forces who attacked on the Cachari there was one *Pangal* soldier whose name was Palak Koireng.²⁹ This gives a clue to know the Muslim settlement before this event.

On the request of Shanongba and his mother for the invasion of Manipur, the King of Cachar now engaged a leader of the Muslim merchenaries of a locality called Taraf near Habiganj in eastern Bengal.³⁰ It is said that King Paratha of Cachar thought that with the strength of his forces, the Manipuri soldiers could not be defeated so he requested his neighbor Mushalman Nawab Muhammad Nazir or Bayajid Karrani of Taraf (Sylhet) which is at present at Bangladesh for help.³¹ Taraf is located in the North east of Paragana of Serain, at a distance of about 34km and in the south west portion of the district of Sylhet about 10 miles from Habiganj. The Nawab extended his cooperation to the King of Cachar against the Manipuri King and sent a Muslim contingent numbering 1007 soldiers under the leadership of his younger brother Muhammad Shahni alias Bor Sena who was accompanied by sixteen leaders namely viz., Munon Khan, Aman, Monai, Akon, Aluf, Chuleiya, Namfa, Faitong, Tumiya, Quamaya, Khendo, Aquya, Sapra, Muhammad, Punot, Ayamba and Kashra and joined the troops at Cachar on 15 of Mera in 1605.³² As a part of the military tactics and technique Cachar King organized two groups of soldiers (i) Muslim troops under the command of general Shahni and (ii) Cachar troops under the command of Yekhrak and Bhimbal who were supported/assisted by 6 leaders namely Phaleifao,

Maikafao, Sebudhi, Tikkaraj, Keikiyulung and *Tharakpa*. The combined force was led by Meidingucha Shanongba who was assisted by Labanga, Soiroysmcha, Takhongba, Oinamcha Pukchao, Thokchom Muba etc. proceeded to the *Meitei Leipak* for attack.³³ This was a joint Cachari and Muslim invasion of Manipur in 1606A.D. The Muhammadan soldiers arrived at the valley of Manipur through Khoupum and encamped on the bank of Sarang Yangoi which is at present at Lamangdong in the Bishnupur district, while the Cachar troop stayed in their camp on upper hill slope of the Khoupum observing the movement of the Manipuri soldiers or the strength of the Manipuris.³⁴ The Royal Chronicle records the invasion of Manipur by the Mayangs and Shanongba. The invasion of combined force of Cachar and Muslims led by Shanongba was reported to King Khagemba by some betel nut traders of Lamangdong. King Khagemba without any delay, immediately rushed to the spot and encamped at Toubul and Khoijuman near the Yangoi River to face the invading force.

The *Nongshamei Puyas* and in the works of the other scholars who are authorities on the Muslim (*Meitei Pangal*) of Manipur mentioned elaborately the details of King Khagemba's preparation to keep intact his Kingdom and to defend against invasion of Shanongba. The King organized many brave people of Manipur and constructed a fortress from *Awang Iharai* to *Haoyen Yangoibung* which is identified with the areas lying to the North West parts of present Bishnupur³⁵ and divided it into four parts. Each side was defended by a

group of troops.³⁶ King Khagemba acted as Supreme Commander and other important persons in the Khagemba's force were as follows:

1. Meidingu Kurailakpa Koirengba/Chingsamba
2. Lairel Nongsamei/Surgo Lairikyengba Jagat Singh/ Chaksing
3. Kiyam Lairenmei
4. Sekta Chabutaba
5. Mongbijamba Haomu Yaraba
6. Akhom Mayon
7. Salamcha Kiyamba
8. Okramcha Kiyamba
9. Yairokpamcha Khungam
10. Ngangbamcha Koingamba
11. Yumnamcha Kiyamba
12. Haobamcha Aroy
13. Yellangbamcha Khungam
14. Pala Koireng
15. Khumukcha Koingam
16. Wangkheimayumcha kiyamba
17. Salamcha Cheksha
18. Nongthonbamcha Moiramba
19. Takhenmayumcha Athouba
20. Thokchomcha Koireng
21. Chiromcha Lairenmei

22. Salamcha Koingam

23. Moibamcha Keisha etc.

The King of Manipur made fully ready for the battle with a contingent of one hundred eighty cavalry and two guns.³⁷ The Cachar troops led by Yakharek and Bhimbal went back to their homeland without informing to the Muhammadan troops after knowing the Military skill of the Meiteis or knowing the Meiteis skill in art of warfare.³⁸ The Kabuis of Khoupum informed the King of Manipur about the Cacharis retreat. Khagemba attacked the retreating force of Cachar. In the action Cachari leaders namely Phaleitao, Maikatao, Sebudhi, Tekkaraj, Keikiyalung and Tharakpa were killed. Khagemba accidentally fell down from his horse and Munol Khan, a Muslim soldier tried to kill him but Khagemba was saved by *Nongshamei*, attacking on Munal Khan with a spear then Cachari troops retreated to their homeland without giving any information to Muhammad Shani.³⁹ Now without the Cachari troops, the Muslim force had to fight against the King Khagemba. The King of the Manipur realized that the military strength of the Muslim was considerably greater than that of his troops. He decided to have recourse to diplomatic measures as a means of diffusing the situation.⁴⁰ He sent *Nongshamei* who was well-versed in different languages like Parshi, Cachari, Bengali etc. to negotiate with the leaders of Muslim troops. *Nongshamei* made a proposal to Parsena, the Muslim leader for withdrawing both their respective troops. The Muslim leader accepted the proposal of *Nongshamei*. However, after the agreement had been arrived at, the Manipur force judiciously

surrounded the unarmed Muslim troops and made an offer of surrender or death.⁴¹ They replied that instead of being killed, they would rather settle in Manipur. The King of Manipur accepted their proposal.⁴²

According to the *Lost Kingdom* (Royal Chronicle of Manipur) in the year Sak 1527 Shanongba came from Cachar side with large number of troops to invade Manipur but Khagemba defeated them and took 1000 captives including their leaders with 30 elephants and 1000 rifles. He made those captives settle in Manipur and appointed them to work as beller, drummer, dhobi, mahut of elephant, syees for horses and other works according to their respective qualities.⁴³ The war captives were allowed to settle in Manipur by giving Meitei ladies as their wives. Nongthombam Shaktek Chakpram and Chapram Chanu Malei, the two Meitei ladies were married to Muhammad Shani. The Muslim captives were first settled at Moirangkhom Yaiskul.⁴⁴ Gangumumei Kabui giving his observation and opinion about the capture of prisoners, which recorded in the *Cheitharol Kumbaba* stated that “*Cheitharol Kumbaba* gives an exaggerated account of the capture of the prisoners that thirty elephants, one thousand guns, one thousand Muslims (*Pangals*), blacksmiths, artisans, musicians, groom, washer men, horse and elephant keepers, one thousand real Muslims were also captured.” This is a hyperbolic account. The Cachari Muslim invasion failed and most of the soldiers were not professional soldiers but common peasants who were promised rich rewards for an adventure in an unknown land. Their leaders were captured. Prince Sanongba who was the root cause of the whole misfired military adventure was

taken prisoner but was pardoned by his brother, the King of Manipur. He died as a dejected man in 1619A.D. But the impact of the invasion on Manipur was quite profound. The influence of the Muslim civilization under the imperial Mughals was fallen in Manipur. The Muslim prisoners were settled and they constituted a useful community in the Kingdom. *Cheitharol Kumbaba* makes a short reference to a fight against the Mughals on the Gwai (Barak) river in 1615A.D.

The Tripuris whose territory was spread over Cachar and northern Mizoram used to have contact with Manipur both military and commercial. The Tripuris invaded in the south several times in 1603 and 1634. But they were always defeated. In the invasion of 1634 the Tripuris were defeated with two hundred prisoners captured by Manipuri.⁴⁵

In 17th of Meitei months Phairal, 1608 Sayed Ambia, the of son Sayed Auriya the religious adviser of Md. Nazeri, the King of Traf, Sayed Abdula and Sayed Huisen came to Manipur. King Khagemba gave well treatment to those Muslims and asked them to live in Manipur permanently. They also agreed with the King Khagemba for their settlement in Manipur with the Manipuri wives.⁴⁸

Isakrumulla, his wife Marumbi Bibi Photma, his son Musa Kalamulla, Kshetritasi, Bamon Sitram, Kanok Takhila and Kanok Basuva, these seven persons from Makak, situated South East of Taraf (Sylhet) came to Manipur during the reign of King Khuljouba (1652-1666). Out of these seven persons

only four members namely Isakrumulla, Kshetritasi, Bamon Sitaram and Kanok Takhila reached Manipur and the other three persons were arrested by the Kabuies at Takhel Lamdangsang. The four people who arrived Manipur were inhabited in Manipur with the consent of the King of Manipur.⁴⁷ Connecting with Prasena Lanjinglen the King of Manipur gave land at Apong Ingkhol which is presently at the area of Raja-Dumbra High School, Imphal to Isakrumalla. Then Marongbi Bibi Photoma was brought from the Kabuies by Lairikyangbam Atomba and handed over to Isakrumulla. And they got married later on.⁴⁹

King Khunjouba of Manipur who died issueless in 1666 succeeded by his brother prince Tonaba's son Paikhomba whose original name was Poirei Khunkhomba in December 1666. Poirei Khunkhomba defeated the village of Paikhu Lamnungshi after that he was renamed Paikhomba. In his time 37 Muslims from Makak near Sylhet entered into Manipur which is referred to in *Pangal Thorakpa* as on Friday, June 1679. The thirty seven Muslims from Makak led by prince of Makak, Milaya Sheikh including Santulah Sheikh, Leithou, Sheikh Chari, Panamchand, Muhmad Akun Sheikh, Ismankhan, Pratapan, Amun, Ukhatolot, Hiwan Sheikh and Uraikha came to Manipur as travellers. Through Parsena Lanjinglen they presented many valuable gifts including an elephant, Planquin, Pears and sleeve to the King. They were granted domicile, wives and livelihood in 1679.⁵⁰ Six Muslims from Gujarat also came to Manipur and enjoyed the same privileges. They were Poton Khan and his five sons Selim Khan, Min Khan, Lakman Khan, Telen Khan.⁵¹

In the history of Manipur Muslims came from the different parts of India during the reigns of King Khagemba (1597-1652), King Khunjouba (1652-1666), King Paikhomba (1666-1697), King Charairongba (1697-1709), King Pamheiba (1709-1748), King Chitsai (1748-1752), King Bharat (1752-1753), King Moramba (1753-1759), (1762-63) and King Chingthangkhomba (1759-1762, 1763-1798)⁵² R.K. Shanahal stated in his *Pangal Thorakpa* that during period of the above mentioned Kings the Muslims from the west entered into Manipur and inhabited in this land. Their descendants are known as Meitei *Pangals*. The Meitei *Pangals* had their own *Sageis* as the Meiteis had.⁵³ The *Sageis* of the Meitei *Pangals* were named in the Meitei Lon. So, they were different from the Muslim who lived outside Manipur as they did not have such *Sagei* names of the Meitei *Pangal*. It is stated that Muslim migration in Manipur begins from the time of King Khagemba to King Bheigachandra i.e., from 1567-1798A.D.⁵⁴ However N. Debendra Singh says that migration of Muslim did not stop during the reign of Bhigachandra and this continued upto the period of King Chandrakriti (1838-1844, 1850-1886A.D.).⁵⁵ What the significant in the history of the Muslims in Manipur is that during the period from 1567 to 1886A.D. number of the Muslims from the west penetrated into Manipur and lived with the Manipur Meiteis harmoniously. The then Kings of Manipur gave proper treatment to those new comers, the Meiteis are bold, generous and secular minded people. They are free from religious bias, racial discrimination etc. As a result of which the Muslim could live amidst with Meiteis. The following are the list of the Muslims who came to Manipur, the

place of their coming, i.e., original place, original clan, the name of Manipur Kings and sub-clan.⁵⁷

1. Munan Khan, the Pathan (original clan) of Delhi (original place) came to Manipur during King Khagemba and got sub-clan Ipham.
2. Muhammad Sanigan, the Pathan (original clan) of Delhi (original place) came to Manipur during King Khagemba and got sub-clan Urupmayum.
3. Kandan Khan, the Pathan (original clan) of Delhi (original place) came to Manipur during the King Khagemba and got sub-clan Pukhrimayum.
4. Ukhan Daonat Khan, the Pathan (original clan) of Lahore (original place) came to Manipur during the King Khagemba and got sub-clan Keinoumayum.
5. Manor Khan, the Pathan (original clan) of Lahore (original place) came to Manipur during the King Khagemba and got sub-clan Kaman Mayum.
6. Mahammad Shahni, the Sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Khullakpam.
7. Muhammad Shaikh Jali, the sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Khut Heibam.
8. Mahammad Sunarphul Shah, the Sheikh (original clan) of Manganpur (original place) came to Manipur during the King Khagemba and got sub-clan Makak Mayum.

9. Sheikh Nushal, the Sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Shangomshumbam.
10. Khundan Khan, the Sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Yumkhaibam.
11. Shaviyatuna, the Sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Korimayum.
12. Kammar Khan, the Sheikh (original clan) of Sylhet (original place) came to Manipur during the King Khagemba and got sub-clan Hawai Ingkhol.
13. Keishamya, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Shairem.
14. Mahamuddin, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Moijing.
15. Akayattula, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Leishangkhong.
16. Shakandem, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Shajaubam.
17. Cachara Mahammad, the Sheikh (original clans) of Sylhet (original place) came to Manipur during King Khagemba and sub-clan Maibam.
18. Ibrahim Miya, the sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Thoubal Mayum.

19. Jan Mahammad, the Shaikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Moinam.
20. Sheikh Chunet (Chunaliya), the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Khagemba and got sub-clan Chesham.
21. Parna Athouba, the Sheikh (original clan) of Allahabad (original place) came to Manipur during King Khagemba and got sub-clan Bagi Mayum.
22. Keisha Akanba, the Sheikh (original clan) of Allahabad (original place) came to Manipur during King Khagemba and sub-clan Thongkhong Mayum.
23. Sheikh Delim, the Sheikh (original clan) of Allahabad (original place) came to Manipur during King Khagemba and got sub-clan Oijang Mayum.
24. Joy, the Sheikh (original clan) of Allahabad original place) came to Manipur during King Khagemba and got sub-clan Nungsha Yaibam.
25. Sheikh Sani Mula, the Sheikh (original clan) of Allahabad (original place) came to Manipur during King Khagemba and got sub-clan Singa Khongbam.
26. Appa Udin, the Shaikh (original clan) of Allahabad (original place) came to Manipur during King Khagemba and got sub-clan Mansham.
27. Arup Akanba, the Phulsah (original clan) of Allahabad (original place) came to Manipur during King Khagemba and got sub-clan Basei Mayum.

28. Mahammad Sheikh, the Phulsah (original clan) of Manganpur (original place) came to Manipur during King Khagemba and got sub-clan Pukhri Mayum.
29. Mahammad Sheikh, the Phulsah (original clan) of Manganpur (original place) came to Manipur during King Khagemba and got sub-clan Pukhri Mayum.
30. Muhamad Sunar, the Sheikh (original clan) of Allahabad (original place) came to Manipur during King Paikhomba and got sub-clan Makak Mayum.
31. Yangkhumbam, the Phulsah (original clan) of Kanpur (original place) came to Manipur during the King Charairongba and got sub-clan Yangkhubam.
32. (a) Sayed Abdullah, the Sayed (original clan) of Delhi (original place) came to Manipur during King Charairongba and got sub-clan Meerai Mayum.
 (b) Sayed Husen, the Sayed (original clan) of Delhi (original place) came to Manipur during King Charairongba and got sub-clan Meerai Mayum.
 (c) Sayed Oria, the Sayed (original clan) of Delhi (original place) came to Manipur during King Charairongba and got sub-clan Meerai Mayum.
33. Monal Barkhan, the Pathan (original clan) of Lahore (original place) came to Manipur during King Gambhir Singh and got sub-clan Mayang Mayum.

34. Zabai Miya Zamandar, the Phulsha (original clan) of Allahabad (original place) came to Manipur during King Gambhir Singh and got sub-clan Mayang Mayum.
35. Iyashin Miya, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Chandrakirti and got sub-clan Mayang Mayum.
36. (a) Musa Bani Muna, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Chandrakirti and got sub-clan Mayang Mayum.
(b) Muhammad Sharani, the Sheikh (original clan) of Sylhet (original place) came to Manipur during King Chandrakirti and got sub-clan Musar Mayum.
37. Bahir Sheikh, the Sheikh (original clan) of Manganpur (original place) came to Manipur during King Candrakirti and got sub-clan Oinam.

Settlement Pattern

After the battle of Toubul in Bishnupur, the Pasha Mushalman soldiers did not go back to their original home land and began to settle in Manipur in the year 1606 on Friday 17th Enga of the Meitei month receiving land and wives from King Khagemba. In the early stage of their settlement in Manipur the Muslims were given residential land or settlement place nearby royal palace and employed them as soldiers in the King's army. Some of them were engaged in different services like palanquin carrier, canopy carrier (Shekpin), bangoon loader elephant Mahut etc. according to their skill⁵⁹. Meitei *Pangal Hourakpham* refers to *Khunthok Achouba*. It is said that the Muslims migration

during the King Khagemba was known as *Khunthok Achouba* (big Migration). The Muslims of Sylhet settled down in Manipur came to be known as Meitei Musalmans. Nawab Muhammad Shahni's name was known as Parsena Lanjingland Muhamadani or Mangal Ningthou Sayi by the Meitei.⁵⁹ Meidingu Khagemba gave Nongthombam Chanu Saktek and Chakpram Chanu Malei to Parsena Lanjingland Muhammad Shani as wives. The land which located to the south of Mongbahanba Forest, called Paka Leikai during that time, at present Janmasthan Thokchom Leikai of Yaiskul/ Moirangkhom was allotted to Parsena for settlement with his Muslim people.⁶⁰ But R.K. Shanahal Singh gives different opinion regarding the first Muslims settlement in Manipur. He said that the King of Manipur gave lands for the Muslim settlement at first to Lilong and Mayang Khang (Chandel district of Manipur) in his book *Satjan (Scientific Defence Cultural Manipur)*, Imphal, 1970, p.252. The fact is that initially the Muslims settlement was confined to the capital of Manipur. In course of time they established their settlement in different parts of Manipur.⁶¹ The places of their settlement are given below:

1. *Moirangkhom*
2. *Singjamei*
3. *Bamol Leikai*
4. *Langthabal Keibung*
5. *Maklang*
6. *Lamsang Taothong*
7. *Patsoi*
8. *Pangaltabi*
9. *Khongjom Ngathiam Lawai*

10. *Wangjing Turel Wangma*
11. *Heirol*
12. *Malom*
13. *Changamdabi Kangla Ukok*
14. *Fundrei*
15. *Bishnupur Maning Khoupum Chingjin*
16. *Malom Khomyal*
17. *Keinou*
18. *Moirang Taothong*
19. *Yairipok Ningthounai*
20. *Kyamgei Leishangkhong*
21. *Uchiwa*
22. *Sugnu*
23. *Kajipat*
24. *Solai (Sapam Solai)*
25. *Nongjai*
26. *Kameng*
27. *Heingang*
28. *Kairang Khumidok Heinou Khongnembi*
29. *Mapal Engkhol*
30. *Shembi Kandong*
31. *Maibam Lokpa*
32. *Wangban*
33. *Singjamei Chingagi wangma*
34. *Bamon Kampu*
35. *Mayang Imphal*
36. *Kontha etc.*

B. Kullachandra Sharma and Buderuddin mentioned seventy two Muslims settlement in different places of Manipur as: ⁶²

1. *Hafiz hatta*
2. *Minuthong*
3. *Prompat*
4. *Kshetrigao*
5. *Kshetri bangoon*
6. *Khergao*
7. *Keikhu*
8. *Pangong Makhong*
9. *Kyamgei*
10. *Keirao*
11. *Urup Arapti*
12. *Lilong*
13. *Haoreibi*
14. *Wangoi*
15. *Oinam Huidrom*
16. *Hiyangthang*
17. *Mayang Imphal*
18. *Mayang Imphal Bangun*
19. *Samusang*
20. *Paobitek*
21. *Chingkhram*
22. *Turel Ahanbi*
23. *Thoubal Moijing*
24. *Samurou*
25. *Sangai Yumpham*

26. *Sora*
27. *Kakching*
28. *Phundrei*
29. *Heiyel Labuk*
30. *Hiyangthang*
31. *Laphupokpi Tera*
32. *Sekmai jin*
33. *Irong*
34. *Thoubal*
35. *Phoudel*
36. *Wangkhem Muslim*
37. *Singa*
38. *Yairipok*
39. *Yairipok Bamol Leikai*
40. *Kekru*
41. *Top chingtha*
42. *Kamu Ching*
43. *Ngarian*
44. *Changamdabi*
45. *Uchiwa Yambem*
46. *Uchiwa Santhel*
47. *Sikhong*
48. *Phabakchao*
49. *Wangjing*
50. *Awang Purum*
51. *Kairang*
52. *Khabeisoi*

53. *Khomitok Kairang*
54. *Bishenpur (Lumangdong)*
55. *Naharup*
56. *Kwakta*
57. *Churachandpur*
58. *Konuma*
59. *Kabowakching*
60. *Keinou*
61. *Maklang*
62. *Gournayar (Kabongput, Nongmaijing)*
63. *Top Iril Mapal*
64. *Iribung (Iribung)*
65. *Yairipok Khoirom*
66. *Jiri Islamabad*
67. *Babupara, Jiri*
68. *Jiri, Bakhal*
69. *Poura Yangbi*
70. *Nungei*
71. *Moreh*
72. *Kameng*

The settlement pattern cannot be traced in detail although information on some important Muslim settlement (area) is available. The recorded history tells us that at their first settlement in Manipur they were concentrated in capital area later on they moved to different places for habitation. Khagemba Lanpha supplies valuable information in connection with the habitation of the Muslims in Manipur as – Satpam Saraba arrested Pangal Anilsa and sent him to

Yairipok, Mushalman Phundrei Ali was also captured and sent to live at Nungchai, a Muslim whose name was Sheikh, a blacksmith by profession was arrested and the King of Manipur ordered him to settle at Sora.⁶³ In 1608 a Muslim troop was sent to Tekcham at the site of Khongjom to subdue the hill tribes and they (Muslims) decided to live there by establishing their village.⁶⁴ As a defensive policy King Khagemba ordered Ibrahim Miya and his followers to stay at Thoubal in order to defend from the attack of Maring tribe. It is said that since that time Muslims inhabited in Thoubal and they were known as Thoubal Mayum.⁶⁵ Sheikh Shani Mulla was sent to Yairipok as an in-charge and look after the Leimanaikai which was at Yairipok. With the orders of King Khagemba he settled down there. The Meitei *Pangal* of Yairipok Phouden are the descendants of Sheikh Shani Mula.⁶⁶ Muhammad Abdul Karim, the brother of Sheikh Shani Mula, a bangoon player of the King settled down at Nongchai with the permission of King Khagemba in 1627 after the Maring Lan (war with the Maring tribes).⁶⁷ Both Sheikh Shani Mula and Muhammad Abdul were Bangoon players. To distinguish the two brothers who had same profession, Nongchai settler Muhammad Abdul Karim came to be known as Nongchai Mayum (Mongjai Mayum).⁶⁸ According to some Meitei *Pangals* Mongjai is the place situated at Sylhet but B. Kulachandra Sharma and Baderuddin do not agree with this view who gave observation on the topic that Mongjai is in the *Meitei Leibak* and it is *Meiteirol* word so Mongjai may not be a place of Sylhet. The Muslim (Meitei *Pangal*) settlements were also found at Khatrigao on the bank of Iril river in 1853-54 during the reign of King Chandrakriti of Manipur (1850-1888). There are four Muslim villages namely Kshetri Bangoon, Kshetri,

Khergao and Keikhu.⁶⁹ Yairipok Changamdabi, the place where the Muslims established their village was also one of the Muslims habited site in the Thoubal district of Manipur. This village was founded in 1853-45 during King Chandrakriti. Nobody lived at that place before their settlement. *Sagol Mokok*, (Subol) Lalmiya, *Piba Subedar* and Isuppa were the first Muslim who set up their home at Yairipok Changamdabi.⁷⁰ The period from 1819-1826 is known as *Chahi Taret Khuntakpa* (seven years devastation). The periods signify the high water-mark of Burmese domination over Manipur. Manipur had never before faced such a national catastrophe brought about by the Burmese conquest. The oppression and cruelties with which the Burmese deal with Manipur had no parallel in history of Manipur. It was a sort of genocide of the Meiteis that had been carried by the Burmese reign of terror. The country was depopulated. One third of the population including Meitei accompanied Marjit Singh fled to Cachar, a sizeable section took refuge in the western hills of Manipur, and the rest lived in great fear of the Burmese and many thousands were taken prisoners and taken to Burma. The Burmese cruelty and atrocities in their conquered countries was well known as they demonstrated it in Assam and Arakan. The population of Imphal valley are reduced to about 10,000 or about 2000 households only.⁷¹ R.B. Pemberton said that Manipur was “doomed to the devastating visitation of Burmese armies which have nine or ten times swept the country from one extremity to the other with the apparent determination oxtripating a race whom they found it impossible permanently to subdue.”⁷² R. Brown writes, Muslims number dramatically decreased during the seven year devastation of Manipur (1819-1826A.D.). “There is a

considerable population of Muslim descendants of settlers from Bengal for the most part, the number about 900 families of 4,500 men's, women and children. They resided chiefly to the east of the capital city. The Manipuris say that from great antiquity Musalman formed part of the population of the valley as well as Hindus. The Musalman population appears, before, the devastation of the country by the Burmese, to have attained a very considerable amount, but as was the case with all the other section of Manipur community, the greater portion of it was carried into captivity by the ruthless invaders and the present Musalman are the descendants of the few that escaped, captured. The Musalman population has undoubtedly arisen almost entirely from immigrant Bengalies chiefly from the district of Sylhet and Cachar.⁷³

Kheiruddin Khulakpam in his *Terko Afghangi Chada Nouda* give the places of Meitei *Pangal* settlement outside Manipur like Cachar, Assam, Tripura, Nagaland and Bangladesh, Burma, (Myanmar) etc.⁷⁴ In Assam –

1. *Konokpur*
2. *Kaptanpur (Langgi)*
3. *Gobindapur*
4. *Jaipur*
5. *Tarapur*
6. *Kakmara (Khangmara)*
7. *Keinou*
8. *Koroikandi*
9. *Epham*
10. *Sabal leikai*
11. *Lamba Basti*

12. *Baskandi*
13. *Hingot Moijing*
14. *Joinagar*
15. *Shinger band*
16. *Lalpani*
17. *Sapor Meina*
18. *Dolugrm*
19. *Marangang*
20. *Tolengram (Talenkhun)*
21. *Lalang*
22. *Bagechar (Baigar)*
23. *Chirigang (Shrigang)*
24. *Deeghalang*
25. *Lakhichura*
26. *Shibapur*
27. *Badripur*
28. *Alipur (Bagapar)*
29. *Nungghou Pangal (Islampur, Anuwar Mapal)*
30. *Heinou Makhong*
31. *Malong*
32. *Jairaltola*
33. *Durgapur*
34. *Mongolpur*
35. *Baglapur (Leishangkhong)*
36. *Lalang Khunja*
37. *Bhagadhar (Bam)*

In Assam –

1. *Sadai*
2. *Bokajan*

3. *Hojai*

In Tripura –

1. *Latasora*
2. *Murthima (Mithirmia)*
3. *Halali (Alali)*
4. *Latiyabil*
5. *Kamalpur*
6. *Manik Vandar*
7. *Moloya*
8. *Borkarik*
9. *Kalasari*
10. *Bhumihil Avanga*
11. *Keimashara (Alali)*

In Nagaland –

1. *Neuchuget*
2. *Semail*
3. *Charmail*
4. *Kaptanpur*

In Bangladesh –

1. *Shreepur*
2. *Jalalpur*
3. *Madhabpur*
4. *Maulvi Bazar*
5. *Kunagao*
6. *Phaltoli*
7. *Ghora Mora*
8. *Daluya*
9. *Bhanugah*
10. *Mange Makhong*

11. *Shamsur Nagar*
12. *Bhanubil*
13. *Zumirkuna*
14. *Khadimnagar (Sylhet)*
15. *Kumra Khapon*
16. *Mukabil*
17. *Leishangkhong*
18. *Shahaparan*
19. *Diwanerchok (Guap Ganj)*
20. *Bashtala*

In Burma –

1. *Mandale Chhatra Number*

In Bangladesh –

	Village name known as Meitei Pangal	Village name known by non- Meitei Pangal/Mayang
1.	<i>Vanu Ggan</i>	<i>Kumara Khapon</i>
2.	<i>Zamir Kana</i>	<i>Zamira Kona</i>
3.	<i>Phultali</i>	<i>Phultoli</i>
4.	<i>Atingar</i>	<i>Rani Bazar</i>
5.	<i>Moiching</i>	<i>Humerjam</i>
6.	<i>Takhentaba</i>	<i>Dakshin Tilikpur</i>
7.	<i>Madhabpur</i>	<i>Sakur Ullargao</i>
8.	<i>Puranabari</i>	<i>Puranabari</i>
9.	<i>Ghora Mara</i>	<i>Najat Kana</i>
10.	<i>Kayamgei</i>	<i>Ghora Marce</i>
11.	<i>Labuk Leikai</i>	<i>Bandar Gao</i>
12.	<i>Konjin Leikai</i>	<i>Bakshim Ghora Mara</i>
13.	<i>Kandi</i>	<i>Kandi Gao</i>

14. <i>Moinan Leikai</i>	<i>Kandi Gao</i>
15. <i>Epham Leikai</i>	<i>Jananpur</i>
16. <i>Changan</i>	<i>Pachim Jalanpur</i>
17. <i>Keinou</i>	<i>Khewali Ghat</i>
18. <i>Barmin</i>	<i>Konar Ga</i>
19. <i>Leishangkhong</i>	<i>Purba Jalanpur</i>
20. <i>Tamphaknai</i>	<i>Dakhin Jalanpur</i>
21. <i>Khunow</i>	<i>Nayag Gao</i>
22. <i>Daluya</i>	<i>Kalarabin</i>
23. <i>Shreepur</i>	<i>Guler Hao</i>
24. <i>Latataba</i>	<i>Ratabri</i>
25. <i>Mokabin</i>	<i>Mokabi</i>
26. <i>Sha Paran (Sylhet)</i>	<i>Sha Pura (Sylhet)</i>
27. <i>Moulavi Bazar</i>	<i>Moulavi Bazar</i>
28. <i>Khadim Nagar</i>	<i>Khadim Nagar</i>
29. <i>Diwaner Chok</i>	<i>Diwaner Chok (Gulapganj)</i>
30. <i>Bashtala</i>	<i>Bashtala.⁷⁵</i>

In the Meitei *Pangal Hourakpham* of Kulachandra Sharma and Baderuddin made references to the name of places resided by Meitei *Pangals* which located outside the Manipur as ⁷⁶

Cachar district of Assam

1. Baskandi (Keinao, Sabal Leikai Khangbak, Epham, Heinou Makhong, Lambal Basti Khorgandi)
2. Moijing Gobindapur
3. Joynapur
4. Hilaghat
5. Singarband

6. Lalpani
7. Tarapur
8. Sapor Meina
9. Dolugam
10. Moragang
11. Tolelkhul
12. Lalang
13. Baibar
14. Chiripura
15. Kanokpur
16. Kaptanpur
17. Bradripura

In Tripura –

1. Lallasora
2. Mithirma
3. Alali
4. Lalgabil
5. Kamalpur
6. Manik Vandar
7. Moleiya
8. Borbarik

In Bangladesh –

1. Shreepur
2. Jalalpur
3. Madhabpur
4. Moulabi Bazar
5. Kunagao
6. Phultori

7. Ghuramura
8. Dhaluya
9. Vanugach
10. Mankkei Makhong
11. Samsir Nagar
12. Bhanubil

Some Pockets of Meitei *Pangal* settlements are also mentioned in the works of noted scholar like Kheiruddin Khullakpam, B. Kulachadra Sharma, Baderuddin etc. During seven year devastation many Meitei *Pangals* left Manipur and fled to other places to escape from the Burmese. And some were taken as prisoners to Burma. As they did not return to Manipur, they were dwelling in different places of the world establishing their permanent settlement.⁷⁷

Manipur from 1819-1825 was under the control of Burmese properly known as Awa Manipuri History. As stated earlier in earlier that during this period Mayang Muslims (*Meitei Pangal*) evacuated Manipur but some came back after the seven years devastation to Manipur.

Prior to seven year devastation in Manipur many Meitei *Pangals* settlement sprung up in Manipur for various reasons. The reign of Charairongba (1697-1709) was a turning point in the history of Manipur. The relation with Burma deteriorated but Charairongba's period was comparatively peaceful from military point of view. Military expeditions were confined to minor raids on the tribal villages in surrounding hill areas. *Cheitharol*

Kumbaba, the Royal Chronicles recorded minor expedition to Mungba, Lamkang, Masem, Pallan, Murao, Sugnu, Anal, Satpam, Tingtou, Purum, Tusuk, Maram, Chothe, Nungtek Nungshai, Loutai, Songpum, and Thongam villages. Of these the Marams and the Tushuks were the most powerful among the tribal villages.⁷⁸ During his time hill tribes disturbed the law and order of Manipur. To restore peace and order in the Kingdom he took many measures as did by his predecessors. For defensive policy King of Manipur constructed many fortresses at the different strategic points like Phundrei, Heirolk, Ukhongshang, Malom, Khongnangbal, Changamdabi, Kangla Ukok, Mayang Imphal and *Pangal* Tabi.⁷⁹ Muslims (*Meitei Pangals*) were posted to these places to defend the country. Phuldrei Mayum, Wang Mayum, Phusham, Khulakpam, Makak Mayum, Shajabum, Ipham of *Meitei Pangal* were the in-charge of the fortress of the above mentioned.⁸⁰

Numbers of *Meitei Pangal* settlements emerged in different parts of Manipur on account of different reasons and events. As for example, a Muslim informed about the tigers roamed near Keirao to the King of Manipur. The tiger was caught and the settlement was named Keirou after the tiger (tiger is called kei in Manipuri). Urup a Muslim settlement was named after an immersed Jack fruit tree in the Iril river. In 1754 Muslim settlement a Sangai Yumpham was commenced. Muslim village Khetri Gao was established in 1853-1854 and another Muslim village called Changamdabi was established in 1843-1854. Being pleased with agricultural output of the Muslims in 1824 the King of Langthabal granted land to them for their settlement. Subsequently King

Kayamba (1437-1508) gave permission for their settlement to the area lying between Canchipur and Singjamei. They presented agricultural products to the King, and because the land was very fertile. It was named Kiyamgei Thambichao was changed to Pangkhong around 1880 – the first Muslim settlers here was Rahimuddin Tulah of Khutheibam clan, Sarabuddin, Haji Kiyam, Abdul Ali and Rahimuddin of Khulakpam clam, and Abdul Ali and Helim of Phusam clan.⁸¹ Muslim settlement at Uchiwa Wangbal was named after a rat (in *Meitei Lon Uchi*) that jumped out of a felled bamboo tree. A village of Muslim settlement called *Heiyen Labuk* was name after the fruit *Heiyen* (a kind of small tree bearing sour edible fruits). Heibongkhong another Muslim village was named after a fig tree (*Heibong*). *Lou Manga* was named after five *Pari* of agricultural land. *Leihao Makhong* was named after a beautiful sweet smelling flower called *Leihau* (Champaca).

Today the Muslims in Manipur is referred to as Meitei *Pangal* officially they inlisted in the list of other backward classes as Meitei *Pangal*. *Pangal* are third largest religious community in Manipur. According to R. Brown the Muslim population in Manipur in 1873 was nine hundred families.⁸² And this number drastically decreased during seven year devastation of Manipur (1819-1826). He further stated that “There is a considerable population of Musalman descendants of settlers from Bengal for the most part; they number about 900 families of 4500 men, women and children. They resided chiefly to the east of the capital city. The Manipuris say that from great antiquity, Musalmans formed part of the population of the valley as well as Hindus. The Mussalman

population appears, before, the devastation of the country by the Burmese, to have attained a very considerable amount, but as the case with all the other sections of the Manipur community the greater portion of it was carried into captivity by these ruthless invaders and the present Mussalmans are the descendants of the few that escaped, captured. The Mussalman population has undoubtedly arisen almost entirely from immigrant Bengalies.”⁸³

M. McCulloch says” “The Munniporee Mussalman population arose from Munnipore men having taken as wives Mussalman women before they doing so was much eared about, or before the regular introduction of Hinduism. On the introduction of that religion, they with their descendants, were obliged to become Musalmans. This original population was increased by Mussalmans from the West, who came and settled in Munnipore. The Mussalman population appears before the devastation of the country by the Burmese to have attained a very considerable amount, but as was the case with all other sections of the Munnipore community, the greater portion of it was carried into captivity by these ruthless invaders, and the present Mussalmans are the descendants of the few that then escaped being captured. The Mussalmans are divided into four principal divisions, sepoy, gardeners, turners, and potters. They are under a Kazee, and have a number of their officers quite disproportioned to their numerical amount. The Kazee is not appointed on account of his knowledge of the law which ought to govern Mussalmans, but on account of the service he may have done the Raja as a partisan or a menial servant. This arrangement, the whole Mussalman population being very ignorant of the creed they profess, is not attended with inconvenience which it

would be amongst a better informed.⁸⁴ The first census was taken in 1881, however, it was reported in 1859 which estimated fifty thousand (50000) Meitei (Hindu) and Muslim population together.⁸⁵ In 1873 report, Meitei Hindu and Muslim population were 6500 in number.⁸⁶ As per 1901, Meitei *Pangals* numbered ten thousand (10000) three hundred eighty three (383).⁸⁷ According to 1831 census Muslims population in Manipur was twenty two thousand six hundred eighty four.⁸⁸ As per the censuses 1951-2001, Meitei *Pangal* population of Manipur in 1951 was 37, 197, in 1961-48, 588, in 1971-70, 969 in 1981-99, 327, in 1991-1, 33,535 and 2001-1, 90, 939, constituting 6, 44, 6.23, 6.62, 6, 99, 7.27 and 8.32% of the total state population of Manipur.

The following figures are the percentage of Muslim out of the total population in Manipur –

Year	% of Muslims	Muslim population figure
1951	6.44%	(37,000)
1961	6.23%	(48,588)
1971	6.62%	(70,969)
1981	6.99%	99,327)
1991	7.27%	(1,35,465)
2001	8.32%	(1,90,939)

As per 2001 censuses district-wise population of Manipur *Pangals* are figured as follows:

District	Males	Females	Total
Senapati	370	267	637
Tamenglong	933	498	1431
Churachanpur	1451	1122	2573
Bishnupur	7201	6992	14194
Thoubal	43716	43133	86849
Imphal West	6973	9451	19124
Imphal East	31665	31267	62932
Urkun	565	316	881
Chandel	1212	1106	2318 ⁸⁹

According to a survey done in March 2004 Meitei *Pangal* population figure 2,02,355. The district-wise population of the Meitei *Pangals* in Manipur as on first March 2004 is as follows.⁹⁰

District	Person	Male	Female
Imphal East	74,709	37,651	37,058
Imphal West	21,700	10,797	10,903
Bishnupur	15,763	7,943	7,820
Thoubal	87,982	44,473	43,467
Churachandpur	404	203	201
Chandel	1837	897	940
Urkul	-	-	-
Senapati	-	-	-
Tamenglong	-	-	-

End Note

1. Romila Thapar, *A History of India, Vol.1*, London 1990, pp. 250, 297, 332; Andrew Wilk, *An-Hind: The Making of Indo Islamic World, Vol.I*, Leiden, 1990, Pp. 65-68.
2. Salam Irene, *The Muslim of Manipur*, New Delhi, 2010, p.20; R.M. Eaton, *The Rise of Islam and the Bengal Frontier (1205-1760)*, London, 1997, p.xxi.
3. L.R. Roy Choudhury, *Tripura through the Ages*, Delhi, 1983, p.11.
4. S. Miton Sangma (ed), *Essay on North East India*, New Delhi, 1994, p.8.
5. Dr. Wise, “Mohammadon of Eastern Bengal” In *Journal of Asiatic Society of Bengal*, 1898; R.K. Shanahal, B.Com., *Pangal Thorakpa* (Muslim’s Immigration in Manipur), Imphal, 1990, p.iii.
6. E.W. Dun, *Gazetteer of Manipur*, New Delhi, 1981, p.14.
7. Henry Yune, *A Narrative of Mission of the court of Ava in 1855*, p.156.
8. BC Allen, *Gazetteer of Naga Hills and Manipur*, Delhi, 1905.
9. O. Bhogashor (ed), *Ningthourol Lambuba*, Imphal 1976, p.73.
10. W. Ibohal Singh, *The History of Manipur (An Early Period)*, Imphal, 1968, p.172.
11. O. Bhogeshor, *op.cit.*, Pp.73, 74 and 98.
12. R.K. Jhalajit, *A short History of Manipur (from AD 33 to the present time)*, Imphal, 1992, p.13; Dr. Shyeed Ahmed, “Religion and Religiosity of the Pangals in Manipur” in *The Orient Vision, Vol.iv, Issue 2*, Imphal 2007, p.21.

13. Kh. Chandra Shekhar (ed), *Shakok Lamlen Ahanba*, Imphal 1992, p.10; Kokngangsana Rajkumar, *Kanglei Langba Phakhangba*, Imphal, 1955, p.2.
14. N. Khelchandra and L. Ibungohal (ed), *Cheitharol Kumbaba*, Second Edition, Imphal, 1989, p.3.
15. Dr. N. Debendra Singh, *Identities of the Migrated People in Manipur*, Center For Manipur Studies, Manipur University Canchipur, Imphal 2005, pp.23; Dr. Th. Subhas Singh, *Socio Economic Condition of the Manipur Muslim in Pre-Colonial Manipur*, Unpublished Ph.D. Thesis Submitted To Manipur University, 2007,p.23.
16. Gangmumei Kabui, *History of Manipur*, Volume One, *Pre-Colonial Period*, New Delhi 1991, Pp. 206 and 209.
17. L. Birendra Kumar Singh, “*Khunung Esheida Meitei Amasung Pangal*”, In Mingshel, Imphal, 1987 January to June, Pp. 17-18.
18. Salam Irene, - *The Advent of the Muslims and Islamic Institutions in Manipur*, Seminar Paper, 2008, p.1.
19. John Parrat, (ed), *Notes of the Meitei Beliefs and Customs*, Imphal, 1998, p.83.
20. Salam Irene, *The Muslim of Manipur*, Delhi, 2010, p.32.
21. O. Bhogeshor Singh *op.cit.*
22. Asem Raj, *The Islamic Syncretistic Tradition in Bengal*, New Delhi, Sterling 1983, p.32.
23. Gangmumei Kabui, *op.cit.*, p.209.
24. R.K. Jhalajit, *op.cit.*, p.112
25. Oinam Bhogeshor, (ed), *Nongshamei Puya*, Imphal, 1973, Pp.2-3.

26. B. Kullachandra Sharma and Badaruddin, *Meitei Pangal Hourakpham*, Imphal, 1991, p.17.
27. Oinam Ranjit Singh, "History of Migration in The Village of Manipur" in *Historical and Sociological Aspects of Migration in North East India*, Gawahati, 2010, Pp.104, 105.
28. Gangmumei Kabui, *op.cit.*, p.214.
29. *Ibid*, p.214.
30. A Hakim Shah Khulakpum, *The Manipur Government to the Meitei Pangal, (1606-1949)*, Imphal, p.31.
31. O. Bhogeshor and M. I Khan, (Ed), *Nongshamei Puya, Imphal*, 1982, p.261.
32. Thangjam Subhas Singh, *op.cit.*, 2007, p.25; Oinam Ranjit Singh, *op.cit.*, p.105.
33. B. Kullachandra Sharma and Badaruddin, *op.cit.*, Pp. 19-20.
34. B. Kullachandra Sharma and Badaruddin, *op.cit.*, p.20.
35. Kayamuddin Pukhrimayum, "Manipur Muslim Khunthorokpa", *Manipur Asamsung Meitei Pangal*, Ed. By A Somarendro Singh, Imphal, 1988, p.1.
36. B. Kullachandra Sharma and Badaruddin, *op.cit.*, Pp.20-21.
37. O. Bhogeshor and M. I Khan, *op.cit.*, p.16.
38. B. Kulachandra Sharma and Badaruddin, *op.cit.*, Pp.20-21.
39. *Ibid*. p.21.
40. R.K. Shanahal Singh, *Pangal Thokrakpa (Muslim's Immigration in Manipur)*, Imphal, 1985, p.10.
41. M.A. Janab Khan, *Manipur Muslim*, Imphal, 1974, p.4.

42. *Ibid.*, p.13; Salam Irene, *op.cit.*, p.29.
43. Thangam Subhas, *op.cit.*, p.29; O. Bhogeshor and Janab Khan, *op.cit.*, p.29.
44. B. Kullachandra and Buduruddin, *op.cit.*, p.23.
45. L. Joychandra (ed), *The Lost Kingdom (Royal Chronicle of Manipur)*, Imphal, 1995, p.6; Amubi, N. Khelchandra, O. Bhogeshor and M. Ibochouba, (Ed), “*Khagemba Lanpha*”, Sagei Salairol, Manipur State Kala Academy, Imphal, 1994, p.46.
46. Kayamuddin Pukhrimayum, “*Manipurda Muslim Khunthorakpa*”, *Manipur Amasung Meitei Pangal*, Ed, by A. Somorendro Singh, Imphal, 1988, p.3.
47. Gangmumei Kabui, *op.cit.*, p.215.
48. R.K. Shanahal *op.cit.*, p.39.
49. O. Bhogashor and Janab Khan *op.cit.*, p. 85.
50. R.K. Shanahal, *op.cit.*, Pp. 40-41.
51. O. Bhogashor and Janab Khan, *op.cit.*, Pp.92-93.
52. R.K. Shanahal Singh, *op.cit.*, p.147.
53. R.K. Shanahal Singh, *op.cit.*, p.vi.
54. *Ibid.*
55. *Ibid.*
56. Dr. N. Devendro Singh, *op.cit.*, p.30.
57. *Ibid.*, Pp.46-49.
58. O. Bhogeshor Singh and M.A. Janab Khan, *op.cit.*, p.33.
59. B. Kulachandra Sharma and Badaruddin, *op.cit.*, p.24.
60. *Ibid.*

61. Kheiruddin Khulakpam, *op.cit.*, p.11.
62. B. Kullachandra and Baderuddin, *op.cit.*, p.14.
63. Th. Subhas Singh, *op.cit.*, p.41; A. Amubi, L. Khelchandra and O. Bhogeshor (ed), *Khagemba Lanpha*, Imphal, p.8.
64. O. Bhogeshor and MA. Janab Khan, *op.cit.*, p.82.
65. B. Kullachandra Sharma and Baderuddin, *op.cit.*, p.94.
66. *Ibid*, p.103.
67. *Ibid*, p.105.
68. *Ibid*.
69. *Report on Socio-Economic Survey of Meitei Pangals (Manipur Muslim)*, p.14.
70. *Ibid*, p.15.
71. Gangmumei Kabui, *op.cit.*, p.289.
72. R.B. Pemberton, *Report on the North Eastern Frontier of British Indian*, Calcutta, 1885, p.36.
73. R. Brown, *Statistical Account of the Native States of Manipur*, Calcutta 1974, p.15.
74. Kheiruddin Khulakpam, *op.cit.*, Pp.13-14.
75. Kheiruddin Khulakpam, *ibid*, Pp.14-16.
76. Kullachandra Sharma and Baderuddin, *op.cit.*, p.13.
77. Kheiruddin Khulakpam, *op.cit.*, Pp. 13-14.
78. L. Ibungohal Singh and Khelchandra Singh, *op.cit.*, Pp.52-55; Gangmumei Kamei, *op.cit.*, p.234.
79. Riphaytullah, *Yad Darst Kurshi Nama*, p.30; Kheiruddin Khullakpam, *op.cit.*, Pp.40-41.

80. Riphaytullah, *ibid.*, p.38.
81. Slam Ireni, *op.cit.*, p.42.
82. R. Born, *op.cit.*, p.15.
83. *Ibid.*
84. M McCulloch, *The Valley of Manipur*, Delhi, Reprinted, 1980, Pp.14-15.
85. R. Brown, *op.cit.*, Pp.1,13,15.
86. *Ibid.*
87. BC. Allen, *Gazetter of Naga Hills and Manipur*, 1905, Pp. 61,135.
88. M. Irabot Singh and S. Ibemhal Devi, *Thainagi Manipur Amasung Mayang Thokrakpa*, Imphal, 1995, p.145.
89. Censuses Report of 2001 of Manipur.
90. *Report of Socio-Economic Survey of Meitei Pangals* (Manipur Muslims), 2004, Directorate of Economic and Statistics & Directorate of Minorities and other Backward Classes, Govt. of Manipur.