



Religious Persecution Of The Rohingya And Its Impact On Thailand-Myanmar Relations

Kawther Abdulhasan Abdulha College of Basic Education, Al-Muthanna University.

Abstract:

Our research titled (Religious persecution of the Rohingya and its impact on relations with Thailand and Myanmar) Burma is considered a multi-religious country and there is no official religion. Now the government shows its greatest interest in Buddhism, as it is considered the religion of the majority, as its followers constitute 88% of the country's population. Islam arrived in Burma through Indian traders in 1050 However, the government, from the beginning, imposed restrictions on Muslims and their practices, and since its appearance, there has been conflict and hostility surrounding Buddhist-Islamic relations. The tragedy of the Rohingya in Myanmar is the most persecuted minority in the world, which is exposed to the most severe forms of violence, including killing, burning, displacement, and violation of human dignity. Burma was seeking to... Ethnic cleansing against the Rohingya Muslim minority. The Burmese armed forces killed large numbers of them and forced many to flee to Thailand.

Keywords: (Myanmar - Rohingya - minority - Rangoon - Buddhism)

Introduction:

Muslims in Myanmar are suffering a real tragedy amid clear international silence, especially during the past three decades. This issue is clearly evident in the organized genocide campaigns led by extremist Buddhist groups and with the support of successive governments in Myanmar. The campaigns are concentrated in the regions of Arakan, which are inhabited by members of the Muslim Rohingya and Magh Buddhist sects, which It led to the flight of a large number of them to Thailand, which led to tension in relations between the two countries. The Thai authorities were showing a lot of suspicion regarding the Rohingya minority, as they accused them of carrying out criminal acts inside Thailand, such as human trafficking, drugs, and piracy.

The research consists of an introduction in which the introduction dealt with the idea of presenting the topic and the justifications for choosing it, and three sections followed by a conclusion in which we summarized the results we reached. Through it, we tried to make the three sections interconnected in content and contain

The main axes of the topic in line with the title of the research, as well as a list of sources and references adopted by this research.

In the first section, we dealt with (a brief overview of the geography of Myanmar and the most important religious beliefs therein). The second section came under the title (the historical roots of the Rohingya crisis) and what was the nature of their lives with the Buddhists politically, socially, and economically. As for the third section, we only dealt with (the migration of Rohingya Muslims to Thailand and its impact on relations between Thailand and Myanmar)

First: A geographical overview of Myanmar:

Myanmar was known as Birmania ((1 It represents one of the countries of Southeast Asia)) (2) It occupied a part of the countries of Indochina (3) It consists of four countries: (Myanmar, Vietnam, Laos, and Cambodia), which is located in The eastern side of the Bay of Bengal is located on the same side: Thailand, Laos and some Chinese regions, and to the west are Bangladesh and India. To the north is Tibet, to the northeast are some Chinese regions, and to the south is the Indian Ocean and the Bay of Bengal. An arm of Burma extends towards the southeast of the Malay Peninsula. The city of Rangoon is considered (Rangoon) is the political capital of the country.

It is known in international forums as the United Socialist Republic of Burma (The Socialist Republic of Burma). Burma extends between latitudes 10° and 18° north and is subject to a seasonal climate and is blown by southwesterly rainy winds between June and October. The rest of the months are almost dry and increase The heat at the end of the dry season. (4)

The terrain of Myanmar is divided into three sections: (the Central Basin region. This plain is located between the Arakan Yoma Mountains and the Shan Plateau. The second is the Arakan Yoma mountain ranges. It is a modern torsional mountain range that forms a dividing line between Myanmar and the countries of the Indian subcontinent. Some of its peaks rise to (3600 m) and the third is the Shan Plateau, which is a high plateau that occupies large areas of Myanmar and is located south to the Tenasserite region, which is part of the India-Malaya block (5)

The population of Myanmar relied on the craft of agriculture due to the abundance of fertile agricultural lands and water flowing from rivers and streams from the north of the country to the south. More than 70% of the country works in agriculture, most of whom work by growing rice, flax, cotton, corn, lentils, and some fruits and vegetables. Myanmar was the fourth rice-producing country in the world. (6)

It has trade relations with many countries in the world. It exports wood, gas, precious stones, some fabrics, rice, fish and some types of grains, while it imports textiles, petroleum products, plastics, some machinery and transport equipment, and some food products. The

most important countries that deal commercially with Myanmar are India, China, Thailand and Singapore. (7)

After its independence, Myanmar is administratively divided into (14 administrative units) consisting of seven states and seven departments. The most important states in Myanmar are Arakan, Chin, Kachin, Karen, Kayah, Shan, and Moon. As for the departments, they are Rangoon, which is the capital of Myanmar, and Mandalay, Magwe, and others (8)

The number of Muslims in Myanmar was more than (55) million people, or 15% in this country of the total population, half of them in the Arakan region. Most of its residents speak the Burman language and their origin is from Chinese Tibet. They are fierce tribes, and their faith is Buddhism.

Muslims are known as the Rohingya (9). They are the second sect after the Burman. They are one of the poorest and least educated communities. The origins of the Rohingya go back to the Indian peoples and they come from the country of Bengal. Their Rohingya language is related to the Chittagong language used in the southern part of Bangladesh. The Rohingya are called the word “mercy,” and their story goes back to the ship. The Arabic language was destroyed near Ramri Island in the eighth century AD, where King Arakan ordered the execution of the merchants who cried out for help by saying (mercy...mercy). He called them Raham, Rohohang, then Rohingya. Now, the British historian Francis Buchanan Hamilton confirms that the use of the term Rohingya dates back to the late eighteenth century in a report. He published it in 1799, where he mentioned that three dialects had been added to the Burmese Empire, which were derived from the language of the Hindu lands. The first of these dialects was spoken by the Mohammedans who settled in Arakan and called themselves Rawonga or the inhabitants of Arakan. Other sources suggest that the name Rohingya is in reference to an ancient name that was given to Arakan and their language was a mixture of Bengali, Persian, Arabic, as well as Burmese.

Buddhism is the official religion of the country, with 88% embracing it, while Christianity represents 6.2% and Hinduism 0.5%, most of whom are of Indian origin (10)

Second: The historical roots of the Rohingya crisis:

The Burmese regime claimed that the Rohingya are illegal immigrants created by the British colonizers in the 19th and 20th centuries and that they did not have any presence on the land of Myanmar before this date (11). However, historical sources indicate that the people of Myanmar converted to Islam during the reign of King (Mahyan Chandra) (14)) Who ruled the Arakan region between the years (788 - 810). Arab merchants used to cross the sea with their commercial ships, passing through the Burmese coast, especially in Arakan and Thailand. What helped spread the Islamic religion was the Tatar invasion of Burma in the year 686 AH, led by its Mongol prince (Suja), the brother of the Emperor (Mohib al-Din) who ruled India, and Prince Suja and a number of his followers settled in Arakan because it was a

green agricultural area, and they spread the Islamic religion (12). The Arab Muslim merchants were honest and trustworthy, and their commercial transactions were free of fraud and impurities, and they were known for their sincerity in performing all of their duties. These qualities prompted many to embrace Islam, so they opened their hearts and homes to these Arab Muslims and married women who converted to Islam and became their offspring and grandchildren (13)

Archaeological evidence has shown that the presence of Muslims in Arakan goes back to the era of King Min Saw Mun, who lost his kingdom in Arakan in 1406 and fled as a refugee to the Sultans of Bengal, who received him. He remained under their protection for 25 years and was imprinted with their morals and qualities until his kingdom was restored to the kingdom. The hand of Jalal al-Din Muhammad Shah, and this matter made Min Sao take care of the Muslims and appoint them to the highest positions, and his successors followed the same approach until 1784. (15)

Most Muslims in Myanmar were concentrated in Arakan State in the west of the country on the border with Bangladesh, and although historians agree that the Islamic presence in the region dates back to the eighth century AD, the Rohingya were not mentioned in historical sources until the end of the eighteenth century AD. The researcher (Francis Buchana) mentioned them in the year 1799 In his research on the languages spoken in Burma, he confirmed the presence of two sects in Arakan (the Mohammedans), meaning Muslims, and they are the Rohingya and the Rakhines, who are followers of the Buddhist religion (16).

The issue of Muslims in Myanmar has historical roots, especially the Arakan region, which is part of the Burmese Empire. It was ruled by Muslim kings until 1484 AD for several centuries ago. Muslims regained rule during the fifteenth and sixteenth centuries AD. The conditions of Muslims in Myanmar in general were before British colonialism. They lived in calm, tranquility, and security religiously, economically, and politically, and there was no dispute between them and the other sects. Coins were found there with the word (There is no god but God) written on them. They had Muslim judges, including Judge (Mardan Majoor) and Judge (Abdul Karim Khandaqan) until they stepped on them. The feet of British colonialism in Myanmar (17). Britain's policy was a dual policy, which was to stir up disputes and rivalries and create internal strife (divide and rule) in order to disperse the unity of Muslims and create conflicts between different peoples. Britain was able to tighten its grip on the peoples of this region in this malicious way and absorbed its resources. Since the British era, it has continued The aggressive violations to which Muslim minorities in Burma are exposed, the types of physical and moral persecution using all means of extermination, torture, persecution, abuse, starvation, intimidation, burning of the Qur'an, and the genocide to which they are constantly exposed, and mass migrations (18)

- The effects of the British occupation of Myanmar (1824-1948)

The beginnings of the British presence in Myanmar go back to the founding of the East India Company in 1600, then it expanded its influence in 1735 in Bengal, eastern India, and has borders with Myanmar (19). The company needed a number of bases to protect its ships passing through the Strait of Malacca, so Burma was considered a buffer zone with no allowing any European force to benefit from it. In the year 1794 AH, a rebellion occurred in Arakan State and was suppressed by the king, but the survivors crossed the border into the lands belonging to Britain and were pursued by Burmese soldiers, but a force from the company demanded that they withdraw, and the issue ended with withdrawal, and the British were stuck in a war with France was concerned that Burmese ports would become bases for French ships in the Bay of Bengal and thus threaten British trade, so it decided to resume (British-Burmese) relations. (20)

Britain sent Michael Syme (SSym Michael) to the Burmese capital, Amarapura, in 1795 to persuade the people of Myanmar to close their ports to French warships, with the approval of Sargun Shor, Governor-General of India (1739-1798), who sought to negotiate a cooperation treaty between the two countries (22). However, the King of Myanmar refused to conclude any commercial treaty, while he agreed to allow one of the agents of the British East India Company to reside in the city of Rangoon, which is considered the main commercial center in Myanmar. He also agreed to put an end to the border disputes by requesting the British authorities to hand over refugees who were using... British lands as a base for their activities. (23) Britain succeeded in annexing all parts of Burma in 1886 and dividing it into two regions separated by the border regions overlooking the Bay of Bengal and the central regions. During this period, Britain restricted the population and gave priority to Muslim minorities in working and assuming administrative jobs, which created feelings of hatred for the occupier. The British and hatred towards minorities (24)

It is clear that Britain wanted to preserve its interests by concluding a number of treaties with countries in Southeast Asia to maintain its influence in that region.

- Conditions of Muslims during British colonialism

The Muslims launched a violent confrontation against the colonists at first, which made Britain fear these Muslims, so it began its campaign to get rid of Islamic influence by introducing discrimination between the different religions to disperse their unity and incite hostility and hatred between them. Thus, Britain was able to control the peoples of the region and absorb their resources without difficulty, while the peoples of the region fell into wars. Britain created an atmosphere of hatred between Buddhists and Muslims, and the persecution movement was represented in the following points:

- 1_ Expelling Muslims from their jobs and hiring Buddhists in their place. This is an attempt to weaken Muslims and break their strength, and put many of them in prisons or exile them outside the country.

2- Confiscating their property and distributing it to Buddhists

3 - Inciting the Buddhists against the Muslims and supplying the Buddhists with the necessary weapons. They carried out the first operation to exterminate the Muslims by killing the people of the villages inhabited by the Muslims, and they killed about one hundred thousand Muslims in Arakan in 1942. These gangs are called (Seng Chuang and Mutg Shabu). These gangs killed the Hero Indian Muslims. In that year, no less than a hundred Muslims, most of whom were women, children, and the elderly, seized their Islamic cities and turned them into Buddhist cities. There were no Muslims left in these cities except some Muslim families. The cities they seized were (Puto City, Kyukto City, Ras Dong City, and Ras Dong City. Mumbai, the city of Rash Pong(25), and in this bloody catastrophe, valleys and rivers of Rohingya Muslim blood flowed, hundreds of Muslim villages were burned, Islamic institutes, schools, and Sharia courts were closed, and some of them were blown up with explosives. This is the suffering of Muslims during the era of British occupation(26)

Feelings of hatred for Indians began after World War II during the English rule. In the year 1921 AD, there were half a million Muslims in Myanmar and half of the Indians there were Muslims. Despite the difference between the Muslims of Myanmar and the Muslim Indians, the Buddhists put them in one category and added to them the Hindus of India and called them They are all nicknamed "Kala." This is what was mentioned in the book "Trials in Burma" by Maurice Qualles, where he was a judge in Rangoon and an eyewitness to the riots. He wrote his book based on the official white paper of the British government, which was presented by the Simon Commission, the constitutional royal commission formed according to the Government of India Act in 1919. Anti-Jewish and Muslim sentiments began during the British rule (27)

The roots of this hatred go back to (28):

1- Low standard of living for new immigrants.

2-The willingness of these new immigrants to do difficult and dangerous work.

3- The Mongols' persecution of Buddhist and Hindu Indians during the Mongol wars and their conquests of cities, where they forcefully converted many Buddhists and Hindus to Islam.

4-The Indians monopolized government services when the Burmese prepared to fill those jobs later.

5- The impact of the global economic crisis in 1930.

In 1938, anti-Muslim riots broke out in Burma while Myanmar was under British rule. The British governor appointed an investigation committee on September 22, 1938. The

committee decided that the real reason behind this discontent was the deterioration of the political, social and economic conditions in Myanmar. The Simon Committee had previously recommended appointing special seats for Myanmar Muslims in the Legislative Council. It also recommended strengthening the guarantee of full citizenship rights for all minorities: the right to freedom of worship, the right to follow their own customs, the right to own property, and the right to receive a share of public revenues to spend on their charitable institutions and education. It also recommended an independent government separate from India or in a state of self-sovereignty, but the British government refused to accept all of these recommendations except the separation of the two states in the Round Table Committee on India held in London in 1930 (29)

The British occupation has become a drain on the country's resources, in addition to sowing division, discord, or hostility between Buddhists, Muslims, and the rest of the world, especially the Rohingya. (30)

The position of British colonialism in Myanmar:-

The Muslims faced British colonialism forcefully, which made Britain fear them, so it began its campaign to get rid of the power and influence of the Muslims by relying on its well-known policies (divide and rule). It deliberately incited the Buddhists against the Rohingya Muslims and equipped them with weapons until they attacked the Rohingya in 1942 in Arakan. In 1948, Myanmar gained its independence and the government stipulated that The British could grant all ethnicities independence from it after ten years if they wished, but as soon as they gained independence, they broke their vows and made many promises and continued to occupy Arakan without the desire of its inhabitants, including Rohingya Muslims and Buddhists as well, and they carried out the most horrific practices against the Rohingya (31)

Religious persecution of the Rohingya

The Rohingya, who are citizens of Arakan in Myanmar, were subjected to persecution by Buddhists in 1948, and genocide operations increased, especially after the fascist military took control of Myanmar after the military coup led by the fanatic (General Nyuen) in 1962, as the Muslims of Arakan were exposed to all kinds of injustice, killing and displacement. Displacement, economic and cultural restrictions, confiscation of their lands, burning of villages and mosques, mass expulsions, killings and kidnappings increased, and thus the forced migrations of the Rohingya groups, who constitute the Muslim majority in Myanmar, began (32)

The authorities in Myanmar have obliterated the Islamic identity by destroying Islamic monuments, such as historical mosques and schools, or anything new related to religion and religion, such as libraries, orphanages, etc. They were also prevented from government recognition and approval of their certificates or graduates (33)

Repeated mass expulsion outside the country:–

In 1962, more than 300,000 Muslims were expelled to Thailand and Bangladesh. In 1978, more than 500, or half a million Muslims, were expelled in very harsh conditions. Nearly 40,000 of them died, including elderly, women, and children, according to statistics from the United Nations Relief and Relief Agency. In 1988, more than 150,000 Muslims were expelled due to the construction of model villages for Buddhists in an attempt to change demographics (34)

In 1991, approximately 500,000, or half a million Muslims, were expelled after canceling the results of the general elections, in which the opposition won by an overwhelming majority, in retaliation against Muslims because they voted over the general population of the country in favor of the opposition National Democratic Party. This also included canceling the right of citizenship for Muslims, as their old official documents were replaced. With cards stating that they are not citizens, whoever refuses is bound to die in detention centers and under torture or escape outside the country. He is already wanted and forced labor for the army during movements, building military barracks, building roads, and other government work. He is subjected to forced labor and without compensation, even spending on food, drink, and transportation, and depriving the children of Muslims. From continuing education in colleges and universities, and whoever goes abroad, his registration is removed from the village records, and then he is arrested upon his return and thrown into prisons (35), and they are deprived of government jobs, regardless of their qualifications.

Those who had been working since colonialism or were old in jobs were forced to resign or be fired. As for some jobs that the military needs, they appoint Muslims for them without salaries and prevent them from traveling abroad to perform the Hajj, except that traveling to the state capital, Rangoon, or any other city is considered a punishable crime, and it is the only port. In the city of Akyab, it is forbidden to move from one village to another unless they obtain a permit. They are not allowed to host anyone in their homes, even if they are siblings or relatives. It is strictly prohibited and is considered a major crime. He may be punished by demolishing his house, arresting him, or expelling him and his family from the country. History has been recorded for Muslims in Myanmar. For them, death is much easier than being satisfied with any world in their religion. It is not recorded that anyone apostatized from his religion. Rather, when they were given the choice between killing and eating pork, they chose death over that, when the Buddhists and the ruling military regime tried to force them to apostatize from their religion in application of the slogan they had adopted: There is no home in it. Muslims in this country, so they took this method with them, which is to exterminate them using the filthiest methods (36)

Third: The migration of Rohingya Muslims to Thailand and its impact on relations between Thailand and Myanmar:

Thailand is one of the countries of Southeast Asia and is located on the Indochina Peninsula. It is bordered by Laos and Cambodia to the east, the Gulf of Thailand and Malaysia to the south, and the Andaman Sea and Myanmar to the west (37). Buddhism is the official religion of the country, as 93% of the population embraces it (38). Relations have been distinguished. There has been tension between Thailand and Myanmar since (1785-1802) (39) Britain supported Thailand in its wars against the Burmese because they were in constant conflict with the British (40)

Britain was quick to avoid a military solution with Thailand regarding Burma, so it decided to form a committee of British and Thai officials to hold a referendum for the local population in Burma on whether the British colonialists would remain or whether Burma would belong to the Thai royal court. They reached an agreement in 1892 to give the city of Muang Sing. To Siam while Britain controlled the Kayah provinces, rich in farms and forests. The agreement between them was ratified in 1894 and maps were drawn (41)

The Myanmar government sought to carry out ethnic cleansing of the Rohingya, and the armed forces killed the Rohingya in Rakhine State and forced many to flee to Thailand. The Rohingya ethnicity constituted 90%, while the Mag ethnicity constituted 10%, and this began to increase after the action taken by the government, as it brought the Mag ethnicity from all states. And their resettlement in Arakan and the expulsion of the Rohingya (42). The main reason for the persecution is due to the Citizenship Law issued in 1982, which deprived the Rohingya of Burmese citizenship based on discriminatory ethnic grounds, as they were considered not belonging to one of the eight recognized national races, and therefore they do not have the right to full citizenship unless they provide complete and convincing evidence. That their ancestors settled in Burma before independence in 1948 (43), so the Burmese consider the Rohingya to be illegal immigrants from Bangladesh and not a national race (44)

Thailand sought to rebuild its relations with its neighbors after World War II, when the conflict began between nationalists and secularists, and the conflict turned into a rebellion. They succeeded in establishing the concept of radical jihad. This happened against the backdrop of the revival of Islam in southern Thailand, and it was considered a religious conflict between Muslims and Buddhists (45).

Multiple attacks were launched by the rebels and were aimed at expelling Buddhists from Thailand, as Thailand is considered the sacred center of Buddhism (46)

The number of the Rohingya minority in Myanmar is estimated at (750,000 people), some of whom reside in Thailand (200,000). Since Britain's independence in 1948, governments in Myanmar have worked to push the Rohingya minority outside Myanmar, and the state does not recognize them as a national minority among the minorities (135) recognized under the 1982 law (47).)

Thailand followed a policy of constructive engagement with Burma, and this policy developed into the government's desire to transform Indochina from an arena of war to an arena of market and economy by building relations with former enemies Vietnam and Burma (48)

When Charchai, Prime Minister of Thailand, took office in 1988, he concluded an alliance with the Burmese military junta, which suppressed a popular demonstration inside Burma. Japan and all European countries stood against him, while Thailand and China supported him. Thailand complied with all of his demands by

- 1- Returning Burmese fugitive students who fled to Thailand.
- 2- Follow a policy of isolation.

In 1989, the Burmese military junta granted the privilege of cutting trees in an area controlled by minorities, as Charchai viewed Burma as a land bridge between Southeast Asia and South Asia, from which Thailand could benefit. (49)

Military Commander Chartchai Chunhawan' expressed his admiration for the leaders of the military junta, so he decided to visit it on December 14, 1988. This visit had goals, as Thailand was trying to change the situation with the Burmese Council in order to achieve several interests, the most important of which are: (50)

- 1- To preserve its growing share in Burma
- 2- The gas deal and the development of gas transmission lines through Burma and Thailand, which was purchasing electricity

After the military campaign in 1991 carried out by the Burmese military junta against the Rohingya minority, it led to their displacement to Thailand and Bangladesh. Both countries tried to help the fleeing people and return them to their homeland, but the government refused to do so, so Thailand built refugee camps inside Thailand. The refugee issue constitutes a chronic conflict for neighboring countries because of their Economic and security repercussions, as difficult circumstances may force these people to work in drugs, human trafficking, weapons, and piracy (51)

Disagreements between Thailand and the Burmese army escalated in 1992 after the Karen National Forces attacked. The Burmese accused Thailand of supporting the Karen National Union. Thailand refused to allow the military junta to use Thai territory to bomb the Karen Union (52)

Thailand was a crossing point for people fleeing this ethnicity to Malaysia, but now many of them are resorting to Thailand. The Thai authorities were looking with great suspicion at the Rohingya and accusing them of criminal acts inside Thailand. The number of Rohingya was increasing, in addition to the number of refugees residing in Thailand. Since the High

Commissioner for Human Affairs issued a Refugees: A global call for help. On June 11, 1975, Thailand signed a preliminary agreement with UNHCR, under which it pledged to provide aid to the new arrivals and to provide assistance that included food, shelter, clothing, and medical care. Their number was 140,000 Karen refugees, according to an estimate by the Thai-Burmese Border Union. What further complicates the matter is that Thailand cannot grant them work permits in its country, and Thailand cannot reach an agreement or understanding to return them to Myanmar because it does not consider them among its citizens (53)

The Thai government's relations with its neighbor Burma continued to improve at times and cool at other times, as Thai Prime Minister Siliya Archa visited the city of Arakhon in March 1996 to offer concessions and made contacts to open the border between them (54)

Tensions quickly intensified between the two countries in 1999, when five members of a group calling itself the "Strong Burmese Student" headed towards the Burmese embassy in Bangkok and detained the embassy's employees, including Burmese and Thai diplomats and civilians. The Karen National Forces also attacked a hospital to put pressure on the government. The Thais helped the Karen famine. Now the Thai forces besieged them and killed the armed gang (55)

Thailand has become the country most affected by refugees because it lies between the borders of Laos and Cambodia and is close to Vietnam. More than 25,000 ground soldiers and approximately 21,000 naval soldiers sought refuge in Thailand, which caused an economic and social crisis as Thailand began to suffer from worsening debts. Foreign Affairs and the collapse of its currency (56)

The Asian financial crisis and trade recession raised fears of an economic collapse. The crisis in Thailand began with the financial collapse of the Thai baht and cut the peg of its currency to the US dollar (57). Politics and economic conditions changed in Southeast Asia after the Cambodian conflict ended and China became China. More peacefully, under the new circumstances, Thailand decided to make itself an economic center on mainland Southeast Asia

Economic relations between China and Thailand began to flourish and it became Thailand's largest trading partner. Military relations between them also strengthened. China also supported the Burmese regime in its position against the Rohingya minority because the Arakan region inhabited by this minority includes the Shwe gas field and the oil pipeline parallel to it, which are of decisive strategic importance. As for Chinese geopolitical interests, it will not allow them to be lost due to the total objection of the region's minorities, and Myanmar has become completely dependent on China as the main supplier of weapons, which has led to the isolation of Myanmar from society (58)

Because of this, Muslims were forced to migrate from Burma to the countries of the Islamic world and other countries, especially during the days of the socialist government headed by General Ne Win. The migration of Muslims from Burma increased, especially at the beginning of the era of Pakistan's independence. A large number of Buddhists migrated from East Pakistan to Burma for fear of The Islamic government in East Pakistan, Bangladesh currently, and as a result of this adverse migration to Burma, these brains have become more ferocious and severe in harming Muslims because they fled from Muslims in East Pakistan, especially during the era of President Muhammad Ayub Khan, and they committed (59) the following:

1. It prevented employees and students from performing Friday prayers and written prayers, and even raising the voice of the call to prayer is forbidden.
2. Prepared the printing of religious books, magazines and newspapers.
3. Dissolution of all social and cultural organizations, including the Student Union and the Rohingya Students Association at the University of Rangoon.
4. It prevented Muslim children from leaving the country to seek education and knowledge.
5. It nationalized 90% of the Muslims' property and real estate in Arakan and did not secure 10% of the Buddhists.
6. Arresting Muslim leaders, executing many of them, stripping some of them of citizenship, and placing them in prisons indefinitely.
7. Deporting about ten thousand Rohingyas from their positions in the police and army and from government jobs, and not allowing them to join civilian jobs unless one of them abandons his faith and follows the path of communism.
8. Nationalizing Muslim stores and institutions, looting their crops and burning them in attacks on their villages by the army, police, and Buddhist fanatics.
9. Destroying mosques, libraries, and schools, and converting dozens of mosques into inns and discos for Buddhist temples.
10. Preventing Muslims from performing the Hajj obligation, preventing Muslims from slaughtering sacrifices during the days of sacrifice, and destroying about one hundred thousand Islamic books by tearing them, burning them, or using them to pack goods.
11. Changing Islamic names and forcing Muslims to use Buddhist or communist names. 12. Canceling currencies in circulation among people and not replacing them with new currencies.
12. In the field of education, Muslims face multiple problems from different sides. On the one hand, it does not give Muslim children sufficient opportunity to enroll in schools, colleges,

and universities. On the other hand, most of the curricula are not compatible with their Islamic beliefs. The Buddhist government, in cooperation with the Buddhist people, carries out arbitrary operations against Muslims, in addition to their absence, through robbery, looting, and aggression. On honor, taking girls to be servants in their homes, and many others (59)

13. Drawing up a new socialist constitution and abolishing all forms of democracy that had prevailed before. The new constitution emphasizes the necessity of dissolving into national groups and liquidating the Muslim religion, so the war of extermination and eradication of Muslims began in an organized manner.

The international position on the events in Myanmar

In June 2012, incidents of genocide, murder, forced displacement, arson, and rape broke out again against the Muslim Rohingya people in the Muslim region of Arakan, Myanmar. These massacres claimed the lives of ten thousand Rohingya Muslims, hundreds of cases of rape of Muslim women, and thousands of displaced people and refugees whose villages were burned and their property confiscated, drenched in blood in Arakan. Burma, gifts and grants continue to be made and political and economic settlements continue with it by the major powers, led by America, in a new development in relations between Myanmar and America (60). Amnesty International had acknowledged, after a long silence, that the Muslims of Myanmar were exposed to serious violations by extremist Buddhist groups, and called for The ruling regime in this country must stop the massacres and practices that are inconsistent with the principles of basic human rights (61). As much as the Muslim conditions in Myanmar express a tragedy of a heavy caliber that constitutes a test of the credibility of the global system and the credibility of human rights slogans, it reveals a culture that prevails at the official level in this country. The country rejects diversity and withdraws from the theories of alleged ethnic critics. Thein Sein, the president of Myanmar, announced that he had solved the Rohingya crisis by deporting them to another country or establishing refugee camps to shelter them while the authoritarian regime in this country returns. However, the Rohingya people are with them, who are recent immigrants from India with... The United Nations has refuted such allegations, and it is truly regrettable that the brainwashing operations that have been ongoing for a long time in Myanmar and the succession of ruling military regimes in a blatant or convincing manner have resulted in almost general popular acceptance of the official position in this country that rejects and denies the existence of a Muslim minority that deserves citizenship rights. (63)

Practices of ethnic cleansing, racial discrimination, and oppression of minorities are often associated with authoritarian government regimes, such as in Myanmar, even though Buddhism itself is characterized by tolerance, kindness, and is compatible with human rights (63).

Recommendations made by countries regarding Burma:-

- 1- Providing full political, moral and material support and assistance to steadfast people until they achieve their legitimate rights
- 2-Supporting Muslim communities in Myanmar and benefiting from successful minority plans around the world.
- 3- Immediately allowing an increase in financial and relief support from international charitable and humanitarian organizations and bodies, and working to recognize refugees, including those in Bangladesh who are not registered.
- 4- Media focus on the Burma issue.
- 5- Calling on Islamic countries and organizations to put pressure on the civilian government of Myanmar. (64)

Conclusion

Research and exploration in history is always difficult and requires very great accuracy so that incorrect information or dates are not written, especially such sensitive topics (the tragedy of the Rohingya minority). I reached through this tagged research.

1. Islam is considered the second largest religion in Myanmar after Buddhism, and it is believed to constitute about 4% of the Myanmar population.
2. Muslims in Myanmar are subjected to discrimination and persecution, as they face restrictions on freedom of religion, education, and freedom of movement, and are exposed to violence, displacement, and killing by security forces and local armed groups.
3. The lives of Muslims in Myanmar are witnessing a continuous deterioration, as mosques and Islamic schools have been subjected to continuous attacks. Many mosques and Islamic schools have been subjected to continuous attacks, and many schools and mosques have been closed.
5. The campaigns of discrimination and persecution began in 2012, as the roots of that discrimination and the extent of the British occupation of Burma were the campaign of murder, rape, and torture launched by government forces against the Rohingya in Rakhine State in 2017.

Footnotes:

- 1- Gouda Hassanein Gouda, Regional Geography of Asia, Alexandria, 1985, p. 268.
- 2- The scope of this region extends from the Pacific Ocean in the east to the Indian Ocean in the south. It is bordered to the west by the Indian continent and overlooked by China to the north and to the southeast by the continent of Australia. Water covers about 80% of its area.

The name is contemporary and appeared in 1943. See: Kawthar Abdul Hassan Abdullah, US policy towards Thailand 1945-1976, PhD thesis, College of Arts, Dhi Qar University, 2019, p. 11.

3- An expression given by the French to five settlements in Southeast Asia in 1787. These settlements are (Anam, which became a French protectorate in 1884, Cochin, which includes Saigon, which the king ceded to France in 1863, Tokeng and Laos, and France's role in Indochina officially ended under the Geneva Convention. 1954. See: Alan Palmer, Encyclopedia of Modern History 1789-1945, translated by Sawsan Faisal, vol. 1, 1st edition, Baghdad, 1992, p. 389.

4- Muhammad Khamis Al-Zouka, Asia: A Study in Regional Geography, Alexandria, 1992, p. 307.

5- Dawlat Ahmed Sadiq, World Geography, Regional Study, Part 1, Ain Al-Shams University, 1976, p. 312

Singapore, 2012, p.12 Survival Guide to customsCulture shock, yin Mya Saw

7 Burma War in Mon Nationalism and Civil War in, South Ashle
,London 2003, p.22.

8 - Abd al-Rahman Muhammad Abd al-Rahman, A Brief Introduction to Myanmar (Burma) and the Muslims of Myanmar, Dr. M, 2006, p. 9.

9- Rohingya. The word Rohingya is taken from "Rohingya," the ancient name of the state of Arakan, which refers to the flag of the indigenous Muslims of Arakan, occupied by the state of Myanmar, Burma. They are a persecuted Muslim minority who are living a real tragedy. Their number is approximately 10 million Muslims, who constitute 15% of the population of Myanmar. See: Abdul Subhan Nour al-Din Waez, The Tragedy of Muslims in Arakan, D.T., 1968, p. 8.

10- Nur al-Islam Ibn Jaafar Ali Al-Fayez, Muslims in Burma, Mecca, 1991, pp. 42-43.

11- The same source.

12-Same source, p. 43.

13- Hussein bin Sheikh Abdul Khaleq, about the tragedies of Muslims in Burma, Pakistan, Dr. T, p. 201

14- Same source, p. 208.

15- Youssef Abdul Rahman, Burmese Muslims, the Massacre of the Age, Al-Anbaa newspaper, No. 344, Kuwait, 2014.

- 16- Hussein bin Sheikh Abdul Khaleq, previous source, p. 208.
- 17 - Yahya Al-Bulini, "Burma... The Tragedy of Truth," Tariq Al-Islam, Cairo, D. T., pp. 10-11
- 18- Ahmed Ramadan Shaqliya, Geography of the Islamic World, Al-Sawadi Library, Jeddah, 1986, p. 47.
- 19- Nur al-Islam bin Jaafar Ali Al Fayez, previous source, pp. 5-8.
- 20- Yaroub Abdul Razzaq Abdul Daraji, Political Developments in Burma, Wasit, 2021, p. 178.
- 21- John Shore: A British politician, born in London in 1751. He was sent to India to work as a clerk for the East India Company. In 1769, he became a member of the Board of Revenue in Calcutta for a period (1775-1780) and became governor in the year (1793-1798). Then he returned to London and became a writer. He died in 1834: see :. Mustafa Muhammad, Islam and Muslims in Southeast Asia, Egypt, Dr. T, p. 82.
- 22- Jeffrey Barendse, Religious Beliefs among Peoples, Kuwait, 1993, pp. 8-10
- 23- Yahya Al-Bulini, "The previous source, pp. 10-11
- 24- Ismail Ahmed, Shaker Mahmoud, History of the Modern Islamic World, Riyadh, 1995, p. 52.
- 25- Al-Ahram Newspaper, Issue 112, Egypt, Dr. T.
- Muhammad Yunus, Arakan, Akram Allah Imdad al-Haqq, 1st edition, 1997, p. 17.
- 27-Same source, p. 8.
- 28- Adnan Ayyash, The Tragedy of the Muslims of Myanmar (Burma), Palestine, DT, pp. 7-9.
- 29- Akhbar Al-Alam Al-Islami newspaper, Issue 1181, Riyadh, 1989, p. 9.
- The Columbia, 6th, The Columbia Electronic Encyclopedia³⁰-
2012, University
- 31- Bousmaha Nasr al-Din, The Crime of Aggression in Public International Law, University of Oran, 2002, p. 4.
- 32- Fahd Al-Osaimi, The Tragedy of Our Muslim Brothers in Burma, D.M., 2016, p. 34.
- Selected Japanese Military Administration, Trager. Frank N 33-1941-1945), Burma, N.D, p.44
- 34- Abdel Fattah Muhammad Siraj, The Principle of Complementarity in International Criminal Justice, 1st edition, Egypt, 2001, p. 5.
- 35- Adnan Ayyash, previous source, p. 18.

- 36- Abdel Fattah Muhammad Siraj, *The Principle of Complementarity in International Criminal Justice*, 1st edition, Egypt, 2001, p. 5.
- 37- Martin Stuart, *Historical Dictionary of Laos*, United State of America, 3008, p.136
- 38- John w. Henderson and others, *Aea Hand book for Thailand*, Washington, 1971, p.7.
- 39- Kawthar Abdul Hassan Abdullah, previous source, p. 21.
- 40- Cathal J. Nolan, *principlesd Diplomacy: security and Rights in US foreign policy*, West port, N.P. 1993, p.3.
- 41- Thongchal Wini chakul, *Siam Mapped Ahistory of the Geo Body of nation* University of Hawai press, Honolul, 1994, p.111
- 42- Hamid Fares Hassan, *The tragedy of the Rohingya Muslim minority in Myanmar and the position of international organizations*, Tikrit University, 2019, p. 205
- 43- Gamal Fawar Al-Eidi, *Protection of Minorities in Light of International Law*, Alexandria, 2018, p. 13.
- 44- Taher Hussein, *Dictionary of Political and Semantic Terms*, Beirut, 2011, p. 6.
- 45= Neil G Melvin, *Coonflict in southern Thailand and Islamism, violence and the state in the patani Insurgency*, no.20, Stockholm September 2007.
- 46- Melody Rod Are, *Thailand: The Symbolic center of the Theravada Buddhist World*, University of California, vol.9, spring 2009.
- 47- Abdul Rahman Al-Mansouri, *Myanmar, ethnic division and the issue of Rohingya Muslims*, South Korea, Dr. T, p. 395.
- 48- Paul Battersby, *boyder politics and the Broader politics of Thailand*, Internathinol relations in 1990, Pacific Affairs, vol.7, n.o. 4, 1989, p.291.
- 49- Buszynski, Leszek, *Thailand and Myanmar*, Pacific Affais, vol.11, No. 2, 1998, p.292.
- 50- Venika Boonma -klee, *Samai: Nayobaai Taang pratheet Thai samai phon Chaackho*, Bangkok, 1997, p.64.
- 51- Abd al-Rahman al-Mansouri, previous source, p. 395.
- 52- Buszynski, Leszek, *Op.cit.* ,p.301.
- 53- Abd al-Rahman al-Mansouri, previous source, p. 396.
- 54- Buszynski, Leszek, *Op.cit.* ,p.301.

55- Pavin Chachavalpongpun, A Plastic Nation: The curse of Thainess in Thai-Burmese Relations, Lanham, Maryland; University Press of America.2005, p.146.

56 -Francis Buchanan, m.d., A Comparative Vocabulary of Some of the Languages Spoken in the Burma Empire, SOAS Bulletin of Burma Research, VOL.1, No.1, Spring 2003, p.767.

57- Ibid.

58- Naguib Abdel Majeed, The Human Tragedy of the Rohingya Muslims and the Convergence of Regional and International Conflict Forces, College of Law, Volume 9, Issue 35, 2020, p. 174.

- Muhammad Yunus, previous source, p. 17.

60- Nour al-Islam bin Jaafar Ali Al-Fayez, previous source, pp. 58-60.

61- Fahd Al-Osaimi, previous source, p. 32.The Columbia, Sixth Edition, The Columbia Electronic Encyclopedia 62-2012, University

63- Bousama Nasr al-Din, the previous source, p. 4.

64 - Adnan Ayyash, previous source, p. 18.

List of sources

First: - Letters and dissertations

1- Kawthar Abdul Hassan Abdullah, US policy towards Thailand 1945-1976, doctoral thesis, Faculty of Arts, Dhi Qar University, 2019, p. 11.

2-Yarub Abdul Razzaq Al-Daraji, Political Developments in Burma, Iraq, 2021

Second: Arabic books

1-Ahmed Ramadan Shaqliya, Geography of the Islamic World, 1st edition, Riyadh, 1985.

2-Bou Samaha Nasr al-Din, The Crime of Aggression in Public International Law, University of Oran, Dr. T

3- Jeffrey Barnard, Religious Beliefs among Peoples, Kuwait, 1993

4-Gouda Khamis Gouda, Regional Geography of Asia, Dar Al-Maaref, Egypt, 2001

5-Hussein bin Sheikh Abdul Khaleq, about the tragedies of Muslims in Burma, Pakistan, Dr. T

6-Ismail Ahmed, Shaker Mahmoud, History of the Islamic World, Riyadh, 1995.

7- Dawlat Ahmed Sadiq, World Geography, Regional Study, Part 1, Ain Al-Shams University, 1976.

- 8_Abdul Rahman Hamid, Geography of Asia, 1st edition, Damascus, 1988
- 9- Abd al-Rahman Muhammad Abd al-Rahman, A Brief Introduction to Myanmar (Burma), Dr. M, 2006
- 10- Abdel Fattah Muhammad Siraj, The Principle of Complementarity in International Criminal Justice, Egypt, 2001
- 11_ Adnan Ayyash, The Tragedy of the Muslims of Myanmar (Burma), Palestine, Dr. T,
- 12_ Fahd Al-Osaimi, The Tragedy of Muslims in Burma, Dr. M, D. T
- 13- Muhammad bin Nasser Al-Aboudi, Burma Al-Khabar and Al-Ayan, 1st edition, Riyadh, 1990.
- 14- Muhammad Khamis Al-Zouka, Asia: A Study in Regional Geography, Dar Al-Ma'rifa University, Egypt, 1992.
- 15- Muhammad Yunus, Arakan, Akram Allah Imdad al-Haqq, 1st edition, 1997.
- 16_Mustafa Muhammad, Islam and Muslims in Southeast Asia, Egypt, Dr. T,
- 17_Nur al-Islam bin Jaafar Ali Al-Fayez, Muslims in Burma - History and Challenges, Saudi Arabia, 1991.
- 18-- Naguib Abdel Majeed, The Human Tragedy of the Rohingya Muslims and the Convergence of Regional and International Conflict Forces, College of Law, Volume 9, Issue 35, 2020.
- 19_Yahya Al-Bulini, Burma... Truth and Tragedy, The Way of Islam, Egypt, 2012
- 20_Youssef Abdul Rahman, Muslims of Burma... The Massacre of the Age, Kuwait, Dr. T

Third: Foreign books

1. Ashley South, Mon Nationalism and Civil War in Burma, London, 2003.
2. Buszynski, Leszek, Thailand and Myanmar, Pacific Affairs, vol.11, No. 2, 1998.
3. Charlotte Kentuck Galloway, Burmese Buddhist Imagery of the Early Began
4. Colonel Ba Shin, Coming of Islam to Burma down to 1700 AD, Lecture at the Asia History Congress. New Delhi: Azad Bhavan 1961 Mimo.
- 5-Cathal J.Nolan, principlesd Diplomacy: security and Rights in US foreign policy, West port, N.P. 1993.

6 -Francis Buchanan, m.d., A Comparative Vocabulary of Some of the Languages Spoken in the Burma Empire, SOAS Bulletin of Burma Research, Vol.1, No.1, Spring 2003 Selected Japanese Military Administration, Trager. Frank N7-

8-Godfrey Harcey, British Rule in Burma (1824_1942), London.Burma, Rangoon ,N.D .

9- Martin Stuart ,Historical Dictionary of Laos,Unitted state of America ,3008

10- Melody Rod Are ,Thailand :The Symbolic center of the Theravada Buddhist -1 World , University of California, vol.9 ,spring 2009 .

11- Neil G Melvin , Coonflict in southern Thailand and Islamism , violence and the -2 state in the patani Insurgency ,no.20 ,Stockholm September 2007 .

12-paul Battersby,boyder politics and the Broader politics of Thailand ,Internathinol relations in 1990 ,pacific Affairs , vol.7 ,n.o 4 , 1989 .

13- Pavin Chachavalpongpun, A Plastic Nation: The curse of Thainess in Thai-Burmese Relations, Lanham, Maryland; University Press of America.2005 ,.

14- Saw Myat Yin, Culture shock, A Survival Guide to Customs and Etiquette Myanmar, Fourth Edition, Singapore ,201, 2001

15 -Thongchal Wini chakul ,Siam Mapped Ahistoryof the Geo Body of nation University of Hawai press ,Honolul,1994.

16- John w. Henderson and others, Aea Hand book for Thailand,Washington,1971.

17- Venika Boonma -klee, Samai : Nayobaai Taang pratheet Thai samai phon Chaackho ,Bangkok ,1997,.

Fifth: Periodicals

3-Akhbar Al-Alam Al-Islami newspaper, Issue 1181, 1990

4- Al-Ahram Newspaper, Issue 112, Egypt, Dr. T

Sixth: Internet sites

<https://ar.m.wikipedia>

2- <http://www.irrawaddy.org/aviewer.asp>

<https://www.marefa.org/>

Foreign encyclopedias:

_ Electronic Encyclopedia, Myanmar, Publisher: The Column

University Press, Sixth Edition, The Columbia University Press, 2012