

**Conflict & Violence  
in Arakan (Rakhine) State,  
Myanmar (Burma)**

**What is Happening, Why  
and What To Do**



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**‘The Most Persecuted People in the World’  
and  
‘The World’s Most Unwanted People’**

are phrases often heard to describe the Rohingya (Bengali Muslims) of Arakan / Rakhine State in western Myanmar (Burma), starting shortly after violence erupted in June 2012.

The phrases quickly and blindly were parroted without hardly any investigation of the conflict, and gave shape to the opinion of many people - unfairly, unjustly, and untruthfully.

The phrases are not correct, and this report will show how they are part of a clever and insidious way to manipulate the sympathy and opinions of people, human rights defenders, and governmental bodies worldwide.

The Rakhine (Arakanese) Buddhist people are the real victims, having been victimized and demonized, and killed, intimidated, and ethnically cleansed from their own deeply rooted homeland.

Now it’s time to justifiably use these phrases, and call the Rakhine Buddhist people:

**‘The Most Falsely Accused People in the World’  
and  
‘The Most Unjustly Demonized People on Earth’**

Nowhere in this report, nowhere by this report, and nowhere with this report do the writers, and producers of this report advocate, advise, imply, or even suggest the use or application of violence or harm, or even thoughts or prayers of hate or harm. And let this not be abused by labelling critique as violent speech.

We strongly believe in the right of free speech, freedom of thought, freedom OF religion and freedom FROM religion.

However, when under violent attack, or at imminent or near certain risk of injury or death, a person has the right to defend him or herself, and loved ones or other innocents that may need protection. But, we say again: We advocate no violence.

The less violence the better, and no violence is best.

With metta (loving-kindness) for all.

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## **The Arakan Human Rights and Development Organization (AHRDO)**



Founded on October 9, 2011, the Arakan Human Rights and Development Organisation (AHRDO) is a non-profit independent organisation that monitors and documents human rights, environmental and cultural abuses in Arakan (Rakhine) State, promotes the development of the Arakanese people through education both inside and outside Arakan State, and informs local and international communities about the impacts of development projects in Arakan State, westernmost Burma (Myanmar). Our staff has a wide range of previous experience with other NGOs.

### **Vision**

AHRDO envisages an Arakan State where the people of Arakan live with the human rights, equality, and justice that is necessary for progress and development throughout the entire region.

### **Mission**

Our mission is to develop an equitable Arakan society where human rights and equality are recognised and respected by all, and to improve the political, economic and social conditions affecting the Arakanese population; and to protect and preserve Arakanese cultural heritage, as well as the region's resources and natural environment, while promoting appropriate and sustainable development.

### **Objectives**

- 1) To spread awareness amongst the Arakanese people about the human rights that they are entitled to be protected by, in line with the morals and characteristics of Arakanese culture and tradition.
- 2) To solve the human rights abuses that have affected so many in Arakan.
- 3) To protect, preserve and develop Arakanese literature and cultural heritage.
- 4) To protect and preserve the degradation of Arakans' natural resources and ecosystems.
- 5) To ensure that the natural resources - both beneath and above the ground, or off-shore - are maximised for the benefit of the Arakanese people.
- 6) To obtain and promote higher and more dignified living standards within an equitable society and a healthy environment.

For more details of the organisation, please see our website: [www.arakanhrdo.org](http://www.arakanhrdo.org)

## ACKNOWLEDGEMENTS

Firstly, we would like to thank all the field workers, who overcame transportation challenges and communication difficulties, and, as well, took many risks in doing their tasks while in deadly violence-affected and remote areas. Our heartfelt appreciation also go out to all individuals and organizations including the Wan-Lark Rural Development Foundation who have provided information, interviews, photos, insight and personal experience, etc., and who helped in various ways towards the publication of this report. And, special thanks also go to Ven. WIRATHU (New Masoeyein Monastery) and Rescue and Relief Committee for Arakan refugees (Yangon) for their financial support.

Secondly, we thank the co-workers and volunteers who processed data, prepared drafts and made translations. We would also like to express our sincere appreciation and thanks to *Rick Heizman* who researched and wrote most of the report and laid out the design and concept, and also to our Executive Director, *Aung Marm Oo*, for overseeing the writing of this report.

Thirdly, we also express our gratitude to the many people whose invaluable inputs, suggestions and financial support have been an integral part of this report. Without their assistance and extensive efforts, this report would not have been possible. We humbly recognize and document their generous and gracious contributions to this project.

Finally, we would also like to give special mention to our members who were responsible for the design and layout of the final publication. This report stands as documented recognition and acknowledgment to all who contributed. We all sincerely hope that in the near future there is no need for such a report.

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*Rick Heizman, from San Francisco, U.S.A, has a long term interest and expertise in Burma/Myanmar. He has been in Burma nearly 25 times, totaling a couple of years, starting in the Ne Win days before 1988. As an ethnomusicologist Rick has recorded and documented the traditional music of Burma for many years, while at the same time he has been doing valuable humanitarian and educational work - building schools, assisting orphanages, helping a remote leprosy colony, and handicapped kids. He assisted with relief work immediately after Cyclone Nargis and the Shan State earthquake. Importantly (concerning this report) Rick has been helping bring the country to democracy for decades. Without disclosing details, he has known very top figures in the democracy groups in Burma, as well, in the U.S.A. he spoke to congresspeople, helped with films about Burma, and worked with top Burmese opposition groups in the U.S. and on the Thai border. Rick has been in Arakan several times, and is genuinely concerned with the campaign against the Arakanese. Rick is committed to helping the Rakhine maintain their land, their culture, their history, and their spirit.*

### **Basic Terminology:**

*Myanmar* is a newer name of **Burma**, although 'Myanmar' is somewhat tainted by being imposed by the former military regime. **Rakhine State (or Arakan State)** is the western-most state of Burma and borders parts of Bangladesh and India. **Rakhine (also spelt Rakhaing), and Arakan** basically mean the same thing, and refer to the culture, language, ethnicity, and continuously populated homeland of the Buddhist people of the area.

The capital of Rakhine State is **Sitetway, (also spelt Sittwe)**, and before the British came it was known as **Akyab**. **Rohingya** is a new name (starting slowly in the 1950s, more widespread in the 1970s) for the more recent Muslim immigrants who were formerly called **Bengali Muslims, or Chittagong Muslims** (which indicate their roots). This report uses all three of these terms. The largest historical archeological site is **Mrauk U**, the capital of the last great Arakanese kingdom from 1430 to 1784, which at its time was one of the richest cities in Asia.

## **EXECUTIVE SUMMARY and INTRODUCTION**

This report has been compiled to bring attention to a wider audience the serious and dangerous problems facing the Rakhine people, and the historic origin and development of the issues, and how it erupted into brutal violence in June and October of 2012, as it has numerous times in the past.

Much of the international media, NGOs, human rights groups, outside observers, and even the United Nations see the June and October 2012 violence and ensuing refugee needs identified simply as the 'Rohingya (Bengali) Refugees Fleeing by Boat Issue' and that leads to a simple 'Rohingya (Bengalis) Should Be Granted Citizenship' appeal. And with that it is assumed, seemingly without question, that:

- 1) the Rohingya are actually indigenous to Arakan (as the Rakhine Buddhist are)
- 2) that the Rohingya actually are the victims of reasonless prejudice
- 3) that granting them citizenship should be unquestioned, and would alleviate the conflict and violence.

However, we clearly show, in the following report, that this massive conflict in Arakan has been misidentified, and assumptions have been made which are - in objective reality - quite erroneous. And we show that there is a massive amount of manipulative and fraudulent media which has vilified and demonized the real victims of this conflict - the indigenous Rakhine Buddhist people.

There is also a massive amount of knowledge and information that will show the reality that the Buddhist Rakhine people are under a real and brutal campaign to seize their centuries old cultural homeland and turn it into an Islamic State, without other people or religions tolerated.

Crucial to understanding the situation is knowing the history of the last 150 years in and around Arakan, and especially the history since WWII times. Many good reporters, diplomats, and observers, not knowing the historic origin and facts of Arakan, heard only the loud and manipulative message of the real aggressors.

This report aims to show the real human suffering and tragic losses of the indigenous Rakhine Buddhist people. We have, in this report, many interviews with Rakhine elders, laborers, farmers, monks, teachers, authorities, mothers, widows, etc. All paint a terrifying picture of fear, violence, intolerance, fanaticism, and hopelessness.

Finally, we hope that as the overall dynamics of this conflict become more clear and understandable the humanitarian assistance will increasingly flow and be used for restoring and rebuilding broken livelihoods affected by the terrible violence.

## **INTERVIEWS WITH LOCAL PEOPLE: Insightful, Frightful Methodology**

Between June and November 2012, 120 interviews were collected in 10 Arakan State townships: Maungdaw, Siteway, Rathidaung, Pauktaw, Marmbra, Mrauk-U, Kyauktaw, Mraybon, Kyaukphru and Rambray. The people interviewed were teachers, headmasters, farmers, laborers, elders, youth, monks, mothers, widows, policemen, officials, and outside visitors who experienced the violence. They were all Burmese/Burman Buddhists, except a few were Burmese/Burman women who married Bengali Muslims, and by the rules of Islam were required to change their faith and become Muslim. Of those interviews, 85 were selected for translation into Burmese, and finally to English. Each interview was reviewed by AHRDO members who are native English speakers, with minor edits for linguistic reasons, context, clarity and security being applied. Almost all of the interviews are on film as well, but mostly spoken in the native Arakanese language, occasionally in Burmese.

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**Interviews are disbursed at various places throughout this report.**

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### **Censuring for Security**

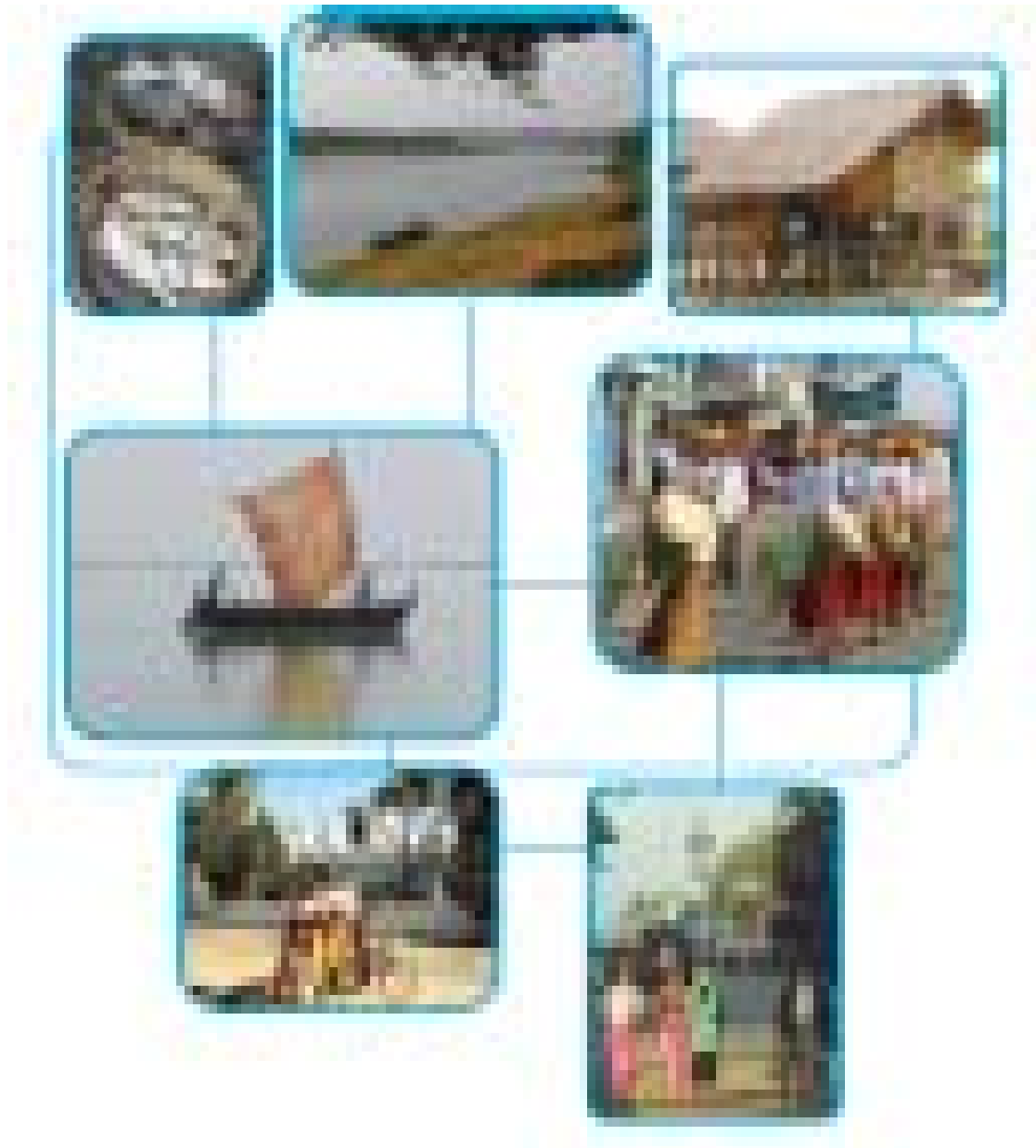
AHRDO determined that there were two reasons to censor information contained in original interviews:

- The identity and any information that can be used to identify an interviewee or other local people has been censored and coded in most cases.
- In recognition that the emotional trauma that many of the interviewees experienced, AHRDO has decided to withhold statements that potentially could promote future acts of violence.



## **RAKHINE STATE: Basic Facts and Logistics**

Arakan (Rakhine State) is the western section of Burma/Myanmar, on the Bay of Bengal, about 360 miles from top to bottom and between 25 and 100 miles wide. It is separated from the rest of Burma by the Arakan Roma





Mountains (highest point: 10,049 ft/3,063 m) which form the border between Rakhine State and central Burma, and those mountains kept Arakan and Burma largely apart from each other for many centuries, and even now the very few roads that go through the rugged and often rain soaked mountains are rough, slow and hard to maintain, making transportation of people and goods - and also troops and relief supplies - quite slow and difficult.

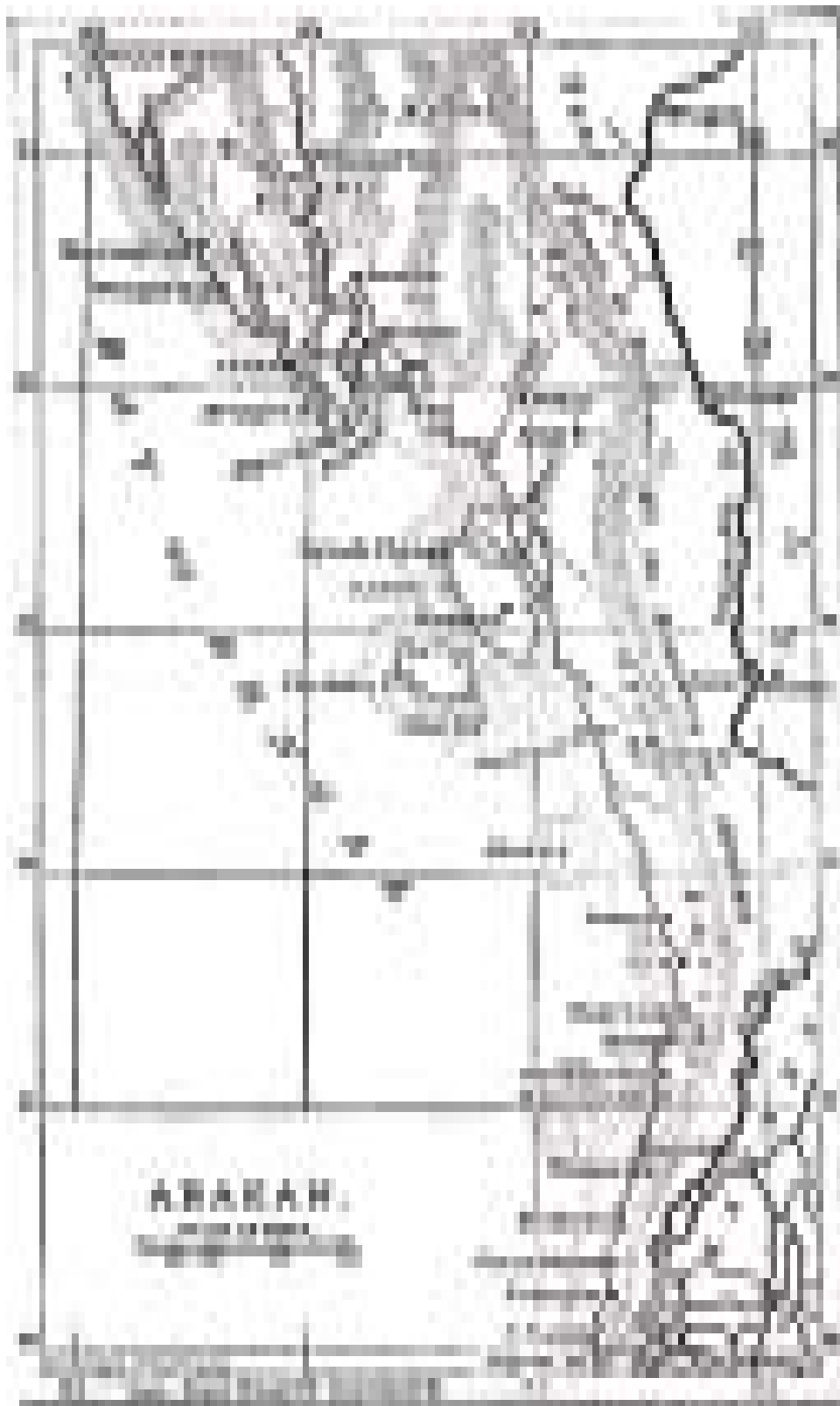
The state has more than 3 million inhabitants, and the Rakhine Buddhists are the majority presently and historically. There are ruined cities of ancient Buddhist and pre-Buddhist kingdoms - ranging from excellently preserved to jungle covered ruins - that have succumbed to time and the exceptionally high rainfall of approximately 200 inches / 500 centimeters a year.

The state is divided into four districts, Sittoung, Buthidaung, Kyaukpadaung and Thandaymyi, which are then divided into 17 townships. Within these townships there are a total of 1,164 village tracts.

The region hosts a wealth of natural resources: thick forests, seafood and fish from its rivers and ocean waters, coal, oil and gas, and fertile plains for growing rice, sugar cane and other crops.

The state capital is Sittoung - old name is 'Akyab' in Rakhine (Arakanese) language - with an estimated population of 153,341. It is situated in the Bay of Bengal on an estuarial island at the confluence of the Kaladan, Laymye and Mayu rivers, surrounded by fertile land. The city grew significantly during the British colonial era when it was a very important commercial town, and a centre for imports and exports, especially rice.

The large majority of Arakan State's inhabitants live in rural areas. They make their living from fishing and farming and rely heavily on the use of rivers for both. As well, the rivers and waterways are the 'roads' for transportation. In addition to important fish stocks in the ocean, local populations get much of their food from these rivers and their tributaries. Furthermore, 85% of Arakan State's cultivated farmland is occupied by rice paddy fields, the major part of which are located along the Kaladan and Laymye River valleys - two of the few large flat areas in the region. Due to a lack of good roads, the trade of both fish and agricultural produce in the region is dependent on the use of waterways.



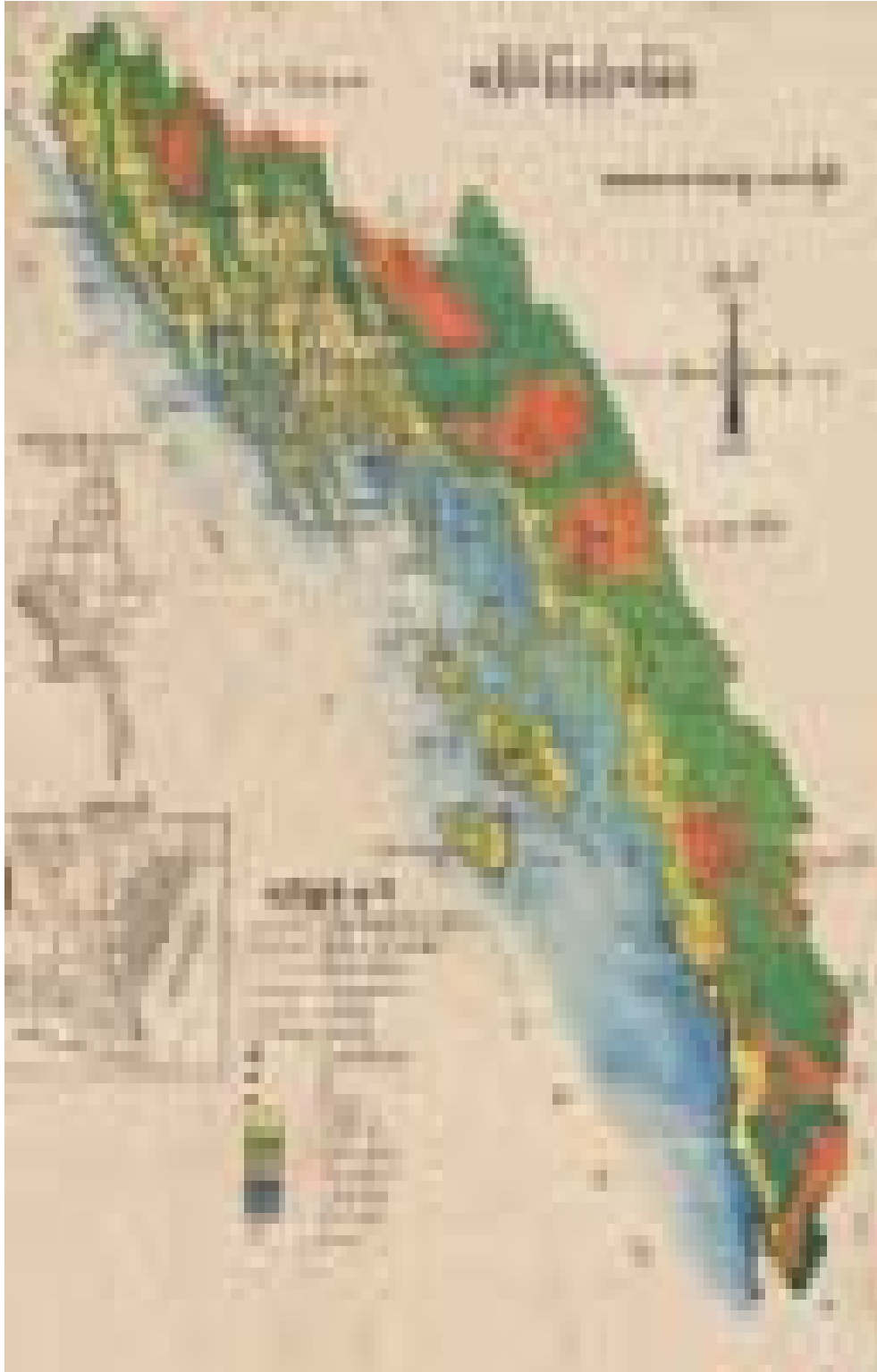
15  
*Conflict & Violence in Arakan (Rakhine) State, Myanmar (Burma)*



## Map - Rakhaine State and Surrounding Area



## Map - Rakhaine State



## **I - 2012 -VIOLENCE ERUPTS (again) in May, June, October**

### **Violent Events, Tensions Boil - The Spark Is Not The Root**

Most people, particularly in the international community, think that the large-scale violence that happened in Arakan on June 8, 2012 is due to the rape and murder of a young Buddhist woman - Thida Htway - who was raped and murdered by 3 Bengali youths in Kyauknimaw Village, Rambray Township on May 28, 2012 - and the subsequent retaliatory murder case in Taung Goke where 10 Bengali Muslims were dragged of a bus and killed on June 3, 2012



### **Many Aggressions and Disturbing Justification**

The rape and murder of Thida Htway sparked the cycle of violence that subsequently spiraled out of control, but, it was not the root cause. It was one of many sparks. There are many rapes of Buddhist women and girls, mainly in the Muslim dominated townships of Maungdaw, Buthidaung and Rathaydaung. In these townships, and others with large Muslim populations, the Rakhine Buddhists continually complain that the Bengalis steal their property, their cattle and crops, and harass, attack and sometimes kill the Buddhists, and other non-Muslims. (See the many Interviews in this

Report) And, disturbingly, the Bengalis seem to even find justification, for being contemptuous of the Rakhine people, their culture and their Buddhist faith. The Muslims are beholden to the insular dictates of their faith, which does not encourage assimilation with others, nor admiration or even tolerance, but upholds expansionism, superiority, and the inarguable belief that Islam will - by Allah's (God's) decree - be accepted by all people, everywhere.

## **June 8, 2012 - MAUNGDAW Town Explodes With Prepared Violence**



The closest big town to the Bangladesh border, and the town in Arakan with the greatest percentage of Muslims (now, about 96%) is Maungdaw. The area around Maungdaw - Maungdaw Township - has changed from majority Buddhist to 90% Muslim in just 60 years. But, disturbingly, that change is due to murder, intimidation and ethnic cleansing by the Bengali Muslims against the indigenous Rakhine Buddhists. On Friday June 8, 2012, violence exploded in the town of Maungdaw. Muslim men poured out of the central mosque in unusually large numbers (around 1000), after Friday prayers ended, most of them armed with long heavy sticks, metal rods, knives, swords, rocks and gasoline bombs - which had, apparently been stored in the mosque in preparation. They were several distinct large mobs, and they were instructed to branch out in

different directions. Photos and film show this. They were loudly yelling taunts and death messages to the Buddhist - people had never heard such a loud, and terrifying, collective sound. The Muslims surged in great numbers up the roads, breaking the windows, and looting Buddhist owned shops, and beating or killing Buddhists that they could catch. The Buddhist population of several thousand fled in sheer panic. The Muslims started torching buildings - especially the Buddhist temples and monasteries.



They did not consider the peaceful Buddhist monks to be worthy of any respect or reverence, and monks were badly wounded, beaten, and sometimes viciously killed. And, many Rakhine people - including elderly and children - were severely wounded, killed, trapped in burning buildings, or were trying to hide or running for their lives. The Bengalis even callously raided Maungdaw Hospital causing severe pandemonium.

By evening there were fires raging in every direction. Dozens of villages were burning out of control, and thousands and thousands of Buddhists (and also Hindu minority, Christians, and even Muslims who were not Bengali) were fleeing, or becoming a victim of the Muslims' campaign to eliminate the Buddhist and other non-Muslims, and seize the land for their own pure Islamic state.

The next day, June 9, Maungdaw was under curfew and troops began to enter to rescue Arakanese people - in some quarters of the town - who were trapped and extremely fearful.<sup>1</sup>

*"In our village of Mawra Waddy we had a Police Post with 5 policemen. When the rioting Muslim mob appeared the police fired warning shots. But the mob knew the police wouldn't shoot at them directly and so they kept on coming and finally burnt the place down and killed the women and children who couldn't run. The policemen also ran," said a villager from Mawra Waddy Village.*

## VIOLENCE

### INTERVIEWS with: MONKS, GRANDMOTHERS, and a TEACHER

- Setting fire to the houses of innocent people and the local community is not proper for anybody or any religion, but, this is happening in Arakan because we have deceitful people in our land. Our ancestors hosted these people and now we are suffering from their terror. Thus, to avoid these kind of events from happening again to our next generation, these terrorist-minded people should be sent out of Rakhine State. To have sustainable peace and security in our land, these savage demon-minded terrorists should not exist on our land. We have also proposed this to our officials.

*What is your message to the international community regarding this crisis upon the Rakhine people?*

- Rakhine State is a land in which multiple ethnicities and religions have coexisted peacefully. We have been living here harmoniously with others (Christians, Hindus, animist, other Muslim groups) like they are our siblings. But these Bengalis are not like humans - they are intolerant demons which spill human blood and inflict pain and suffering on others. Thus, we must resist them.

*U Kumara - monk, near Sitetway*

- We always have to stay alert because of the callousness and vicious nature of the Bengalis. It is very important to inform the new generation about the Bengalis. The Bengalis don't know what tolerance is and they don't have any hesitation to harm and kill, even those who try to help them. They are very cruel, inferior and they have the attitude of superiority and intolerance. I especially would like to warn the new generation that they should not live with the Bengalis together any more, for their own safety.

*Maung Lone Phru - 81 year-old grandmother, Pauk Phru Prung village, Rathaydaung Township*

- Since noon on that day (8 June), many Muslim Bengalis were at the mosque. The news was spreading that something would happen in Maungdaw. But I didn't expect that the problem would be so serious and deadly. After the Friday prayers, around noontime, many many Bengalis came out of the mosque and gathered at the local market of Zawmatet. I estimated that there were some 6,000 Bengalis, other teachers estimated up to 10,000. Bengalis started setting fire to a shop. After that, they set fire to the Forestry Preservation Camp and then they headed to the Buddhist monastery to burn it down. After that, they destroyed the 'House for the Spirit' near the monastery and set a nearby shop on fire. They then headed to our dormitory and forced their way into the dorm where both male and female teachers live and destroyed everything there after taking away what they want from the dorm, and then they set it on fire. At this moment, the Bengali Muslims, who were at the south and at the front of the village entered into the village in groups. They destroyed all the Arakanese houses and took away the properties they wanted and set fire to all local Arakanese houses in the village.

*Htwan Marm Latt, teacher, from Kyauk-phyu, but teaching in Rawthaitkay*

- Since 2 pm, the situation was not stable. At first, the Bengali Muslim groups of men were coming to the gathering area at our village Buddhist pagoda. Then they started setting fire to our Buddhist monastery. So, all the government servants gathered in one of the teachers' house. The situation became worse and worse. We were all in a dilemma on which way to flee. Mobs of Bengali Muslims suddenly entered the village. People were running back and forth, and in all directions. I was carrying my baby and I fell down the embankment of the village pond and could not get up, and then was surrounded by a Bengali mob. When they saw me, some of them said, "she is our village teacher". And they also told other Bengalis that were just joining this mob that "she is our teacher so don't harm her", and also told them in Bengali language, "she has a baby". But, some of them said that they would kill me, and some didn't want to kill me. Some of my students' parents repeatedly pleaded that I shouldn't be killed, since I am their village teacher, and also, that I had a baby. But, I heard some say that I should be killed and beheaded. I was very worried about my life, and my baby's life, and I pleaded with them not to kill me, that I'm a teacher of this village.

Two young Bengali students of mine arrived, and told the others that I was their teacher, and they picked me and my baby up and quietly told me which way to run to escape from the village. Then I fled, passing a man chopped to death.

*Daw Nyo Nyo Warm - teacher, from Sitetway, transferred to Maungdaw*

- On June 9, 2012, about 250 houses in the SakRonSu quarter of Sitetway, and four monasteries included Saydi-prawn monastery were set on fire at about 3:00 pm by Bengali Muslims and at about 5 pm, as the dark evening began, the monks and people of SakRonSu quarter had to flee for their safety to RawTharYar village. On June 10, 2012, about 1,000 Bengali from Narzi quarter fought with monks of Damarama monastery in RawTharYar village. Two young monks were injured by the Bengalis' fighting. The police and army arrived just in time and stopped the Bengali's fighting.

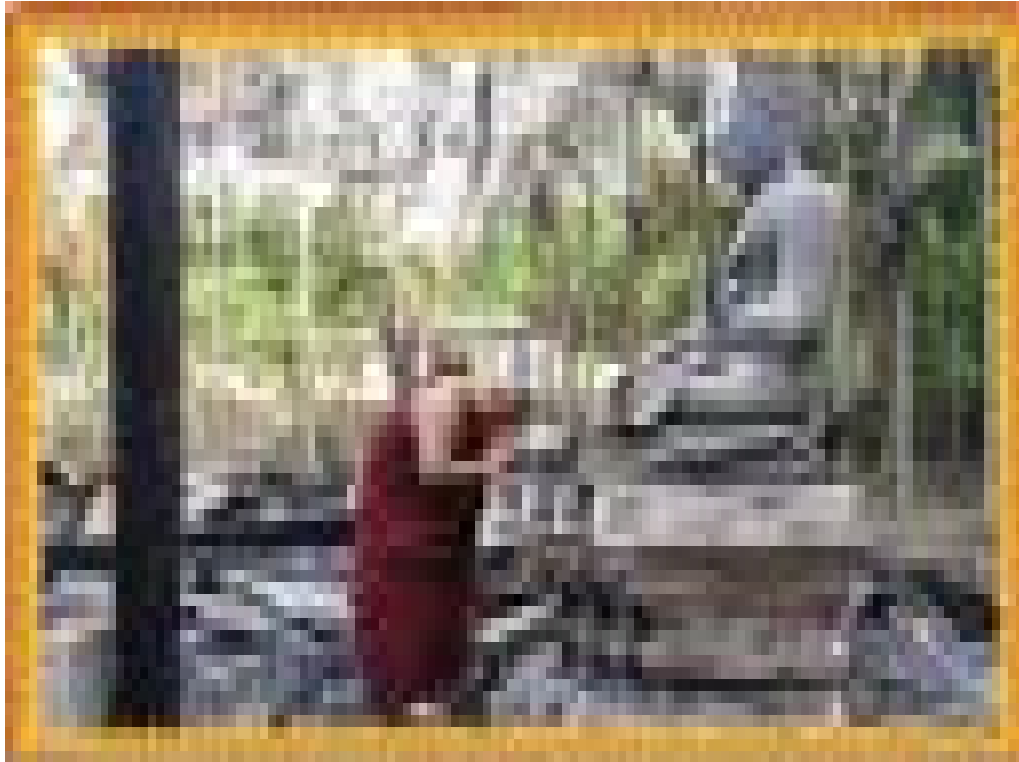
***How was the situation of RawTharYar village after the Bengalis attack?***

- After the police and army stopped the Bengalis' fighting, the police and army left our village without deploying any security forces. On June 11, we observed Bengalis organizing their groups and gathered weapons, such as swords, spears, arrows and catapults (slingshots). Bengalis were planning to fight Arakanese villages and Buddhist monasteries in Arkyab-taw-kone. We therefore, organized villagers and formed a defensive group to protect our villagers, our nationality and our peaceful religion from the Bengalis' deadly plans of conquest. Moreover, three monasteries were already under control of Bengalis near RawTharYar village before the June 10th fighting. So, on June 10th our Arakanese defensive group counter-attacked and took back control of those monasteries and villages.

***How do you feel and what do you think about the Bengali's fighting?***

- I feel so sorry and angry with the Bengalis, and the government also. Arakanese are the indigenous people of Arakan and an ethnicity of Burma, but Bengalis are migrants who illegally entered into Arakan, often using bribes. On the other hand, they are not citizens of Burma. They fought locals and destroyed our villagers' houses, properties and even religious monasteries. The main entity causing this conflict is the Immigration Department of the Burmese government. Some of the them took bribes from Bengalis and illegally allowed them to enter into Arakan State. So, unnecessary unrest occurred in Arakan.  
*U Panni-ta - - head monk in Panni-thara Monastery, Akyab-taw-kone, Sitetway*





## June 2012 - SITETWAY

### Burning, Rioting, Death and Destruction

As the rioting Bengali Muslims were burning and looting Maungdaw and the surrounding villages, Sitetway, the capital of Rakhine State was tensely anticipating the violence to spread there, as the news and situation was steadily becoming worse.



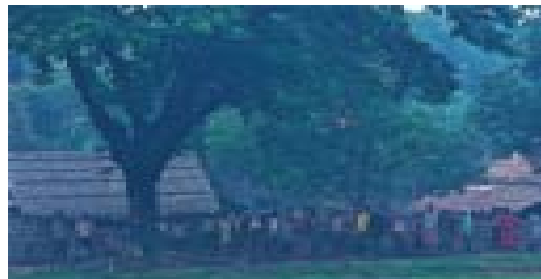
The first bad news, on June 9, was the arrest of two Bengali Muslim youths who were each carrying a large can of petrol into the Sitetway Myoma Bazaar. It is clear that they intended to burn down the Bazaar, but, alert Rakhine neighborhood-watch group members caught them before they could do serious damage and the two boys were delivered unharmed to the local police station.

The next bad news was that groups of armed Muslims were gathering, menacingly, near Nhazi Village - a majority Bengali Muslim village near Sitetway (2700 households, 90% Muslim, 10% Buddhist). The whole town of Sitetway was on red alert - as the situation was ominous and the Bengali Muslims were becoming disturbingly agitated.



Then, in the late afternoon of June 9, about 1,000 Bengali Muslims - from the Bengali villages of Tapaing, Bumai, and Thechaung Bengali, near the Sitetway Airport - armed with knives, swords, heavy sticks, and petrol bombs had begun to march towards the town. The mob withdrew only after the Security Police fired warning shots over their heads.

But the Bengali mob didn't disperse, and from of the railway track they were throwing stones at the Security Police taking position on the town side of the tracks. Those three Bengali Muslim villages are on the coast, and men seemed to have snuck over from Bangladesh to help stage an attack on the Buddhists in Sitetawy during the night.



## **Buddhist Minority Flees Their Village - June 2012**

The Buddhist residents of Nhazi Village just outside Sitetway started to abandon the village. The large village had 5 Buddhist monasteries: Zeya Mingala, Zedi Byin, Sanda Lawka, Dahma Wihara, and Gyt Chaung. By the next morning three of the monasteries and most of the Buddhist homes were burning.

The main water distribution pipeline to Sitetway goes through Nhazi Village which meant that the Bengalis in Nhazi could destroy it or try to poison the water supply, as has happened before, elsewhere in Arakan. The Sitetway town municipal authorities ordered the pipeline turned off.

## **June-October 2012 - Simmering Tensions, Muslim Media Demonizes Buddhists**

Since the large-scale violence of June 2012 happened tensions remained high, conditions were often dismal, and the prospects of peace were abysmal. Small-scale incidents continued to happen - some homes were burned, people ambushed, attacked, wounded, or killed.

Even in other countries, related incidents happened. In the nearby Islamic country of Malaysia, Muslims attacked Burmese owned restaurants, ransacking and burning them, and beating or killing the owners, staff and even customers. Arab Muslim countries called for all Muslims to join in Jihad (Holy war)



against Burma, and the Arab Muslims demonized the Buddhist

people and Buddhism itself in the most vulgar ways, and even branded Buddhist monks as ‘Buddhist terrorists’ and ‘killer monks’, and labeled photos of monks chanting prayers as: ‘racist monks praying for genocide’.

This was spread by the Muslim media, giving a green light to attack Burmese, or actually any Buddhist, anytime, anywhere.



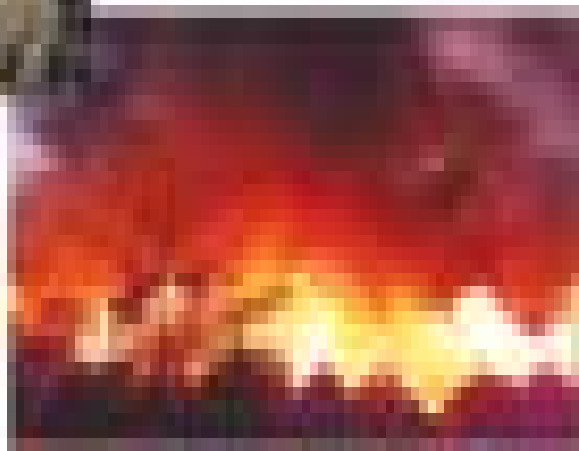
The Burmese Embassy in Jakarta, Indonesia was attacked by a large Muslim mob, and fortunately was prevented from breaking into the Embassy where they most certainly would have killed anyone inside.

*“If embassy officials refuse to talk with us, I demand all of you break into the building and turn it upside down,”* a leader shouted.

Others shouted, *“Every drop of blood that is shed from a Muslim must be paid back.”*

*“Go to Myanmar and carry out jihad for your Muslim brothers.”*





## **VIOLENCE**

### **INTERVIEWS with: a GRANDMOTHER and LOCAL MEN**

*Grandma, can you explain what had happened during the riot? (on June 8, 2012)*

On June 8, 2012 at 4 pm, Bengali mobs had gathered and were heading to local Arakanese villages. So, we informed the regional commander by phone. And also, we phoned the village chairperson and monk and told them that we could be killed, and that we could no longer stay in the village. We requested that the authorities please send some security forces to help us get out. Then, the security forces arrived in the village. If they had arrived just five minutes later, the people from this village may have been killed. Even as the police arrived in the village, the Bengalis didn't retreat. So police fired gunshots in the sky in order to disperse them. At that time, Bengalis dispersed without daring to enter the village but soon they were gathering at the entrance of the village. The police then shot many gunshots into the air to disperse them.

***How is the current situation of your village?***

We don't go outside of the village due to security concerns. We manage to work on the paddy farms that are nearby our village. But we are not able to work on the farms that are away from our village due to the fears of hostility, rape and attack by the Bengalis.

***What are your difficulties now?***

Now we are relying on rations donated by different donor and relief groups. We have to share the rations received from donations with the village, as the donated rations are limited.

***How many houses are there in the village?***

There are over 80 houses in the village. But we had to take shelter at the regional security camp for 11 days due to safety and security concerns.

***How did the Bengalis come to your village?***

Actually, our village was surrounded by many Bengalis and their villages. So they came to our village from different directions and locations in groups. Their intention and plans were that they would destroy all the Pagodas, Stupas and burn down monastery and the entire village as well.

***So, how many Arakanese villages are around there?***

Our village is the only Arakanese village here.

*Grandmother in Maungdaw Township*

When I woke up on the conflict day, I heard desperate voices saying that “Bengalis are attacking us and burning our houses”. So, I went out with my friends, to know why they are attacking us and burning our houses. When I arrived there, the village was on fire. We had about 100 people, so we went to the Bengali village and asked them “why you burn our houses?”. They had about 300 people. Bengali women told us “Yes, we burn your houses, so what?”, and treat us very badly by showing us their asses. Their children are also challenging us “Arakanese come here, we will kill you”. When we were in that condition, we heard two gunshots from their side. So, we had to run away. Those Bengalis followed us and killed some of us with their swords. I was also hurt by a stone thrown by a Bengali boy. So, we were sent to the Rathaydaung hospital. There were also some dead Arakanese bodies at the hospital.

*Hla Htun Thein - Maungdaw Township*

**• Can you tell us as much as you know about the Bengali-Arakanese violence that happened in the Mungan quarter of Sittwe on June 8th?**

On Friday June 8th, after the Bengalis had finished their prayers at the mosque, we saw a mob of 200 or 300 people was gathering by the railway. We heard the noise and went towards it, to look and see what happened. The Arakanese people from the nearby row of houses could see the Bengalis directly, and they watched and cried fearfully. The Bengalis had brought weapons - knives, sticks and catapults (slingshots) - and they were being hostile towards us. We were shocked by the weapons they readily brought with them with the intention to harm us. We called to the neighboring villages for help. Then young Arakanese and elders from our quarter came to that place, because they, also, had never heard such loud and ominous noise. Many young and old people, including me, gathered knives, sticks, and catapults to defend ourselves. When we got to the street, the Bengalis started throwing stones at us. Then, elders, officials, and ministers arrived and convinced us all to step back, live in peace and not create problems between our communities. The officials left after soothing and calming the situation, BUT, in just 10 minutes, the Bengalis had gathered again and they attacked us. Previously there were about 300 people in their side but it had swelled with many more people. We had gathered around 80 people. When the communal riot occurred again, the officials and minister arrived back here again. The officials and minister seemed to convince the Mawlawis (An Islamic title given to a high Islamic scholar) from the group to exist in peace with Arakanese and the situation seemed calm.

But after 10 p.m., the Bengalis insulted the Arakanese by shouting with foul words from the other side of railroad. We observed the Bengalis are gathering their forces. We couldn't stay idle and we gathered around 100 people to defend ourselves against these Bengalis. While we were defending ourselves the police from Mungan police station arrived. The police fired into the air to control the crowd, but the Muslims didn't retreat. The Bengalis even rudely showed their buttocks to the police. The police thought they could control the situation and came with only 4-5 officers. When they couldn't control the mobs with such a small force, they called the riot police. Then the Bengalis retreated. Meanwhile, the Bengalis set some of their own houses on fire.

***What kind of challenges do you face due to this riots?***

There are many difficulties. I feel distressed at the moment. Even now, we have to form groups to patrol for our security. In order to live peacefully, the state authorities must firmly defend us from the hostilities of the Bengalis.

*Wong Thein - goldsmith, Mungan Quarter, Sitetway*

On that night, (June 14, 2012) about 3,000 Bengalis came to attack our village. The next morning, there was a deadly fight against our villagers with the swords and machete.

***Are there any Byraiphru villagers who got chopped dead by the Bengalis?***

Yes, there are five people who got killed by them.

***How many people from your village arrived here (refugee facility)?***

There are 156 people.

*Htwan Oo Zun - Sitetway area*

## **October 2012 - Violence Erupts Again, With Fury**

In late October 2012, violence erupted again in Arakan - with fury. In the downtown of Minbya, a Buddhist man, U San Thein, was shot with an arrow by a Muslim man whom was bothering U San Thein's wife. As he cried out for help many fellow Arakanese rushed over to assist him. Crowds of both Buddhists and Muslims gathered and began fighting with sticks, knives, swords, and firebombs. In that incident 18 of 200 homes of Muslims in the Muslim ward of Paik Thei were burned down. In the days that followed there were more villages burned - both Buddhist and Muslim.

On October 23 there were violent attacks and arson in The Mrauk-U Township villages of Thet Yet Okk (Buddhist) followed by a retaliatory attack on Pa Rim (Muslim) with about 100 homes burned, and a Buddhist monastery and a mosque destroyed. Numbers of other villages were destroyed similarly.

Sometimes the Buddhists attacked the Muslim villages, but, after countless threats against them, demands for them to convert to Islam or die, and enduring rapes and hostilities. They could see that they were facing imminent or near certain death and would be killed otherwise.

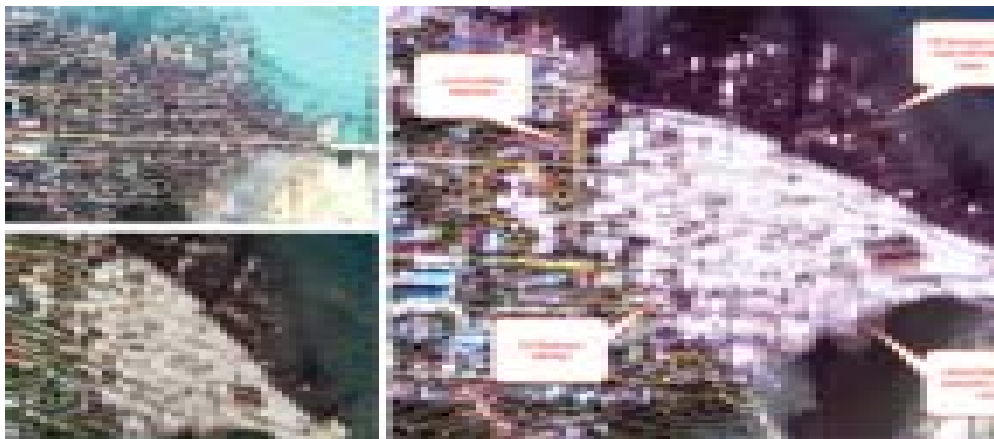


**Oct 2012 - KYAUK-PHYU - Truth is Not Obvious  
Human Rights Watch Brings Out Satellite Photos, Jumps to the  
Wrong Conclusion, Wrongly Blames the Buddhists**

**Four local residents tell how Muslims planned,  
carried out attack, but miscalculated.**

On October 22 and 23, 2012, the large town of Kyauk-Phyu (and other towns in Arakan) burst into terrifying flames and violence.

This incident received a lot of notice in media around the world, but nearly all of the media parroted the first conclusions - without question! The aftermath of the fires left a mostly Muslim quarter (one of several Muslim quarters) burnt and destroyed. Without hesitation or investigation initial reports jumped to the conclusion that the Rakhine Buddhist inflicted this upon the Bengali Muslims for no good reason - only racist bigotry - and that conclusion was copied around the world, accompanied by satellite or airplane photos, comparing before and after views of the devastation, with graphics pointing out the one destroyed Muslim quarter. Since that early and erroneous conclusion was made - or concocted - investigative interviews with local people of Kyauk-phyu - who experienced this calamity in person - paint a far different truth, and, a conniving plan of ethnic cleansing by the Bengali Muslims, that failed, and in fact backfired upon them.



**Coral Arakan News interviewed four residents of Kyauk-phyu about the terrifying events which unfolded on October 22nd and 23rd.**

**They were: a female school teacher, a small-scale contractor, a Thirt maker and a Kyauk-phyu based journalist.**

***Coral Arakan: When did the attacks break out?***

*Answer:* On October 22nd, 2012. Around one o'clock at night, a fire started at an old mosque in Anauk-paing neighbourhood. When Arakanese around that area went to the building to put out the fire, three Bengali boys ran out from it. When the Arakanese went after them, two of them managed to escape but one was caught. After questioning him for some time, he admitted that they set fire to the mosque, and then he was turned in to the police.



***Coral Arakan: Let me ask you one question here. As mosques are places of worship for Muslims, to them as sacred. For this reason, how is it that they could set fire to their own mosque.***

*Answer:* Let me explain a little bit about this. First, the 'mosque' in question is actually not a functioning one and it was just a residence before they used it for Islamic religious gathering. They just changed this residential building into a 'mosque' by themselves without any permission by authorities. Then authorities ordered them to stop using it as a religious building. Second, as it is in an Arakanese neighborhood, most of the buildings around it are Arakanese people's houses. Above all, the most terrifying thing is that a house adjacent to its next door one had a large storage of petrol for retail selling. So, if the 'mosque' was on fire, then the whole neighborhood would surely be burnt down. Then, the fire would spread to the whole town. That is why they tried to set fire on that building.

***Coral Arakan: What happened next?***

*Answer:* While Arakanese people in the neighborhood tried to extinguish the fire, firetrucks arrived the place in time. Luckily, that place was close to the fire station. After this arson, we stayed alert and kept watching out for Muslim arsonists the whole night with little sleep. But, in the evening of the next day around 8 p.m., fire broke out again in Pike-seik quarter (a neighborhood with a Bengali-majority population).

***Coral Arakan: How did the fire start?***

*Answer:* As it was a Buddhist Sabbath day, most downtown people were in monasteries. In the morning, a Bengali Muslim boy came to the Sar Pyin Kywin quarter carrying a bottle of petrol made into a fire-bomb. When some Arakanese people saw that him with the fuel bottle, they caught him and handed him over to the police. Then, the whole day passed with widespread worries among Arakanese, and then the fires started at 8 p.m., and Pike Seik Quarter was burning. A Muslim guy with a name of Lar Lu started the

fire on his Arakanese neighbor's house. According to eye-witnesses, his Muslim accomplices were wearing white headbands. The Arakanese woman of the burning house shouted for help. Buddhist people rushed to her house and tried to put out the fire. But those Muslim arsonists shot at us with jingalis (short sharpened metal rods made into arrows and shot with a slingshot) and no one could come closer to the torched building. Then, the Muslims came out and threw firebugs (fire rings) and fuel bottles. Whenever Arakanese people tried to get near to the house which they were trying to set fire on, Muslim attackers rushed to them with machetes. So, our people (the Arakanese) had to fall back. The fire was firstly burning on the roof only, but later the Muslims got into the house, placed some fuel somewhere inside the house, and rushed back. After that, the house was completely on fire. And it spread.



***Coral Arakan: How did they use fire bugs (fire rings) ?***

*Answer:* They tied fire rings to the end of rope and then swing it towards the targeted house. Magnetic strips were put in those fire rings (fire bug), and they were covered with a piece of cloth which was soaked with petrol.

***Coral Arakan: Okay. They set fire to Arakanese houses. How were the Muslim houses razed?***

*Answer:* There were reciprocal attacks. Arakanese people took apart some burning pieces from the burning houses and threw them back to Muslims' houses. Muslims' houses and Arakanese people's houses are very close to one another, and the fire was spreading everywhere. **In the course of the incident, the wind started to change its direction into Muslims' houses.** Their houses were mostly built with bamboo which could easily catch fire. The houses were very close to each other and the fire easily engulfed them one after another.

***Coral Arakan: And then?***

*Answer:* As their houses were being burned, they fled by sea in motorized boats. Before leaving, they also set fire on their own fish shelves (fish stands).

***Coral Arakan: Were those fish shelves (fish stands) their own ones?***

*Answer:* Yes, they owned them.

***Coral Arakan: Why did they set fire on their own things?***

*Answer:* Those fish shelves were simply made with bamboos to desiccate fishes. They were not anything of much value. They burned them, because they didn't want to let the Arakanese have their fish after they left. More than that, they just wanted the world to see that all their possessions were burned down by the Arakanese 'terrorists'.

***Coral Arakan: How many motorized boats went into the sea?***

*Answer:* About sixty boats. People in many of these boats were reportedly rescued by Aung Su Mon Fishing Vessels which is owned by a Muslim business man from Mawlamyaing.

***Coral Arakan: How many people do you think were wounded in this communal violence?***

*Answer:* About ninety Arakanese people were injured by Muslims' handmade jingali arrows. One injured patient died while trying take out the arrow from his neck at the hospital. Some got fire burns.

***Coral Arakan: Did some die?***

*Answer:* As far as we can know, four Arakanese people died. In addition to these four, Muslims killed all Arakanese spouses of Muslims before they left by boats. But they spared lives of children of those inter-racial marriages. During the violence, one Arakanese husband of a Muslim woman was forced by the Muslim mob to set fire to an Arakanese fish shop in the Muslim neighborhood of Peik-seik, in order to show his loyalty to the Muslim community. But, that Arakanese man, after reluctantly setting the fire was killed anyway, by the Muslim mob.

A second person of the four people interviewed answers: The fleeing Muslims in boats raised the cut-off body parts of the dead spouses for the Arakanese people on land to see. Those murderous Muslim guys are living in refugee camps as refugee-warriors receiving humanitarian support from international groups.



Another person adds: When those Bengali Muslims were fleeing with boats, they raised some parts of the dead bodies for the Arakan people to see. Those bodies were Arakanese women who had to become Muslim after becoming married to Bengali Muslim men. Now, the ones who are shouting about themselves being refugees are those same sort of Bengali Muslims who killed Arakanese people and fled by sea. In fact, among those refugees are these kind of killers.



***Coral Arakan: Did the fire department make their best efforts to extinguish the fire?***

***Answer:*** Yes, they did. But, the problem was that Bengali Muslims were not only shooting the Arakanese and security forces, but also shooting at the firemen with their handmade jingali arrows. Bengalis who had stationed themselves on the top of the Ywar Haung Jerme Mosque shot at the firemen and me (a reporter) with jingali arrows - which were falling on us like rain.

So, we had to hide behind the fire truck and we went forward. Houses were very close to one another in Pike Seik Quarter. One desperate Muslim man rushed to us and asked us to spray water on his burning house. Firemen were spraying water on it for some time until a nearby Arakanese house caught fire and the firemen had to turn to it and spray water on the fresh flames. As Bengali Muslims were continuously throwing fire-rings onto Arakanese houses, the efforts to extinguish the fires were in vain. Then, suddenly water stopped coming out of the nozzle - even though the pump was running. As we quickly checked it out, we saw that the hose was cut somewhere behind us. Then we really feared that we could be attacked at any moment, and cut with a machete - like that hose was. As the situation was now very dangerous for us, we had to turn back. As we began to retreat out of the burning area, hiding behind one side of the fire truck, we heard the ‘dack-dack-dack’ sound of the jingali arrows hitting the other side of the firetruck. By the time we withdrew one military officer and a fireman were wounded by jingali arrows.



*One of the four interviewees offers this analysis:* It seems, the Muslims might have thought that they would be victorious. They started this, and they thought that they would win. The first indicator is: they had preparation. Even though they continuously shot at us with their jingali arrows throughout the day and the night, they still had a large supply of jingali. On the other hand, the Arakanese were shooting back at them with mud pellets. Their Muslims opponents were using jingali arrows made and stockpiled systematically for their attack. And, the Muslim attackers had made and were using shields made out of tin roofing sheets.

*Another indicator is:* they had a strategy for the violence of that night. The Arakanese population of Kyauk-phyu was surrounded by three Muslim-majority neighborhoods, namely Pike-seik quarter, Than-pan-chaung quarter, and Ah-ra-shi quarter.

This was their strategy, according to our findings gathered before and after their attack:

- 1) When the Bengali Muslims in Peik-seik quarter - on the eastern side of Kyauk-phyu - start attacking the Arakanese people and homes, then,
- 2) the Bengalis of Than-pan-chaung quarter - in the northern part of town - would set fires on neighboring Arakanese houses, then,
- 3) The attention of the Arakanese people in downtown areas would be drawn to putting out the fires in the northern Than-pan-chaung quarter, and then,
- 4) the Bengalis from Pike-seik quarter could more easily enter downtown Kyauk-phyu and burn and destroy the Arakanese shops and homes, and attack the Arakanese people in the downtown area.
- 5) At that same time, the Bengalis in Ah-ra-shi quarter would start their assigned violence coming from their direction.

But, thankfully, just before the plan started the police caught two Muslim leaders in Ah-ra-shi quarter with about fifty fire-rings stored in their houses for an attack, and those arrests made the Muslim Ah-ra-shi quarter neighborhood leaderless.



Another blow against the wicked plan came from the low morale of some of the Bengali Muslims living in the Than-pan-chaung quarter. Some of those Bengalis didn't want to have any conflicts with their Arakanese neighbors. One Bengali

member of RNDP (Rakhine Nationalities Development Party) made his best efforts in persuading his fellow Bengali people not to go into any conflict. He had always expressed his desire to live peacefully together with the Arakanese people. But, evil forces won over his neighbors, and he could not stop them when his fellow Bengali neighbors started their violent and murderous plan.



Thus, the strategy of attacking from three sides could not, and did not, work on that night. Before the Muslims in Than-pan-chaung and Ah-ra-shi quarters could start their violent action, Arakanese villagers from nearby villages came to rescue and save Kyauk-phyu and its peaceful Buddhist Arakanese. To speak frankly, even on their side, there were some people who wanted peace and harmony and wanted to have peaceful co-existence. There are some Bengalis who did not want to create any problems with Arakanese people.

*Coral Arakan: Why do some of them want to create problems?*

*Answer:* Let us explain you about what has already happened in Buthidaung and Maungdaw townships in the northernmost part of Arakan state. Less than a century ago more than seventy percent of the population were indigenous Rakhine Buddhist people of the land. Now, more than 95 percent of the population of that same area are border-crossing illegal immigrants from the Bangladesh area, and they have a completely different faith which teaches them that they cannot respect, tolerate or live with our Buddhist people. Why? The high fertility rate of the Bengalis was not the only factor contributing to this problem.

**Rob-Rape-Raze** is the strategy of this exploding population and has long been the way to drive out the local **Buddhist**, and make them a minority in their own land. They **rob** the Buddhist, they **rape** the Buddhist women, and they **raze** their properties. Now local indigenous people are only around five percent of the total, and Muslim intruders are now making around 95 percent of the total population. Such scare tactics have long been successful in their memories, and, they know, in their blood, that such tactics will succeed. And they believe they they have won, in the recent violence.

*End of interview with 4 residents of Kyauk-phyu*



## VIOLENCE

### INTERVIEWS: a MOTHER who lost her HUSBAND and SON , and a LABORER

- The house of my mother-in-law was set on fire by ‘fire-rings’. A fire-ring is a hand-made weapon which can be thrown from a certain distance to start a fire. Villagers tried to put out the fire. But the Bengalis continuously set fire on the other houses around it. Firefighters efforts to put out the fire were not successful since there were fires being started in every direction. I was watching to see whether or not the fires would spread to my house but I saw that I had no choice but to leave my house and we sadly and heart-painfully watched my house burn down to ashes. I have lost kitchenware, clothes, and value properties. I have nothing at all, I did not even have the chance to put on my slippers.

***Were all family members present when the event happened?***

My elder son and husband were fighting the fires burning the other houses. My younger son, elder daughter and I ran to the monastery. How do you feel about current crisis? I am very sad losing my house and my happy family life. I am sad as we are now fully dependent upon the abbot (senior Buddhist monk). We did not even have a chance to enjoy our newly built house. It is all ruined now. I feel broken-hearted whenever I look at my children and see them in this condition.

*Thein May - mother; Balikone, Kone Dan Quarter, Sittwe*

- I feel they (Bengali Muslims) are cruel people. It is because the Moulavis (religious leaders) use the religion (Islam) to preach to their followers that it is acceptable to kill non-Muslims, in fact, they will be awarded by Allah for killing infidels. And, these Muslims can’t question or object the words of their holy book (the Quran). They are taught that people who have doubts, or raise questions about the readings will suffer greatly for questioning Allahs’ message. For those reasons, I totally reject these cruel Bengalis. I will tell the stories about how we have suffered by the evils of these Bengalis; we will tell our sons and daughters, and our grandkids before we die.

*Mun Htwan - manual laborer, Mungan quarter, Sittwe*



## **SUMMARY OF 2012 VIOLENCE - May, June, October**

- The rape, torture and brutal killing of Ma Thida Htway on May 28, 2012, was especially heinous, and become a rallying point for the Rakhine Buddhists to react to the ever ongoing abuses and aggressiveness of the Bengali Muslims (also known as Rohingya). Three Muslims young men were later arrested for the murder and rape of the Buddhist girl.
- Days after the rape, 10 Muslim men were taken off a bus and killed in a bloody and brutal retaliation for the rape.
- While some may believe that swift and forceful police action could have stopped the impending large scale violence from happening, reality on the ground is different. First, there is no professional force that could be quick enough and decisive enough to neutralize the rapidly rising tension, and secondly, the Muslims were preparing to launch another round of violent attacks on the Buddhists anyway - as they have done with great frequency - as this report will demonstrate.
- On June 8, 2012, after Friday prayers at the central mosque in Maungdaw, many hundreds of Muslims swarmed out of the mosque, by plan, many armed with long heavy sticks, received their last minute instructions, and in several large mobs, swarmed in different directions down the streets, beating and killing Buddhists, burning homes and shops, and causing the Buddhists to run for their lives.
- On that same day, and in the following days, attacks on the Buddhists were launched in numerous other towns and villages.

### **SUMMARY continued**

- Much of the news - worldwide - was overwhelmingly biased, manipulative, and shamelessly falsified - especially in Muslim countries where Buddhist people and Buddhism itself was demonized in the most vulgar ways, and 'news' stories told tales of thousands of Muslims being slaughtered every single day in Burma. With this grossly inflated and inflammatory rhetoric the Muslim media, gave a green light to attack Burmese, or actually any Buddhist, anytime, anywhere, and violent and deadly incidents did happen. In the nearby Islamic country of Malaysia, Muslims attacked Burmese owned restaurants, ransacking and burning them, and beating or killing the owners, staff and even the customers. Arab Muslim countries called for all Muslims to join in Jihad (Holy war) against Burma.
- In October of 2012, another wave of violence exploded in several big towns. In Kyauk-phyu, Muslims started fires, intending them to burn in the direction of the wind, but the wind changed directions, and came back into the Muslim Quarter, burning that Quarter completely - (helped by the fact that Muslims had stored quantities of petrol, for arson, in their homes - which exploded easily).
- Shortly after the big fire in Kyauk-phyu HUMAN RIGHTS WATCH trotted out satellite photos, jumped to the wrong conclusion, and erroneously accused the Buddhists. This incident received a lot of notice in media around the world, but nearly all of the media parroted the first conclusions - without question! Without hesitation or investigation, reporters jumped to the conclusion that the Rakhine Buddhists inflicted this destruction upon the Bengali Muslims for no good reason - only racist bigotry.

## II - CONSEQUENCES, EDUCATION, HEALTH, SUPPORT, FEARS

### Consequences of the 2012 June and October Violence

As consequences of the 2012 June and October Violence in Arakan, both local Arakanese and Bengalis have lost lives, property and the means to make their livelihoods.



Many people have had their homes and villages destroyed or burned down, resulting in a huge number of refugees. Local businesses that supply the farmers, the fishermen, and the local needs are not still restored to normal due to looting or destruction, difficulty getting new supplies, and/or loss of employees. And, many of these refugees would like to return to their villages and towns, but they can't because of deep fears for the lives and safety of themselves and their families.

### Education

Education is disrupted in many areas because schools may be damaged or destroyed, teachers may be gone because of trauma, family needs, wounds or death. In some places schools have reopened, but because of fears and trauma, some parents may not send their kids to school (especially if it's a bit distant, or that the kids must walk through a Muslim neighborhood to get there) or the kids may be traumatized for reasons such as: their teacher was killed, their school was heavily damaged, or their classmates are dead or wounded.



## Health

Health needs are many, and far greater than the inadequate number of health workers can provide. Health awareness, and the overall medical system has always been lacking in the entire country of Burma, and even more so in distant areas such as Rakhine State. Therefore it is not a matter of 'getting the system back to normal' but bringing in and creating a new and better Medical and Health System, and through education creating more awareness of health concerns such as: HIV/AIDS awareness, narcotics education, women's health concerns, proper hygiene and sanitation, nutrition, mental health and mental issues, misuse and dangers of pesticides, insecticides, and other toxic substances, etc.



## Government Support Is Lacking

It is widely complained that the government support, for the Arakanese, is lacking in the needs of security, rebuilding, and basic and immediate attention to health, education and work. The country, as a whole, has never yet built the systems that a country needs to function properly, to take care of the needs of the citizens, and to effectively deal with natural disasters and other unexpected calamities - especially in the outer parts of the nation. These systems being: good road networks, airports, railway systems, adequate telephone infrastructure, trained disaster relief 'army', mobile medical systems and teams, etc. Subsequently, the Arakanese people have to rely on Arakan political parties, Arakan social and relief organizations, and some of the international NGO's for assistance, food and shelter.

## Deep Fears of More Violence

In some parts of Arakan, especially in Buthidaung, Maungdaw and Rathaedaung townships, the minority Rakhine Buddhists are gravely concerned that there will be more attacks by the Bengalis. Rakhine people are fearful to work outside of their towns and villages, or to be out of visual sight - such as farming distant fields, fishing out in the ocean, and gathering firewood in the forest. Many Rakhine people feel threatened and targeted if they have to walk through a Bengali village or town quarter in order to get to the market, work location, or family and friends.

Neither the Rakhine State authorities nor the Burmese central government cannot give full security coverage to the Rakhine. The Rakhine living there fully know the history of Bengalis flooding into those areas and committing mass slaughter of Rakhine Buddhists. This report will unveil this bloody history - especially incidents such as the slaughter of 30,000 Buddhists in the historic 1942 Maungdaw/Buthidaung massacre.

### FEAR

#### **INTERVIEWS with: a WORKER, a GRANDMOTHER, a TEACHER, a VILLAGE HEADMAN, and a LABORER:**

- We fled here (to Sitetway), because we are afraid of the Bengali Muslims. On that night (June 14, 2012), about 3,000 Bengalis came to attack our village. The next morning, there was a deadly fight against our villagers with the swords and machete.

*Htwan Oo Zun - manual laborer, Bryaiphru Village, Maungdaw Township*

- We are afraid of Bengalis. They burned down houses and killed us in mass. Everyone had to run in panic and disorder. I could not run well, so some men helped me. Only because some security personnel arrived in time and fired a few shots in the sky, did the Bengalis hesitate a little, and that gave us the opportunity to escape their slaughter.

*Hmwe Tha - 86 year-old grandmother, Nay-Bi-Sate Village, Rathaydaung Township*

- We are afraid of the Bengali Muslims. We are afraid to go out of the village without two or three people to accompany us. They always watch out for a chance to attack us. We work on plantations in the hills, but we don't go to the farms, because we are scared of the Bengalis.

*Ko Htwan Sein - manual laborer, Maungdaw Township*

- The problem that started on June 8 resulted in the loss of 300 lives. My village, with 40 people, was surrounded by over 1,000 Bengali Muslims. Our village monk reported to the local authority that the village was surrounded by hostile Bengalis. Then 3 police and an administrator arrived and the Bengalis retreated a bit. But, later they came to the village again, with sticks and swords, but they didn't dare enter our village. The Bengalis entered the nearby forest near our village, so we dared not to go into the forests. Our villagers saw many hostile Bengalis while they were working on the farms. So, they returned to the village, fearing attack by the Bengalis. Our villagers are facing difficulties because we are not able to find vegetables and fish outside of the village. We are scared of attacks from the Bengalis. We work on farms and do road construction. Since individual villagers work in different locations quite further away from each other, they found it difficult to work on the farms because they were fearful of possible attacks by Bengali Muslims.

*U Shwe Maung - Village Headman, Maungdaw Township*

- The difficulties we have are really because of fear and distrust of Bengali Muslims. So we dare not even go to the forests. Bengalis attacked our village at night three times, so we had to flee three times to escape their attack. When we came back to our village we had to flee again. We can't stay safely, because of Bengalis.

*Chait Naing Warm - Maungdaw Township*

- These Bengalis are cruel people. They don't even know how to show gratitude and to respect those who help them. They are happy to practice violence and to terrify others. In this recent eruption these Bengalis secretly organized their plan and then attacked the Arakanese. Now the lives, properties, and the future of Arakanese are in danger. We, Arakanese will not bow to their brutal violence and demands. We will respond as much as we need to. We gave them a chance to them to live and work here on humanitarian grounds.. We won't stay together with these kind of people, who are so intolerant and so deceitful. Their conducts is so cruel and so rude. Their religion teaches them violence. Then, they don't hesitate to kill people. For Arakanese, we show mercy even upon a dangerous animal. For those reasons, our two races can't connect with each other. Their minds are so canny and always being like a banyan tree, thinking to swallow another tree. Or, similarly, always thinking to dominate a nation, a race or a region. That is why we should be segregated.

*Wong Thein - goldsmith, Mungan Quarter, Sitetway*



On June 8th, 2012, after the prayer service at the mosque, Bengalis in Maungdaw started rioting. At the same time, it was learnt that the Bengalis instigated their own people to set fire to their own houses in Mungan ward. Our Shwe Byar ward is quite close to the Bengali area and my home is just a street away from the Bengalis' ward, so we set out on patrol to watch their activities. Bengalis were gathering in hostile mobs in every ward. I thought they might attack our ward, as we had similar experiences in 1996 and 2001. We remembered how they brought fuel or gasoline to set our houses on fire. For these reasons we formed security patrols. In areas bordering with Bengali villages, the village elders took care for the security. Close to my house, me and other young people from our ward watched out for security. Then we heard that the Bengalis set fire to Arakanese' houses in Mungan quarter. We saw the Bengalis wandering in hostile mobs on the streets. Because we were vigilant, there was no violent event on the 8th and the day successfully passed. On June 9th, around 9 p.m., around 20 Arakanese arrived in our ward with knives and swords. They asked for men to help reinforce the security in their village which was close to a Bengali village and we sent some people with them. We couldn't sleep well on the night of 9th. We were watching out, worriedly. The situation was deteriorating. On June 10th, around 10 a.m., there was a riot, and at that time the Bengalis set houses on fire. They set fire to Arakanese houses and even their own houses as well and fled by boats. We just let them run away and we didn't try to kill them, as we keep humanity first according to our Buddhist religion. It was amazing no Arakanese had tried to harm the Bengalis. When some Bengalis were fleeing, 70 Bengali women were gathering around U Sein Maung Than's house. When the security forces arrived, they were sent to the boats. We let them go, and meanwhile the people were busy putting out the fire and watching out for other dangers. Later when we thought back about this situation we realized that: if the Arakanese were fleeing, instead of Bengalis, nobody would be alive. The Bengalis were lucky, because we are tolerant and compassionate, and the Bengalis are free because of our kindness. But, as those Bengalis left, I thought our village was free from their hostilities, but Bengalis who were left hiding in the village started burning down Tarar Thisu quarter at around 3:30 p.m.

***Were you able to arrest those who set the houses on fire?***

- Yes, villagers were able to arrest those Bengalis who burned down the houses. And they brought them to the police.

***What would you like to say regarding Bengalis?***

- Presently, the authorities are arresting, investigating and interrogating those who are entering Burma illegally. Prisoners told that they had a plan to

occupy Buthidaung, Maungdaw and Rathaydaung townships on August 1st , 2012, and that they would occupy Sitetway later. Then they will make demands of the government. This is heard from their confessions to the authorities. When we learned of their brutal conspiracy, I was amazed. First, I had saved them and let them go, as I assumed they are my neighbors and I felt pity upon them. But they have exploited our kind mentality and tried to dominate not only Arakan State, but all of Burma. That is why I abhor these Bengalis. They are showing their force by holding weapons. They can attack anytime against Arakanese villages. For that reason, we formed patrol ourselves to watch out the village's safety. We didn't have to sleep well since the day of the riot. We are sleeping for a while in daytime. At night, we take security for the village.

***How do you feel after this experience?***

- I can't live here anymore. We have few men and they have more. Two monasteries were set on fire; Inparama monastery and Zayar Theindi monastery. These monasteries are situated in ward 12 and 13 of Mungan quarter.

***How many Bengalis, do you estimate are living around here?***

- I think more than two thousand Bengalis. They come out like ants from their colony. They come out as mob. As the police warn by firing shots up in the air, they withdrew. There was only me and Ko Hla Maung Than left in the village at that time. Finally, we had to run for our lives.

*a teacher in Maungdaw township*

- We are afraid of Bengali Muslims. So we dare not go into the forests to get firewood to sell it as part of our livelihood, and that makes it very difficult to get food for ourselves now. We are frightened of the Bengalis because there are only about 1,000 Arakanese people around here (Maungdaw). But there are more than 100,000 Bengali people around here, and our village is surrounded by many Bengali villages. So we are very worried about our safety because the Bengalis could attack us and be violent to us anytime. So, any of our village people could be killed if the Bengalis come to be violent and fight against us.

*Aunty - from Maungdaw Township*

- I am a Buddhist. I don't want someone to suffer badly. But I will not be silent, if someone encroaches and damages our lives and properties. I am ready to sacrifice my life to defend race, nation and religion. These Bengalis are always selfish and canny. Our Arakanese must be vigilant upon this. If I have a chance (to talk to the government), I will say don't continue allowing these Bengalis to stay in our Arakan State.

*Maung Hla Tin - Rwar Thayar ward, Sitetway*



***Why did you take refuge in this camp, at this age?***

- I fled my village to escape a probable Bengali slaughter.

***What kind of threats did Muslims issue to your village to make you leave?***

- They burned a nearby village and killed fellow Arakanese villagers there, which made us more than sufficiently believe that we would face the same fate, if we stayed.

***How many houses were burned in that village?***

- About 100 houses.

*San Tun Phyu - 77 year-old elder, Nay-Bi-Sate Village, Rathaydaung Township*

## CONFESSION of a YOUNG BENGALI: Guns Hidden in Islamic School

A startling and revealing interrogation and confession of a captured Bengali Muslim young man, from Pouk Taw Muslim Village, Kyaut Taw Township, Rakhine State, western Burma/Myanmar. on July 28, 2012. This is on video spoken in Arakanese and Bengali languages. The young man - 'Karlu' - is about 18-20 years old.

excerpts:

**Q** - *Are there any guns in your village?*

A - Yes, there are guns.

**Q** - *How many guns?*

A - About 100.

**Q** - *Where are the guns hidden?*

A - Above the school (in the roof of the school)

**Q** - *What kind of school is it?*

A - It's an Islamic religious school.

**Q** - *So, guns are hidden in your Islamic religious school?*

A - Yes.

**Q** - *How are the guns stored in the school?*

A - They are wrapped in gunnysacks and hidden above the ceiling.

**Q** - *When were they obtained?*

A - About 3 months ago.

**Q** - *Where did they buy the guns?*

A - From Bangladesh. We didn't buy the guns. They were given to us by Bangladesh.

**Q** - *What does your father do?*

A - He preaches the Islamic prayer from the minaret of the mosque.

**Q** - *Did your father tell you about the guns or did you see them with your own eyes?*

A - I really saw them with my own eyes.

**Q** - *How did the guns get to your village?*

A - By boat, from Bangladesh.

**Q** - *Who carried the guns from the boat to the village school? Did you carry them?*

A - Yes, I carried some of the guns to the village school.



## **Rakhine Buddhists: Tolerance, Compassion and Morality**

The Rakhine Buddhist people have lived with tolerance, compassion and respect with other ethnic peoples (Mro, Chin, Khami, Chakma, Daunt, and MaraMagri), and people of other faiths (Hindu, Christians, Muslims who were not Bengali, various animist beliefs, etc.) There are no big issues with any of these



people and the majority Rakhine. The Buddhism of Arakan is deeply embedded in the people and their morals and character. There is a natural warmth extended to others and they register no judgement of a person's faith or lack of faith. Compassion for all sentient beings is of utmost importance, and the teachings and life stories of the Buddha are exemplified by lack of violence, moral lessons, and respect and acceptance of all.

However, the Bengali Muslims presented an obstacle, so obstinate and intolerant - and at times violent and deadly - that the Buddhist realized that they could not tolerate the intolerant.

## **Bengali Muslims Will Not and Cannot Integrate, Respect or Tolerate**

While some activists and manipulative media will try to portray the Rohingya (Bengali Muslims) as warrantless victims of reasonless prejudice, the real character of the Bengalis - and also the Rakhine - come out under examination and historic research, and an objective critique of the teachings and message of their respective religious traditions.

The Bengalis have not pursued activities that identify themselves as peace-seeking, or as willing to respect and appreciate the Buddhism of the indigenous Rakhine people. Instead, the Bengalis - true to their strict and all encompassing form of Islam, have largely shown only contempt for the Buddhist religion - viewing the Buddhist as 'idol worshipping infidels' - which they believe is the worst and lowest because it is not even monotheistic - which to Muslims is of supreme and unquestioning importance.

The teachings and beliefs of their religion is hardend from an early age, and they are basically forbidden to learn about, experience or participate in other religions ceremonies and festivals, as well the cultural events of others, and they largely will not learn the language of their host country. The Buddhists, and others, see this attitude manifest in many ways - such as the fact that while Buddhist temples, and Hindu, Christian, and Jewish houses of worship were open to anyone who wanted to enter, the Muslim mosques were closed to all but Muslims.

The Bengalis want to take the land of the Buddhists in northern Arakan, but they don't see a solution as one where they would be ruled by a government of Buddhist people. What they see as the solution is a scenario where the land they have taken, and eliminated the non-Muslim population from it, would become independent of Burma, and would be a purely Islamic land.

If some of the readers object to this analysis, then read ahead, and consider why Mujahidin armies were formed and Jihad declared, why weapons, training, and assistance from Bangladesh,

Pakistan, Libya, Afghanistan, Saudi Arabia, Al-Qaeda and the Taliban was established, and why the voices of the top political leaders of the Bengalis and the Malavis (Imams) of the mosques defined and preached that the establishment of an Islamic State was the goal, and to achieve this the land must be cleansed of the infidels, because the goal does not include co-existence with infidels. And, rewriting history, using a new term (Rohingya) to redefine themselves - and demanding citizenship were to be used, advantageously, to achieve their goal.

### **SUMMARY of: CONSEQUENCES, EDUCATION, HEALTH, SUPPORT, FEARS**

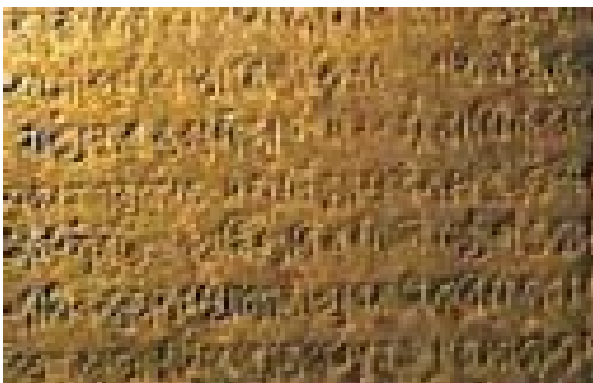
- Property, possessions, and lives have been lost. That means making a reasonable, or even marginal livelihood is lost for many people.
- Many people are refugees: the 'Rohingya' often try to flee by boat, and hope for asylum in a wealthier country, the Rakhine refugees don't flee by boat, they stay with their long, deeply-rooted historical and cultural attachment to their ancient homeland, and their refugee camps tend to be inland.
- Education is disrupted, damaged or destroyed in many areas, many teachers are afraid to return, parents may be afraid to have their children out-of-sight, and children may be traumatized after witnessing the hostility and savagery inflicted upon them and their friends and family by the Bengali Muslims.
- Health needs are far greater than can be provided. Much knowledge, equipment and medicine is needed. Partnerships with professionals from modern countries are needed, but the dark clouds of strife and uncertainty have to be dealt with.

- Government needs to insure security and safety, access to building supplies and help with planning and improving, rebuilding and building major systems and infrastructure: Water and sewage systems, hospitals and universities, better roads and bridges, cyclone early warning systems, reliable and efficient electrical power, etc.
- Many Rakhine people have a deep fear of the Bengali Muslims. Different than the other Muslims of Burma (Kaman Muslims) they are among the most intolerant, racist, and supremacist people in the world.
- As the INTERVIEWS show - many Rakhine people have had traumatic experiences with Bengalis, and are afraid to be out of visual sight if going to a distant field, or to fetch water or firewood. Furthermore, the Rakhine people largely do not see any future with the Bengalis, but instead see ever increasing violence and intolerance.
- The Rakhine Buddhist people have lived with tolerance, compassion and respect with other ethnic peoples, and people of other faiths. There are no big issues with any of these other people, however, the Bengali Muslims presented an obstacle, so obstinate and intolerant - and at times violent and deadly - that the Buddhist realized that they could not tolerate the intolerant.
- The Bengali Muslims don't want a future with the Rakhine Buddhists - or anybody non-Muslim - their goal is an independent Islamic land, with no non-Muslims on it.
- Guns are being supplied by outside Muslim sources to the Bengalis, and are being hidden and stockpiled, often in mosques and Islamic schools. This is a clear signal that they are not interested in living in harmony with others, and they are preparing to fight for their cause - under the banner of their religion.

### III - HISTORY

#### Brief Overview of Arakan History

- There have been four dynastic eras in the history of Arakan: Dhanyawaddy (starting sometime in the first millenium B.C.), Vesali, Laymro and Mrauk-U (ending in the mid 1700s).
- 1784 - Following the Kingdoms was the Burmese conquest of Arakan.
- 1826 - British control began, at the end of the 2 year long First Anglo-Burmese War, with the Treaty of Yandobo which obliged the reigning Burmese King Bagyidaw to cede Arakan to British India. (Rangoon and southern Burma were taken by the British decades later in 1852, and Mandalay - where the last king reigned - was conquered much later in 1885).
- 1942-45 - During WWII the Japanese imperial army invaded and harshly ruled and ruined Burma.
- 1945-48 - The British regained their rule for a few more years after the Japanese defeat, but they prepared to grant independence.
- 1948 - On January 4, 1948, Burma became an independent sovereign nation. Arakan became Rakhine State, Burma.



Since independence, Arakan has been under the central rule of successive Burmese military regimes, all of which have largely ignored and indeed actively suppressed Arakanese calls for meaningful political participation in the central government.

#### Early Buddhist Identity

Arakan is relatively close to the places where the Buddha's actual life took place, in the 6th century B.C., and Buddhism spread to Arakan within a few centuries of the Buddha's lifetime. Arakan has been overwhelmingly Buddhist since that time, and like the rest of Burma, has a overall Buddhist identity that is mixed with minorities of other religions or animistic faiths.

There is much archeological evidence of deep and extensive Buddhist culture: The magnificent ruins of the royal capital of the last great Kingdom - Mrauk-U - with hundreds of Buddhist temples covering a vast area.

Portuguese and Dutch traders knew this place as a city even greater than Amsterdam, and, identified and depicted it as a Buddhist kingdom and culture. As well, there are older ruins, largely unrestored, of previous royal capitals, also identified as Buddhist by the temples, statues, and inscribed stones in archaic languages. And, in the rocky mountains of northern Arakan are numerous Buddhist cave temples hewn into the large cliffs, indicating the depth and range of the Buddhist culture.



## **THE BRITISH HISTORY**

### **How The British, Unknowingly, Helped Create The Present Problems**

The British, in their colonies of Burma, Malaysia, Singapore, and other places, brought in Indian and/or Chinese men to be the plantation, or other business, managers. This was known as the Zamindari System<sup>1</sup>, and by this system the British administrators brought many Muslim Indians from nearby Bengal to Arakan and granted many of them thousands of acres of arable land on 99 year leases. The Arakanese peasants who had fled Burmese rule and then returned home after the British annexed Arakan were shocked to find that they were deprived of the land they had previously owned or inherited. Nor did the Bengali zamindars (landowners) want the Arakanese on their land. Instead of hiring local Arakanese people to work the zamindars sent for thousands of their fellow Muslim Bengalis to come and work. Most of these Bengalis were influenced, at that time (mid and late 1800s), by the Islamic Faraidi movement in Bengal which was based on the ideology of the Wahhabis of Arabia (pre Saudi Arabia).<sup>2</sup>

The Bengalis were instructed to build their own - Muslim only - villages near the drinking water resources (so that they could later control the drinking water, and deny it to the Buddhists). And, they were told to prepare to wage a holy war (jihad) when their leaders felt they were ready and strong enough. It should be realized that to the Muslims this was an ongoing continuous expansion, by conquest, demographics, and by taking advantage of the British policies - furthermore, this expansion was dictated by their faith and their God. The British ignored complaints from the local Arakanese, and favored Bengalis in their own self-interest. The Bengalis paid little attention to the local Rakhines' interests.

In 1869 the Suez Canal was opened and items such as rice became in great demand to be traded via the new shortcut to Europe. Arakan is a fertile land where paddy can grow in abundance, and the British encouraged paddy production and output. The government exempted tax for 3 years and there was a quantum leap in rice productions. Production increased from 1000 tons to 3000 tons.

### **The Unstoppable Influx of Bengali Muslims Into Arakan**

Due to the rapid rise of rice cultivation, the British East India Company needed a huge number of labourers, and to meet that demand the company brought more and more Muslim labourers from east Bengal as seasonal workers. They were to harvest paddy in Arakan and return home after harvest.

In 1916 The East India Company constructed a railroad between Kann Nyin Chaung and Buthidaung via Maungdaw to accommodate the increasing number of seasonal workers. The company brought thousands of Muslim workers from the Chittagong area and to work in the construction of the railroad. Paddy cultivation and railroad construction became a magnet for the Chittagonian Muslims to migrate into Arakan. In 1930-31 the British Directorate of Health issued a report and it records that 40,000 Muslims came to Maungdaw.

There are many authentic records concerning the huge influx of Muslims into Arakan. C.E. Lucas Phillips, a Brigadier General in the British 14<sup>th</sup> Army writes:



*The Muslims had their origin in the District of Chittagong, in the Bengal province of British India, and all Muslims whether natives of Arakan for generations or recent immigrants were known as Chittagonians, or in the British Forces, as CFs’.*

*C.E. Lucas Phillips, Brigadier General in the British 14<sup>th</sup> Army*

In 1939 The British established a Commission of Inquiry to investigate the rapid increase of Bengali Muslims in Arakan from roughly 30,000 in 1825 to 220,000 in 1930. That Commission concluded that there would be violence in the very near future if the relentless Bengali Muslim movement across the border wasn't stopped or at least restricted.

And, the Commission was right.

In the 'Burma Gazetteer', R.B. Smart observes:

*“That the Arakanese are gradually being pushed out of Arakan before the steady waves of Chittagonian immigration from the west is only too well known. The influx from Chittagong is still continuing gradually driving all the natives of Arakan further east.”*

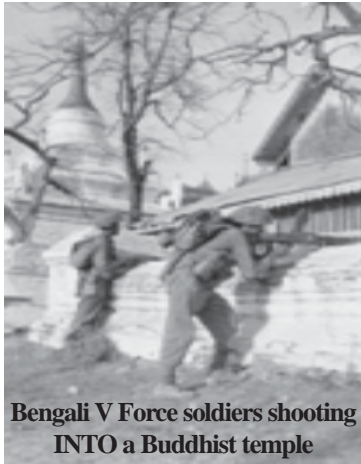
*“Maungdaw township has been overrun by Chittagonian immigrants, Buthidaung is not far behind and new arrivals will be found in almost every part of the district.”*

The Burma Gazetteer by R.B. Smart - Deputy Commissioner Settlement Officer of the Akyab District



## WORLD WAR II DAYS

### The Largest Slaughter In Contemporary Rakhine History



In early 1942, as the Japanese were advancing towards Arakan, the British formed a battalion of Muslims - called the Bengali V Force - and gave them weapons. The British knew them as more willing to fight, and better fighters than the Arakanese. As the British suddenly retreated - the Bengali Muslims quickly used the weapons - not against the Japanese - but they used them to slaughter thousands and thousands of Buddhists and burned down all of the Buddhist villages, pagodas, temples and monasteries in the Maungdaw and Buthidaung areas. About 30,000 Rakhine Buddhist were killed in this absolute genocide, hundreds of villages were burned down, and around 100,000 Rakhine Buddhists were ethnically cleansed from their ancestral lands. By late 1942 the whole Maungdaw-Buthidaung region was firmly in the hands of Bengali Muslims - who were now well armed with abandoned Japanese and British weapons. Since they now controlled the border, the movement of Muslims immigrants greatly increased - and this area, which had a strong Buddhist identity for centuries (evidenced by numerous Buddhist rock carved cave temples in the mountains) was violently emptied of Buddhists in a very short time, and became nearly entirely Muslim - with plans to take more land, and to make it completely and entirely Muslim.

This is quoted from a British officer, at that time in 1942, who wrote a report:<sup>3</sup>

*"I have been told the harrowing tales of cruelty and suffering inflicted on the Arakanese (Buddhist) villages in the Rathaydaung area. Most of the villages on the west bank of the Mayu river have been burnt and destroyed by the (Bengali-Muslim) V Force. The enemy (Japanese) never came near to these villages. Hundreds of villagers are said to be hiding in the hills. It will be the Arakanese who will be ousted from their ancestral land and if they cannot win over (the Muslims) in time, then there can be no hope of their salvation."*



**Emissaries Go To Talk and Make Peace - Killed In Cold Blood**

After the Japanese were driven out, Bo Yan Aung, one of the 'Thirty Comrades' was sent to Arakan to set up the administration in Sitetway district, and to stop the violence. He sent his two lieutenants, Bo Yan Naung and Bo Myo Nyunt, to Maungdaw to negotiate with the radical Muslim leaders. Instead of talking to them the Muslim leaders killed both of them at the welcoming dinner.<sup>4</sup>

The Muslims wanted this land to be their own and they wanted to create a Dah-rul-Islam - an Islamic kingdom that will join with others, as Muslims eliminated the non-Muslims everywhere - and eventually the entire world would become Islamic - with no other religion or faith tolerated.

Now the Buddhists really saw what was happening - that they were going to lose their ancestral homeland, their culture, their history, and their lives if this kept going.

**British Return, Bengalis Form Mujahidin Army**



As World War II ended, the British took control again, but the Muslims would not accept the British demand that the Buddhists be allowed back to rebuild and live in their native villages that had been burned and destroyed.

The Muslims believed that they had their own area now that was to be a strict Muslim land ruled by Sharia Law, and they would not accept being in a country ruled by infidel British or infidel Burmese.(Infidel: non-believer or non-Muslim)

Instead, they planned to join the soon-to-be Islamic country of Pakistan.

*Pakistan was carved from the Indian Empire - purely by Muslim demand for a country based on religion - and it became a new country in 1948. It consisted of two large areas of land, which were known as West Pakistan and East Pakistan, separated by 1000 miles/1600 km. Later, in 1971, East Pakistan fought for independence from the awkward union, and became Bangladesh.*

## British Prepare to Grant Independence

As British were preparing to give independence to Burma, the Muslim leadership - represented by the Jami-atul Ulema-e Islam party - made connections with the Muslim leaders of soon-to-be Pakistan and formed an insurgency army - which was to invade Arakan and attach it to East Pakistan (now known as Bangladesh). In 1946 they formed the Muslim Liberation Organization (MLO) and started their war (Jihad). In 1948 they changed the name of the party to Mujahid Party, and the insurgency then became known as the Mujahidin Insurgency.

(Jihad: holy war in the name of Islam, Mujahidin: Muslim fighters engaged in a Jihad).

In a revealing observation, in August of 1947 the Commissioner of Arakan wrote a report after an official was brutally murdered by Muslims in Maungdaw.<sup>5</sup> He wrote:

*The assassins were suspected to be employed by the Muslim Police Officer, and have been organizing strong Muslim feelings and dominating the whole area. This is a direct affront and open challenge to the lawful authority of the Burma Government, by the Muslim community of Buthidaung and Maungdaw Townships.....Unless this most dastardly flouting of the government is firmly and severely dealt with, this alien community will try to annex this territory, or instigate Pakistan to annex it.”*

## AFTER INDEPENDENCE, UNEXPECTED JIHAD Burma Achieves Independence, Bengalis Begin Jihad/Holy War

On January 4, 1948, Burma became independent. This meant nothing to the Muslims - they had other plans.

On June 9, 1948 the Mujahid Party sent a letter to the new government of The Union of Burma.

It was a list of demands<sup>6</sup>, including:

- 1) The areas between the Kaladan and Naaf rivers must be recognized as the National Home of the Muslims of Burma (and this is the land they had ethnically cleansed of Buddhists in the last 6 years!)
- 2) The Mujahid Party must be granted legal status as a political organization in the new government of Burma (and this party preaches holy war against the Buddhist who have lived there for centuries!)
- 3) The Mujahidin fighters who had been captured and jailed (for slaughtering Buddhist, and burning and destroying villages, temples and monasteries) must be unconditionally released. ....and those were just three of the demands.



A group of Mujahidin Training

The new central government, still trying to recover from the assassination of Bogyoke Aung San - Burma's hero, father-figure, and hope for the new independent country - refused these outrageous demands, and quickly the Muslims in northern Arakan declared jihad (holy war) on Burma.

The Mujahidin launched a vicious campaign and destroyed all the Buddhist villages in northern Maungdaw Township (the southern parts had been destroyed 6 years earlier). On July 19, 1948 they attacked Ngapruchaung<sup>7</sup>, and villages around it, and used a new tactic - kidnapping Buddhist monks, and holding them as hostages, and killing them if they didn't get the money or conditions that they demanded.

### **U Nu Mistakingly Fuels the Problem, U Nu Ousted**



During the 1950s, 1960s and 1970s, most of Burma was tangled in rebellions, communist insurgencies, and much strife and confusion. The new government (after Bogyoke Aung San's assassination in 1947, and up to the coup and take-over by Ne Win in 1962) of the 'Union of Burma', was barely in control and was in danger of collapsing entirely. The leader - U Nu - at a critical time, was in danger of the parliament issuing a 'vote of no-confidence' and stripping him of power. To survive, he needed all the help he could get. He could not count on support from the Rakhine parliamentarians, because the Rakhine supported the opposition against U Nu. There were some Muslims in the parliament, and U Nu was willing to promise them anything if he could get their much needed votes of confidence. In June 1958, U Nu's faction of the government, survived the very close vote, because he got the Muslim and Mon (and some others) to vote for him - because he promised to create states for the Mon people (on the east side of Burma) and for the Muslims (on the west side of Burma), and to grant citizenship to the 'Bengali Muslims' in Burma. (the word 'Rohingya' was still not widely known or used).

On July 31, 1958, U Nu offered an amnesty to all Mujahid insurgents who would surrender. Some Mujahid surrendered. They and other Bengali settlers asked for citizenship, but other events were quickly beginning to unfold. In September, 1958, high ranking officers of the Burma Army went to U Nu's residence and gave him an ultimatum - give up his power and accept the transfer of power to the military or there will be a military coup against him (which could imprison or kill him), and in fact these officers already had their troops sieze the airport and townships less then 10 miles away.

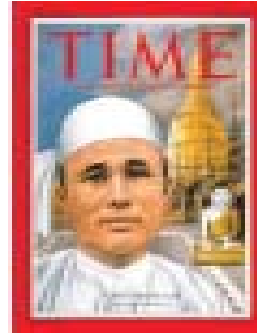


A group of Mujahidin surrender



U Nu had no choice - he was out of power, and his promises of statehood and citizenship were out (and realize that these promises were calculated and made in desperation in order to stay in power). A military care-taker government, led by General Ne Win took over and promised elections in two years, and in 1960 held the promised elections - which actually voted U Nu back into power! He had to give those who helped him quick thanks, and he forced the reluctant Voice-of-Burma radio to broadcast a regular program in Bengali language to partly satisfy the Muslim Parliamentarian members who helped him.

They wanted more. Thousands and thousands of illegal Bengali Muslims demanded and received Burmese Identity Cards. And he established the Maungdaw Special-Border-District which would be controlled by the Muslims - which meant that the Muslims would now control the border! It's like the fox being told to guard the chickens!



*U Nu featured in TIME Magazine  
August 30, 1954*

## **Now They Are 'Arakan Muslims'**

Now the Bengali Muslim leaders tried to have their people defined as an 'indigenous ethnic group of Burma' like Kachin, Mon, Pa-O, Chin, Palaung, etc., and therefore be eligible for citizenship. Also now, instead of using the terms Bengali-Muslim or Chittagong-Muslim (which indicate that they came from outside Burma) they generally used the term 'Arakan Muslims' to deceive people, and convince the world that they, also, are part of the Arakan identity. The obvious problem was that all the other ethnicities had deep roots and long history in their homelands, but the 'Arakan Muslims' did not, and were the only ones who came in huge waves of immigrants, fought with and took land and property from the real indigenous people, and had an agenda to have only their own fellow Muslim people in a purely Islamic State that would not be a part of the infidel union of Burma. Their demands for recognition as an 'indigenous ethnic group' was turned down, on the grounds that they were never part of the indigenous people of Arakan, and that they were quite simply - recent, or recent enough (a generation or two) immigrants settling on land they had never been part of. The term 'Arakan Muslim' failed it's sly purpose, and now the term 'Rohingya' started to be used.

Meanwhile, in the early 1960s U Nu was, once again, tangled in power struggles, and in the promises he made but couldn't or wouldn't fulfill.

On March 2, 1962, General Ne Win used this situation as reason to stage a military coup and seized power. The constitution was suspended, the Voice-of-Burma radio program in Bengali language (and in Mon language) were quickly stopped, and U Nu was imprisoned.

And, the name 'Rohingya' disappeared for 10 years.



## DURING GENERAL NE WIN'S DICTATORSHIP



### **General Ne Win Seizes Power, the Word 'Rohingya' Is In, Out, In, Out**

The word 'Rohingya' disappeared when General Ne Win seized power in a coup in 1962, then reappeared in 1972, disappeared again after Muslim demands for an autonomous Islamic State were turned down (again), reappeared briefly in 1978 after a major offensive (known as the Nagamin) by the Burmese Army against another Mujahid insurgency (and in 'Ne Win style' it was bloody and severe, with many civilian casualties), and, again, it reappeared in 1991, after a second 'Nagamin' by the Burmese Army.

### **Bangladesh Admits Rohingya Are Actually Bengalis**

*In 1971, East Pakistan's fought a very bloody war to become independent from West Pakistan, and it succeeded and became Bangladesh. An estimated 3 million people were killed in the short 4 month war, and a large number fled for safety across the border in Arakan, and stayed for years. In 1975, the then Bangladesh Ambassador to Myanmar, Khwaja Mohammed Kaiser, admitted that "there were upward of 1/2 million Bengali Muslim trespassers in Arakan (Rakhine state) whom the Burmese had some right to eject, and send home - which was Bangladesh. He implored the Burmese authorities not to press this issue during Bangladesh's present troubles (Recovery from the devastating war, and, Coups of August and November 1975) and had been pleased that the Burmese had not taken advantage of his country's misfortune in this respect.*

**This shows that the Bangladesh government actually does know, and acknowledge that most Rohingya are, in fact, from Bangladesh - or that their parents or grandparents are.**

### **1977 Plot with Libya and Bangladesh**

In 1977, Mujahid rebels and members of ARNO led by Sultan Mahmud, sent select members to Libya and met with Libyan leader Colonel Qaddafi. (Qaddafi thought of himself as the leader of the Arab Muslims and in his megalomania he projected himself as the leader of Muslims around the world.) Sultan Mahmud's group explained their intention was to transform Arakan into an Islamic State - to be called Arkistan - and they asked for Colonel Qaddafi and Libya to help them and the other resistance groups to wage a well-armed jihad against the Burmese central government. Shortly after that visit to Libya, a serious plot to elicit a full-blown Muslim insurrection throughout Burma and overthrow the government of Ne Win was discovered by the Burmese



government. Bangladesh, and Libya were covertly involved in the conspiracy. However, subversive attempts to spark their nefarious plans failed as they were stopped by Burmese authorities. Many local Muslim conspirators were arrested, and that instigated fear of arrest or harm in many Bengali Muslims, and many fled back to Bangladesh.

### **Nagamin Military Operations Against Bengali Mujahid in 1978**

The Naga Min Sitsin Yae (King Dragon Operation), was a large-scale military operation in Arakan, Burma, carried out under the authority of General Ne Win. The operation focused on rooting out the Mujahid rebels, who were fighting for an Islamic state in Northern Rakhine state.

The operation began February 6, 1978 in the village of Sakkipara in Sitetway district, where there were mass arrests and torture of alleged collaborators and sympathizers of the Mujahid rebels, who had been waging a bloody and vicious guerilla war for decades. Over three months, approximately 150,000 to 200,000 Muslims fled to neighboring Bangladesh, where the Muslim government of Bangladesh offered them shelter in makeshift camps. The United Nations recognized them as refugees and began a relief operation.

### **1988 Planned Massacre of Rakhine Buddhists**

On May 13, 1988, the anniversary of the 1942 Bengali V-Force massacre of 30,000 native Rakhine Buddhist, the Rohingya Liberation Organization (RLO) led 50,000 Bengali-Muslims to try to quickly and violently take over the Maungdaw township. They first destroyed a big Buddhist Monastery and then began to burn all the wards where Rakhine lived, and planned to kill ALL Rakhine people in this area. But, their genocidal plan was stopped by the local army reinforced police force, and ever since then some Burmese Army units have been permanently stationed there to prevent another genocidal attack by the Muslims.

#### **SUMMARY of: HISTORY**

- There is ample archeological evidence of early Vedic Kingdoms as ancient as 3000 years ago, and then a nearly 2000 year history of Buddhist Kingdoms. Ancient cities and temple ruins, pillars inscribed in archaic languages listing the Kings and lineage, and Buddhist cave temples carved into cliffs, are the remnants of this long and rich history
- Arakan has a distinctly deep and serious Buddhist identity, as evidenced from the ruins, caves and cultural legacy. Buddhism came quite early to the Arakan area, because the land that the Buddha walked upon is not very far away, about 500 miles.

## SUMMARY continued

- The British unknowingly help create the problems, with their Zamindari System of managing the agriculture ventures, by bringing in and using Indian or Chinese overlords (in this case: Bengali Muslim Indians) to manage the agriculture projects.
- The British were meticulous record keepers, and have invaluable population breakdowns and situation reports, observations, and historical research.
- British officers and observers wrote letters and papers about the out-of-control migration of Bengalis which the writers claimed will overtake this land and destroy the Rakhine people and culture.
- The largest slaughter in contemporary Arakan history was the 1942 Maungdaw / Buthidaung Slaughter where the Muslims - after being trained and armed by the British, to fight the Japanese - instead turned the weapons on the Burmese killing 30,000 in Maungdaw alone.
- When WWII ended the Muslims refused to give hundreds of villages back to Buddhists who had fled in horror as the Muslims burned down village after village.
- The Bengali Muslims formed a Mujahid Army to exterminate the Buddhists and join Pakistan in it's quest for independence from India.
- Only 5 months after gaining independence from the British, the Muslim leaders in Arakan delivered an ultimatum to the new government, which among other outrageous demands included: that a certain part of the land would be declared an official Muslim only State. Unsurprisingly the new government refused those demands.
- U Nu - At some crucial times - while prime minister of Burma - U Nu survived by promising the few Muslims representatives - in exchange for their needed vote of confidence - that he would grant citizenship and an Islamic State.
- U Nu was ousted by General Ne Win in a coup in 1962. U Nu's promises were annulled by Ne Win.

## **IV - THE 'ROHINGYA' - IDENTITY TRICK**

### **The Invention of the 'ROHINGYA' and the Manipulation of History and Facts**

In 1960, the Mujahid insurgency was finally (but only temporarily) defeated by General Ne Win. Then the Muslim leadership realized that they needed a new story about the Muslims in Arakan - and they embraced a new identity - and they now called themselves 'Rohingya'.

This new word helped to make it much easier to manipulate media and opinion. The terms Bengali-Muslim and Chittagong-Muslim indicate - quite obviously - that they came from outside Burma, and that they had roots in, Bengal or specifically the Chittagong area of Bengal. The term Rohingya carries no similar meaning, making it much easier to spread the 'new history' which now says that the Rohingya actually have been inhabitants of this land for a long long time. To dominate the region, they must become 'indigenous residents' of the region and they need that to be unquestionably accepted by the international community.

Repeated lies become a false truth over time - it is happening now.

The Rohingya and the pro-Rohingya groups will make these claims and others:

#### ***Claim 1 -The Rohingya are Actually Indigenous to Arakan.***

- Arakan has had a Buddhist identity (before that - Vedic/Hindu), verified by archaeology (royal capital cities, inscriptions on stone which lists kings and royal dynasties), artifacts, books and manuscripts, and many of these date back over 1000 years before Islam even existed.
- There is no archeological evidence of major Muslim cities, palaces, or large population.

***Claim 2 - The Rohingya came from Muslim Persian, Turkish, and Bengali Traders, Shipwrecked in the 7th century, on the Shores of Arakan.***

- It was in the 13th century that the Bengal area and the Turkish lands even started to become Muslim. Bengal was mostly Buddhist for nearly 2000 years. Its last Buddhist dynasty - starting in the 8th century and known as the Pala Empire - weakened after the destruction of the famous ancient Buddhist university of Nalanda by Muslim invaders in the late 12th century and succumbed to the Muslim conquest in the 13th century, with large scale conversions starting, and continuing for centuries. Turkey started changing to Islam in the 13th century, and its Roman Empire capital of Constantinople (now Istanbul) fell to the Muslim armies in the 15th century.

Non-Muslims were required to pay a 'jizya' (tax) in order to remain non-Muslim. For a couple of centuries the majority of Persians were not Muslim, though they were ruled by the Arab Muslims.

- It is in the 7th century that Mohammed lived and Islam began - and Arakan was 5000 long miles away. The shipwreck stories are just that - stories. There is no evidence or correlating material. Around the world there are stories of shipwrecks and ship journeys - including the story of Noah's Ark.
- Thus, it is abundantly clear that such statements as we have today, about Muslims arriving in Arakan in the 7th century, are undisputedly false, and impossible to be true. And, it verifies, again, the fact that the Rohingya and their supporters are engaged in putting out so much false media.
- It can even be said that if, indeed, sailors from those areas actually landed in Arakan, then they most certainly most certainly were not Muslim!

***Claim 3 - The language 'Rohingya' and the 'Rohingya' people originated and existed long ago, in Arakan.***

- The only old reference to 'Rohingya' is in a book printed in 1799 - *A Comparative Vocabulary of Some of the Languages Spoken in the Burma Empire* - by Francis Buchanan<sup>8</sup>. The Rohingya mention this book and quote one sentence, which they think validates their claims.

Much of the book deals with the four main languages of the Burma area - which include the Burmese and the Arakanese languages. Buchanan then mentions three small dialects, derived from the languages of the 'Hindu Nation' (India), one of which he called 'Rooinga' which is spoken by 'Mohammedans' (Muslims) who live in Arakan.

From the book:

- The proper natives of Arakan, call themselves Yakain, which name is also commonly given to them by the *Burmas*<sup>9</sup>. (Yakain = Rakhine. Burmas = Burmese) The ‘*proper natives*’ is quite definitive.
- *I shall now add three dialects, spoken in the Burma empire, but evidently derived from the language of the Hindu nation*<sup>10</sup>. (The Hindu nation = India, at that time British India, which included Bengal areas, but not Arakan.)
- *The first is that spoken by the the Mohammedans, who have been long settled in Arakan, and who call themselves Rooinga, or natives of Arakan*<sup>11</sup>. (This is the one sentence that the Rohingya try to use to support their claims.) ‘long settled’ is vague. How long? 50 years? 100 years? However, it is clear what ‘*long settled*’ does NOT mean - it doesn’t mean ‘*native*’, or ‘*proper natives*’, or ‘*indigenous*’. And ‘*settled*’ means, came from somewhere else and settled here or there, though not long enough to be considered ‘*native*’. Hence, the next sentence:
- *Both these tribes, by the real natives of Arakan, are called Kulaw Yakain, or stranger Arakan*<sup>12</sup>. (Buchanan is referring to the ‘Mohammedans’ and the ‘Hindus’ when he writes: ‘Both these tribes’). Again, he recognizes that the Yakain (Rakhine) Buddhists are the ‘*real natives*’ which implies, ‘*the mother culture*’, and that the Muslims and Hindus are ‘outsiders’ or ‘strangers’ who use languages from India. The adaptation of the term ‘Rohingya’ was a clever political move - to reinvent the history and claim a solid link to the land. However, the term ‘Rooinga’ or ‘Rohingya’ was not noted at all - during the following 150 years - in any other study or reference other than Buchanan’s book. This indicates that the term was so unimportant, and/or the population of Muslims at that time was so small and insignificant, that perhaps Muslims in one town, or a small area, called themselves ‘Rooinga’, but other small communities of Muslims didn’t know that term. And, when the term was seemingly invented, or reinvented - in the 1950s, nobody knew it or recognized it, many even didn’t like it.

Most people in the world do not forget what they call themselves - The French didn’t forget that they were French and spoke French language, and the Chin didn’t forget that they are called Chin and spoke one or more Chin languages. However, the term ‘Rooinga’ was entirely forgotten for 150 years, since being briefly mentioned in Buchanan’s book. It was not mentioned by the Dutch, the Portuguese, the Chinese, the Indians, or the bureaucratic British.

The Muslims didn’t seem to use it, which means that it obviously was not an important word for them, they forgot about it, it was not used by the Bengal Muslims, not used by the Chittagong Muslims, not used by the Bengali V-force, not used by the Mujahid Party in 1948 when they gave an ultimatum to the government, and not used by the Mujahidin Army which launched a ‘jihad’ (holy war in the name of Allah) on Burma. It was not used by Bogyoke Aung San, and also not used by U Nu - who had many dealings with the Muslims of Burma.

- During the British colonial period the Muslims called themselves Bengali Muslims, or often more specifically, Chittagong Muslims.
- Buchanan's book actually proves that the Bengali Muslims (Rohingya) are not indigenous to Arakan. Buchanan defined the Yakain (Rakhine) as the 'native' people of the land, and also, the 'proper' people.
- When 'Rohingya' started to be used, it was a new word for everybody - and it had a purpose - to turn attention away from the terms 'Bengali Muslims' or 'Chittagong Muslims' or 'Arakan Muslim' which clearly show the origins of the person in question.

If the word 'Rohingya' or 'Rooinga' existed long ago to describe those people why did they never use it?

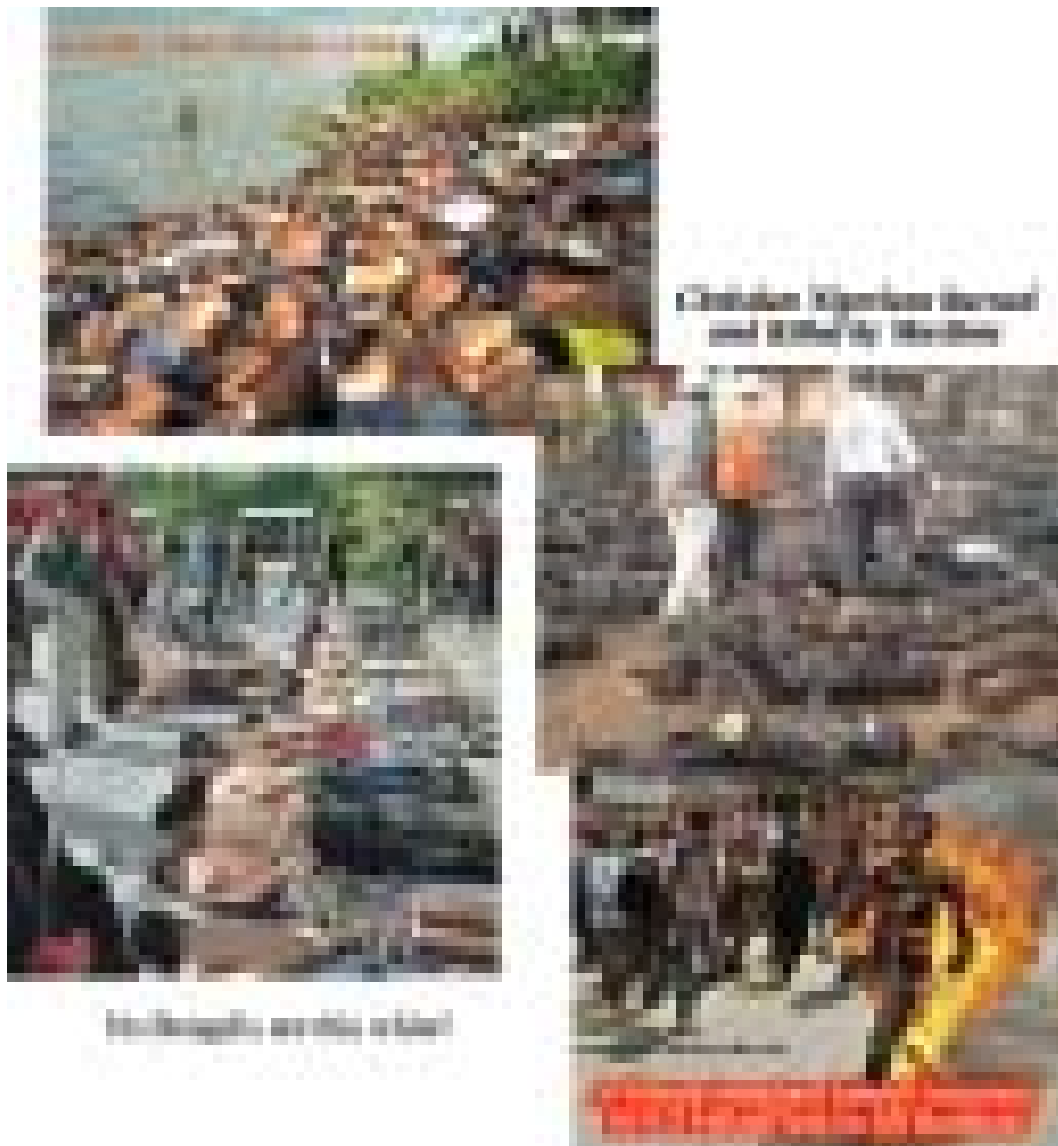
***Claim 4 - Many Arakan Kings Were Muslim.***

- It is rather absurd to claim that some Arakan Kings were actually Muslim. Some point to coins of a certain time that had a Persian script on them (4<sup>th</sup> coin below). But that does not prove the Kingdoms were Muslim at all. For some time the Arakan Kingdom included parts of Bengal (including the Chitaggong area) which had become majority Muslim after
- Persia was defeated and occupied by the Muslim Arab armies in the 7th century, but, only an estimated 10% of the Persian population became Muslim at that time. The conversion to Islam was very gradual in Persia, and took a couple of centuries - during in which time more than a millenium of Buddhist history. Having the Persian script on the coins gave the Buddhists more legitimate rule over the Muslims.
- Also, concerning the coins - consider that U.S. one dollar bills have Latin phrases, Roman numerals, an Egyptian pyramid and the 'Eye of Horus' on them. Chinese money has five languages on them: Chinese Mandarin, Tibetan, Mongolian, Zhuang, and the Muslim minority Uigher language - and, in addition, has Western numbers - and China clearly is not beholden to any one of those cultures. Hilltribe people in many areas of Southeast Asia still have and value old British Indian Rupees. Even North Korean and Iranian money has some English and western numbers. So, the *appearance of other languages on a country's currency does not necessarily show power or influence of those other entities.*



## MANIPULATIVE, DECEPTIVE, FRAUDULENT MEDIA

By now, anybody who has investigated the ‘stories’ and ‘photos’ of recent atrocities against the Rohingya has seen and heard terrible things - BUT - most people, now, are seeing that it is all a game of deception, lies, and agenda. Photos that supposedly show dead bodies of Rohingya are actually photos of earthquake, tsunami or other disaster victims in various countries. Especially sickening are gruesome photos of piles of bodies said to be Rohingya, BUT ACTUALLY they are CHRISTIAN Nigerians who were killed and burned recently by Nigerian MUSLIMS! Do your own google searches and you will see the wicked deception being used, around the world, and in many languages. (search with the words: Burma, jihad, Myanmar, genocide, Rohingya, fake photos, media manipulation, etc). Photos from Muslim and Western media:

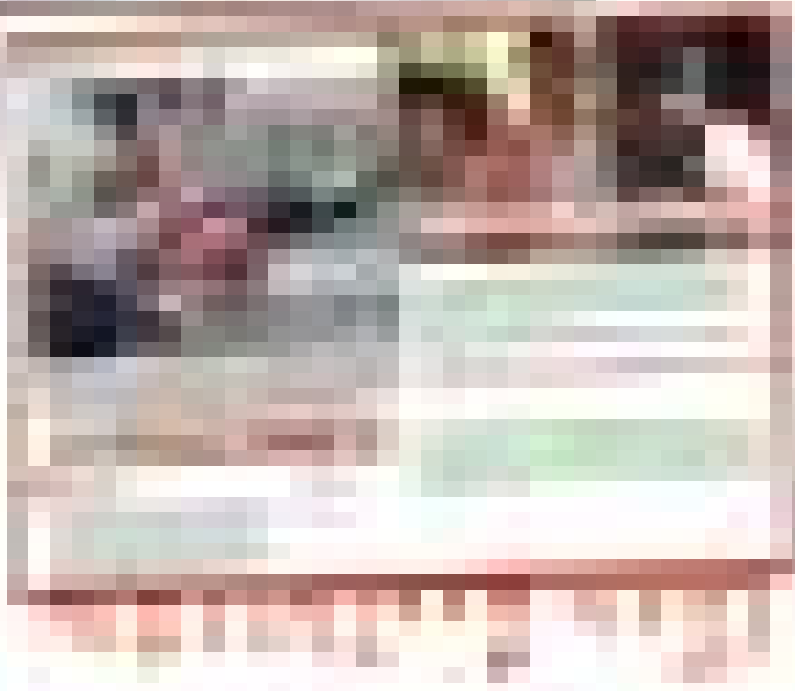








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## **EXPOSING THE LIES AND MANIPULATION in ‘THE HIDDEN GENOCIDE’ FROM AL JAZEERA**

A film about the Rakhine situation from Al-Jazeera, directed by Phil Rees, shows amazing deception, distortion, and dishonesty.

It should be called: **‘THE HIDDEN AGENDA TO FALSELY CHARGE GENOCIDE’**

(The film can be seen here: <http://youtu.be/CqCcoXVb-fI>)

People who know very little about the issue might take a film like this as fact. But, people who do know about the history and complexities can easily see that every minute of this film is meant to fool people into believing a huge manipulative agenda that tries to condemn and vilify the Rakhine Buddhist people, Aung San Suu Kyi, and even Buddhism, Buddhist monks, and Buddhist thought.

(to coordinate the timing, the narration starts at :28 seconds)

: 45 - Film says *‘what happened next was hidden’*

What happened next was NOT hidden, but due to chaos and bad and broken communication systems, it was difficult to get information - about either the Rakhine or the Rohingya. But what WAS hidden was the plan and intent of the Rohingya to be seen as the victims, when in fact they were killing and chasing Buddhist Rakhine people out of the land the Muslims wanted for themselves, and themselves only.

1:05 - the video shows a mob of people on the street violently throwing rocks through windows of homes - in the video context it is designed to make people think that it is Buddhists attacking Muslims - but that video clip is ACTUALLY MUSLIMS ATTACKING BUDDHISTS! in Maungdaw, June 8, 2012.

1:35 - The film says, *‘the Rohingya Muslims were being driven out of the land they were born in’*. However, many of the Rohingya were actually born in Bangladesh, or their parents were. The population of Maungdaw, Buthidaung, and Rathaydaung went from largely Buddhist to almost all Muslim in 60 years. Those Muslims were part of the massive and still on-going flow of Muslims into Arakan.

2:00 - The film says *‘some believe it is an attempt to end the existence of the Rohingya, as a people’* Outrageously inflammatory nonsense. More than half the Rohingya live OUTSIDE Burma - in Bangladesh, India, Malaysia, Saudi Arabia, Pakistan and more. That kind of statement implies that the goal of the Buddhists is to eliminate Rohingya around the world.

- 2:10 - The word GENOCIDE is used, also, to inflame opinion. The film purposely doesn't mention the REAL GENOCIDES that are historical and well documented - for example, the 1942 massacre of 30,000 Rakhine Buddhists in Maungdaw. This is documented in the History Section of this report. Since then, Rohingya have formed Mujahid (holy warrior fighting for Islam) groups to engage in Jihad (holy war) and declared their goals, numerous times, of a Muslim-only separate state. The talk of many of the leaders and imams of the Rohingya is of eliminating the Buddhist population, and THAT IS ENCOURAGING THEM TO COMMIT GENOCIDE. Example: In 1985, Ahmed Shah, the Chairman of RLO - Rohingya Liberation Organization – freely distributed many copies of his recorded cassette tape urging the Bengalis in the Maungdaw District to drive all non-Muslims out of the District. He was basically calling for the GENOCIDE OF RAKHINE BUDDHISTS and all other non-Muslims of Maungdaw District.
- 3:10 - The film says the population of Rakhine State is about one million (1,000,000) Buddhist and 800,000 Muslims. Very far from the truth, there are about THREE MILLION Buddhist and 800,000 Muslim. The film tries to make people think that the Muslims and the Buddhist have nearly the same numbers in Arakan, and that Arakan is the Rohingya homeland and birthplace just as it is for the Rakhine Buddhist. Every time the film mentions population it is severely wrong, and calling Arakan the Rohingya 'homeland' and the 'land they were born in' many times does not make it true. That is deliberate manipulation to make falsehoods become facts over time. Simple question: what language do Rohingya speak? What language do Bangladeshis speak? Answer: Bengali. It's called Bengali because it comes from Bengal part of India and Bangladesh. And so do they.
- 3:45 - The film says '*the Rakhine Buddhists prefer to call the Rohingya Bengalis, or Bengali Muslims, or Chittagong Muslims*', implying that is it wrong to call them Bengali Muslims. But it is correct! That is what they were known as, by the British, and even by themselves. They didn't use the word 'Rohingya' yet, and they were from Bengal (mostly the Chittagong part of Bangladesh), and spoke Bengali, and ate Bengali food, and the terms 'Bengali or Chittagong Muslims' made it clear who they were, what language they spoke, and what religion they were. Later, some of them realized that 'Bengali Muslim' pointed to their place of origin, and that is why they came up with 'Rohingya', and a new fabricated history.
- 5:00 - The woman implies that Rakhine people, even children, throw rocks at the Muslims every time they see them. Completely false. That comment is meant to demonize the Rakhine Buddhists. In all my time (the writer, Rick Heizman)

in Arakan and other parts of Burma (about 2 years) doing projects in rural areas, I never saw that happen, and I never heard of that happening. What she said cannot be believed without any corroboration.

5:45 - The film mentions the '*Rakhine Nationalist Party*' many times in the film, and the narrator says the word 'Nationalist' in an ugly spiteful tone, in order to demonize the Rakhine for even daring to recognize and be proud of their identity, language and culture. The film SHOULD mention the Rohingya Super Nationalist Parties, such as the Rohingya Solidarity Organization (RSO) and the Arakan Rohingya Islamic Front (ARIF). These groups were sending members to Pakistan and Afghanistan for heavy weapons and explosives training with Al-Qaeda, Hizb-e-Islami Mujahideen and the Taliban. In March 2011, between 80 to 100 Rohingya were captured after training in combat and bomb making deep in the jungles of northern Maungdaw.

11:25 - The film show a mob of Muslims surging down the streets of downtown Maungdaw attacking and breaking windows, and the narrator says it's not sure if this scene happened before or after police fired warning shots in the air. Al Jazeera was deliberately evasive with this so people would think it was all started by Rakhine police.

The police only fired warning shots in the air **after the Muslims started killing Buddhist people on the street, burning homes and shops and going on a rampage.** And just before this the men came streaming out of their 'holy' mosques, armed with long heavy wooden clubs, instructed by the 'holy' leaders to kill all the Buddhists, burn their homes and shops, and do this for Allah, and will award us with own pure Muslim land here.

14:40 -A woman says she was raped by 20 men.

But something seems very fake about her. Most people would normally tend to believe a woman like this, but she is not convincing at all. She seems well, has no emotion, and looks like an actress playing a part in a deceptive film. And then, at the end of the film they say she suddenly died in a hospital in Bangladesh! So, conveniently for Al-Jazeera, no one can interview her now.



20:10 -A woman says, '*A brother went out and was immediately attacked by monk from the monastery, and was cut to pieces.*' It is extremely hard to believe without any sort of corroboration that a Buddhist monk would do that, and people with experience in Burma and in Arakan would confirm that they have never seen anything that would lend credibility to this situation happening.

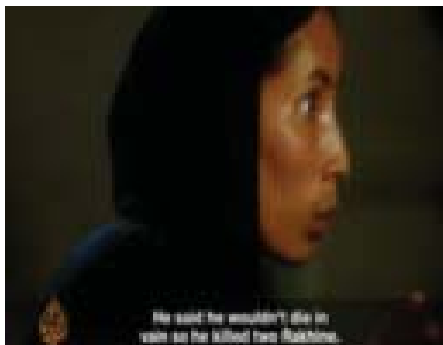
**Rohingya talk about KILLING Rakhine Buddhists,**

**NOT about reconciliation, peace, and learning to live together, with respect.**



*18:50 - A younger girl says, 'If I was older, I would have killed those Rakhine'.*

*20:35 - A man talks about how he and his brothers killed 4 or 5 Burmese security men.*



*20:40 - A mother talks, proudly, about her young son who insisted on going out (during the evening of June 8 in Maungdaw) to fight Rakhine, and he killed two Rakhine (she looks proud) and then he was caught and killed.*

**The filmmakers probably tried, but could not find any Rakhine Buddhists to proudly say that they killed, or aspire to killing, when they grow up.**

## Computer Hackers Group ‘ANONYMOUS’ - Vicious, Vile Video

There is a video, made by a group called ANONYMOUS - which is a group of computer hackers - and they have put out one of the worst and most untruthful videos about the situation in Arakan.

It is here: [http://www.youtube.com/watchfeature=player\\_embedded&v=PDh3ozV0Q0](http://www.youtube.com/watchfeature=player_embedded&v=PDh3ozV0Q0)

It is absolutely full of lies, distortion, and made-up stories. And, most of the images are NOT what the group members think they are.

For example, at 1:41, they even use the photo of the Buddhist girl Ma Thida Htway who was raped and killed on May 28, 2012, sparking the violence that erupted June 8, 2012 in Maungdaw, northern Rakhine State. THEY PORTRAY HER AS A DEAD MUSLIM!



And then, at 1:45, the video shows a photo of three Rohingya young men - thinking they were ordinary Rohingya guys we can sympathize with - the tone of the video would have people assume they are victims, hassled and abused by the Buddhists.



BUT ANONYMOUS DIDN'T REALIZE THAT THIS IS A PHOTO OF THE 3 YOUNG MEN WHO RAPED AND KILLED MA THIDA HTWAY!

And, on the photo it even says

"The Murderers of Ma Thida Htway" in Burmese language, and then, at the bottom are their names: "Raw Hee, Raw Chee, and Htet Htet".

### The images in the video, and what they really are:

:49 seconds - the image is of **Nigerian Christians** being burned alive by **Nigerian Muslim** fanatics. No part of Burma has an African population.

1:03 - a scene from a movie somewhere else, notice the word POLICE on the uniform - in an area where people don't speak and read English.



1:05 - a **Buddhist** man - U Aung Thein Hla, 57 years old. He and his family live in Hta Ree Koung Baung village, Maungdaw township, Rakhine State. On June 9, 2012, Muslims smashed his head repeatedly - in front of his home, his wife, and his 4 kids. His youngest child is a 7 year old daughter who needs the extra care and nurturing that the parents provide. She is blind. And now, the father is dead - because he is a Buddhist. And, this photo is used deceitfully by these conniving film makers - falsely portraying him as a Muslim victim.

1:41 -**The Buddhist girl - Ma Thida Htway - who was raped and killed** on May 28, 2012.

1:45 -**The 3 murderers of Ma Thida Htway and their names: Raw Hee, Raw Chee, and Htet Htet.**

2:25 -a fake photo, trying to demonize and incite hatred of monks and Buddhism, by showing 2 monks looking down upon a scene of destruction.

2:48 -a **Buddhist** man with hands together in prayer as his village is burning after Muslims set it on fire. Muslims don't pray like that.

### **Narration lies, distortion and made-up stories:**

:43 -*“Barbarous acts are being carried out by neo-Nazi racist groups.....and 969 monks led by Monk Wirathu.....”*

Read about the relentless campaigns of violence by the Muslims against the indigenous Rakhine Buddhist people of the area, and the deep involvement, training, and ties with al-Qaeda, Taliban and other terrorist groups, and the Rohingya goal of establishing a Muslim-only Islamic State, independent of Burma, ruled by Sharia Law. The makers mis- interpreted the symbolism of 969, and think there are 969 monks involved. And, the monk Wirathu - outspoken to some - has never called for violence, harming or killing Muslims.

1:18 - *“Some call these Refugee Camps, but they are actually Concentration Camps”*

Even the aid workers, helping in the camps, do not describe the camps as ‘Concentration Camps’ - there are no gas chambers, execution squads, or torture cells in the camps - they are Refugee Camps, and it should be realized



by those who don't know, that there are equally great numbers of Rakhine Buddhists in Refugee Camps because their homes and villages were burned and destroyed by the intolerant and racist Muslims, who have poured across the border from Bangladesh for decades, and have only contempt for the 'infidel' Buddhist people and religion, and despite being the minority, they are determined to take the land for themselves.

1:30 - *"Thousands of Rohingya have been encouraged onto boats and sent out to sea, without enough food or fuel, and left there to die. Many boats were attacked and sunk, with women and children on board."*

Completely made-up, in order to incite hatred and contempt of Burmese and Rakhine Buddhists. No sources are reporting anything like that, even Rohingya are not claiming that.

First, the Rohingya decide themselves to leave, by their own boats. Many want to try to go to Malaysia or Indonesia - which are Muslim countries. And, the Rohingya themselves decide how much food and fuel they can bring, and they are not guided or followed by anyone.

2:26 - *"Rohingya have been told to expect a 3rd massacre, starting the last week of March (2013). Rakhine have declared they will leave no Rohingya left on the land, just a few as exhibits for the Museum."*

Again, completely made-up. It's well past the last week of March, and no 'massacre' has started. But, look at the greater Muslim world - spreading lies and fabrications like this video - exaggerating everything, demonizing and vilifying Buddhist monks and Buddhist culture, and calling loudly and threateningly for the Muslim countries to put together an army to invade Burma, and annihilate the 'infidel' and 'idol worshipping' Buddhist people - as they have done in history. Remember, many Buddhist cultures that thrived before Islam even existed were destroyed completely - in the lands now known as: Pakistan, Afghanistan, parts of Persia, Bangladesh, Sumatra, Java, and more.



### **SUMMARY of the ‘ROHINGYA’ IDENTITY TRICKS**

- A new (or long forgotten) term to call themselves - ‘Rohingya’ - helped make it much easier to manipulate media and opinion. The terms Bengali-Muslim and Chittagong-Muslim indicate - quite obviously - that they came from outside Burma, and that they had roots in, Bengal or specifically Chittagong. The term Rohingya carries no similar meaning, making reinvention of history rather easy.
- The pro-‘Rohingya’ people have very little to use to support their claims that they have an equally long, (they will claim even longer) history than the Arakanese in Arakan. First, there is plenty of archaeological evidence (royal capital cities, inscriptions on stone), artifacts, books and manuscripts, and there is no archeological evidence of major Muslim cities, palaces, or large population.
- The claims that Muslim sailors arrived on Arakan shores as early as the 7<sup>th</sup> century are undisputedly false, and impossible to be true. It is in the 7<sup>th</sup> century that Mohammed lived and Islam began - and Arakan was 5000 long miles away. At that time, ship travel of that distance was almost unheard of. The nearby areas of Bengal did not even begin to become Muslim until the 13<sup>th</sup> century. It verifies, again, the fact that the ‘Rohingya’ and supporters are putting out so much false media.
- The Rohingya often mention a book by Francis Buchanan, in 1799, as validating their claims that the term ‘Rooinga’, mentioned one time only by Buchanan, is proof that they are rooted in Arakan. However, that is the one and only vague reference to it, and Bengali Muslims did not know the word, when it has invented or reinvented in the 1950s. Most people in the world do not forget what they call themselves - The French didn’t forget that they were French and spoke French language, and the Chin didn’t forget that they are called Chin and spoke one or more Chin languages. However, the term ‘Rooinga’ was entirely forgotten for 150 years, since being briefly mentioned in Buchanan’s book. It was not mentioned by the Dutch, the Portuguese, the Chinese, the Indians, or the bureaucratic British.
- Furthermore, Buchanan’s book actually proves that the Bengali Muslims (Rohingya) are not indigenous to Arakan. Buchanan defined the Yakain (Rakhine) as the ‘native’ people of the land, and also, the ‘proper’ people.
- The amount of deliberately false, fraudulent, manipulated, doctored, and deceitful media is stunning. False history, photos falsely identified and deceitfully captioned, films with actors as victims, severe exaggeration, distortion of facts, and the demonization of Rakhine people, monks, and their Buddhist faith
- Films by Al-Jazeera, and the hackers group called ‘Anonymous’, are two of many videos and films that are made to deceive, and shape public opinion to see the Buddhists as the instigators and the violent ones, and to see the Muslims as pure innocent victims.

## V - FANATICISM, INTOLERANCE, TERRORIST TRAINING & LINKS

### Al Qaeda and Taliban Training: Explosives and Heavy Weapons Courses in Afghanistan and Libya



For more than 70 years, since the 1942 massacre in Maungdaw, Bengali Muslims have engaged in training for, preparing for, and fighting war to achieve their goal of taking Arakan land, cleansing it of all other type of people, and breaking it off from the country of Burma.

In more recent times there have been numerous Bengali Muslims captured in Afghanistan - in battle, or at terrorist training camps. Intelligence services of several countries have reported such items as:

- 90 members of the Arakan Rohingya National Organization (ARNO) were selected to attend a guerrilla warfare course, explosives course, and heavy-weapons courses held in Libya and Afghanistan in August 2001<sup>13</sup>.
- 5 members of ARNO attended a high-ranking officers' course with Al Qaeda representatives in May 2000. They discussed military affairs, weaponry, and getting financial help from Osama bin Laden<sup>14</sup>.
- Numerous contacts and connections and assistance from Islamic jihad groups in southern Thailand, southern Philippines, Indonesia, Malaysia, Pakistan, Bangladesh and others<sup>15</sup>.
- In 1977, Mujahid rebels and members of ARNO led by Sultan Mahmud, sent select members to Libya and met with Libyan leader Colonel Qaddafi. (Qaddafi thought of himself as the leader of the Arab Muslims and in his megalomania he projected himself as the leader of Muslims around the world.) Sultan Mahmud's group

### **Bangladesh and Pakistan: Quick Demographic Changes**

Bangladesh and Pakistan are examples of what the Rakhine Buddhists do not want to see.

The land that is now Bangladesh was overwhelmingly Buddhist for many many centuries, now the remaining Buddhists are 0.7% of the population. In 1948, Bangladesh's population included 28% Hindu people. Now it's 9%. Why? Because of pogroms and slaughter, and threats and intimidation to leave.

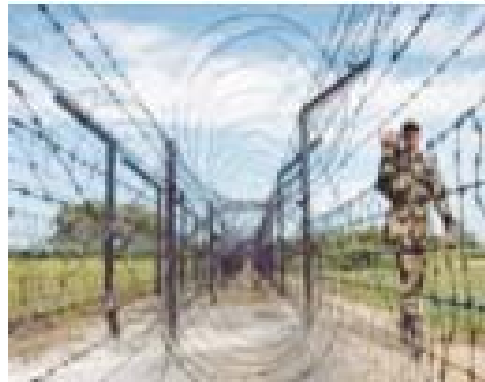
In 1948, Pakistan had about 20% Hindu, Buddhist, and Sikh. Now they total about 1% only.

### **India Protects Itself**

India has actually built a 1790 mile long fortified steel and barbed wire fence along it's long border with Bangladesh - for the purpose of keeping out Islamic terrorist, migrant workers taking Indian jobs, and uncontrollable waves of 'Rohingya' or other Muslims.

India also has a similar 1000 mile long fence on it's border with Pakistan - primarily to keep Muslim terrorist out.

Burma has no such border fence on any of it's borders.



### **Militant Terrorist Organizations**

The militancy of the Rohingya Solidarity Organization (RSO) and the Arakan Rohingya Islamic Front (ARIF) is well known. According to reports, members of al-Qaeda-linked Jamaah Islamiah, which was responsible for a series of bomb attacks in Indonesia, hid in the Rohingya camps. In recent years, these camps have, in effect, been run by Bangladesh's most extreme Islamic outfit, the Harkat-ul-Jihad-i-Islami (HuJI), which was set up in 1992 with financial support from Osama bin Laden<sup>16</sup>.

Rohingya militants collect funds with the help of local and international Islamic parties, and Bangladesh's extremist party, Jamaat-i-Islam, which has been known to finance the Rohingya Solidarity Organization.

Among the more than 60 videotapes that were found in the raid and killing of Osama bin-Laden, one marked "Burma" (Myanmar) purports to show Bengali Muslims training in the shows the Rohingya Solidarity Organization (RSO), at a camp located near the town of Ukhia, southeast of Cox's Bazaar, Bangladesh.

The RSO was set up in the early 1980s when radical elements among the Rohingyas broke away from the more moderate main grouping, the Rohingya Patriotic Front (RPF). Led by a medical doctor from Arakan, Muhammad Yunus, it soon became the main and most militant faction among the Rohingyas in Bangladesh and on the border. Given its more rigid religious stand, the RSO soon secured the support of like-minded groups in the Muslim world. These included the Jamaat-e-Islami in Bangladesh and Pakistan, Gulbuddin Hekmatyar's Hizb-e-Islami in Afghanistan, Hizb-ul-Mujahideen (HM) in Jammu and Kashmir, and Angkatan Belia Islam sa-Malaysia (ABIM) – the Islamic Youth Organization of Malaysia. Afghan instructors have been seen in some of the RSO camps along the Bangladesh-Burma border, while nearly 100 RSO rebels were reported to have undergone training in the Afghan province of Khost with Hizb-e-Islami Mujahideen.

The RSO's main military camp was located near the hospital that the Rabitat-al-Aalam-al-Islami had built at Ukhia. At this stage, the RSO acquired a large number of Chinese-made RPG-2 rocket launchers, light machine-guns, AK-47 assault rifles, claymore mines and explosives from private arms dealers in the Thai town of Aranyaprathet near the border with Cambodia, which in the 1980s emerged as a major arms bazaar for guerrilla movements in the region. Weapons were siphoned off from Chinese arms shipments to the resistance battling the Vietnamese army in Cambodia, and sold to anyone who could afford them.

For many years, Bangladesh was seen as a moderate, even liberal, Muslim country. This is evidently changing, and the formation of the Bangladesh Islamic Manch in May this year clearly indicates that cooperation between the country's Islamist militants is becoming closer. The presence of trainers from Afghanistan and the arrival of more militants with al-Qaeda connections, demonstrate their participation in an international terrorist network.



## **Bengali Al-Qaeda Training - and Applying That Training**

Bengali and other Muslims went to Afghanistan to join with the Taliban and al-Qaeda. The Rohingya, especially, were given the most dangerous tasks in the battlefield, such as clearing mines. According to intelligence sources, Rohingya recruits were paid 30,000 Bangladeshi taka (US\$525) on joining and then 10,000 taka per month. The families of recruits killed in action were offered 100,000 taka. (While these appear to be small sums in dollar terms, they are princely amounts in a country where the annual per capita income works out to a bare \$380). Recruits were taken mostly via Nepal to Pakistan, where they were trained and sent on to military camps in Afghanistan. It is not known how many people from this part of Bangladesh – Rohingyas and others – fought in Afghanistan, but the number is believed to be quite substantial. Others have gone to Kashmir and even Chechnya to join forces with militants there.

In an interview with CNN in December 2001, American Taliban fighter John Walker Lindh relates that the al-Qaeda-directed Ansar (Companions of the Prophet) Brigades, to which he had belonged in Afghanistan, were divided along linguistic lines: Bengali, Pakistani (Urdu) and Arabic, which suggests that the Bengali-speaking component – Bangladeshi and Rohingya – must have been significant.



## ROHINGYA LEADERS VISIT INDONESIA

### Shopping for: Guns, Explosives, Jihadi Fighters, Cash, and very importantly - Bomb-Making Instructors

Two Rohingya leaders travelled to Indonesia recently, in June 2013, to meet hardline radical extremist militant Islamic groups in the hope of enlisting their support and assistance. The militants were in the market for more **guns, explosives, jihadi fighters, cash and importantly - bomb-making** instructors.

The pair were identified as **Abu Arif**, a Rohingya Ulama (high Islamic cleric and scholar) and militant **commander Abu Shafiyah**, linked to the militant Islamic **Rohingya Solidarity Organisation (RSO)** - known as the most extreme, radical and fanatic of the various Rohingya Mujahideen militias.

The visit is another sign that Myanmar's sectarian clashes are dangerously spilling beyond its borders. There are numbers of Muslim countries where official and/or non-official efforts are recruiting men eager to fight, as a mujahidin warrior, to kill the Buddhists.

Sympathy for the Rohingya runs high in Indonesia, where the authorities have managed to prevent large-scale terror attacks in recent years, but extremist militancy remains a concern.

On July 10, 2013 the Ar Rahmah website founded by the extremist terrorist group - **Jemaah Islamiah (JI)** - uploaded 28 photos of Rohingyas undergoing military training in Rakhine state, or somewhere else, billing it a "*Ramadan gift*" and hoping it would "*encourage Muslims around the world to reignite jihad in Arakan*".

International Crisis Group senior adviser Sidney Jones told The Straits Times: "*There's a long history between the JI and RSO that goes back to Afghanistan.*"

The RSO was founded in 1982 as a rebel group and its members trained in South Asia alongside other militant terrorist groups, including al-Qaeda and the Taliban.

On their visit to Jakarta in June, 2013, the Rohingya leaders called on established radical groups such as the Indonesian Mujahidin Council, Islamic Community Forum and Islamic Defenders Front.



On June 19, 2013, **Abu Arif**, ‘the high Islamic cleric and scholar’ spoke at a forum in Petamburan, Central Jakarta, and expressed that Muslims, anywhere in the world, should view the Rohingya cause as ‘*Jihad fi sabilillah*’ (mandatory Holy War requested by and fought for Allah).

He made it clear, “***There should be no diplomacy whatsoever, we Muslims must fight. We the Mujahideen of Rohingya have hope in the Muslim brothers in Indonesia. If there are those who could help, then help in the form of Mujahideen warriors, firearms, funds and medical teams.***”

He previously talked about this on *Aljazeera* TV station, and is also posted on *youtube*.

### **In Need Of Bomb Instructors**

**Abu Shafiyah**, the commander of the extreme militant terrorist **Laskar Mujahideen**, explained that the Rohingya Mujahideen need bomb instructors - people who are experts and can train the Mujahideen to assemble bombs. “*We need the Mujahideen from Indonesia to train and supply the Mujahideen in their training camp in Rohingya, especially in bomb making,*” Abu Shafiyah pleaded.

Abu Shafiyah, also said that the Rohingya Mujahideen are in need of Mujahideen fighters from Indonesia.





*Concerning the incidents of the massacres of the Rohingya Muslims, currently the Rohingya Mujahideen need the help of the Mujahideen from various muslim countries including Indonesia, besides arms and financial assistance,” he affirmed.*

He also explained how the Mujahideen of the RSO have performed ‘i’dad’ (military training for *jihad fi sabilillah*) and this was done to fight against the enemies of Allah.

***“The Mujahideen of the RSO are ready to wage jihad in the land of Arakan to establish the religion of Allah.”*** affirmed Ustadz Abu Arif - another terrorist leader.

The enthusiasm of the Indonesian jihadis is very high - they watched the training video and listened to the explanation by Abu Shafiya. Now they are determined to go to Arakan to conduct *jihad fi sabilillah*, fighting for the Rohingya by the request of Allah





## Special Friday Prayers: Hatred and Intolerance From the Kyauktaw Mosque



This paper is printed by the mosque for members to recite during Friday prayers. Friday is the most important day of the week for Muslims.

On the left is Arabic written with Burmese letters for pronunciation, on the right is the translation.

This sheet is not to be taken outside the mosque.

This is so fanatic, heartless, compassionless, and even evil, to use 'prayers' like this to demonize and destroy all non-muslims.

There is nothing equivalent in any other religion.

This shows why the Rakhine Buddhists know that the Bengalis will never treat them with compassion, respect, tolerance, love, or goodwill.

### TRANSLATION:

Oh Allah, eternal God,

Accept those who believe in Islam and  
destroy all the other non-believers.

Demolish the infidels communities,

Oh Allah, Break the foundation of their false religions.

Destroy and pulverize their villages and towns, and even  
the ground beneath their homes must be destroyed.

Those who don't believe in Allah, those who don't listen to Allah,  
may everything be cursed for them.

Oh Allah, bring the natural disaster to the infidels,  
bring the worst diseases to the unbelievers,  
bring all forms of catastrophe to them.

## More Vile and Hateful Prayers

In other parts of the Muslim world these kind of prayers are common and accepted, and unfortunately there seems to be no movement among more tolerant and caring Muslims to ban this kind of ‘hate speech’.

- 1) Popular Egyptian preacher, Sheikh Muhammad al-Zoghbi, was taped invoking his god thusly:

*“May Allah cut your tongue out!*

*May he freeze the blood in your veins!*

*May he inflict you with cancer and allow you no reprieve...*

*Allah, strike them with all sorts of disease, afflictions and pain!*

*Allah, strike them with cancer!*

*Allah, let your prophet overpower them!*

*Allah destroy them! Allah destroy them! Allah destroy them!*

*Allah destroy the criminals who challenge the noble prophet!*

[Then, very serenely addressing his Muslim viewers:]

*And peace upon you, and Allah’s mercy and blessings”.*

- 2) Likewise, Sheikh Abdullah Nihari supplicated Allah with outstretched arms accordingly:

*“Lord, Lord, we condemn them before you!!*

*Freeze the blood in their veins!!*

*Strike them with evil, or at the very least freeze the blood in their veins*

*—until they pray for death, but do not receive it!! O lord! O lord! O lord!” ...*

- 3) At Islam’s most holy place! As Muslims circumambulated around the Ka’ba, in Mecca, Saudi Arabia, the following ‘prayers’ were blasted on a megaphone, and Muslim pilgrims joined in chant:

*“O Allah, vanquish the unjust Christians and the criminal Jews, the unjust traitors; strike them with your wrath; make their lives hostage to misery;*

*drape them with endless despair, unrelenting pain and unremitting ailment;*

*fill their lives with sorrow and pain and end their lives in humiliation and oppression;*

*inflict your tortures and punishments upon the unjust Christians and criminal Jews.*

*This is our supplication, Allah; grant us our request!”*

In stark contrast, there are no such hateful prayers in other religions, not even close. Christian prayers use universal supplications that include phrases like “O lord, lover of all mankind and savior of all the world”; they quote biblical passages such as “love your enemies and pray for those who persecute you” (Matt 5: 44); they pray that God may “heal all people around the world of their diseases.”

And, likewise are the prayers of Jewish, Buddhist, Hindu, and others.

## **THE ROLE OF ISLAM CANNOT BE IGNORED**

The Bengal Muslims (and other Muslims) are born into a way of life which makes them inflexible and intolerant of other people and other faiths. Their faith, which does not allow itself to be questioned or criticized, allows them to do nearly anything to any non-believer, including killing, maiming, raping the women and taking the possessions of the infidels - including a man's wife and daughters.

And, from a very early age they hear and learn these 'holy' words - direct from Allah (they believe) that they must live by, and pursue to please Allah, and they cannot question or criticize the words of 'Allah':

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### **THE QUR'AN JUSTIFIES TAKING LAND FROM INFIDELS (NON-MUSLIMS)**

*Qur'an 33:27 "And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things."*

*Qur'an 21:44 "Do they see Us advancing, gradually reducing the land (in their control), curtailing its borders on all sides? It is they who will be overcome".*

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### **THE QUR'AN JUSTIFIES RAPE OF INFIDEL WOMEN**

Rape of Buddhist women is very high in Rakhine State because of this attitude towards infidel women and these 'holy verses' of Allah's words.

*Qur'an 4:24 "All married women are prohibited to you, except those whom your right hand possesses (a way to say 'Captured') as the prisoners of war, who Allah has assigned to you."*

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### **THE QUR'AN and ISLAMIC LAW JUSTIFY KILLING THOSE WHO LEAVE ISLAM**

*"Leaving Islam is the ugliest form of unbelief (kufr) and the worst.... When a person who has reached puberty and is sane, voluntarily apostasizes from Islam, he deserves to be killed. In such a case, it is obligatory...to ask him to repent and return to Islam. If he does it is accepted from him, but if he refuses, he is immediately killed."*

*Al-Azhar (Cairo) Islamic Research Academy endorsed manual of Islamic Law, Umdat al-Salik (pp. 595-96):*

## **THE QUR'AN TEACHES INTOLERANCE OF INFIDELS**

Their faith instructs them not to be friends with non-muslims, and not to recognize or attend their religious festival and ceremonies.

*Qur'an 5:51* "O You who believe, take not the non-believers (Jews, Christians, Buddhist, Hindu, etc) for friends. They are friends of each other. And who amongst you takes them for friends he is indeed one of them."

## **THE QUR'AN JUSTIFIES HATE, VIOLENCE AND CONTEMPT FOR INFIDELS**

*Qur'an 8:55* "Surely the vilest of beasts in Allah's sight are those who disbelieve."

*Qur'an 8:59* "The infidels should not think that they can get away from us. Prepare against them whatever arms and weaponry you can muster so that you may terrorize them. They are your enemy and Allah's enemy."

*Qur'an 8:12* "I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them."

*Qur'an 47:4* "When you meet the unbelievers, smite (cut off) their necks, then when you have made wide slaughter among them, tie fast the bonds, then set them free, either by grace or ransom, until the war lays down its burdens."  
- 47:4

*Qur'an 9:41* "Whether unarmed or well-equipped, march on and fight for the cause of Allah, with your wealth and your persons." - 9:41

*Qur'an 9:73* "Make war on the unbelievers and the hypocrites. Be harsh with them. Their ultimate abode is hell, a hapless journey's end."

*Qur'an 48:25* "Muslims are harsh against the unbelievers, merciful to one another."

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## **THE QUR'AN REFERS TO BUDDHISTS AND HINDU AS 'IDOL WORSHIPERS'**

*Qur'an 8:39* "Make war on them until idolatry is no more and Allah's religion reigns supreme."

*Qur'an 9:2-3* “Allah will humble the unbelievers. Allah and His apostle are free from obligations to idol-worshippers. Proclaim a woeful punishment to the unbelievers.”

*Qur'an - 9:5* “When the sacred months are over, slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them.”

*Qur'an - 9:29* “Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.” — 9:29

Jizyah is a tax that non-muslims had to pay in order to keep their own religion - for a time - when Muslims needed the skills and brains of non-Muslims - eventually they would be given the choice of convert or die. However, Buddhist and Hindus were NOT given a chance to pay jizyah - they were only given the choice of convert or die, because Muslims were particularly intolerant of people who were not monotheist (believers in only one god).

### **The Buddhists Have No Similar Text Anywhere In The Buddhist Scriptures**

#### **FEAR**

##### **INTERVIEWS with: a LABORER, a GRANDMOTHER, a VILLAGE HEADMAN, an ELDER, and others:**

- We fled here (to Sittwe), because we are afraid of the Bengali Muslims. On that night (June 14, 2012), about 3,000 Bengalis came to attack our village. The next morning, there was a deadly fight against our villagers with the swords and machetes.

*Htwan Oo Zun - manual laborer, Bryaiphru Village, Maungdaw Township*

- We are afraid of Bengalis. They burned down houses and killed us in mass. Everyone had to run in panic and disorder. I could not run well, so some men helped me. Only because some security personnel arrived in time and fired a few shots in the sky, did the Bengalis hesitate a little, and that gave us the opportunity to escape their slaughter.

*Hmwe Tha - 86 year-old grandmother, Nay-Bi-Sate Village, Ratchadaung Township*

- The Bengali Muslims entered the nearby forest near our village, so we dared not to go into the forests. Our villagers saw many Bengalis while they were working on the farms. So, they returned to the village, fearing attack by the Bengalis. Our villagers are facing difficulties because we are not able to find vegetables and fish outside of the village. We are scared of attacks from the Bengalis. We work on farms and do road construction. Since individual villagers work in different locations quite further away from each other, they found it difficult to work on the farms because they were fearful of possible attacks by Bengali Muslims.

*U Shwe Maung - Village Headman, Maungdaw Township*

- 
- *Q-Why did you take refuge in this camp, at this age?*

A-I fled my village to escape a probable Bengali slaughter.

*Q-What kind of threats did Muslims issue to your village to make you leave?*

A-They burned a nearby village and killed fellow Arakanese villagers there, which made us more than sufficiently believe that we would face the same fate, if we stayed.

*Q-How many houses were burned in that village?*

A-About 100 houses.

*San Tun Phyu - 77 year-old elder, Nay-Bi-Sate Village, Ratchadaung Township*

- 
- The difficulties we have are really because of fear and distrust of Bengali Muslims. So we dare not even go to the forests. Bengalis attacked our village at night three times, so we had to flee three times to escape their attack. When we came back to our village we had to flee again. We can't stay safely, because of Bengalis.

*Chait Naing Warm - Maungdaw Township*

- 
- We are afraid of Bengali Muslims. So we dare not go into the forests to get firewood to sell it as part of our livelihood, and that makes it very difficult to get food for ourselves now. We are frightened of the Bengalis because there are only about 1,000 Arakanese people around here (Maungdaw). But there are more than 100,000 Bengali people around here, and our village is surrounded by many Bengali villages. So we are very worried about our safety because the Bengalis could attack us and be violent to us anytime. So, any of our village people could be killed if the Bengalis come to be violent and fight against us.

*Aunty - from Maungdaw Township*

- Q-Why did you move from your village to this refugee camp?*  
A-We ran away from the Bengalis slaughter.  
*Q-Are you afraid of them?*  
A-Of course I am.  
*Q-Did Arakanese from all the nearby villages have to flee?*  
A-I think all Arakanese from adjacent villages fled too.  
*Q-Do you have any willingness to go back to your villages?*  
A-Yes of course we do. Every villager wants to go and settle back in, but, they are afraid of possible danger and attacks from the Bengalis.  
*Sein Kyawt Phru - 76 year old grandfather, Nay-Bi-Sate village, Rathaydaung Township.*

- 
- Q-Why did you move here?*  
A-We arrived here, because we're afraid of Bengali attacks. The Bengalis started to fight against us, so we dared not live in our village and we fled to here.  
*Q- What had happened to your houses?*  
A- Our houses were burned down, by the Bengalis, including all the possessions and belongings.  
*Q- What is your family business?*  
A- I worked at an ice factory called Shwe Ngar. All the family members were sent to safety in the city. Only my son and I are working in the village now.  
*Q- How many family members do you have?*  
A- There are 9 family members including one junior monk.  
*Q- Do you have any thoughts about your family future?*  
I don't have any ideas on how to continue our family livelihood. And I don't know what to do for our livelihood. So I'm praying that we could live in our village peacefully. I, along with my family, want to live in our village even though we have difficulties, since it's our native place where we were all born and grew up. We really wish to live in our village peacefully, as we have a sentimental attachment to this place.  
*Q- What do your children do?*  
A- All of my children, except one, are students.  
*Q- So, how about their education?*  
A- They don't attend school now. Their school and the place where they live no longer exist.  
*Htwan Thein Phru - father, Maungdaw Township*



### **SUMMARY of: FANATICISM, INTOLERANCE, TERRORIST TRAINING and LINKS**

- For more than 70 years, since the 1942 massacre in Maungdaw, Bengali Muslims have engaged in training for, preparing for, and fighting war to achieve their goal of taking Arakan land, cleansing it of all other type of people, and breaking it off from the country of Burma.
- In 1977, Mujahid rebels and commanders led by Sultan Mahmud sent select members to Libya and met with Libyan leader Colonel Qaddafi. The group explained their intention was to transform Arakan into an Islamic State - to be called Arkistan - and they asked for Colonel Qaddafi and Libya to help them to wage a well-armed 'jihad' against the Burmese central government. Shortly after that visit to Libya, a serious plot to elicit a full-blown Muslim insurrection throughout Burma and overthrow the government of Ne Win was discovered by the Burmese government. Bangladesh, and Libya were covertly involved in the conspiracy. However, their nefarious plans failed as they were stopped by Burmese authorities.
- Among the more than 60 videotapes that were found in the raid and killing of Osama bin-Laden, one marked "Burma" (Myanmar) purports to show Bengali Muslims training in the jungles and mountains of northern Arakan and the adjacent Bangladesh border area.
- India has actually built a 1790 mile long fortified steel and barbed wire fence along its long border with Bangladesh - for the purpose of keeping out Islamic terrorists, migrant workers taking Indian jobs, and uncontrollable waves of 'Rohingya' or other Muslims. India also has a similar 1000 mile long fence on its border with Pakistan - primarily to keep Muslim terrorist out.
- Prayers like this, printed and said in a Kyauktaw mosque show the hatred, intolerance and supremacism that has been instilled in people, and it indicates that it is impossible to live with people who are that way. *Oh Allah, eternal God, Accept those who believe in Islam and destroy all the other non-believers.*

*Demolish the infidels communities, Oh Allah, Break the foundation of their false religions.*

*Destroy and pulverize their villages and towns, and even the ground beneath their homes must be destroyed.*

*Oh Allah, bring the natural disaster to the infidels, bring the worst diseases to the unbelievers, bring all forms of catastrophe to them.*

- The role and the positions of Islam cannot be ignored. There is much in the Qu’ran that instructs the Muslims that they can seize the land and the homes from the non-Muslims simply because they are infidels (non-Muslims). The Qu’ran gives the followers justification to rape infidel women, kill those who leave Islam, and disdain friendships with infidels. The Qu’ran goes even further and spells out the violent ways to kill the infidels, and that is is right and admirable to do so, and God (Allah) will be pleased and reward those who do what the Qu’ran instructs.
- An 86 year-old grandmother explains: “*We are afraid of Bengalis. They burned down houses and killed us in mass. Everyone had to run in panic and disorder. I could not run well, so some men helped me. Only because some security personnel arrived in time and fired a few shots in the sky, did the Bengalis hesitate a little, and that gave us the opportunity to escape their slaughter.*”

## VI - HUMAN RIGHTS WATCH, UNITED NATIONS AGENCIES, and the ORGANIZATION OF ISLAMIC COOPERATION

### Human Rights Watch: Impossible History, Massive Misinformation

Defying all logic, fairness, and morality, Human Rights Watch and many of the main organizations - that usually do well-needed humanitarian, human rights, and research about many issues in the world -

have allowed massive misinformation, blatant fraud, and manipulative lies in their reports, timelines,

'country facts and history' documents and analysis of the issues in Arakan.

Totally false, manipulative, and incorrect is this ludicrous 'history' in HRW (Human Rights Watch) reports:

1) *“The Rohingya have been present for several centuries in Arakan, where they settled in three successive waves. The first Muslim sailors (originating from Persia, Arabia, Turkey, Bengal...) settled the region in the seventh century, and integrated with no difficulty<sup>17</sup>”.*

- A bit of basic History easily exposes this outright lie. And, all the more incredulous is the fact that HRW and other organizations that use this quote - without question - cannot even recognize the impossibility of this claim. It was in the **13<sup>th</sup> century** that the Bengal area and the Turkish lands even started to become Muslim. Bengal was mostly Buddhist for nearly 2000 years. Its last Buddhist dynasty - starting in the 8th century and known as the Pala Empire - weakened after the destruction of the famous ancient Buddhist university of Nalanda by Muslim invaders in the late **12<sup>th</sup> century** and succumbed to the Muslim conquest in the **13<sup>th</sup> century**, with large scale conversions starting, and continuing for centuries. Turkey started changing to Islam in the **13<sup>th</sup> century**, and its Roman Empire capital of Constantinople (now Istanbul) fell to the Muslim armies in the **15<sup>th</sup> century**.
- However, HRW says the first Muslim sailors settled in the region in the 7<sup>th</sup> century! It is impossible.
- Persia was defeated and occupied by the Muslim Arab armies in the **7<sup>th</sup> century**, but, only an estimated 10% of the Persian population became Muslim at that time. The conversion to Islam was very gradual in Persia, and took a couple of centuries - during in which time non-Muslims were required to pay a 'jizya' (tax) in order to remain non-Muslim. For a couple of centuries the majority of Persians were not Muslim, though they were ruled by the Arab Muslims.

- It is in the 7<sup>th</sup> century that Mohammed lived and Islam began - and Arakan was 5000 long miles away. The shipwreck stories are just that - stories. There is no evidence or correlating material. Around the world there are stories of shipwrecks and ship journeys - including the story of Noah's Ark.
- It can even be said that if, indeed, sailors from those areas actually landed in Arakan, then they most certainly most certainly were not Muslim!
- Thus, it is abundantly clear that such statements as in the HRW report are undisputedly and flagrantly false.
- The statement above concluded with "*and integrated with no difficulty*". How can HRW conclude that? Based on what? That does bring up the point that: the Arakanese Buddhists have always lived harmoniously with other people and faiths - with the exception of the Bengali Muslims.

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2) *HRW describes the Mujahid rebellion as inconsequential and "short-lived" in this quote:*

*"While some Rohingya have taken up arms, they have never posed a serious threat to Burma's territorial integrity. A short-lived Mujahid rebellion in the early 1950s in Arakan failed to attract widespread Rohingya support.<sup>18</sup>"*

- The truth is that the Mujahid was a strong threat to the nation of Burma, by virtue of receiving funding, training and weapons from various other Muslim countries, and by a constant agenda and demands for their own Muslim territory.
- In actuality the Mujahid continued from its beginnings in the mid 1940s, and continued through the 1950s, 1960s, 1970s, and on to the present. At times it was strong and active, and also it had times when it was weakened and on the defensive. There were major Burmese army campaigns against the Mujahid insurgents in 1950, 1952, and 1954.

The prestigious newspaper of India - The Hindustan Standard - reported the following, on May 18, 1949:

*"A dangerous aspect of this fighting is its international aspect: the Moslem insurgents have been carrying the Pakistani flag, and many of them clamor for the incorporation of this end of Arakan with Pakistan. It was suspected that they drew arms from across the border; the Government, however, is now satisfied that their rifles and ammunition are old stocks, left behind by the Japanese and British.... The great majority of Arakan Moslems are said to be really Pakistanis from Chittagong, even if they have been settled here for a generation. Out of the 130,000 here, 80,000 are still Pakistani citizens."*

- In the 1960s, the Mujahid forces were greatly weakened and inactive, but in the aftermath of the 1971 independence war which resulted in the Liberation of Bangladesh from Pakistan, the Mujahid insurgents had opportunity to collect many weapons left-over from the neighboring war. New groups were formed - the Rohingya Liberation Party (RLP) and the Rohingya Patriotic Front (RPF) - and the insurgency swelled.
- In 1978, General Ne Win launched Operation King Dragon (Nagamin) against the rebels. After their temporary defeat new groups and alliances were made, in particular the Rohingya Solidarity Organization (RSO) which became the main and most militant faction, and was strongly based on rigid Islamic grounds, which enabled it to get more support from other militant groups of the Muslim world.
- These included Jamaat-e-Islami (JeI) in Bangladesh and Pakistan, Hizb-e-Islami (HeI) in Afghanistan, Hizb-ul-Mujahideen (HM) in the Indian State of Jammu and Kashmir, Angkatan Belia Islam sa-Malaysia (ABIM), and the Islamic Youth Organization of Malaysia. In 1991, another Burmese Military operation was launched against the insurgents, and that riled the commander of the Saudi Arabian Military who then recommended military action against Burma by a coalition of Muslim countries

**3) Finally, HRW states that “There has never been a Muslim-connected terrorist incident in Burma.<sup>19</sup>”**

- That is disingenuous and misleading to the highest degree. This report, and the included interviews are full of accounts of terror, violence, and hatred, and it is rooted in the rigid Islamic faith of the ‘Rohingya’ resulting in their fierce intolerance and contempt for all non-Muslims. Add to that these terrorist acts:
- 1) In November 2012, a group of unarmed military engineers, building the Burma-Bangladesh Friendly Road were ambushed. One was killed, and 3 were kidnapped by the RSO.
  - 2) On May 13, 1988, about 50,000 ‘Rohingya’ gathered and attempted to storm into Maungdaw, with the intention of exterminating the remaining Buddhist of the town. They first destroyed a big Buddhist Monastery and then began to burn all the wards where Rakhine lived, and planned to kill ALL Rakhine people in this area, but, their genocidal plan was stopped by the local army reinforced police force. This day was the anniversary of the 1942 massacre of 30,000 Rakhine Buddhists

by the Muslim Bengali V-Force militia, which takes distinction as the largest single slaughter in contemporary Burmese history.

- 3) In April 1994, about 120 RSO (Rohingya Solidarity Organization) terrorists entered Maungdaw Township from the sea. At midnight on April 28, 1994, nine out of 12 time bombs, planted by these terrorists, in 12 locations in Maungdaw Township exploded. The remaining three unexploded time bombs were confiscated by the authorities. On the same night, a RSO terrorist group comprising about 80 members entered Maungdaw from another direction, while another group of 40 members entered the northern part of Maungdaw.

The southern terrorist group burned down houses in Kyaukpandu Village. Ten civilian houses were destroyed in the fire. The same group attacked Zeyawaddy Village with small arms and burned down more houses on May 2. Two houses belonged to the village workers and 14 civilian houses were destroyed, while one civilian was killed and a 17-year-old girl was injured in the incident.

The terrorists who entered the northern part of Maungdaw burned down 13 houses in Shwetaung Village and, two civilians were seriously injured when they stepped on a mine planted by those terrorists.

The Burmese military, members of the Border Enforcement, local Police, and local residents - a combined force of 26,000 people - blocked the escape routes and hunted down and attacked the terrorists. Over a 20 day period there were 13 encounters with the terrorists. in which 52 terrorists were killed. The authorities also arrested eight people involved in planting the bombs in Maungdaw.

The authorities also confiscated:

16 assorted guns	3,611 rounds of assorted ammunition	1,418 assorted mines
522 hand grenades	10 40-mm shells	5 communication devices

The hand grenades, mines, guns, and explosives were provided by foreign terrorist organizations.

## **UNHCR - Every Sentence is Opposite of Truth**

UNHCR (United Nations High Commissioner for Refugees) claims - in numerous reports, analysis, articles, timelines and 'country facts and history' documents that:

**1) *"200 people (Muslims) were killed when government troops opened fire at a mosque in Arakan on April 5, 1992."***

- That would be a major slaughter, reported in many publications, denounced at the highest political levels, and be high on any list of atrocities against the 'Rohingya', and certainly be prominent on any 'Rohingya' agenda. But, it never happened! A thorough internet search using all possible terms, comes up with nothing, except this UNHCR source - which is copied and repeated in many other documents by UN agencies, Human Rights Watch, Amnesty International, and others.

**2) *(July 1991) - "At a secret camp deep in the jungle, run by the RSO, young Muslims are training to make war on the Buddhist military government of Burma. The goal of the rebels, calling themselves Mujahideen, is to restore the once-independent Muslim homeland of Arakan on Burma's west coast. It was an independent Muslim kingdom from 1430 to 1784 and now is the only Muslim majority province in Burma."***

- First, the report admits that 'Rohingya' are intent to wage war. Then, the report says that Arakan was a once-independent Muslim homeland for the Bengalis! Again, this is the only source of this incredulous claim. Even the 'Rohingya' and their various supporters don't make the claim that Arakan was a Muslim kingdom - and the UNHCR even claims that it was a Muslim kingdom for 350 years! And, to top it off, this report names the years 1430-1784, which are the actual years of the kingdom of Myohaung (Mrauk-U), which was overwhelmingly Buddhist as anyone can see by looking at photos of the monuments and ruins of the royal capital, with Buddhas and Buddhist symbology everywhere, as well as the many accounts of European, Indian, and Asian traders, monks, and explorers. And then, the report manipulatively says that Rakhine State is now the only Muslim majority province in Burma! Even the Muslims do not make such a fraudulent claim.

**3) *"Guerrilla leaders accuse Burmese Buddhists of massacring 200,000 Muslims in the last 50 years."***



- A blatant, conniving, and even immoral lie - claiming that the Buddhist killed 200,000 Muslims in Arakan, in the last 50 years. Once again, any kind of corroborating claims or evidence is unavailable, and it is obvious that if this was true, or even close to truth, there would be a lot of information about it and it would have been well-accounted for in media, and on the internet. This claim in UNHCR reports violates everything that the United Nations is supposed to stand for. The fact that UNHCR could let that level of totally inciteful and inflammatory lies be part of their knowledgebase for so long is vicious, incidious, and repugnant. Many, many people around the world assume the U.N. is a body to trust and respect, but once again the truth is disappointing and even frightful.

### **UNHCR - Doesn't Follow It's Own 'Criteria for Source Assessment'**

The UNHCR has a 161 page manual on standards and criteria to follow for research and reports: RESEARCHING COUNTRY OF ORIGIN INFORMATION - A TRAINING MANUAL<sup>20</sup> In the chapter called - Knowledge and Assessment of Sources - there is a section called - Criteria for Source Assessment: Who, what, why, how and when?

From that section:

UNHCR summarizes the following principles of sources assessment:

In general, to evaluate any particular source it is important to ascertain:

- (i) Who produced the information and for what purposes (taking into account such considerations as the mandate and the philosophy of the information producer);
- (ii) Whether the information producer is independent and impartial;
- (iii) Whether the information producer has established knowledge;
- (iv) Whether the information produced is couched in a suitable tone (objective rather than subjective perspective, no overstatements, etc.);
- (v) Whether a scientific methodology has been applied and whether the process has been transparent, or whether the source is overtly judgmental.

The purpose of reporting ("why?") plays a particularly important role: most human rights reporting is not done for information purposes alone, but to advocate measures taken to stop the violations and protect the victims. Some advocacy organizations may exaggerate the scope and intensity of the violation. Most human rights organizations, however, have realized that getting the facts right will enable them to do more effective advocacy work, and will take great pains to avoid errors in fact or judgment that could backfire on their ability to influence the public.

Reliability of information will also depend on the research methodology, i.e. how was the information gathered? Did the author get the information firsthand? Is it carefully researched and based on a large variety of sources that have firsthand and current information? Where secondary sources are used, you should double-check quotations

and summaries in the original source as part of your corroboration and analysis. This will help you to assess a particular source where quotations are incomplete, inaccurate, or taken out of context.

Position papers and expert opinions are particularly important sources of country of origin information. They have been written precisely because an institution or expert is considered so authoritative as to be able to give an opinion on how a country situation will develop, or whether an individual or particular group of persons will be at risk when returned. Assess whether the opinion and argument given are based on facts that can be verified, either by corroboration of other sources, or by cross-examining the author of the information as to the way he or she gathered his or her knowledge. Where possible, use experts and contact persons you trust to enquire about sources that you can find little or no background information on.

Sources that appear unreliable should be corroborated as meticulously as possible. Using your knowledge about the country situation can help in assessing whether the information provided by such a source might be accurate, even if the source lacks credibility. While the rule of corroboration is important, often one will have to use dubious and ill-defined sources or “grey literature” precisely because there are no other sources available.

## **“All You Can Do is Pray” Grossly Flawed Report by Human Rights Watch**

**Human Rights Watch issued a ‘Report’ in April, 2013, titled  
‘All You Can Do is Pray’**

**From the very beginning of this report - the cover - this report is grossly flawed.**

This report is like an analysis of Hitler that does not mention the Jews, doesn't mention the death camps, implies that the Nazis were the innocent victims, and then blames the Jews.

**On the cover, under the title, is a subtitle:**

**‘Crimes Against Humanity and Ethnic Cleansing of Rohingya  
Muslims in Burma’s Arakan State’**

How can this report possibly ignore the ‘Crimes Against Humanity and Ethnic Cleansing’ against the indigenous people - the Rakhine Buddhists, in their own age-old homeland, who have been, and are now overrun by Bengali Muslims, who originate

from Bengal, but have massively swarmed into the Buddhist Culture of Arakan, committing massive slaughters, and dislocation of Buddhists.

Already, right away, without even opening the report, the shocking and grossly unwarranted bias is apparent. All you can do is pray for HRW to come to realize it has been totally misled, misinformed, and mistaken.

The subtitle indicates there will be no information, no relevance, and no importance concerning:

- 1) The 1942 **Maungdaw Massacre** - the only massacre in this conflict that qualifies as a Genocide, where the Muslims killed 30,000 Buddhists in Maungdaw town alone.
- 2) The **1948 ultimatum** issued to the new independent Government of Burma, demanding the Muslims (even though a minority) be granted a state of their own, muslim-only and independent. Two top emissaries of the new government, who were sent to talk to the Muslim leaders were murdered by the hosts at the welcome dinner table.
- 3) The formation of a **Mujahidin army in 1948**, which waged guerrilla war, continuing to the present, and has had training and funding from Saudi Arabia, Afghanistan, Pakistan, Libya and Bangladesh with al-Qaeda, Taliban, and other Pakistani and Bangladeshi terrorist groups. That is not the mark of a people that is striving to live in peace with the Buddhists, but rather a people who have no qualms about eliminating the non-Muslims by any means possible).
- 4) The **1977 attempt to seize Arakan**, by first destabilize the whole country, with Libya and Bangladesh supplying weapons, explosives, funding and training.
- 5) The **1988 near-genocide in Maungdaw**, where 50,000 Muslims came into the town to eliminate the ever-smaller Buddhist population, but were stopped by greatly out-numbered police and military.
- 6) The **1991 OIC attempt**, led by the Saudi Arabian military chief, to form an Islamic army **to invade Burma** and destroy the 'evil infidel Buddhist culture'.
- 7) The **hard drives found during the capture and killing of Osama bin-Laden**, showing and proving training and links with al-Qaeda, Taliban, and other terrorist groups.

8) The **‘special prayers’** said in the mosques, like this  
(from Arabic, phoneticized with Burmese script and translated into English):  
(Previously described in this report)  
*Oh Allah, eternal God,  
Accept those who believe in Islam and destroy all the other non-believers.  
Demolish the infidels communities,  
Oh Allah, Break the foundation of their false religions.  
Destroy and pulverize their villages and towns, and even the ground beneath their  
homes must be destroyed.  
Those who don't believe in Allah, those who don't listen to Allah, may everything be  
cursed for them.  
Oh Allah, bring the natural disaster to the infidels, bring the worst diseases to the  
unbelievers, bring all forms of catastrophe to them.*

**Without even opening the cover of the ‘report’** - all of the previous shows the absurdity of the first three words of the subtitle: **‘Crimes Against Humanity’**, as it blatantly implies that the Buddhists did such crimes against the Muslims - when the truth is opposite!

The next part of the subtitle is, **‘Ethic Cleansing of Rohingya Muslims’**. First of all, the indigenous people of Arakan are the **Buddhists**, and that is easily provable. (already accounted for in this report).

Secondly, the ‘Rohingya’ Bengali Muslims are the outsiders who have come into this deeply Buddhist land and culture - which has been rooted there since long before Islam even existed. The Muslims through mass violence and killings, and spreading fear with intimidation and threats, have reduced the population of many northern Arakan towns from 95% Buddhist 50 - 60 years ago, to, in many cases, only 3 - 5%.

In pogroms against the Buddhists in 1942, 1948, 1952, the 1960s, 1970s, 1988, 1991, 2001, and 2012 the Muslims burned hundreds of Buddhist villages and particularly targeted and destroyed Buddhist temples and monasteries. This is what ethnic cleansing is.

And all of this was in the land that was nearly 100% Buddhist for many many centuries.

The Buddhist did not - now, and did not historically - go into the Muslim lands, and try to confiscate their land and try to intimidate and eliminate the Muslims. But, that is what the Muslims have done - and they think they are entitled to the Buddhists land, and they only have contempt for the Buddhist people and religion - because their own religion

teaches them to not respect the non-Muslims culture and religion, and to kill infidels, and take their possessions, and their land, and their women - and all of that is approved by their God - Allah - who encourages and rewards them for getting rid of infidels in any way. And, to the Muslims, Hindus and Buddhists are even worse than Christian and Jews - because fundamental to Islam is the belief in one God, and only one - and there should be no representation of him - no statues, no paintings, no photos.

**A knowledgeable and careful critique of just the 20 words on the cover shows that this report will be grossly one-sided. Next, the continuing critique and expose of this hugely flawed ‘report’.**

**(The following is based on the short 22 page version)**

*Notice that in the ‘report’ there is never any mention of the Rakhine Buddhists in a positive way - they are always portrayed as the evil, bigoted, extremists, inhuman racists, who plot and attack without any reason. This is such a cruel and demonizing characterization of the Rakhine Buddhists, who have a deep and noble Buddhist Culture that values and follows Buddhist principals as much as other Buddhists elsewhere. And, notice that the ‘Rohingya’ are always portrayed as innocent victims, who never do anything objectionable.*

**The report says:** *“The October attacks were against Rohingya and Kaman Muslim communities and were organized, incited, and committed by local Arakanese political party operatives, the Buddhist monkhood, and ordinary Arakanese, at times directly supported by state security forces.”*

This statement is so misleading - it tries to make people believe that the poor innocent Muslims didn’t do anything against the Buddhists. **It is so wrong.**

And, to accuse the Buddhist monkhood is revolting - after all - there have been many monks brutally killed by Muslims over decades of abuse by the Muslims.

Read an interview with 4 residents of Kyauk-phyu, and see how Human Rights Watch jumped to the wrong conclusion and misinterpreted the satellite photos, and falsely blamed the Buddhists for the fires that destroyed a Muslim part of the city - after Muslims started fires which travelled the opposite way than they intended.

**Untold and deliberately missing in the HRW ‘report’ are the facts and accounts concerning:**

The many Buddhist villagers suffering great fear if they have to walk from the village to distant fields, or to fetch firewood, water and supplies, because men were being ambushed and attacked and killed, and women were being assaulted, raped and killed, livestock and crops were being stolen, and homes were being burned. Some

villages were under attack at night by Muslims using slingshots to shoot sharpened metal arrows across the rice fields into the thatch wall homes, and shouting Islamic chants of death and destruction. As one after another Buddhist village was burned the men would have to take turns being on guard all night, and eventually they would have to fight the Muslims who were intent on driving the Buddhists away, or simply killing them.

Read the many interviews in this report, and hear the voices of real people, and their fears and traumas.

**From the HRW report:**

On pages 8 and 9 there are photos of captured Rohingya criminals and killers. They were captured with the weapons and gasoline bombs that are in front of them. They are nobody to sympathize with, they had the intention (or already did it) of KILLING Buddhists, as many as they could! I have photos of many many more of these 'brainwashed by Islam' fanatic, heartless, mindless zombies.

- The outbreak of violence on June 8, 2012, in Maungdaw, should not be described as this - "*Violence between Arakanese Buddhists and Rohingya intensified,*" - which implies that both sides were equal in their desire to start fighting on a large scale. Watch this video, and see how hundreds of Muslims pour out of the big central mosque in Maungdaw and swarm up the streets, destroying and killing. They came out of their 'holy' place after listening to 'special prayers' similar those described earlier in this report.
- On page 15 it refers to the fact that the Buddhists dislike and distrust the UN agencies and other international agencies that are working or attempting to work there. OF COURSE, they are wise to feel that way. It is a fact that numerous UN and other agencies personnel have been caught and arrested and deported for actually helping the Rohingya with getting weapons and/or planning attacks on the Buddhists. This is because there are many Muslim staff members in these organizations that will assist the Rohingya in their campaign to seize that territory and make it an independent Islamic State ruled by Sharia Law and ethnically cleansed of all non-Muslims - which has been their declared goal for over 50 years, since Burma's independence.
- At the end of page 15 the report mentions the period of time around the 2<sup>nd</sup> World War, BUT OMITTS THE BIGGEST INCIDENT WITH THE HIGHEST NUMBER OF DEATHS THAT HAS HAPPENED BETWEEN THE MUSLIMS AND BUDDHISTS. (This is as absurd as a report about Osama bin-Laden that doesn't mention terrorist attacks such as 9-1-1, and finds him innocent and blames everything



on the victims of his terror! Human Rights Watch is morally, spiritually, and humanistically bankrupt now.)

- The 1942 Maungdaw massacre happened after the British retreated from Arakan (because Japanese troops were advancing) and the Muslim force that the British had trained to help them fight the Japanese (the Bengali V-Force) turned their British guns on the Buddhists. About 30,000 Rakhine Buddhist were slaughtered in this absolute genocide, hundreds of villages were burned down, and around 100,000 Rakhine Buddhists were ethnically cleansed from their ancestral lands. By late 1942 the whole Maungdaw-Buthidaung region was firmly in the hands of Bengali Muslims - who were now well armed with abandoned Japanese and British weapons. Since they now controlled the border, the movement of Muslims immigrants greatly increased - and this area, which had a strong Buddhist identity for centuries (evidenced by numerous Buddhist rock carved cave temples in the mountains) was violently emptied of Buddhists in a very short time, and became nearly entirely Muslim - and with plans to take more land, and to make it entirely Muslim.

This is quoted from a British officer, at that time in 1942, who wrote in a report:<sup>21</sup>

*"Have been told the harrowing tales of cruelty and suffering inflicted on the Arakanese (Buddhist) villages in the Rathaydaung area. Most of the villages on the west bank of the Mayu river have been burnt and destroyed by the (Bengali-Muslim) V Force. The enemy (Japanese) never came near to these villages. Hundreds of villagers are said to be hiding in the hills. It will be the Arakanese who will be ousted from their ancestral land and if they cannot win over (the Muslims) in time, then there can be no hope of their salvation."*

- Page 16 refers to the 1978 'Nagamin' operation, but the report failed to even mention that the 'Nagamin' campaign was launched right after this: In 1977, Mujahid rebels and members of ARNO led by Sultan Mahmud, sent select members to Libya and met with Libyan leader Colonel Qaddafi. (Qaddafi thought of himself as the leader of the Arab Muslims and in his megalomania he projected himself as the leader of Muslims around the world.) Sultan Mahmud's group explained that their intention was to transform Arakan into an Islamic State - to be called Arkistan - and they asked for Colonel Qaddafi and Libya to help them and the other resistance groups to wage a well-armed jihad against the Burmese central government. Shortly after that visit to Libya, a serious plot to elicit a full-blown Muslim insurrection throughout Burma and overthrow the government of Ne Win was discovered by the Burmese government. Bangladesh, and Libya were covertly involved in the conspiracy. However, subversive attempts to spark their nefarious plans failed as they were stopped by Burmese authorities. Many local Muslim conspirators were arrested, and that instigated fear of arrest or harm in many Bengali Muslims, and many fled back to Bangladesh.



- On page 17 the report refers to the recent violence in March of 2013, starting in Meiktila. It tries to fool people into thinking again that the poor, innocent Muslims were once again attacked for no reason at all, by saying, “mobs of Buddhists, led in some instances by Buddhist monks, attacked Muslims in Meiktila”. However, THE REPORT INTENTIONALLY LEAVES OUT THE MOST IMPORTANT ASPECT OF THE VIOLENCE WHICH ERUPTED - THE HEINOUSLY BRUTAL KILLING OF A MONK - who was the first person killed - which then sparked the violence that followed. A Buddhist monk from Hanzar village was coming into Meiktila town as a passenger on a motorbike, and they were entering the Da-hart- tan Muslim ward, the biggest Muslim quarters in Meiktila. A group of Muslims saw the Buddhist monk and chased the motorbike and managed to strike the Buddhist monk from behind with a sword and he fell off the back of the motorbike onto the ground. The sword blow gave him a long deep gash on the back of his head. He was still alive at that point. Despite desperate pleas for mercy the Muslims pulled his Buddhist robe off and brutally dragged the desperately-wounded Buddhist monk into the nearby Myo-ma Mosque. Once inside the mosque they tortured him further, and they even encouraged some of the young Muslim kids to pour acid and petrol onto the dying Buddhist monk. And, one or more Muslims even cut off the Monk’s penis and testicles - while the Monk was still alive! Imagine how grossly sick that is - to do any of this to monk or anyone is despicable, but to cut off a monk’s private parts while he is struggling to remain alive is horrific. Then they set him on fire and burned him alive - in the ‘holy’ mosque! For Buddhists, to harm a monk, and especially to kill a monk is the worst, the most egregious, and the most despicable wrong-doing a person could do. Remember how that played when Than Shwe ordered monks to be attacked, arrested, and even killed, during the Saffron Revolution. The killing of the monk is the most horrible offense that a person could do. And, especially the extra brutal and torturous way that those Muslims did it, and the fact that they did it INSIDE a MOSQUE is enough to incite a furious reaction from the Buddhists. And this kind of heinous contempt and horrific violence is what makes the Buddhists dislike the Muslims and question whether the faith of the Muslims has any spiritual qualities at all, or is it a force that is going to destroy the Burmese culture, land and people. This is how many Burmese people feel.

### **CITIZENSHIP - NOT A SOLUTION**

*Giving the 'Rohingya' citizenship is not a solution at all. Any country in the world would not give citizenship to a group of people who have mostly come illegally, in recent decades, and are actively plotting and training to seize a territory to declare as their own. The Rohingya, as a collective entity, want citizenship, but DO NOT want to live in the country of Burma/Myanmar which is governed and dominated by infidels. The Rohingya want citizenship, but NOT so they can happily live with other religions and ethnicities around them, and NOT so they can enjoy and participate in the other peoples festivals and traditions. They want citizenship so that they can then DEMAND their own Muslim State (which will quickly push out or kill the remaining infidels) and then DECLARE independence from infidel Burma. In other words, they see citizenship as a way, eventually, to NOT be a Burmese citizen. Giving them citizenship would lead to a much greater disaster and much more killing, as they believe it is the duty of Muslims to purify their land by driving the infidels out, and destroying the remnants of the infidel history. And, it seems Human Rights Watch would let this happen, and even enable the Muslims to destroy a recognized and historical Buddhist people and culture, and world class historical sites, such as Mrauk-U.*

Among people who know the Burmese people, culture, and some basic history, it is known that it takes quite a lot to make Burmese people rise up and destroy things or fight. However, there is contempt, violence and intolerance from Muslims in Burma that has been rising to the boiling point and beyond.

There were hardly any Muslims in the Meiktila area before the 1970s. Within less than 40 years the Muslim population has increased very quickly - now about 30 percent of the town is Muslim. Many of the Muslims are from Rakhine State, western part of Burma, where there is a similar situation, but in a much larger conflict. The Muslim population of Meiktila has dangerously swelled to alarming level recently as Muslim refugees fleeing from the recent violence and unrest in Rakhine State came to this junction town in middle Burma, which already had a large Muslim population due to previous waves of Muslim migration. The earlier Muslim people in Meiktila were mostly not Bengali/Rohingya Muslims, and were generally called 'Kaman' Muslims, and were largely accepted equally as part of the fabric of the nation.

The Burmese Buddhists express that the Bengali-Muslims (also known as Rohingya) are particularly intolerant, and show only contempt for the Buddhist culture and Buddhism. The Bengali Muslims often taunt the Buddhists, denigrate the Buddhist religion, and the Buddhists say their property or crops are often stolen, their women are raped, and Buddhist monks are mocked and insulted. Many of the Bengali-Muslims in Meiktila are wealthier, merchant class Muslims from Rakhine State (or from Bangladesh, but posing as fake 'Rohingya' from Burma) who arrived a number of years ago, and with massive financial support from Saudi Arabia they have become

the commercially dominant group in Meiktila, with their gold and jewelry shops, and new mosques (with their very loud prayers broadcast night and day, irritating the Buddhists) and more and more Islamic madrassa schools being built (in which the children are easily indoctrinated into a mentality of supremacy and intolerance of others) and the schools are most often established with money and agenda from Pakistan and Saudi Arabia.

The Burmese Buddhists are annoyed by the mosques in many places - noisy loud speakers broadcasting calls to prayer, horrible sermons of hate and bigotry, newly funded super mosques built to tower over the quiet and peaceful Buddhist temples and monasteries, stockpiles of weapons found in mosques (mostly in Rakhine State), and the fact that mosques are closed to non-Muslims which is so different then the open doors of the Buddhist temples. That is what many Burmese people feel about mosques.

## **HRW and UNHCR Demonize and Scapegoat by Not Acknowledging the Rakhine Buddhists**

Notice that UN Agencies, Human Rights Watch, Amnesty International, Doctors Without Borders, and many other organizations - large and small - glaringly mention nearly nothing positive about the Rakhine Buddhists people, culture, history, or their Buddhist ways. Almost all reference to them is using negative words and terms such as: racist, violent, militant Buddhists, extremist monks, genocidal Buddhists, neo-Nazis, Nationalist, etc.

The intent is to sway people to the pro-Rohingya view on all Arakan and Burma related news and issues.

And, since almost no foreigners know about the very deeply-rooted Buddhism of Arakan it is easy to demonize, scapegoat, and pile all blame on the Buddhists of Rakhine State, and in doing so, to constantly overlook, or deliberately ignore the actual reality:

- 1) **Racism** - the Bengali Muslims exhibit some of the worst racist supremacism in the world.
- 2) **Bigotry** - the Bengali Muslims have long ridiculed and insulted the Rakhine people and their Buddhism.
- 3) **Intolerance** - the Bengali Muslims have the goal of a land taken from the Rakhine, and cleansed of all infidels, and to declare it an independent Islamic State ruled by Sharia Law.
- 4) **Fraud** - the Bengali Muslims have no compunction about constructing false history and origin claims, and false, deceptive and manipulative media to reinforce their disingenuous calls of victimhood.
- 5) **Manipulation** - the Bengali Muslims willingly use lies, deceit and fraud to shape opinion about them.
- 6) **Violence** - the Bengali Muslims have been cruelly violent and abusive - even to monks and children.

## **The Organization of Islamic Cooperation (OIC) Demonizing, Inciting, Inflaming**

In the aftermath of the June 2012 violence, in Rakhine State, Burma/Myanmar, the Organization of Islamic Cooperation pressured the Burmese government to allow it to open an office, or offices, in Rakhine State. First, the Burmese Government reluctantly agreed, then after strong public opinion against that decision, the government reversed, and said 'NO'. This is absolutely the right decision. The OIC would be blind to the Rohingya violence and vitriol, and would not recognize any of the legitimate and historical truths of the Rakhine Buddhists.

The Organization of Islamic Cooperation - OIC - is made up of the 57 Islamic countries (actually 56 countries plus 'Palestine') that, at times - because of its large number of member countries - has strong (and usually unwanted) influence (especially within the United Nations) in promoting a unified Islamic front against the non-Muslim world, concerning nearly anything from human rights to economics and education to terrorism. However, the OIC has its agendas and bias, and it would be unreasonable and even ridiculous to allow the OIC any role, at all, in the issue at hand, primarily because the OIC would conclude, (as it already has and does) that the Bengali Muslims are the people that belong on Arakan soil, and the OIC would do nothing to recognize the Rakhine voices. In its history it has never condemned or even seemed concerned about the massive killings of Christians in Nigeria and Egypt, or the 5000 Buddhist killed in southern Thailand, or the genocide committed by Sudan, etc. In fact, the OIC often uses its weight to shield any Islamic country engaged in genocide (Sudan), engaged in repression and violence against non-muslims (Nigeria, Egypt, Iran, Pakistan, Bangladesh, etc.), or threatening extermination of Jews, (Iran, Hezbollah, Hamas).

The OIC has, in fact, been planning for a successful Muslim takeover of Arakan, and it is supporting the effort militarily and financially, and by inventing 'facts', inciting opinion against the Buddhists, and inflaming hate-filled anger and violence based on manipulation and distortion of the reality.

The irony of the OIC is galling. While they claim that Burma's government is denying fundamental civil rights, including citizenship, to the Bengalis (so-called Rohingya) the OIC members are almost completely lacking in tolerance, respect, and civil and human rights for their non-Muslim populations - if they even have such. Ironically the OIC has not touched the subject of massive discrimination, intolerance and violence against the Buddhist minority in Bangladesh (neighboring country to Rakhine State) by the overwhelmingly Muslim population of Bangladesh. If a Buddhist temple or Meditation Center, or a Hindu Temple or Yoga Studio were to attempt to open in Saudi Arabia, Iran, Gaza, or many other such places, it would very quickly be targeted, not tolerated, destroyed and/or banned.

These are the countries that want to bring their opinions and judgement to the Arakan situation? It is absurd - they should not be given any role at all. They are even the sources of much of the trouble - past, present, & future.

## SUMMARY of: HRW, UNHCR, and the OIC

- Defying all logic, fairness, and morality, **Human Rights Watch** and many of the main organizations - that usually do well-needed humanitarian, human rights, and research about many issues in the world - have allowed massive misinformation, blatant fraud, and manipulative lies into their reports, timelines, 'country facts and history' documents and analysis of the issues in Arakan.
- **UNHCR** (United Nations High Commissioner for Refugees) makes outrageously false and manipulative claims - in numerous reports, analysis, articles, timelines and 'country facts and history' documents. Ex: "200 people (Muslims) were killed when government troops opened fire at a mosque in Arakan on April 5, 1992." A thorough internet search turns up nothing - if it had happened it would be well known and used by the Muslims, BUT, it never happened!
- **Human Rights Watch** issued a 'Report' in April, 2013, titled "All You Can Do is Pray". From the very beginning of this report - the cover - this report is grossly flawed. Among many other intentional omissions, there is NO information, and therefore HRW sees NO relevance and importance concerning:
  - The **1942 Maungdaw Massacre** - the only massacre in this conflict that qualifies as a Genocide, where the Muslims killed 30,000 Buddhists in Maungdaw town alone.
  - The formation of a **Mujahid army** in 1948, which waged guerrilla war, continuing to the present, and has had training and funding from Saudi Arabia, Afghanistan, Pakistan, Libya and Bangladesh with al- Qaeda, Talaban, and other Pakistani and Bangladeshi terrorist groups.
  - The **1977 attempt** to destabilize the whole country and seize Arakan, with Libya and Bangladesh supplying weapons, training, and funding.
- **HRW and UNHCR** Demonize and Scapegoat the Rakhine Buddhists by glaringly mentioning nearly nothing positive about the Rakhine Buddhist people, culture, history, or their Buddhist ways. Almost all reference to them is using negative words and terms such as: racist, violent, militant Buddhists, extremist monks, genocidal Buddhists, neo-Nazis, Nationalist, etc. The intent is to sway people to the pro-Rohingya view on all Arakan and Burma related news and issues.

- The **UNHCR** has a 161 page manual on standards and criteria to follow for research and reports. Based on what UNHCR has reported, this manual, called, ‘Criteria for Source Assessment,’ does not appear to be used.
- **The Organization of Islamic Countries (OIC)** has its agendas and bias, and it would be unreasonable and even ridiculous to allow the OIC any role, at all, in the issue at hand, primarily because the OIC would conclude, (as it already has and does) that the Bengali Muslims are the people that belong on Arakan soil, and would not recognize the Rohingya violence and vitriol, and certainly would not recognize any of the legitimate and historical truths of the Rakhine Buddhists. In its history it has never condemned or even seemed concerned about the 5000 Buddhist killed in southern Thailand, or the ongoing genocidal violence against the Buddhists in Bangladesh.
  - The irony of the OIC is galling. While they claim that Burma’s government is denying fundamental civil rights, including citizenship to the Rohingya, the OIC member states are almost completely lacking in tolerance, respect, and civil and human rights for their non-Muslim populations.



## **VII - MISUSED TERMS: NAIVELY and INTENTIONALLY USED to SHAPE OPINION Extremist, Neo-Nazi, Hate-Speech, Nationalist, Militant, Genocide, the bin-Laden of**

There is a type of Western activist who has been conditioned to not notice, not be concerned with, excuse or ignore the violence, racism, and supremacy - inflicted upon others - by Muslims nearly worldwide. And, furthermore, this type of Western activist feels duty-bound to protect, excuse, and support the Muslims - to the point of absurdity - with almost no mention or attention to abuse and violence against women and girls, honor killings, acid thrown on women's faces, the killings of homosexuals and of people who try to leave Islam, and the destruction of magnificent art and monuments built by people who were not Muslim. (Of course there are many good Muslims, but, there is also a lot of trouble from Muslims in many parts of the world).

Notice that the Buddhist Rakhine people, as well as the Burmese Buddhists DO NOT have any problem living together with Christians, Hindus, various hilltribe animistic practices - but many Muslims - particularly the Bengali Muslims, (a.k.a. Rohingya) - are very different - they are very contemptuous, extremely intolerant and violent. They have pushed the Buddhists as far as the Buddhists can go, and they have created the dislike of themselves, and the backlash against them - by their own actions. The Bengali Muslims/Rohingya have created their destiny, and they have to take responsibility for that. They can choose to create a better destiny, which features compassion, respect and tolerance. That would most likely require a change of faith - but historically the lands of Bengal were Buddhist and Hindu kingdoms for 2000 years - and those kingdoms were the 'Golden' periods of civilization in the lands of Bengal.

This type of activist will ignore the attacks and killings of the monks, and instead protect the people who are killing monks - the Bengali Muslims (a.k.a. Rohingya), who are not indigenous to Arakan, have swarmed into a land not theirs, and who are destroying Buddhist temples and monasteries, burning Buddhist villages, pushing Buddhists off their own homeland, abusing and raping Buddhist women, and training with terrorist organizations to wage a jihad war against the Burmese and Rakhine Buddhists.

Example: In reports written by some of these activists, about the violence that erupted in Meiktila on March 20, 2013, the most crucial element - the savage assault, torture, and killing of a monk (the first person killed in that violence) is NOT MENTIONED or barely noted! If the monk had NOT been attacked and killed, the violence would NOT have erupted. Instead, many blamed the Buddhists! And the April 30, 2013 violence that erupted in Oak-kan started from the abuse and assault on an 11 year old young



monk, and again, many of these activists do as the Muslims do - blame the Buddhists, cover it up with deception, and fool the media.

On their websites, facebook timelines, in their reports, articles, comments to articles, and even in their own minds, many of them wrongly use these strong terms: **Militant Monks**, Buddhist **Extremists**, Rakhine **Nationalism**, Burmese **Neo-Nazi** groups, and **Hate Speech** - and disturbingly, many of them say or write nothing positive about the Rakhine Buddhist people and their culture - NOTHING - only negative things, so that their audience will not have any concern, sympathy or understanding of the Rakhine Buddhists.

In other words, many of those activists are willing to falsely accuse an entire culture with a long and deep Buddhist tradition in which compassion and respect are of paramount value.

## EXTREMIST

Many reporters and writers are using the word '**Extremist**' in an extremely demeaning way - '**Extremist monks**', '**Extremist Rakhine groups**'. These are examples of Extremism:



This is what the Rakhine Buddhist people **don't want**. They have been sufficiently patient with the Muslims, having endured enough abuse, violence, insults, contempt, threats, intolerance and bigotry - **but now enough is enough, and they cannot tolerate the extreme intolerance.**

## NEO-NAZI

‘Neo-Nazi monks’, ‘Neo-Nazi Rakhine organizations’, ‘Neo-Nazi agenda’ - are terms that are completely demeaning to the Rakhine people especially the monks.

There are NO known Buddhist admirers of Hitler, nor any similarities or connections between Buddhism and Nazism.

However, here are the **real Nazis** and ‘**Neo-Nazis**’. Muslims colluded and conspired with Hitler, many **Muslims admire Hitler** and **Nazism**. Hitler was attracted to Islam, and Muslims attracted to Hitler for good reason - they were similar in many ways.



*“The peoples of Islam will always be closer to us than, for example, France.” Adolph Hitler, April 2, 1945*

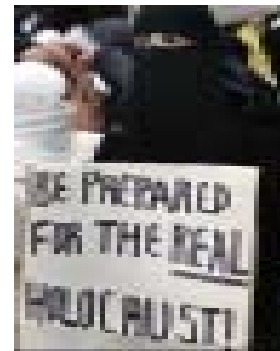
Hitler was greatly admired throughout the Islamic world and received numerous telegrams of support. He was on the friendliest of terms with **Haj Amin al-Husseini, the Grand Mufti of Jerusalem**, and the ranking leader of the Muslim world.

Husseini was paid handsomely by the Nazis for his efforts, recruiting Muslims for the German Army and was promised that he would be made Palestine’s leader after its Jewish population of 350,000 had been murdered.

A prominent Arab saying at the time was, *“In heaven God is your ruler, on earth - Hitler”*

The admiration of Hitler and Nazism is apparent in the Muslim protest signs, and the use of the Nazi Swastika. (which, ironically, Hitler hijacked from Buddhism, reversed it, and gave it new, and evil meaning).

It is a paradox that those activists will not make this real and active comparison, and instead, falsely accuse, vilify and insult the Rakhine Buddhists, and even Buddhism itself.



## HATE-SPEECH

The Rakhine people and the monks (and other Burmese) are accused of making hate-speech. Can anything they allegedly said come even close to the following?

In Syria: Sheikh Bilal al-Masri called on Muslims to attack Buddhists and their interests:  
*"I decree that every person who can get to a Buddhist should kill him,"*

Jama'at-e-Islami (JI), the largest Islamist party in Bangladesh, published the threat:  
*"We will kill all the Malauns (infidels) and Bangladesh will be 'Banglstan' like Pakistan"*



Some people try to accuse Buddhist monks of Hate Speech because there are monks that do talk about the ongoing conflict with Muslims. But, the fact is that what they say is correct, and the issues that they bring up need to be addressed - even if they are controversial. Importantly, the monks are not advocating violence.

The Burmese Buddhists express that the Bengali-Muslims (Rohingya) are particularly intolerant, and show only contempt for the Buddhist culture and Buddhism.

The Bengali Muslims often taunt the Buddhists, denigrate the Buddhist religion, and the Buddhists say their property or crops are often stolen, Buddhist women and girls are sexually harassed and raped, and Buddhist monks are mocked and insulted.



Saudi Arabia funds new super mosques that are built to tower over the quiet and peaceful Buddhist temples and monasteries, and these new mosques broadcast their very loud prayers night and day through powerful loud speakers, greatly irritating the

Buddhists, especially as they know what is being said. The mosques are like fortresses and stockpiles of weapons have been found in mosques in Rakhine State. The mosques are generally closed to non-Muslims - which is so different then the open doors of the Buddhist temples. The mosques also establish more and more Islamic madrassa schools, in which the children are easily indoctrinated into a mentality of supremacy and intolerance of others. These madrassas are most often established with money and agenda from Pakistan and Saudi Arabia. The super loud calls to prayer, horrible sermons of hate and bigotry (see next item), and the insults, threats to convert to Islam, and the overall contempt from the Muslims have pushed the Buddhists to the boiling point.

## **NATIONALISM**

Some of the Western activists and writers use the word ‘**Nationalist**’ as if it only means something bad. And, they are using it with the wrong side in this conflict.

The Rakhine Buddhist people are proud of their history, culture and traditions - in a positive way.

Just as Tibetans are proud of their history, culture and traditions, and hope to reestablish their homeland nation. That is good nationalism. Bad nationalism is like Japan and Germany during WW2, and Serbia under Milosevic.

Arakan was invaded and conquered by Burma in 1784, and then colonized and ruled by Britain in 1826. These were two great humiliations the people of Arakan suffered, and then came the largest massacre in Arakan for centuries - the Maungdaw massacre of 1942 (described previously) and brutal times during WW2. As WW2 ended, and independence approached, the Arakan people thought they may finally be free (even as a part of Burma), but the Bengali Muslim population was swelling out of control in Arakan. The Muslims formed a Mujahid army to fight a jihad (holy war for Allah) against the Rakhine and Burmese, in order to seize northern Rakhine State - which was not even their own land!

**If the term ‘Nationalist’ is used in the negative sense it should be used to describe these types of Muslim/Rohingya/Bengali groups:**

In 1977, Mujahid rebels and members of Arakan Rohingya National Organization (ARNO) led by Sultan Mahmud, went to Libya and met with Libyan leader Colonel Qaddafi. (Qaddafi thought of himself as the leader of the Arab Muslims and in his megalomania he projected himself as the leader of Muslims around the world.) Sultan Mahmud’s group explained their intention was to transform Arakan into an Islamic State - to be called Arkistan - and they asked for Colonel Qaddafi and Libya to help them and the other resistance groups to wage a well-armed jihad against the Burmese central government.

Rohingya Solidarity Organization (RSO) - set up in 1980s, became the main and most militant faction among the Rohingyas in Bangladesh and on the border. Given its more rigid religious stance, the RSO soon secured the support of like-minded groups in the Muslim world. These included the Jamaat-e-Islami in Bangladesh and Pakistan, Gulbuddin Hekmatyar's Hizb-e-Islami in Afghanistan, Hizb-ul-Mujahideen (HM) in Jammu and Kashmir, and Angkatan Belia Islam sa-Malaysia (ABIM) – the Islamic Youth Organization of Malaysia. Afghan instructors have been seen in some of the RSO camps along the Bangladesh-Burma border, while nearly 100 RSO rebels were reported to have undergone training in the Afghan province of Khost with Hizb-e-Islami Mujahideen.

Rohingya militants collect funds with the help of local and international Islamic parties, and Bangladesh's largest and most intolerant right wing party, Jamaat-i-Islam. Countries such as Saudi Arabia, Iran, Indonesia, and Pakistan collect funds to 'help the Rohingya establish an Islamic State, based on Sharia Law, and free of infidels.'

Recently, Rohingya Solidarity Organization (RSO), Arakan Movement, Arakan People's Freedom Party and Arakan Rohingya National Organization (ARNO) decided to form an alliance and work together under the banner of Arakan Rohingya Union (ARU) consisting of various Rohingya militant groups.

**These are the types of Nationalist groups to be concerned about.**

## **MILITANTS**

The terms '**militant monks**' and '**militant Buddhist people**' are used and reused again and again.

But, those activists and writer will neglect to show the real militants in this conflict. The one's who have killed many monks already, the ones who have been training with Al-Qaeda, Taliban and other terrorists with weapons, explosives, and fighting techniques.

They are NOT training for peaceful co-existence.



## **This is what the Rakhine Buddhists are facing, and they don't want it!**

For more than 70 years, since the 1942 massacre of Maungdaw, Bengali Muslims have engaged in training for, preparing for, and fighting war to achieve their goal of taking Arakan land, cleansing it of all other type of people, and breaking it off from the country of Burma.

And, it all continues to this day, with more and more military training by the Bengali Muslims.

Their goal is an Islamic State ruled by Sharia Law, with no non-Muslims.

## **GENOCIDE - wrongly used, greatly abused**

The word 'Genocide' is grossly and manipulatively overused. There are so many shouts and accusations of 'genocide' that are not even close to the proper use of the word. Genocide refers to huge numbers of people killed - so much so that it threatens the very survival of the ethnicity or culture. Example of genocide include:

- the genocide of 1.5 million Armenian Christians by the Muslim Turks (1915-1923)
- the 3.5 million non-Muslim Sudanese Africans killed by the northern Arab Sudanese (1953-2005)
- the 3 million Hindus, Buddhists and Muslims killed in Bangladesh's Independence War in 1971
- Saddam Hussein's genocide (300,000-500,000 killed) against the Kurdish people in the 1980s-1990s
- Pol Pot's genocide against his own Cambodian people (1-1.5 million dead) in the 1970s
- The only true Genocide in Rakhine State conflict is the 1942 Maungdaw genocide, where Bengali Muslims armed by the British to fight the Japanese in WWII did not fight the Japanese, but instead, turned the weapons on the dominant, indigenous Buddhist Culture, killing 30,000 in Maungdaw town alone.

In 2012, there was great violence in Arakan, and the death toll was several hundred, perhaps even 500, (and about half the victims are Rakhine Buddhists) but as bad as that is, it's not even close to a genocide.

## **THE BIN-LADEN OF BURMA - NOT CORRECT TERM**

The Venerable monk **U Wirathu** has been demonized, vilified, and accused of 'extremist' 'nationalist' and 'militant' 'hate-speech', and of creating 'neo-nazi' groups ready to commit 'genocide' against Muslims.



And on top of that, writers and journalists continually write: '**the bin-Laden of Burma**', '**he calls himself the bin-Laden of Burma**', '**the self-proclaimed bin-Laden of Myanmar**', etc.



But, **HE DOES NOT CALL HIMSELF BIN-LADEN**. In one instance he referred to the fact that he is like a bin-Laden (evil, inhumane, violent) **TO THE PEOPLE AGAINST HIM!** In other words: Bin-Laden represented the leader of a violent, intolerant, extremist, militant group, and his messages and talks were definitely hate-speech, and it was very important and meaningful to capture and/or kill him - basically have him silenced one way or another. In that way U Wirathu - **ONE TIME** - said he is like a bin-Laden - **IN THE EYES OF THE PEOPLE WHO HATE HIM**.

**He did NOT say that he is like bin-Laden in thought, action or spirit.**



The way that so many Western activists and writers mis-interpreted that, and shamelessly keep using that silly phrase is appalling, and points to the fact that they are willing to falsely accuse, demonize and scapegoat anyone that doesn't fit their agenda. And, they are doing exactly that, with their constant attacks on the Rakhine people, the Buddhist monks, and even Buddhism in general - by endorsing vile and hateful accusations against the noble and sacred Sangha - the community of revered Buddhist monks.

Many Western activists and writers quickly jumped at the opportunity to bash, and condemn U Wirathu, accusing him to be the instigator of nearly all the violence, and described his speeches as being inflammatory hate-speech - yet they cannot find even ONE sentence where he calls for violence, harm or killing of Muslims! NOT EVEN ONE! It is disturbing to see people with such a zeal to scapegoat, demonize, vilify, someone - especially a popular monk! - and make up facts and lie to enforce their slander.

This has led to very troubling condemnations of Buddhism for, perhaps, the first time - with writers saying such things as '*The hidden violent nature of Buddhism*', '*now we know the truth about Buddhism*', '*Buddhism is not about respect and peace as you may have thought*'. It is extremely disturbing to see this malicious fraud happening.

What U Wirathu says about Buddhist women being lured or coerced into marrying Muslim men is true. Often they are very poor young girls that get swayed by money, or raped and blackmailed into marrying their rapist, in order to keep the word from getting out.

They are obliged to convert to Islam, often having to do something disrespectful to Buddhists, such as step on a picture of Buddha or break a Buddhist statue. Their kids will be Muslim, and likely go to an Islamic madrassa school, and become even more intolerant than their father.



**A popular Buddhist group, known as 969, is demonized and quickly branded and condemned as being: racist, extremist, and neo-Nazi-like.**



U Wirathu suggests that the Buddhists buy only from the Buddhist shops, and not the Muslim shops. The Buddhist shops are marked with the numbers 969.

Many Western activists and writers quickly and loudly said that is so racist and hateful - but they ignore the fact that the Muslims have for decades marked their shops with 786, and have long advocated that Muslims buy from Muslims.

Most likely many of the people opposing the Buddhists right to choose where to buy things, have endorsed and followed similar boycotts, for example (speaking from San Francisco), there have been boycotts of anything to do with from Arizona, and Texas, boycotts of certain restaurants (Chipolte), boycotts against Boy Scouts, and against corporations in general, against China, and boycotts against Israel - but ironically not against Iran, Syria, or the Palestinians.



I have never heard them complain about any of these boycotts!

Another group that needs to be examined and exposed - and, is pushing to have influence in the conflict - is the Organization of Islamic Cooperation (OIC), a group of 57 Islamic governments, that promotes a unified Islamic front against the non-Muslim world - concerning nearly anything from human rights to economics and education to terrorism. However, the OIC has it's agendas and bias, and it would be unreasonable and even ridiculous to allow the OIC any role, at all, in the issue at hand, primarily because the OIC would conclude, (as it already has and does) that the Bengali Muslims are the people that belong on Arakan soil, and the OIC would do nothing to recognize the Rakhine voices.

Some of the ideals, goals and platforms - in the charter of the Organization of Islamic Cooperation (OIC) are:

- In the name of Allah, the most Compassionate, the most Merciful.....
- To promote Islamic culture and safeguard Islamic Heritage
- To defend the universality of Islamic religion
- To protect and defend the true image of Islam, to combat defamation of Islam

- To strengthen intra-Islamic economic and trade cooperation; in order to achieve economic integration leading to the establishment of an Islamic Common Market
- To safeguard the rights, dignity and religious and cultural identity of Muslim communities and minorities in non-Member States;
- The International Islamic Court of Justice....shall be the principal judicial organ of the Organization.

This shows that the OIC clearly promotes Muslim to Muslim business, and above all - promotes the spread and domination of Islam. The activists and writers should criticize and condemn 786 and the OIC before engaging in disingenuous smears of 969.

### **SUMMARY of: MISUSED TERMS**

- ‘Neo-Nazi monks’, ‘Neo-Nazi Rakhine organizations’, ‘Neo-Nazi agenda’ - are terms that are completely demeaning to the Rakhine people, especially the monks. There are NO known Buddhist admirers of Hitler, nor any similarities or connections between Buddhism and Nazism. However, Muslims colluded and conspired with Hitler, and many Muslims still admire Hitler and Nazism. Hitler was attracted to Islam, and Muslims attracted to Hitler for good reason - they were similar in many ways.
- Nationalism can be good or bad. The Rakhine Buddhist people are proud of their history, culture and traditions - in a positive way. That is positive Nationalism. Bad Nationalism is like: Japan and Germany during WW2, Serbia under Milosevic, and the Rohingya Solidarity Organization (RSO), and Arakan Rohingya National Organization (ARNO).
- The Buddhists (nor Hindu, Jewish or Christian) do not have any Hate-Speech such as this prayer printed and recited in a mosque in Kyauktaw: (see complete prayer earlier in this report). *Oh Allah, eternal God, Accept those who believe in Islam and destroy all the other non-believers. Demolish the infidels communities, Oh Allah, Break the foundation of their false religions. Destroy and pulverize their villages and towns, and even the ground beneath their homes must be destroyed. Oh Allah, bring the natural disaster to the infidels, bring the worst diseases to the unbelievers, bring all forms of catastrophe to them.*

- The terms **‘militant monks’** and **‘militant Buddhist people’** are used and reused again and again. But, those activists and writers will neglect to show the real militants in this conflict. The ones who have killed many monks already, the ones who have been training with Al-Qaeda, Taliban and other terrorists with weapons, explosives, and fighting techniques.
- The word **GENOCIDE** is used, also, to inflame and shape opinion. There seems to be little or no mention of the **REAL GENOCIDES** that are historical and well documented - in 1942 the minority Bengali Muslims launched a **GENOCIDE** against the Buddhists, burning hundreds of Buddhist villages, and slaughtering 30,000 Rakhine people. Since then Rohingya have formed Mujahidin armies (holy warriors fighting for Islam) armies to engage in Jihad (holy war) for the sake of Islam. Their declared goal is an independent Islamic State with no non-Muslims. The talk of many of the leaders and religious clerics of the Rohingya is of eliminating the Buddhist population, and **THAT IS ENCOURAGING THEM TO COMMIT GENOCIDE.**
- The Venerable monk **U Wirathu** has been demonized, vilified, and accused of ‘extremist’ ‘nationalist’ and ‘militant’ ‘hate-speech’, and of creating ‘neo-nazi’ groups ready to commit ‘genocide’ against Muslims. And on top of that, writers and journalists continually write: **‘the bin-Laden of Burma’**, **‘he calls himself the bin-Laden of Burma’**, **‘the self-proclaimed bin-Laden of Myanmar’**, etc. But, **HE DOES NOT CALL HIMSELF BIN-LADEN.** In one instance he referred to the fact that he is like a bin-Laden (evil, inhumane, violent) **TO THE PEOPLE AGAINST HIM!** He did **NOT** say that he is like bin-Laden in thought, action or spirit.



## VIII - ISLAM'S HISTORIC - AND PRESENT - CONQUEST AND DESTRUCTION OF BUDDHISTS and BUDDHISM

### Other Buddhist Cultures Have Been Destroyed This Way

In March, 2001, two giant Buddhist statues carved into a cliff in central Afghanistan, were blown up by the Islamic Taliban. That area, Bamiyan, was one of the earliest major Buddhist cultures. Other parts of Afghanistan and Pakistan have (or had) ancient Buddhist ruins, statues, cliff carvings, etc. Even Persia<sup>22</sup> (now Iran) especially the eastern parts, had significant Buddhist peoples,



temples, monasteries, stupas for many centuries - before the Muslim Arab invasions.

Despite centuries of history there are no Buddhist people in Iran, Afghanistan and Pakistan. And, there are no more Buddhist ruins, except a few that are largely being destroyed now.

The invading Muslims considered the Buddhists to be idol worshippers and infidels, and had no respect for Buddhism, and no need to live together with them. The Buddhists were chased out or killed or forced to convert to Islam (especially captured Buddhist women) until there were no more Buddhists. Following that the remnants and holy places were destroyed.

While Bangladesh currently has an identity of a thoroughly Islamic country (with a small and rapidly shrinking number of infidels) Bangladesh actually has had a long and deep history of Buddhism - starting about 1000 years before Islam even existed. Ancient Bengal (also known as Vanga) had Vedic, Hindu, and then Buddhist rulers and empires, starting as early as the 7th century BC. The Golden Age of the Bengal area was the great Pala Buddhist Empire which ruled a very large area for four centuries from 750 - 1120 AD and ushered in a period of stability and prosperity. There are detailed records by famous Chinese monk scholars describing many huge monasteries, intricate stone and brick temples and stupas, and many thousands of monks. When Hindu armies came to conquer and rule (and the Hindus, at that time, were very intolerant of Buddhists) the

Buddhists were pushed to leave, and they moved into the hills and jungles of the distant Chittagong area. Soon after, Muslim armies invaded and destroyed the monasteries and temples - including the huge university of Nalanda and its magnificent library of world knowledge - killed thousands of monks, and forced much the population to convert to Islam, flee, or die.

**In history, whenever and wherever Islam bordered Buddhism, the Buddhist culture lost everything:**

- In Afghanistan, Pakistan, and Persian (Iran) areas Buddhism was pushed out, and/or annihilated down to the last Buddhist.
- The long Buddhist history of Bangladesh has almost disappeared completely, and is destined to do so as waves of violence, killing and burning are carried out against the remaining Buddhists (and Hindus and Christians).
- In southern Thailand and Arakan the Buddhists are being violently attacked, killed and driven out by Muslims, who intend to establish pure Islamic State(s) that will be theirs, and theirs only.

## **SOUTHERN THAILAND - Similar in Many Ways**

**In the southern part of Thailand a jihad is going on and on and on.**

The Thai Buddhists are being slaughtered, and intimidated to leave. The goal of the minority Muslims of southern Thailand is to have an independent Islamic state, ruled by Sharia law, and they want it to be ethnically cleansed so that the land will be pure - that is not contaminated with Buddhists or any other non-Muslims.

Over 5000 Thai Buddhists have been killed by the Muslim separatists in the last decade.

About 300 Muslims have been killed as well, **but almost all of them were killed as they were attacking Thai Buddhists, or as they were fleeing or hiding after an attack on Buddhists.**

Intentionally targeted are the Buddhist school teachers, civil servants such as postal workers and electrical service workmen, local government officials, police, and Buddhist monks.

The most heinous killings, as Buddhists see it, are the intentional killing of the monks - which is considered to be the worst and most egregious act a person could do (and that doesn't lessen the killings of others).

#### **Examples of recent news from Thailand:**

- May 2, 2013: Muslim insurgents shot dead six people, including a three-year-old boy, in a convenience store in southern Thailand. Four gunmen on motorcycles pulled up to the store in Pattani province and sprayed the shop with bullets and then went in and shot everyone still living in the head - including the three-year-old boy.
- February 5, 2013: insurgents in Krong Penang district of Yala province stormed the hut of four Thai Buddhist fruit traders, tied them up, and fatally shot them point-blank in the head and body with assault rifles.
- May 16, 2011: Two Buddhist monks were killed in southern Thailand's Yala province when Muslim insurgents detonated a homemade bomb to ambush them while they were heading to a town to collect alms Monday morning.
- February 13, 2013: After a failed surprise attack on a Thai military camp in Narathiwat province many of the attacking insurgents were killed, after which they issued a written warning against Thai Buddhist teachers and other civilians to avenge their losses. The leaflets said, "We will retaliate in every way for our losses. ... From now on, we will attack and kill Buddhist Thai teachers and Buddhist Thai people. We will attack Buddhist Thai community...One Muslim life must be repaid with 10 Buddhist Thai lives."

The separatists want to reestablish the small Islamic kingdom - named Pattani - which existed from roughly the 16<sup>th</sup> to the 19<sup>th</sup> century. However, to others the Pattani Kingdom was largely known as a notorious pirating kingdom<sup>23</sup> that preyed on the ship trade that had to get through the rather narrow passage between what is now Malaysia/southern Thailand and Sumatra. For the other cultures Pattani was a problem, pirating their trading ships, stealing their cargo, and killing the sailors. Gradually Thailand gained control of Pattani.

In 1947 demands were issued to the Thai Government demanding that the Pattani province be declared an independent Islamic Sharia law kingdom. The government refused.

The Islamic faith of the area has hardened even more strongly in recent years, with Arab supremacy and bigotry dictating that the people learn and speak Arab language over their own languages, and instilling intolerance and hatred through the building of many many Islamic schools (madrassas).

Currently, the economy of the Muslim populated provinces of southern Thailand is largely based on, narcotics smuggling - especially methamphetamine production and smuggling, illegal logging, smuggling of petrol, weapons, counterfeit movies and software, and the notorious trafficking of humans - mostly women lured or kidnapped from minority areas of Burma, Laos and Cambodia.

- This is very similar to the struggle in Rakhine State in that it is fueled by the supremacy, intolerance and violent ideology of the Muslims - who will not live in harmony with others, and who will seemingly not stop with their campaign - actually their jihad - to seize land from infidels and to eliminate all infidels from that land.
- Conspicuously, the OIC (Organization of Islamic Cooperation) has no concerns, and no problem with this brutal situation. They have never demanded that the Muslims stop the relentless killings of Buddhists, and of course, they have never suggested or demanded that the world should act upon and punish those Pattani Muslims who are responsible for the killing and terror.
- Neighboring Malaysia and Indonesia also have no concern - as long as the victims are Buddhists - but, they will yell and scream, and threaten to kill, and even kill if any Muslims are hurt or killed.
- And, strangely, many 'activists' and 'human rights defenders' seem to show no interest or concern about the slaughter of innocent Thai Buddhists - and, in fact, will defend the nearby 'Rohingya' who are carrying out a similar brutal campaign against the Rakhine Buddhists in Burma.





## **BANGLADESH ELIMINATES ITS BUDDHISTS**

### **Ongoing Slaughter, Ethnic Cleansing, Extermination Arakan is a Continuation of the Expulsion and Elimination of Buddhists**

Historically, the land that is now called **BANGLADESH** was Vedic, Buddhist, and Hindu kingdoms for nearly 2000 years. The great Buddhist **Pala Empire**, centered in Bengal, ruled a very large area from the 8th to the 12th centuries. The Pala period is considered as the golden era of Bengal, with stability, prosperity, colossal temples and exquisite works of art. This remarkable Buddhist Empire eventually disintegrated in the 12<sup>th</sup> century, most drastically with the invasion of Muslim armies that swept through India, killing or pushing Buddhists to the edges of their rule. Bangladesh - for a long time a Buddhist majority land, is now down to less than 1% Buddhists, and those remaining Buddhists are subject to attacks, destruction of temples, rapes, killings, burning of homes, kidnapping and converting women to Islam, and more. In the last 6 months there have been dozens of Buddhist temples destroyed, hundreds of Buddhist homes burned, many Buddhists killed.

The **Buddhists of Bangladesh** number about one million, out of a total population of 160 million people - almost all Muslim, except for small populations of Hindu, Christian and Buddhists. The Buddhists live almost entirely in the hills of the southeastern part of Bangladesh, bordering Rakhine and Chin States of Burma, and Tripura and Mizoram States of India. The British - already ruling most of the surrounding Burmese, Arakanese, and Indian lands - annexed the hills area in 1860 and created an autonomous district known as 'The Chittagong Hill Tracts' (also known as the CHT).



From the distant past, before the existence of Islam, the Chittagong Hill Tracts (hereafter CHT) has been the home of thirteen indigenous ethnic groups: Chakma, Marma, Tripura, Tanchangya, Mro, Murung, Lushai, Khumi, Chak, Khyang, Bawm, Pankhua, and Reang. Collectively they all can be referred to as the Jumma people. They are distinctly different from the majority Bengali population of Bangladesh in terms of race, language, culture, religion and history. At that time the British annexed the CHT the population of that area was almost 100% Jumma people, and almost entirely Buddhist.

In 1900, the British enacted '**Regulation 1 of the '1900 Act'**<sup>24</sup>' in order to protect the Jumma people and their cultures from economic exploitation by non-indigenous people, ie: the Bengali Muslims from the greater flat lands. Throughout the British colonial period the '1900 Act' functioned as a safeguard for the Jumma people, prohibited land ownership and migrations of non-indigenous peoples into the CHT. Against better judgement, against the wishes of the Jumma people, and in violation of the principles of partition (the splitting off from India by the Muslims of present day Pakistan and Bangladesh), the CHT was ceded to East Pakistan (now Bangladesh) at independence from Britain in 1947. The Jumma knew their future would be better if they were part of India or Burma (other than being independent) and vehemently protested the decision, but to no avail.

Since that time, there has been a steady, sustained and brutal campaign to push the Jumma off their land, or simply kill them, and award the Jumma villages and land to the multitudes of Bengali Muslims whom are increasing very rapidly due to a very high birthrate.

## DISPOSSESSION OF JUMMA LAND

There were various ways in which the Jumma people have been, and still are being dispossessed of their lands. In some cases, Bangladeshi settlers move into an area and gradually encroach on the lands of their Jumma neighbors, in other cases it is done by rounding up and slaughtering the Jummas. A Chakma refugee from Panchari describes the initial process as follows:



Jumma refugees describe being dispossessed of their ancient homeland:

*“In 1980-81 the Bengalis moved in. The government gave them rations of rice etc. and sponsored them. The settlers moved into the hills, then they moved the Jummas by force with the help of the Bangladesh Army. The Deputy Commissioner would come over and say that this place was suitable for settlers so Jumma people must move and would receive money in compensation. But in reality they did not get money or resettlement”*

*“Muslims from different parts of Bangladesh were brought in by Bangladeshi authorities. Before that our village was populated only by Chakma, Tripura and Marma. They took all the food grain. Whenever we seek any justice from the army we don't get it. All villagers lived under great tension due to various incidents all around. Three days after an incident when six persons had been killed, just before getting dark, many settlers came to our village, shouting 'Allah Akbar' (Allah is Great). When they arrived we escaped, so the settlers got the opportunity to set fire”.*

*“Settlers came and captured my land. They burnt our houses first. They came with soldiers. This took place on 1st May 1986 at Kalanal, Panchari. My house was in a village with a temple. The whole village of 60 houses was burnt. After seeing this we ran through the jungles and eventually reached India.”*



### **Monks Tell of Atrocities by Bangladeshi Soldiers and Bengali Settlers:**

- *“Thirteen of us went to the market. I was not a monk then. The Bangladesh Rifles (paramilitary force) and settlers caught us and out of 13, nine were killed and four of us escaped. The reason was that we were not Muslims; they wanted us to be Muslims - to convert to Islam. Among the people whom they caught was my wife. They cut her with daos (machette) - some of the marks on her neck are still there. They also tried to cut me with daos on the neck. Luckily my shirt collar was thick and I escaped from being killed. As they killed the others they shouted: ‘Oh Chakmas, will you not become Muslims? If you refuse we will kill you now’.”*
- *“The day before yesterday the Muslim settlers came to the village and rounded up the households. The settlers were accompanied by Bangladeshi soldiers. I took shelter in a nearby latrine when the villagers were rounded up. Later I tried to leave the latrine to go somewhere else. The village had been surrounded. As I was trying to escape, the Muslim settlers shot me. After getting the bullet injury I ran away into a safe place. I don’t know what happened to the other villagers. I ran away from the place for about half a mile. Then I fainted and lost consciousness. Two refugees went there to collect indigenous vegetables and brought me to the camp about 10 o’clock I have been twice attacked to be taken to a cluster village, the second time I was shot.”*
- *“For many months now soldiers have been regularly visiting us and slaughtering cows in our shrine.... They always said that if we did not agree to this (conversion to Islam) they will come one day and kill us. On the morning of May 1st they carried out their threat by escorting a group of two to three hundred settlers, some of whom were dressed in the uniform of home guards, to our village and began their depredations by attacking Buddha Vihar (the temple). Most of us were, however, able to flee but soldiers pounced on Purnananda Bhikku (one of the monks) and after beating him with rifle butts handed him over to the Muslims who*



threw him into the shrine which was by now on fire. He died. Later when I met more people from my village they said that two young girls of the village had been raped mercilessly by troops and Muslims and then killed with bayonets.”

- “On that day first the settlers and the army surrounded the temple. I was caught and my hands were tied with rope as were my legs. Water was poured through my nostrils. I was kicked with boots and my leg was cut. People came into the temple and caught all the girls. They took the girls a little way from the temple. I heard the cries of the girls - maybe they were raped but I did not see it with my own eyes. After a few days I met one of the girls but as a monk I have some restrictions and could not ask her what had happened.”
- “They bring animals into the temple and slaughter them: goats and cows. Buddhist people never kill animals so you cannot worship in the temple after that has happened. I have witnessed it.”
- “They cooked inside the temple and burnt wood on the dirt floor and brought wood in. They killed the animals outside the temple but within the boundary of the temple. They did this to crush Buddhism and establish Islam. There was no other reason for this.”

## **RAPE: a Weapon of Shame, Terror, Death, Suicide**

Rape is used frequently as a weapon - a horrific weapon - against Jumma women in the CHT. Many women are raped or gang-raped by Bangladesh Army soldiers and Bengali settlers, often in front of their children.

Women who have been raped may be rejected by their husbands or their families, or may not be able to get married. The trauma of rape remains with these women forever, and even drives some to suicide.



### **Accounts of Rape by Jumma Women:**

- *“About 50 army personnel came in the night and rounded up the whole village and gathered us in one place. In the morning all the men were arrested. I was tied up hands and legs, naked. They raped me.”*
- *“They raped me in front of my father-in-law. After that we were tied up together, naked, facing each other. Then they left. Three other girls were raped in front of me. This happened in the month of Ashar (June/July) of 1985.”*
- *“In the early morning 5 to 6 groups of soldiers encircled the village and some entered the huts. They caught all men and brought them to the fields and tied them with rope. My husband had his teeth beaten out of him, all blood. My son ran to his father and he was thrown to one side. The army ordered me to go into my hut and pointed guns at me. One grabbed me by the neck. My husband was near. My husband was almost beaten to death. I was raped by three soldiers in the room.  
After this I didn't want to live anymore, but what am I to do? I am still suffering from it. My husband is still injured in the lungs and can't work. I want to go back if there is peace, otherwise not. I want medical treatment as I am still suffering from the rape. I am still afraid of Muslims. My ribs were broken and my skin burns there. This happened in June 1986. I am still like mad, disturbed.”*
- *“They (the army) surrounded the village early in the morning, we had not yet got up. Then they shouted to come out of the houses and concentrated all the people in one place. Then they started asking whether we had helped the SB (Shanti Bahini). All of us kept silent. ...Then they started beating the men and the women. One girl was taken by three soldiers. I don't know where she was taken. Then it was my turn. Two soldiers took me and subjected me to abuse. I was fully naked, they harassed me, they even poked me with a bayonet. I was left alone. I didn't know what to do. Somehow I managed to cover my body with some cloth and went to the jungle and kept walking till I reached India.”*
- *“The army raped some of the women, especially college students and women working in offices. Many girls were taken to the army camp. After this incident (1989), intellectuals of the village were arrested by the army so as to prevent them from taking shelter in India. ...The girls who were taken away to the army camps were released after one week. In the camp the army raped them repeatedly.”*



Many Jumma women have been kidnapped, forcibly converted to Islam and forcibly married -and murdered if they refused. One victim tells: *“I was walking along the road to go to the fields with my six-year old niece to plant some seeds. A man appeared before us, bound my mouth with a piece of cloth and took me away on his scooter. I was kept for three months. I was forcibly converted to Islam and forced to marry.”*

## **Major Massacres of Buddhists in Bangladesh - Ongoing Genocide**

These are just 5 of the 13 large massacres of Buddhists in Bangladesh<sup>25</sup>:

- **1971 - Bangladesh War of Independence:**

3 million people killed in one of the largest genocides in history. The war had nothing to do with the Hindus and Buddhist minorities, but the opportunity was taken to eliminate many many Hindus and Buddhists. They were killed by Muslim Pakistanis and by Muslim Bengalis.

- **June 26, 1981: Banraibari-Beltali-Belchari Massacre:**

Bangladeshi settlers (Muslims), under the protection of the Bangladesh army, invaded the Jumma area in the vicinity of Banraibari, Beltali and Belchari, murdered 500 Jumma men, women and children, then seized their homes, belongings, and farmland. The Jumma are the indigenous people of the area. They are Buddhist.

- **Sept 19, 1981: Telafang-Ashalong-Gurangapara-Tabalchari-Baronial Massacre:**

The Bangladesh army and Bangladeshi settlers attacked 35 Jumma villages including Telafang, Ashalong, Gurangapara, Tabalchari, and Baronial, in the Feni valley of the Chittagong Hill Tracts, and plundered and burned the villages, and killed many thousands of Buddhists men, women and children. The surviving villagers fled to the adjacent forests. Bangladesh was forced by the international community to repatriate them. These Jumma people were met by hostile Bangladeshi officials and were given the equivalent of \$18 and were left to their fate. Return to their native villages was impossible because their homes and possessions had been appropriated by Muslim Bangladeshis. Many of them died of starvation and of diseases.

- **June-August 1983: Golakpatimachara-Machyachara-Tarabanchari Massacre:**

Bangladesh armed forces and Bangladeshi immigrants from the flatlands massacred the Jumma people of the villages of Golakpatimachara, Machyachara, Tarabanchari, Logang, Tarabanya, Maramachyachara, Jedamachyachara etc. Hundreds of houses were looted and burned, and 800 people were murdered. Most of the victims were old men, women and children. After clearing the area of the Jumma people the government settled Bangladeshi families there.

- **May 31, 1984: Bhusanchara Massacre:**

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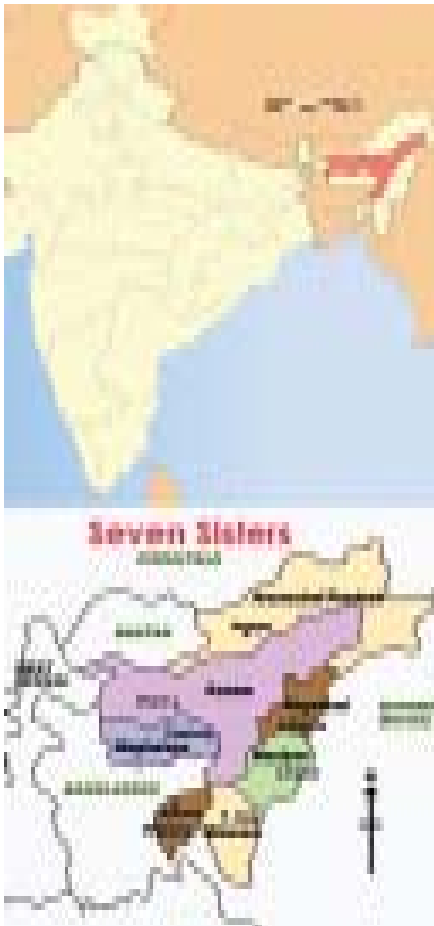


A total of 400 Jumma and Chakma Buddhists including children and women were killed. Many women were gang raped and later shot dead. Seven thousand refugees crossed the border into the Indian state of Mizoram. A villager from Het Baria told Amnesty International: “*Even now I sometimes wake up in a cold sweat remembering the sight of the soldiers thrusting bayonets into private parts of our women. They were all screaming ‘No Chakmas will be born in Bangladesh’.*”

*All of this is relative and important to know, because, this is what is going on in neighboring Arakan, and this is what the Rakhine Buddhists (and the Burmese Buddhists) are up against.*

## **BENGALIS SEIZE THE LAND OF THE BODO PEOPLE IN ASSAM**

### **Same Thing They Are Doing In Arakan**



On another side of Bangladesh there is violent conflict that is, in many ways, strikingly similar to the situation in Rakhine State, Burma/ Myanmar<sup>26</sup>.

It also involves Bengali Muslims who have migrated, or pushed across the northern border of Bangladesh into India's north-easternmost state of Assam and several of the 'Sister States' - primarily Meghalaya State. This area is even more obscure to most of the world than Rakhine State / Arakan is. Tourism is heavily restricted and almost nonexistent, so that there is little information that gets out of that area<sup>27</sup>.

**The Bodo people** are one of Assam's largest indigenous tribes - actually the term Bodo includes nearly 20 different, but related tribes. 90% of the Bodo are Hindu, and 9% are Christian. They have fought not only with Muslim migrants, but battled the State of India, at times, in a bid to gain an independent state through a decades-long insurgency.

In July 2012, a fresh round of violence erupted - between native Bodos and illegal Muslim migrants from Bangladesh, causing nearly 50 deaths, the displacement of over 200,000 people, and the destruction or burning of many many villages.

This wave of violence erupted one night when **four Bodo tribe youths** were killed by persons unknown. In retaliation, armed Bodos attacked Muslims, which led to a spiraling of bloodshed between the two groups who have long been in conflict. In the carnage, cars were overturned and burned, and houses and schools were set ablaze.

The **root cause of this violence** is the joint failure of the federal and Assam state governments to stop wave after wave of Bangladeshis from swarming into different parts of Assam and drastically changing the state's demographic profile, especially of the districts close to the border. In Bodo-populated areas, this 'flood' has caused large-scale violence and seizure of Bodo lands. The Bodos feel they are being pushed out of their ancient homeland by **intolerant, violent and supremacist** invaders.



There is a well-known word for it — **ethnic cleansing**.



**Assam**, located on the extreme northeastern edge of India, is home to some 300 tribal and ethnic groups, with many segments of the population agitating for separatism. In this volatile mix are unwanted Muslim migrants from impoverished Bangladesh.

Illegal immigration from overcrowded Bangladesh presents challenges for all of eastern India, which shares a porous border with the smaller nation, which had been a part of India, and then Pakistan.

Since the 1971 war of independence that created the state of Bangladesh, millions of Bangladeshi immigrants (the vast majority of them illegal) have poured into neighboring India.

While the Indian government has tried to deport some of these immigrants, their sheer numbers have made such an enterprise impossible.

## A Brief History

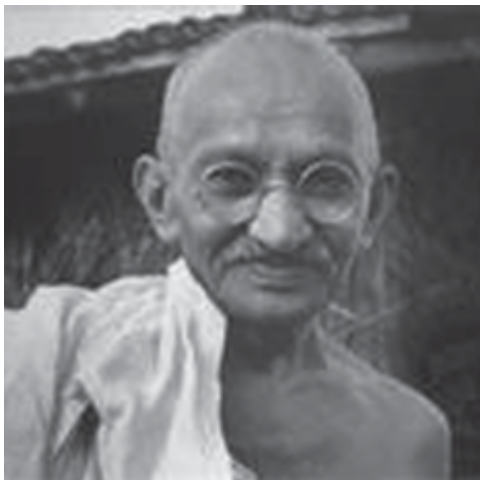
Assam was **annexed by the British in 1826**. The big low river valleys and flatlands were mostly Hindu, and the rugged hills and mountains were populated by many different ethnicities, and they were variously Hindu, Buddhists, Christian, or Animistic. Initially, the British brought Muslim peasants from over-populated eastern Bengal to Assam for making tea plantations and other agricultural projects. (During the same timeframe the British were also bringing and allowing a rather large number of Bengali Muslims into Arakan).

In December of 1906, **The All India Muslim League (AIML)** in its founding conference in Dacca hatched a long-term plan to increase the Muslim population in Assam in order to improving its strength in the region. Leaders at the conference exhorted the Muslim population of Eastern Bengal to migrate to Assam and settle there. And, they didn't have any concern for the indigenous and non-Muslim ethnicities and tribes who lived and farmed there.

In a British Census Report of 1931:

Census Superintendent C. S. Mullan, in his Census report of 1931, validated this political conspiracy of AIML and observed: *“Probably the most important event in the province during the last 25 years - an event, moreover, which seems likely to alter permanently the whole feature of Assam and to destroy the whole structure of Assamese culture and civilization, has been the invasion of a vast horde of land-hungry immigrants mostly Muslims, from the districts of East Bengal.....*

*Wheresoever the carcass, there the vultures will be gathered together”*



As the large-scale influx of Muslims continued the All India Muslim League established great influence on the Muslim population of Assam, and latter coached the Muslim migrants to aggressively supported the demand for Pakistan to be created. (As the British were preparing for the granting of independence the Muslims of India agitated for a separate state). In 1947, the leader of the Muslims of India demanded that Assam also be a part of the soon-to-be Muslim country of Pakistan. This was only stopped due to the intervention of the great and exemplary Mahatma Ghandi.

Even after partition, illegal migration from East Pakistan to Assam, West Bengal and bordering areas of Bihar continued to increase. Pakistan lacked any population planning or any social movement for creating awareness of the benefits of controlling the population, and the liabilities of not doing so. The way the Pakistanis largely saw the population issue was to see the lesser populated neighboring countries as available to them, by divine right, because they themselves were Muslim, and the people in the other areas were not.

In December of 1943, Lord Wavel, the Viceroy of India, said: *‘The chief political problem is the desire of Muslim Ministers of Assam to increase the immigrations into uncultivated Government lands in Assam under the slogan of “Grow more food” but really it is “Grow more Muslims”.*

Justice M.C.Chagla, former Education Minister once said: “We have our constitution, we have citizenship laws. There are decisions by the highest courts to indicate who is a national and who is a foreigner. What does it matter when a person came to Assam if he is not a national but a foreigner? The year of his entry does not change his legal status. Unnecessary complications have been introduced by talking of the cut off year.”

**The Bodo-Muslim problem, is very similar to the conflict in Arakan, Burma.**

The Bengali Muslims pour across the border, and with their religious intolerance and supremacy they will cause friction that will rise to intolerable levels. In both of these cases, there are citizenship issues, controlling the border issues, crimes against women, and more.



**Bodo Men killed by Muslims**



**Bodo Girl Raped by Muslims**

Muslim ‘immigrants’ will remain a perpetual problem - unless the government develops a stronger political will, and will use that to take tough stands on the issues when needed.

The Muslim violence and intolerance cannot be tolerated, at a certain point.

What is happening in Assam, and it has been happening for decades now, is a vicious plan to drive out or kill all the Buddhists, Hindus and others.

**As stated before: this is ethnic cleansing.**



Bhupen Hazarika, Assam’s greatest cultural icon who passed away last year, had expressed his people’s anguish: *‘Today’s Assamese must save themselves or else they will become refugees in their own land’*.

## **NALANDA: The Greatest University and its Magnificent Library - Destroyed**

At the time that the **historic Buddha - Siddhartha Gautama** - walked the earth in the 6<sup>th</sup> century BC, Nalanda was an influential and prosperous town, and a place the Buddha himself knew and visited. One of the earliest Buddhist Shrines was built in Nalanda, after the passing away of the Buddha. In the 3<sup>rd</sup> century BC, the great Emperor Asoka (a Hindu who became a dedicated Buddhist) expanded this shrine, and added a monastery for monks. This monastery became a well-known Buddhist learning center and by the 5<sup>th</sup> century AD, it had expanded many times and had become the first



university in the world - **Nalanda International Buddhist University.**

According to records from scholars at that time, the University was an incredible **architectural masterpiece.** There were 8 separate compounds, colossal buildings, 10 temples, many classrooms and meditation halls, and a magnificent library. As well, the campus included lakes, parks, gardens, sculptures and art.

**The curriculum** included virtually the entire range of world knowledge and every field of learning available, including: all branches of Buddhism, Vedic and Hindu knowledge, Medicine, Astronomy, Geography, Mathematics, Logic, Philosophy and other arts and science subjects of the day - whether sacred or secular, foreign or native.

As the university was run by the Sangha (the community of Buddhist monks), Buddhist Studies were outstanding and Nalanda was greatly renowned, far and wide.

**The great Buddhist Pala Empire**, centered in nearby Bengal, ruled from the 8<sup>th</sup> to the 12<sup>th</sup> centuries. The Pala Kings were devout Buddhists and supported



Nalanda greatly. The Pala period is considered as the golden era of Bengal, with stability, prosperity, colossal temples and exquisite works of art. This remarkable Buddhist Empire eventually disintegrated in the 12th century, most drastically with the invasion of Muslim armies.

### **MUSLIM INVASION: Destruction and Supremacy**

In the year 1193, these **invaders led by Mohammad Bakhtiar Khilji**, attacked and burnt down and demolished this great center of learning and knowledge that had existed for some 700 years. They destroyed the magnificent buildings and massacred its resident scholars and Buddhist monks.

**Mirjah-i-Siraj, the famous Persian Muslim historian**, in his chronicle 'Tabaquat-I-Nasiri' left a detailed and horrid account of Khilji's vandalism and violence. He reported that the burning of over 9 million invaluable books, manuscripts, and other items from the gigantic library complex continued for over six months.

Mirjah-i-Siraj reports that **thousands of Buddhist monks** were burned alive and **thousands beheaded** as Khilji tried his best to uproot Buddhism and **plant Islam by the sword**. Mirjah-i-Siraj notes that Buddhism virtually disappeared under the brutal impact of Muslim fanaticism. The ruthless Muslim invaders were intolerant of other religions and cultures. They took delight in destroying the culture, the monuments and the religions they encountered.

This invaluable collection of knowledge that was destroyed was the product of centuries of scholastic studies. **Nalanda**, the greatest center of Buddhist learning (and other subjects) in the world for 7 centuries became a deserted and desolate place, eventually its ruins were covered by jungle and nearly entirely forgotten.

**All of the compassion, metta, love, humanity, virtue, wisdom, and morality that was defined, explored, and taught at Nalanda could not save Nalanda from the onslaught of absolute intolerance, inhumanity and supremacy.**

**The world lost an absolute treasure of human thought, wisdom, and achievement.**

### **BUDDHISM UNDER ATTACK: Declines and Disappears**



Buddhism was under attack, and started declining. In 1193 Muslim invaders seized control of Delhi, enabling them to strike the very heart of Buddhist India. The invaders destroyed Buddhist temples and monasteries and mercilessly killed Buddhists, including and especially monks.



The **Muslim ruler Aurangzeb**, and following rulers, destroyed Buddhist temples and monasteries and replaced them with Islamic mosques. Intimidation and threats pressured or forced many to convert to Islam. **Women and girls** were taken and converted to Islam.

Buddhism became virtually **extinct in India** by the end of the 19th century, excluding small isolated communities in eastern Bengal (now Bangladesh) and Nepal.

Ironically, it was the British who discovered the overgrown ruins of Nalanda, and after beginning excavation realized its tremendous importance and significance.

*From the following short history of the Panthay Muslims, you can see the terrible death and destruction a minority of Muslims (they are about 1.5% of China's population) can bring to the land which they emigrated to. And, also, you can see that when the Muslims were defeated, the local people - fed up with the death and destruction that they had to endure - burned the mosques and drove the Muslims away. And now, the Muslims in Burma/Myanmar - although only about 4% of the population - may be creating another such disaster for themselves, and especially for the other people in Burma - the Buddhists, Christians, Hindus, and the many hilltribe peoples.*

### **THE PANTHAY MUSLIMS: Silk Road to Yunnan, eventually to Burma**

Panthay (Burmese:ပန်းသေးလူမျိုး) is a term used to refer to the predominantly Muslim Hui people of China, who eventually migrated from China into Burma. The name Panthay is a Burmese word, which is said to be identical with the Shan word Pang hse. It was the name by which the Burmese called the Chinese Muslim traders who came with caravans to Burma from the neighboring Chinese province of Yunnan.



In Burma, they predominantly reside in Upper (northern) Burma, particularly Mandalay, and Shan State towns. While Muslims (all types) make up about 4% of the population of the country, the Panthay Muslims in Shan State (where most Panthay are) are most likely much less than 4%.



The Panthay migrated to Yunnan Province, and other parts of China around the 1400s, as traders along the Silk Road caravan routes. They became excellent long distant traders and virtually dominated the southern spur caravan route that connected to Yunnan - and from there to Burma. As the French and British arrived at the fringes of Yunnan, they found the caravan network of the region dominated by these Chinese Muslims.

The merchandise they traded included silk, tea, metal utensils, clothing, walnuts, opium, wax, preserved fruits and foods, and dried meat. Goods from Burma included raw cotton, raw silk, amber, jade, rubies, betel-nuts, tobacco and gold-leaf. Burmese merchandise was often transported up the Irrawaddy River to Bhamo, sold to Chinese merchants, and loaded onto mules in caravans of between 50-100 mules, with 10-15 'drivers' at the fringes of Yunnan, they found the caravan network of the region dominated by these Chinese Muslims.

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## **The Panthay Rebellion (1856–1873) in Yunnan, China**

Things were not always harmonious in Yunnan, and in other parts of China. Between 1648 and 1878, there were ten uprisings, by the Muslims, in various parts of China, totaling millions of Chinese killed, and then millions of Muslims killed when the Chinese Imperial Army would come to crush the rebellion and reestablish order.

The last big Muslim uprising is known as the **Panthay Rebellion**, (known in Chinese sources as the **Du Wenxiu Rebellion**), which began, in 1853, after a conflict between Han Chinese and Hui/Panthay Chinese Muslim tin miners. In the following year, the Chinese suppressed the revolt, and massacred many Muslims. However, the religious hatred of the Panthay Muslims was aroused, and, as well, there were anti-Muslim riots by many Chinese who were fed up with the Muslims for bringing about so much death and destruction, and many mosques, homes, and shops of the Muslims were burned and destroyed.

Then, the Panthay Muslims, with a widespread desire for revenge against those who ‘insulted’ their religion, plotted a large and well-planned uprising.

The rebellion started as silver mine workers of Li’nanxian village in Yunnan rose up against the Chinese. The Chinese Governor of Yunnan sent an urgent appeal to the central government in Beijing for troops, however, the Imperial Government was burdened by many problems in various parts of the sprawling empire. They underestimated and sent a force that was not big enough. The Muslims were victorious and caused them to retreat. Afterwards, the Muslims were quickly conquering villages, towns, and city after city. The homes and buildings were pillaged and looted, the male populations were massacred, and the Chinese women were prizes for the Muslim fighters who could do anything they wish with the women.

The ancient holy city of Tali-fu (Dali) was captured in 1857, and the Muslims declared themselves a separate political entity from China. The rebels identified their nation as **Pingnan Guo** (Chinese 平南国) which translates literally as ‘Pacified Southern Country’. **Du Wenxiu**, leader of the Panthay/Hui Muslims, made Dali his capital and assumed the regal title of *Sulayman ibn `Abd ar-Rahman*, and was also known as *Qa`id Jami al-Muslimin* (‘Leader of the Community of Muslims’) He was known more simply as **Sultan Suleiman**. Among other rules and edicts, he banned pork - which is the most common meat among Chinese - and mandated the use of Arabic language in his sultanate. The eight years from 1860 to 1868 were the glory days of the Sultanate. The Muslims had either taken or destroyed 40 towns and around 100 villages. Muslim rebel forces besieged the large, and old, city of Kunming repeatedly: in 1857, 1861, 1863, and 1868, but were not able to conquer it. During this period, Sultan Suleiman, on his way to Mecca as a pilgrim, visited Rangoon, and from there went to Calcutta where he had a chance to see the power of the British.

Sultan Suleiman, saw the opportunity and future advantage of having a Chinese Muslim mosque in the Burmese King’s (King Mindon) capital of Mandalay. He sent one of his senior military officers, as his special envoy, to Mandalay with the important mission of constructing the mosque. The mosque took about two years to finish and was opened in 1868.

The Sultanate’s power began to decline after in the years just after 1868. In those years the Chinese Imperial Government succeeded in settling some of it’s issues in parts of China, and the government reinvigorated itself and regained it’s strength. Finally, they were determined to retake the land that the Muslims had conquered. A large Imperial Army was formed and trained and eventually was on it’s way to conquer the Pingnan

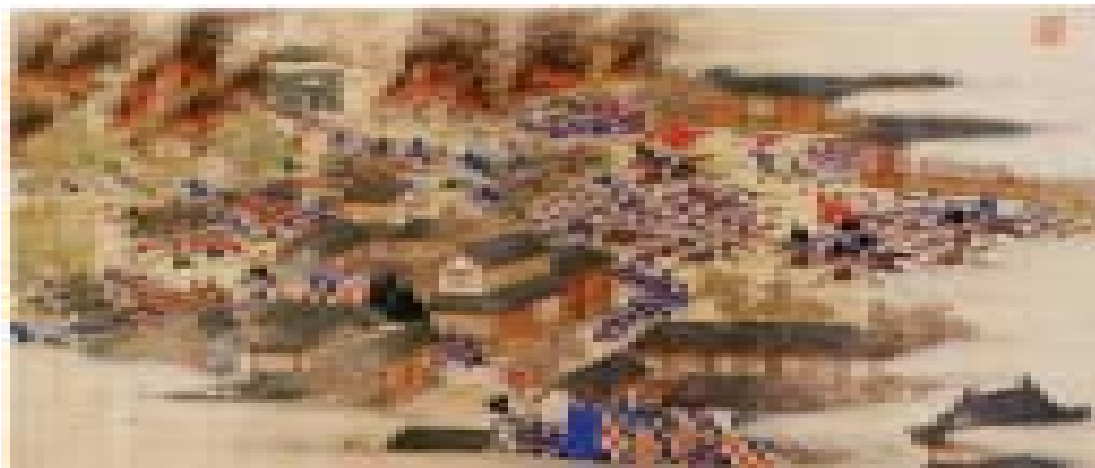


Panthay Mosque (清真寺: Qīngzhēn Sì), Mandalay

Guo Sultanate. By 1872, town after town fell under well-organized attacks made by the imperial troops. Dali itself was surrounded and under a long siege by the Imperial Chinese Army. Sultan Suleiman was becoming desperate. He turned to the British for military assistance. He had seen the British might in India on his pilgrimage to Mecca some years earlier, and was impressed by it. Britain was the only western power with whom the Sultanate was on friendly terms with (up to then) and had contacts with. The Sultan also had the hubris to think that British would even want to assist him.

He sent his adopted son, Prince Hassan, to England, with a personal letter to Queen Victoria, requesting British military assistance, however, the British politely, but firmly, refused to intervene militarily in Yunnan against Peking. The mission failed, and well before Prince Hassan returned, Dali was captured by the Imperial troops in January 1873, and Sultan Suleiman was killed.

The Imperial Government had waged an all-out war against the Panthay/Hui Muslims and also had the help of French artillery experts. With a highly trained and disciplined fighting force, numerical superiority, and advanced artillery, the Imperial Army was unstoppable for the ill-equipped and ally-less Panthay Muslims.



*Capture of Dali, the capital of the Pingnan Guo Sultanate*

Thus, in less than 20 years from its rise, the power of the Panthay Muslims in Yunnan collapsed. The death toll was staggering - around one million people were killed. For a period of perhaps ten to fifteen years following the collapse of the Panthay Muslim Rebellion, the Panthay minority was widely discriminated against by the Chinese, especially in the western areas bordering Burma. Once again, the Chinese were fed up with the Muslims for bringing about so much death and destruction, and subsequently many mosques, homes, and shops of the Muslims were burned and destroyed. Wholesale massacres of Muslims followed. Many fled with their families across the Burmese border and took refuge in the Wa State where, about 1875, they set up the exclusively Panthay town of Panglong. During these years the refugee Panthay who were in Burma, but still close to the border with China, gradually established themselves in their traditional callings – as merchants, caravaners, miners, restaurateurs, smugglers and mercenaries.

## **Impact on Burma**

The rebellion had a significant negative impact on the Burmese Konbaung Dynasty (1782-1885). After losing lower Burma to the British in 1826, Burma lost access to vast tracts of rice-growing land, but at least it could import rice from Yunnan. During the Panthay Rebellion, the Burmese kingdom - not wishing to upset China - agreed to refuse trade with the Pingnan Guo rebels in accordance with China's demands. Without the ability to import rice from China, Burma was then forced to import rice from the British - which ironically was actually from the lower part of Burma that the British had annexed from the Burmese Kingdom! In addition, the Burmese economy had relied heavily on cotton exports to China, and because of China's demands to not trade with the Pingnan Guo Sultanate, Burma suddenly could not sell the lucrative commodity - cotton - to the vast Chinese market.

## **King Mindon and the Panthay Muslims**

Panthay Muslims started to settle in the royal capital of Mandalay, Burma, particularly during the reign of King Mindon (1853-1879). Although their number was small, a few of them got into the royal court as jade-assessors. They lived in the Chinatown part of Mandalay along with non-Muslim Chinese. The non-Muslim Chinese had started settling in Mandalay considerably earlier than the Panthay and were more established, with their own bank, companies, warehouses and, organized social life. Some of them were also jade-assessors in the royal court. Rivalry between the Chinese and Panthay jade-assessors led to fighting, resulting in a number of deaths. King Mindon did not really know about the religious and social differences between the Muslim Panthay Chinese and the non-Muslim Chinese. He had treated the two more or less alike. But after the violence between them, the king wisely separated them, mandating each group to live at opposite sides of Mandalay.

## **Panthay Muslims in Burma**

The demise of the Sultanate had shattered the hopes of all the Panthay for their own Islamic kingdom in Yunnan. The bloody retaliation against them, by the Chinese who suffered from their destructive rebellion, made many Panthay decide to flee China - if they could - and the Panthay who were outside Yunnan realized they should give up any plans to go back to Yunnan. After the mass exodus from Yunnan, the number of Panthay residing in Mandalay increased. The new arrivals, usually families, came by way of Bhamo or via the Wa State.

Over the next thirty or so years the Panthays of Panglong continued to prosper, though by the early 1920s a feud had begun to develop between them and the neighboring Wa (who were generally Buddhist) which erupted into the local 'Wa Panthay War' in 1926. The Panthay were victorious and their dominance over the trade routes of the region was reinforced. In addition to legitimate trading, the Panthay of Panglong were

securely in charge of the opium business in the region now commonly known as the Golden Triangle. The Panthay organized large, well-armed, long-distance caravans to transport the drugs far into Siam, Laos, Tonkin (Vietnam) and Yunnan, and these were often financed by wealthy Singaporean Chinese.

Meanwhile, other Panthay moved further into Burma, as miners exploiting the ruby mines of Mogok, the silver mines of Namtu, and the jade mines of Hpakant. Panthay restaurateurs and innkeepers, merchants and traders settled in towns of Shan and Kachin States – mainly Lashio, Taunggyi, Kengtung, Pyin-Oo-Lwin, Mogok, Bhamo, and Myitkyina.



## **SUMMARY of: ISLAM'S HISTORIC - AND PRESENT - CONQUEST AND DESTRUCTION OF BUDDHISM**

- When Islam was founded, and began to aggressively spread - 1200 years after the beginnings of Buddhism - it spread to the boundaries of Buddhist lands and cultures. In all cases the Buddhists lost their land, their property and their lives - in the lands now known as Afghanistan, Pakistan, eastern parts of Persia (Iran), Bangladesh, Maldives, and others.
- One of the greatest acts of destruction in world history - by a people deluded and fueled by a faith which justified the wanton violence - was the total destruction of the huge, unparalleled, Buddhist University in Nalanda, India, and its massive library of all the worlds knowledge and wisdom that could be gathered. In 1193, after 700 years since its founding, the renowned University was attacked by Muslim armies sweeping across India. Mirjah-i-Siraj, a famous Persian Muslim historian, wrote a detailed horrid account of the vandalism and violence. He reported that the burning of over 9 million invaluable books, manuscripts, and other items from the gigantic library complex continued for over six months, and that thousands of Buddhist monks were burned alive and thousands beheaded as the Muslims tried their best to uproot Buddhism and plant Islam by the sword.
- To this day, Muslims worldwide do not have any shame, guilt, or regret about the destruction of Nalanda and its genocidal massacre, the blowing up of the huge ancient Buddhas carved in a cliff in Afghanistan, the total elimination of Buddhist cultures in the lands now know as Pakistan, Persia (Iran), Afghanistan, Maldives, and other acts of Cultural Destruction. Their faith teaches that there is no value or importance for anything pre-Islamic, or non-Islamic. If they could, they would destroy cultural treasures around the world.
- In neighboring Thailand there is a fiercely bloody and brutal jihad (holy war in the name of Islam) in the very south of Thailand. Malay / Thai Muslims have killed over 5000 Thai Buddhists in the last 9 years, with the goal of driving out or eliminating all non-Muslims from the southern provinces, and 're-establishing' the old Muslim Sultanate of Pattani - which the current Muslims forget (or actually, are not concerned about) was infamous for being a pirating haven, gaining wealth by pirating the ships, and killing the crews of other kingdoms and countries.



## **SUMMARY continued**

- In Bangladesh there a relentless and savage campaign to gradually eliminate the Buddhists completely. Historically, the land that is now called Bangladesh was ruled by Vedic, Buddhist, and Hindu kingdoms for nearly 2000 years, until Muslim conquests killed or pushed Buddhists to the edges of their rule. Bangladesh - for a long time a Buddhist majority land, is now down to less than 1% Buddhists, and those remaining Buddhists are subject to attacks, destruction of temples, rapes, killings, burning of homes, kidnapping and converting women to Islam, and more.
- In Assam, India, just north of the Bangladesh border, there is a similar situation to that in Arakan. Waves of illegal Bengalis have flooded the lands of the indigenous Bodo tribal peoples. The Bengalis are seizing land, driving the natives off of it, or killing them.
- In Yunnan, China, a rebellion by the Muslim minority managed to establish an Islamic Kingdom which ruled - independent of China - for 20 years. About one million people died during that time, and as the kingdom finally fell the Chinese people - fed up with the death and destruction brought about by the Muslims - burned the mosques and drove most of the Muslims away.



## **IX - THE 'ROHINGYA': CITIZENSHIP? FALSE VICTIMHOOD? WHERE TO GO? WHY THE 'ROHINGYA' SHOULD NOT BE GIVEN CITIZENSHIP IN BURMA**

- First, all countries in the world can set their respective citizenship laws to meet their security issues as they see fit. No country would give citizenship to a group of people who are actively waging war against it or trying to seize land from the country, or teach and espouse a hatred and intolerance of the country.
- Secondly, some of the Bengali Muslim residents who are eligible to be granted citizenship should doubtlessly be granted it, as the Myanmar government and leading politicians have clearly stated so.
- However, the Rohingya, as a collective entity, say they want citizenship, but they DO NOT want to live in the country of Burma/Myanmar which is governed and dominated by infidels (non-Muslims). They have no deep history, or cultural artifacts in Arakan (despite the fact that many of them assume and believe the false history that they have embedded into their rhetoric and nationalism). The Bengali Muslims are quite different then the many other ethnicities of Burma who DO have deep roots, culture and tradition in their homeland. Importantly, unlike the Rohingya, the other ethnicities do not have the goal of ethnic purity nor the fanaticism to fight a holy war for their goals.
- The Rohingya want citizenship, but NOT so they can happily live with other religions and ethnicities around them, and NOT so they can enjoy and participate in the other peoples festivals and traditions. They want citizenship so that they can then DEMAND their own Muslim State (which will quickly push out or kill the remaining infidels) and then DECLARE themselves an independent Islamic State, ruled by Shariah Law, and free from infidel Burma.
- In other words, they see citizenship as a way, eventually, to NOT be a Burmese citizen.
- Giving them citizenship would lead to a much greater disaster and much more killing, as they believe it is the duty of Muslims to purify their land by driving the infidels out, and destroying the remnants of the infidel history. Most likely the Buddhists and others would be eliminated - by killing or chasing them out of their deeply rooted homeland - and the world class historical sites, such as Mrauk U (large ruined former capital of the Rakhine Buddhists) would be looted, damaged, and destroyed.
- The Rohingya don't deserve citizenship because they don't want to be true citizens who sees themselves as equal members of a country, and have the desire to work

together and to live together with respect and harmony, and to build a better nation for all.

- It is a dire situation, and the recommendations and solutions that outsiders propose may seem to be ‘correct’, ‘democratic’, ‘humane’, ‘modern’, ‘liberal’, BUT, this conflict may require actions that don’t come from the safe environment of a U.N. officials desk, a Western Think Tank, or a Human Rights committee.

**IT IS TOO AGITATED NOW TO GRANT CITIZENSHIP, IT SHOULD BE  
PUT ON HOLD FOR 5-10 YEARS.**

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### **WHY REPORTERS AND OTHERS SEEM TO AUTOMATICALLY SIDE WITH THE BENGALI MUSLIMS (ROHINGYA)**

Most reporters are writers, not historians, and seek the emotional stories of struggle, discrimination, and tragedy. Some may know about Burma, and Burmese things, but hardly any of them know about Arakan and the Rakhine history, and the real history and massive migration of the Muslims into Arakan.

The ruling generals and their regimes could never be trusted, so it was easy to conclude the story of the Rohingya is the truth - and it had plenty of emotional and tragic stories and photos. However, disturbing to the Rakhine people, most Burmese people, and those of us Westerners who know the real situation, is how easily it is for many people to believe the incredible propaganda, media manipulation, deception, use of fake photos, fake stories, etc.

And, how easy it is for many people - even those who seem to know a lot about Burma - to quickly blame the Rakhine Buddhist people, and call them racist, violent, extremists, neo-Nazi, nationalistic, the ‘bad’ Buddhist, etc., when it is clear to us who know, that the Rakhine Buddhist people are solidly great people, with deep Buddhist values of compassion, tolerance, and patience, and that they have a remarkable legacy, and a unique place in Buddhist history and world history. But, they are struggling with a force that intends to eliminate them, and erase their history. There is no indication that Muslims - anywhere in the world - want to learn about, study, admire, or integrate with the Rakhine. Instead, Muslims worldwide are denigrating Buddhism and Buddhist people, and are calling for jihad (holy war) on the Burmese and the Rakhine Buddhists, and that leads them to realize that **THEY CANNOT TOLERATE THE INTOLERANT!**

And, few reporters are willing to address the ‘elephant in the room’ the real force behind what is happening to the Buddhist people in Arakan and southern Thailand, and to the Christians of the Philippines and Indonesia, Lebanon and Iraq, Nigeria and Egypt, and the Bahai and Zoroastrians of Iran - and that force is - Islam.

In all these cases there is Islam - from which is drawn the justification to wage jihad on the god-less Buddhist, and the infidel Christians, and all other non-muslims.

Disturbing to those who know and have seen it, in the towns and villages where the Rohingya are a majority or nearly a majority, women are most often veiled, and younger girls are being taught to cover themselves, and the parents of young school age girls are pressured and threatened TO NOT send their daughters to school. These and many other restrictions on women and girls is backwards and disturbing.

Boys are being trained in Islamic madrassa schools in hateful and discriminatory Islamic fundamentalist dogma, and Islamic supremacy, and are being thoroughly trained from a young age NOT to question or examine the Koran and the teachings, and that all non-Muslims are to be shunned and eventually eliminated, and the world will be purely Islamic someday soon.

## **CORRUPTION: Fuels the Issues, Stalls the Fixes**

There are basically two kinds of corruption plaguing Arakan:

- 1) The corruption of the Bengalis - bribing border officers, identity card officials, tax and auction officers, gangs, and others.
- 2) The other side of that: the corruptibility of the Government (National, State, and local) officials, Ministers, Senators, Transportation officials, Power, Health and Education officials, and all of their staff. And, the Law Enforcement and Armed Forces, which would include: Police, Army, Customs, Border Protection (Na-Sa-Ka), Immigration (La-Wa-Ka) and others.

Let it be noted that within any office or department, there may be, and there are many completely honest, dedicated, and helpful people - from office staff to highest level officials; or there may be those who care about nothing except how much money they can get - despite the harm that their corruptibility may cause.

Disproportionately most of the upper positions of all that is listed above are taken by ethnic Burmans, and not the local, and capable Arakanese.

**It is advised** to put most, if not all, of the local and State positions in the hands of the Rakhine people. It is their State, their culture, and they can proudly and effectively rebuild and advance their standard and potentials with their own native skill and determination.

The photos below show a situation, on June 8<sup>th</sup> 2012, in Maungdaw, the day that violence erupted. Muslims had already surged out of the mosques and down the streets,

and were beating or killing Buddhists that they caught. Already they had set many homes and shops on fire. A down and dispersing. All of a sudden, the young Muslim man starts pointing and shouting at the officer (very rude to talk like that to an older person, and especially one in a position of authority). He, tells the officer that the authorities arrested and are holding 7 of his Muslim friends, and demands that the officer call the jail right now, and have them released, or else he and the other Muslims will resume their plan, and start setting whole neighborhoods on fire, and if the officer was stupid enough to arrest him then his friends would burn down the officer's neighborhood. The officer relents and calls the jail. The young punk tells him to put it on speaker phone. He does that, and with everybody listening, he tells the commander of the jail to let those 7 men out, immediately, and when the Muslims hear the confirmation (from the now-freed guys) the young punk lectures the officer, somewhat like this: *"don't forget, we 'own' you and the others. You must always do what we say, and we will reward you (bribe you), and don't ever go against us, or we can do a lot to you."* And then the officer leaves, looking a bit humiliated and trapped - because he is trapped by them.



## CORRUPTION

### INTERVIEWS with: a TEACHER, a HEAD MONK, a POLICEMAN, and a WORKER

- The main problem are the Bengalis. They give a lot of bribes to the authorities and get all the auctions at the slaughterhouses and markets, and they get the fishing concessions for fishing in the rivers or out in the ocean. If anyone wants to go fishing has to pay a tax to the bidders. If fishermen are not able to pay the fishing tax, they are not allowed to catch fish. If anyone is caught fishing without paying the tax they are at the mercy of the bidders, and must be fined and their nets and fish are confiscated. Moreover, the same conflicts occur in the markets also. The bidders ask for more tax from the sellers and shopkeepers. They hire local gangs or 'buy' the help of local authorities to ask for 'tax' (extortion) from the small local businessmen. If problems arise, they would be dealt with, fought over, or settled between the local Arakanese and the gangs or corrupt authorities.

*Kyaw Naing - teacher, Sitetway*

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- The main entity causing this conflict (between the Rakhine and the Bengalis) is the Immigration Department of the Burmese government. They take bribes from Bengalis and allow them to enter Arakan State, even though they are actually illegals. So, unnecessary unrest occurs in Arakan.

*U Panni-ta - head monk in Panni-thara Monastery, Akyab-taw-kone, Sitetway*

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- My request to the officials of the government is, please don't be corrupt, and favor one side because of bribes. Please be fair to both sides.

*Pine Soe - Policeman, Maungdaw*

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- I want to say to the government, "this problem (with the Bengalis) is exacerbated by Na-Sa-Ka and La-Wa-Ka (Border Security Units and Immigration Departments) because they receive bribes for allowing these Bengalis to get in." I want to say don't continue allowing these Bengalis to stay in our Arakan State.

*Maung Hla Tin- Rwar Thayar ward, Sitetway.*

## WHAT RAKHINE BUDDHISTS WANT TO SAY TO THE GOVERNMENT

**INTERVIEWS with: a WIDOW, TEACHER, LABORER, ELDER, SHOPKEEPER, two MONKS and two MOTHERS.**

- I would like to request that the Bengali villages be moved to other places. If they are near us, they will kill us again.  
*Daw May Than - widow, Rathaydaung township*

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- I would like to request to the local authority to please take care of the local Arakanese and give us enough security. And I would also like to say to the Bengalis that they should go back to their original place where they come from because this is not their land.  
*Kyaw Naing - teacher, Sitetway*

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- What I want to say to the government is that they remove the Bengali village of Thandawli and all the Bengali villages around us to other places. As long as these Bengalis and their villages are not removed, we dare not live in our village.  
*Htwan Oo Zun - manual laborer, Byraiphru village, Sitetway township*

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- I would like to request to the government that they not allow Bengalis to live with us in the same village, and they should be moved to the refugee camps.  
***Q-Can you tell me why you think they should be moved to the refugee camps?***  
A-Yes. During the recent unrest and violence, the authorities would seize weapons from some Bengalis' homes. And, they stored weapons in the mosques. If Arakanese and Bengali live in the same area, the unrest and violence will happen again. So, confining Bengalis to living in the refugee camps is the best way to protect the other people from further unrest and violence.  
*U Hla Wong - shopkeeper, Sitetway*

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- I would like to request the government to provide enough security in all of the rural areas. It is because we are very much worried about Bengalis hostility.  
*Ma Than Ye - mother of 4 children, Nat Chaung village, Rathaydaung township*



- I am a Buddhist. I don't want someone to suffer badly. But I will not be silent, if someone encroaches and damages our lives and properties. I am ready to sacrifice my life to defend race, nation and religion. These Bengalis are always selfish and canny. Our Arakanese must be vigilant upon this. If I have a chance (to talk to the government), I will say don't continue allowing these Bengalis to stay in our Arakan State.

*Maung Hla Tin - Rwar Thayar ward, Sitetway*

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- We want to report to the government that we don't want to live near the Bengali villages any longer. We also want to tell the concerned authorities that we can deal with developing our lives and livelihood, only when some army troops are installed near the Bengali Muslim villages.

*Daw Hla Sein - Mother, Mawrawaddy Village*

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- I feel so sorry and angry with the Bengalis, and the government also. Arakanese are the indigenous people in Arakan, and they are an ethnic group of Burma, but Bengalis are migrants who, in so many cases, illegally entered Arakan, and, as well, they are not citizens of Burma. They fight the locals and destroy our village homes, belongings and even our Buddhist temples, shrines, and monasteries. The main entity responsible for causing this out-of-control problem is the Immigration officials and officers of the Burmese government. They took bribes from Bengalis and illegally allowed them to enter into Arakan land. So, unnecessary conflicts occurred in Arakan. First, I especially would like to say to the government, "Pay attention to your people and give them adequate security". If unrest appears in the country, we have defensive forces to deal with it. I would like the state defensive forces to have the ability to arrive at the troubled area within 30 minutes. It is the best way to defuse the conflict and to reduce injury or death - on both sides. So, I deeply would like to say to the government, "please give our local security forces what they need."

*U Panni-ta - head monk in Panni-thara Monastery, Akyab-taw-kone, Sitetway*

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- Rakhine State is a land in which multiple ethnicities and religions can and do coexist peacefully. We have been living here - harmoniously - with other people and faiths as if they were our siblings. BUT, these Bengali Muslims are not human, they are demons which feed on human blood and take pleasure in others' pain. Thus, we are resisting them. This episode of the crisis should be the last one, and authority must handle this.

*U Kumara monk, near Sitetway*

## Muslims Learn to Be Fake ‘Rohingya’ - Easy Asylum

*“Since 1996 we have been sending countless thousands and thousands of Bangladeshis across the Bay of Bengal to Malaysia and Thailand in rickety fishing boats illegally,”* confessed the well-known human trafficker Suru Zarman, who was captured during a raid.

*“Once they are in either Malaysia or Thailand, preferably the Islamic Malaysia, they immediately claim themselves as the persecuted Rohingyas fleeing from the Buddhist Government’s oppression in Burma and ask for refugee status and the gullible UNHCR there laxly recognize them as legitimate Rohingya refugees and promptly issue them with refugee identity cards, and if they are lucky they could end up in such nice countries like Australia and New Zealand, or even faraway UK or USA,”* added the notorious trafficker, Zarman.

Most first world countries, especially Australia, have a strict policy of sending Bangladeshi and other illegals back to their home countries, but, with the ‘Rohingya’ from Burma (or supposedly from Burma) they have lenient policies granting political asylum. That is the sole reason Muslims from Bangladesh, India, and Pakistan are becoming fake ‘Rohingya’.

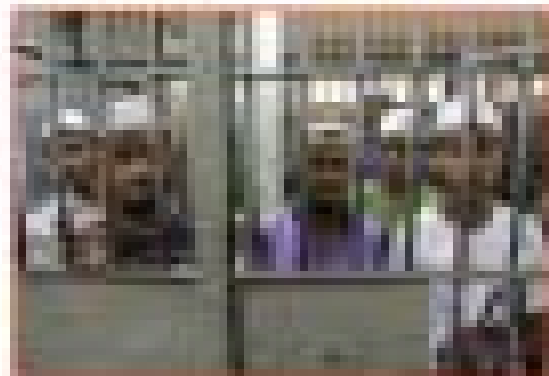


Boatloads of fake Rohingya Refugees are being caught and captured by naval and coastal officials of Bangladesh, Burma, Thailand, Malaysia, Singapore, Indonesia and Australia. These are Muslims of Bangladesh, India, or Pakistan who are paying human smuggling rackets to teach them the ‘program’ of how to pretend to be a ‘Rohingya refugee’ from Arakan, Burma, because they then have a much higher chance of being

granted asylum and getting to first world countries such as Norway, France, Germany, Australia, the U.K., or the US.A.

Coastal Naval officials of several countries describe how the fake ‘Rohingya’ Muslims pay high fees for the opportunity, arrive in certain places in Bangladesh, carrying with them their worst, most worn out clothing, take a ‘course’ on ‘Rohingya/Bengali language and phrases, learn a brief history of where they now will say they come from, and are told from now on ‘only say you are from Burma, nowhere else, and that you have been discriminated against, and attacked so often by the violent, militant, extremist Buddhists, including by monks, and you had to flee with no ID or documents’. Once their boat leaves from Bangladesh they must destroy their legally-issued Bangladeshi, Indian, or Pakistani ID cards and passports, (because if those are ever found they would face serious criminal charges) and then from that point onwards they must only exhibit their new ‘fake Rohingya from Burma’ identities.

Many boatloads like this are being intercepted, arrested or sent back, but there are groups that are so blindly pro-Rohingya, and anti-Rakhine that try to interfere, such as the director of the pro-Rohingya INGO Arakan Project, Chris Lewa, who naively (or perhaps connivingly) says, ‘*It is unacceptable that these boat people are sentenced on immigration charges for being caught in their own country*’



**RAKHINE VIEWS OF BENGALIS / WHAT TO DO  
WITH THE BENGALIS**

**INTERVIEWS: a MOTHER, CHAIRMAN, GRANDMOTHER,  
MONK, TEACHERS of Bengali Kids, and a GOLDSMITH**

- One thing I can tell you now is that I am not going back to teach again, in that area, because all of my students are Bengalis. That's why it's too risky for my life. Staying there to teach them is like gardening plants like poison ivy or castor bean plants which will harm you one day. I don't care if they (the government) fires me for requesting job transfer. As far as I know, all teachers are very disappointed and scared to go back to teach them (Bengali children). I have devoted my life to the education, development and wellness of Muslim populations in those villages by sacrificing my family life. Yesterday while I was running to hide on the mountain, I realized that I would be killed by those Bengalis.  
*A Rakhine female teacher from Kyeintali*

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- I would like to request to the local authorities: please take care of the local Arakanese and give us enough security. And I would also like to say to the Bengalis that they should go back to their original place where they come from because this is not their land.  
*Kyaw Naing, teacher in Sitetway*

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***What would you like to say regarding the Bengali Muslims?***

- Presently, the authorities are arresting, investigating and interrogating those who are entering Burma illegally. Prisoners confessed that they had a plan to occupy Buthidaung, Maungdaw and Rathaydaung townships on August 1st, 2012, and that they would occupy Sitetway later. Then they will make demands of the government. This is exposed from their confessions to the authorities. When we learned of their brutal conspiracy, I was amazed. First, I had compassionately saved them and then let them go, as I assumed they are my neighbors and I felt pity upon them. But they have exploited our kind mentality and tried to dominate not only Arakan State, but all of Burma. That is why I abhor these Bengalis. They are showing their real intentions by acquiring and stockpiling weapons, so that they can attack Arakanese villages anytime. For that reason, we formed our own patrols to watch out for the village's safety. We have not slept well since the day of the riot. We sleep for a while in the daytime. At night, we must be awake, because we are the security for the village.  
*U Hla Wong - Shwe Byar quarter of Sitetway*

- I feel very upset and angry with the Bengali Muslims. My hatred and anger upon them will not be forgotten because we were inhumanely treated and brutally killed by those to whom we have taught and guided. The Bengalis live on our soil, and threaten our way of living peacefully, and then they kill our people. So, I have very deep and bitter feelings about them and my hatred and animosity towards them will not fade away, and I will never forget this deadly incident. So, I will share this bitter experience with our new generations. In my opinion, the Bengalis are like ogres and ghosts that are very cruel and don't have any sympathy for other people and faiths, and they don't even mind killing people. In fact, they are like wild animals. They can even viciously kill their own teachers.

*Htwan Marm Latt, teacher, from Kyauk-phyru*

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- It is very disturbing that the media coverage is wrong. We, in the field, saw what actually happened with with our own eyes. The Bengalis are the ones who set fire to our houses, and they even burnt some of their own houses if they were close to many Arakanese houses so that the fire would spread quickly to those Arakanese homes. That is like hitting many birds with one stone. Likewise, we have seen similar terror news in other parts of the world. One suicide bomber can cause many deaths, sometimes including people on his side. The Bengalis stay and live on our land, but they terrorize us. They are people who do not understand tolerance and respect, indeed.

*Thein May - mother, Balikone, Kone Dan Quarter, Sitetway*

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- Setting fire to the houses of innocent people and the local community is not proper for anybody or any religion, but, this is happening in Arakan because we have deceitful people in our land. Our ancestors hosted these people and now we are suffering from their terror. Thus, to avoid these kind of events from happening again to our next generation, these terrorist-minded people should be sent out of Rakhine State. To have sustainable peace and security in our land, these savage demon-minded terrorists should not exist on our land. We have also proposed this to our officials.
  - What is your message to the international community regarding this crisis upon the Rakhine people? Rakhine State is a land in which multiple ethnicities and religions have coexisted peacefully. We have been living here harmoniously with others (Christians, Hindus, animist, other Muslim groups) like they are our siblings. But these Bengalis are not like humans - they are intolerant demons which spill human blood and inflict pain and suffering on others. Thus, we must resist them.

*U Kumara - monk, near Sitetway*

- It is impossible for the Bengalis and the Arakanese to live together. The best solution is that the Bengalis and Arakanese must be separated and then they won't need to communicate with each other. If we continue living as we have been, horrific conflicts will certainly erupt again. Moreover, our new young generation will be outraged by the Bengalis. The huge Bengali slaughter of the Arakanese in 1942 is repeating again.  
*Kyaw Zun Hla - retired, Gudaung Village. Now is chairman of charitable committee for the refugee camps in Rathaydaung Township*

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- We always have to stay alert because of the callousness and vicious nature of the Bengalis. It is very important to inform the new generation about the Bengalis. The Bengalis don't know what tolerance is and they don't have any hesitation to harm and kill, even those who try to help them. They are very cruel, inferior and they have the attitude of superiority and intolerance. I especially would like to warn the new generation that they should not live with the Bengalis together any more, for their own safety.

*Maung Lone Phru - 81 year-old grandmother, Pauk Phru Prung village, Rathaydaung Township*

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- These Bengalis are cruel people. They don't even know how to show gratitude and to respect those who help them. They are happy to practice violence and to terrify others. In this recent eruption these Bengalis secretly organized their plan and then attacked the Arakanese. Now the lives, properties, and the future of Arakanese are in danger. We, Arakanese will not bow to their brutal violence and demands. We will respond as much as we need to. We gave them a chance to them to live and work here on humanitarian grounds.. We won't stay together with these kind of people, who are so intolerant and so deceitful. Their conducts is so cruel and so rude. Their religion teaches them violence. Then, they don't hesitate to kill people. For Arakanese, we show mercy even upon a dangerous animal. For those reasons, our two races can't connect with each other. Their minds are so canny and always being like a banyan tree, thinking to swallow another tree. Or, similarly, always thinking to dominate a nation, a race or a region. That is why we should be segregated from them.

*Wong Thein - goldsmith, Mungan Quarter, Sitetway*

## **INTERNATIONAL ORGANIZATIONS: Please Be Fair and Square**

The distribution of aid from the international NGOs has been seen to be discriminatory against the indigenous Arakanese Buddhists for decades. Almost all of the assistance from the international community, particularly from INGOs has gone to the Bengali Muslim people for more than a decade. Although INGOs provide support to refugees, very little support is given to local Arakanese refugees who also suffered from being chased or burned out of their villages and towns. Instead, they mainly support Bengalis leaving the Arakanese refugees to rely on the local social welfare organizations and local NGOs for their survival. The Arakanese see this as biased and discriminatory, and as evidence that the propaganda and false media of the Muslims have shaped the opinion of much of the international community.

The UN and its agencies such as the UNHCR are perceived to be biased in favor of the greater world-wide Muslim view of the conflict, and that shows that they have little or no sympathy for the local Arakanese and Burmese people of Rakhine State, western Burma. The UN Special Rapporteur, Mr. Tomás Ojea Quintana visited Burma from July 30 to August 4, 2012. During that trip to Burma and specifically Rakhine State, he met with the Bengali Muslim (Rohingya) leaders and listened to their side (with their false history and false claims of victimhood), but he did not meet with Arakanese leaders including the Rakhine National Development Party (RNDP) leaders who sincerely expected the equal opportunity to meet him and to share their history and experience of the violent conflict with him. However, the chance of meeting with Quintana was not given to the Arakanese. That bias and disrespect made the Arakan people angry and disillusioned with Quintana and the UN. We think Mr. Quintana - as a representative of the UN - was very wrong to not meet the Arakanese leaders and hear their voices on the violent conflict at hand. Mr. Quintana should meet the leaders of both sides and listen to the concerns, accounts, fears, and hopes from both sides of the communities. Otherwise it looks like it the UN has a bias against the Rakhine Buddhists people.

## **Self-Defence Force, Border Security and Migration Control**

The native minorities of Arakan which include the Mro, Dainak and Thet, as well as the Arakanese and Burmese in particular townships including Maungdaw, Buthidaung and Rathaydaung should be given basic militia training for self-defense, so that they can defend themselves, their families, and their villages and religion. These trainings will be designed to teach defensive skills, and will not be meant to justify offensive action.

All the immigration officer positions should be given to the Arakanese people for the border control of Bengali migration into Arakan/ Burma. To control the Bengali migration the borderline has to be fenced and made with barbed wires like the India



made fences in the western border of Bangladesh to prevent from the influx of Bangladesh population in India. This kind of security fence along the border has to be made as 'State Security Policy' of entire Burma. Otherwise more immigration problems will occur that can destabilize the country. The government should take action and punish those officers who break the immigration laws as well as rules and regulations of immigration.

## **Freedom of Religion**

Freedom of religion is a considered a basic human right in the modern world, and it that should be honored for all of the different and diverse people and faiths of the world. But it is not right to misuse that right - especially under the banner of a particular religion - to teach hatred and intolerance of other religions. There are hundreds of Islamic religious schools (madrassas) in Rakhine State, where Mawlawis (Islamic religious leaders) have taught extremist and intolerant agenda to the young boys and girls who then grow up not embracing acceptance, compassion and loving kindness (metta) towards other people. They are taught that religions such as Buddhism, Christianity and Hinduism are wrong and should not be given any respect. This kind of education is not really education, it is brainwashing, and it is harmful to any future interaction between the Muslims and everyone else in Burma - and especially to the Rakhine State.

The temples, churches, classes, damma talks, and community of the Buddhists, Christians and Hindus are open, and anyone of any faith can see, observe and participate in them. But, unlike all other religions, the Islamic mosques and the madrassa religious schools do not allow people of other faiths to go in, observe, and participate in the religious services and classes. The government should be able to check and monitor whether the religious teachings are right and helpful for the future of the country, and if they are not then the madrassa should be warned, fined, or forced to close for violating the principals of open transparency, freedom of religion and basic human rights.

## **Local Business Domination**

Bangladesh is the largest market for goods and resources from Arakan, which is both good and problematic. Almost all of the main local businesses in Arakan have been dominated for decades by the Bengalis in collaboration with the local authorities such as police, border security forces, intelligence and army officers. When annual auctions of main businesses by local authorities such as slaughterhouse products and fishing concessions, the Bengalis have received most of the auctions in Arakan with the help of corrupted bribe-taking authorities and immigration officers.

The consequences of these auctions for the business deals are that they took heavy tax from local small businessmen including fishermen in the rivers, fish sellers, and vegetable sellers of the markets. But the Bengali business people smuggle local agricultural products - rice, cows, water buffalo, wood and so on to Bangladesh with the

help of local authorities. Most of the local authority officers are Burmese, who favor Bengalis to dominate the main local businesses because they then receive a lot of bribes from the Bengalis.

Similarly, the businessmen on the Bangladesh side also give more favors to the Bengali Muslims living in Burma and are most often contemptuous to the local Arakanese. When local Arakanese engage in some trading with Bangladesh, they are quite often hindered and exploited by Bengali businessmen and local authorities. For instance, the Bengalis of Rakhine State can sell rice to Bangladesh at a good and decent price, While the Rakhine Buddhists will only be able to get a low, unfair price for selling rice to Bangladesh. The Muslim businessmen see the business as a large family where everyone has the important (to them) same religion - Islam - and they don't want to be contaminated with Buddhists, Hindus or Christians. Sometimes Arakan businessmen are arrested, robbed or killed for being involved in businesses that the Muslims consider their territory, by divine right. So, the dislike and of Bengali Muslims by the local Arakanese has been gradually increasing for this and other reasons.



## **SUMMARY of: THE BENGALI MUSLIMS (ROHINGYA):**

### **CITIZENSHIP? FALSE VICTIMHOOD? FAKE ROHINGYA, RAKHINE FEARS and THOUGHTS**

- Now is neither a wise nor a proper time to deal with the citizenship issue concerning the Bengali Muslims ('Rohingya'). It is far too volatile and loaded with 'strings attached', and, frankly, potentially dangerous and full of unknowns - which can be either reasonable, or catastrophic and out-of-control surprises.
- Many people don't know much about this conflict at all. Many may naively think that granting the Muslims citizenship will fulfill their biggest desire - gaining citizenship (and by extension - becoming a citizen of Burma/Myanmar). However, almost all of the 'Rohingya' have only contempt for the Buddhists and do NOT want to share a country with them, not even share a neighborhood. These attitudes are taught through the mosques, from the Qur'an, the Hadith and the Sura, as well, they learn from the madrassas, and from their parents and relatives as they grow up.
- In other words, the Rohingya see citizenship as a way, eventually, to NOT be a Burmese citizen.
- At this point in time, the Rohingya don't deserve citizenship - because they don't want to be true citizens who see themselves as equal members of a country, and have the desire to work together and to live together with respect and harmony, and to build a better nation for all.
- Instead, there has been military training - ongoing for decades - with major Islamic terrorist groups of the world. Fresh photos of Rohingya jihadi fighters just came on July 10, 2013. Hundreds of troops training, with new matching weapons and uniforms.
- Most reporters and journalists seek the emotional stories of struggle, discrimination, and tragedy. Some may know about Burma, but hardly any of them know about Arakan and about the real history and massive migration of the Muslims into Arakan. Disturbing to the Rakhine, the Burmese, and those of us Westerners who know the real situation, is how easy it is for so many people to believe the incredible propaganda, media manipulation, deception, use of fake photos, fake stories, etc.
- The Rohingya keep up a relentless campaign to be perceived as the victims, and the Muslim world (which also always cries victim) has helped and continues to use its resources around the world to ensure that the Rohingya are still and always the 'victim'.
- The many interviews with Rakhine Buddhists of all types - farmers, teachers, elders, monks, shopkeepers, widows and laborers - are revealing. The real human concerns, fears, hopes, horrors, experiences, and advice that they have is essential in order to really understand the depth of the conflict.

## **X - ANALYSIS of the RECENT EVENTS of 2012-2013 HISTORY RETURNS, TRENDS, WHAT TO EXPECT**

Under examination and analysis the following characterizations and realities become clear:

- **History is repeating itself.**

As in the 1942 Maungdaw massacre, Rakhine people suddenly had to leave their homes, shops, villages, and towns and flee for their lives. Many people were wounded and killed, and many homes, buildings, villages, and section of towns and cities were burnt, looted, and destroyed.

- **There is a determined effort to seize land and cleanse it of Buddhists.**

Since World War II times, and up to the present, the Bengali Muslims have attempted to seize part of Rakhine State and make it an independent Islamic State, and cleanse it of Buddhists and other infidels.

- **There is preparation for war, but not for peace or coexistence.**

By forming Mujahidin armies, and receiving weapons, funding and training with other established Islamic terrorist groups the Bengali Muslims have shown that they are not interested in peaceful coexistence, but rather that they are preparing for violent takeover and ethnic cleansing.

- **There is constant false media to shape opinion around the world.**

The internet is loaded with false videos and films, and the news outlets and blogs are full of articles and opinion pieces misusing terms such as: extremist, neo-Nazi, hate-speech, nationalist and genocide.

- **There is a determined effort to influence and turn the United Nations against Burma.**

Bengalis, now calling themselves 'Rohingya', have attempted to garner support and validity from the UN and its agencies, as well as the international community, with claims of massive human rights violations, ethnic cleansing and genocide. The Bengalis disingenuously lobby for protection by the UN and its agencies, and other international humanitarian organizations. At the same time the Islamic terror networks in the country are growing, becoming better armed, and linking with international Muslim terrorist networks.

- **There is considerable manipulation of other large organizations.**

Other big organizations such as the Organization of Islamic Cooperation (OIC), Human Rights Watch, Doctors Without Borders, Amnesty International, and other such organizations are heavily penetrated by and influenced by Muslim entities that shape the agenda that many of these groups seem to show: That the 'Rohingya are the poor, disliked, unwanted, abused victims, and that there is nothing good to say about the Rakhine Buddhists.'

- **For many the ability to work and make a living is broken and may not get fixed.**

As a result of the violence and conflict that erupted and continues from June of 2012, many people from both sides are suffering from the inability to work and make the money needed for the basic needs of their families. Most of the Arakanese, particularly in rural areas, are farmers and fishermen. They often have to go away from their villages to more distant fields, or to their boats, and there is great danger of being ambushed and attacked by the Bengalis, especially in Buthidaung, Maungdaw and Rathaydaung townships where the majority Buddhists have largely been killed or cleansed out of their homeland and the Bengalis have become the majority. The Arakanese fear of the Bengalis grows larger as violent incidents occur again and again. As well, even though security forces patrol villages and towns, they cannot accompany farmers and fisherman away from the village, and women out fetching water or firewood. The local Arakanese who are not refugees and were not physically harmed by the violence, nonetheless have had great difficulty making enough money for the family (even just a very basic and simple living standard), and cannot afford their children's education and necessary health care.

- **There has been a continual conquest and destruction of Buddhists and Buddhism since its first contacts with Islam.**

This cannot and should not be overlooked or denied. In every place that Islam spread and encounter a Buddhist culture, the Buddhist culture lost everything. They were driven away, or massacred down to the last person, and their culture was annihilated forever. This happened starting first in the westernmost areas of Buddhist kingdoms and communities in lands that are now called Persia (Iran), Afghanistan, and Pakistan, then continuing in Maldives, Bangladesh, parts of India, parts of China, and Sumatra and Java (Indonesia) where there were magnificent Buddhist kingdoms. Taught by their holy book, the Qur'an, (which they claim and believe is the voice of God (Allah), all other religions are wrong and will eventually succumb to Islam, but in particular, Hinduism and Buddhism are especially despised because they don't adhere to a primary belief of Islam that there is only one God - and beliefs in many Gods or no Gods are considered to be worse even than Jews and Christians whose faith also in monotheistic (belief in one God).

- **The same kind of conflict is happening around Burma.**

On another side of Bangladesh, the Bodo grouping of nearly 20 tribes have been attacked, invaded, raided, ambushed, killed, raped and forced to flee from Bengalis who are pouring into the Bodo lands in Assam, India, and seize the land and properties. In Bangladesh's Chittagong Hills Tract, the beleaguered Buddhists are wondering what horror will happen next, and in southern Thailand the killings, bombings and attempts at cleansing out the Buddhists have not succeeded - yet. All of these things are relative.

- **This conflict is morphing into an international issue with extremist rhetoric and dangerous scenarios.**

First, the Muslim Buddhist friction and animosity has broken out in parts of central Burma and in Shan State. Some of it may appear unrelated, but it is. It may not be coordinated, but it's receiving the same rhetoric and inflammatory extremism and hate speech. Most worrisome are the heightened and strident calls for jihad against Burma, Buddhists, and even Buddhism. There are already countries sending volunteer fighters to wage holy war on the Buddhists, and very recent photos of Rohingya training for war, with new weapons, new uniforms, and new propaganda. And there are loud imams and video clips which calling for Islamic armies to be assembled to invade and destroy another Buddhist culture - as they have done so many times.

- **There is the delicate and tricky subject of talking about the role of Islam.**

The role of Islam cannot be ignored. There are those who try to make it impermissible, impossible, or even illegal to criticize Islam - but notice that all other faiths do not threateningly and violently oppose critique of their own faith - even if it's wrong and vulgar. And a person doing such critique should not reflexively be branded a racist, bigot, or hate-filled Nazi, etc. The truth is that there are many many victims (non-Muslim, and Muslim) of Islamic terrorism, honor killings, policy towards non-Muslim minorities, strict impositions on women, those who have left Islam, those who have been punished or killed for leaving Islam or questioning Islam, etc. These victims would describe Islam as a harsh, supremacist, violent, and intolerant religion, and they have (or should have, depending on where they are or who is around them) the right to call it as they see it, as they experienced it, and as they need to inform or warn others. The uncomfortableness or fear of 'offending', or the 'political correctness' of not 'hurting deeply held beliefs' is invalid when death, destruction and harm is being rendered, for then, not talking about it is actually enabling it and letting it turn into an untouchable subject.

- **IN CONCLUSION: There is a real and brutal campaign against the Rakhine Buddhist people, their culture and their Buddhist faith, and in perspective this is a long continuation of the on-going Islamic intolerance of, conquest of, and destruction of Buddhism**

If one seriously considers all of the above-mentioned points and how they interact and fit together, it is more than convincingly accurate to concluded that there is a long, steady, systematic campaign by the Bengali Muslims (reinvented Rohingya) to invade, in ever larger numbers, seize, and control the region. The Bengalis intend to force out or kill the local Rakhine Buddhists and others, and replace them with with their own people, culture and religion.

- The recent Muslim violence and riots in Rakhine State should not be seen as a 'normal' communal conflict. It is the result of aggression by Bengalis who have gradually infiltrated into Burma since 70 years ago. It is no longer a problem just concerning Rakhine State, but it has now become a problem for the entire nation. And, disturbingly, it is becoming a potentially bloody international issue with Islam setting the stage for terrifying new terrorism, wars, and infiltration of opposition of power in extremist acts.



## **THE PERPETUAL CONFLICT between the MUSLIMS and the BUDDHISTS**

### **THE BEST SOLUTION - That Is Guaranteed to Work**

There is one solution that is guaranteed to work. It will be a huge undertaking, but the reality is that it will take a major undertaking to solve this long and complicated crisis.

The solution is: a population exchange. The roughly one million Buddhists in Bangladesh resettled in Rakhine State, and the approximitaly 800,000 'Rohingya' in Arakan are resettled in Bangladesh.

- 1) The Buddhist population of Bangladesh has plummeted from majority for many centuries to less than one percent now, and is under intensifying attack, and even calls for the extermination of all non-Muslims. The situation of the Buddhists is greatly deteriorating and will only get worse, perhaps catastrophically.
- 2) The Bengali Muslims (Rohingya) in Arakan have conclusively made a false history of themselves and have proven that they are not interested in peaceful co-existence, but have tried and will continue to try to take northern Arakan by force and cleanse the land of all non-Muslims.
- 3) The Bangladesh Buddhists will be welcomed by the Rakhine Buddhists. They share the same type of Buddhism, same language, and same history - in essence they are separated by a modern border.
- 4) The Bengalis in Arakan speak the same language, share the same Islam, and have the same traditions, customs, and food.
- 5) There would be no more village burnings, no more ambushes, no more fear, no more disorder.
- 6) The people of Arakan can make progress to rebuild and advance their State - without fear, violence, and unpredictable uprisings.
- 7) The Muslims in Bangladesh can also make progress and advance their lives, their communities, and their future prospects - without worry or distraction because of non-Muslims living among them.
- 8) The violence against non-Muslims in Bangladesh could stop by resettling those minorities in friendly countries (because Bangladesh cannot get rid of its embedded Islamic intolerance.)
- 9) Provisions should be made for some people who, for good reason, want to stay where they are.
- 10) Ample money should be sought worldwide to provide good incentive for people to take part.



## **THE IMPORTANCE of FORMING an ORGANIZATION of BUDDHIST COUNTRIES**

The Buddhists of the world need an Organization to have a more powerful and noticeable voice - that may be needed in times of crisis, in offering help or opinion, and to be properly heard and represented on a world stage. Most of all - it is needed to counter the Organization of Islamic Cooperation (OIC) which is the world largest grouping of countries, and which, unfortunately is no friend to Buddhism, and in fact is detrimental to the Buddhist world. The OIC has 57 member States - not all of them are majority Muslim. Some countries with a minority or a small percentage of Muslims, such as India and Thailand, have some kind of secondary 'observer' status.

A Buddhist Organization could be something like:  
Buddhists of the World (BOW),  
All Buddhist Congress (ABC), or  
Organization of Buddhist Countries (OBC).

Member States could be:

- First, Countries with majority Buddhists:  
Myanmar/Burma, Thailand, Sri Lanka, Bhutan, Cambodia, Mongolia, Taiwan, South Korea, Japan
- Communist countries with majority Buddhists:  
Vietnam, Laos
- Countries (non-Muslim) with Buddhist minorities:  
India, Nepal, U.S.A., Russia (Buddhists in Tuva, Buryatia, Kalmykia)
- Countries (Muslim) with Buddhist minorities:  
Bangladesh, Malaysia, Indonesia
- China - listed separately because of Tibet - (would China let Tibet have separate status, or not?)

(Communist and Muslim countries may have possible complications to deal with)

**This is a long overdue and now necessary undertaking, and Buddhist countries, leaders, scholars, and diplomats should begin discussing and exploring this immediately it would have been helpful during these times.**

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9. Francis Buchanan, "A Comparative Vocabulary of Some of the Languages Spoken in the Burma Empire," Asiatic Researches 5 (1799), page 223. [www.soas.ac.uk/sbbr/editions/file64276.pdf](http://www.soas.ac.uk/sbbr/editions/file64276.pdf)
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14. <http://wikileaks.org/cable/2002/10/02RANGOON1310.html>
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17. Human Rights Watch, "The government could have stopped this", August 2012, pg. 5
18. <http://www.hrw.org/reports/2009/05/26/perilous-plight>, page 4
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25. <http://www.angelfire.com/ab/jumma/>
26. "Assam: 5 killed in fresh violence; toll rises to 61". [Zeenews.india.com](http://zeenews.india.com).
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## **YOUTUBE VIDEOS:**

- June, 2012, Maungdaw, hundreds of armed Rohingya men run pour out of the mosques after Friday prayers, running down the main streets in town, killing any Buddhist they catch, burning buildings.....  
<http://www.youtube.com/watch?v=IDdWoGhBXVk&feature=BFa&list=PL43A5C1DC4DAEE467>
- A young Rakhine girl tells of escaping while others, including her family were beaten to death:  
<http://www.youtube.com/watch?v=QvLLJo2C3jM&feature=BFa&list=PL43A5C1DC4DAEE467>
- 2 Rakhine boys tell of the horrors of the Rohingya killing the Buddhists:  
<http://www.youtube.com/watch?v=e0DGG8L3i9Y&feature=BFa&list=PL43A5C1DC4DAEE467>
- An old monk tells of he, monks, and laypeople trying to escaping the huge gangs of Muslims, surrounded by armed muslims the monk had to fight for the first time in his life as he saw the mobs killing Buddhist people including women and kids:  
[http://www.youtube.com/watch?v=Yc3y43gUF\\_8&feature=related](http://www.youtube.com/watch?v=Yc3y43gUF_8&feature=related)
- Fake videos and pictures try to show the Rohingya as the victims - easily proven false:  
<http://www.youtube.com/watch?v=5TCXOMBgFno&feature=relmfu>
- Fake Media part 2:  
<http://www.youtube.com/watch?v=Xn2IXY9FNd0&feature=channel&list=UL>
- **THIS ONE IS VERY VERY HORRIBLE - DO NOT SHOW TO CHILDREN - BE AWARE THAT IT SHOWS VERY DISTURBING SCENES**  
Hundreds of Rohingya are in a circle. Buddhists are being violently beaten to death by Rohingya Muslims yelling ‘God is Great’, More Buddhists are thrown in to the circle. A muslim policeman checks the pulse to see if bloody broken bodies are still alive, if they are he signals to continue, if they are dead new Buddhist people are thrown in and the crowd of muslims cheers loudly and watches them die:  
<http://www.youtube.com/watch?v=DmSPcPcMYPE>
- Rohingya plot and plan terrorist attacks:  
[democracyforburma.wordpress.com/2012/06/11/rohingyas-calling-for-terrorist-attack-in-arakan-areaburmese-version-myanmar-express-video/](http://democracyforburma.wordpress.com/2012/06/11/rohingyas-calling-for-terrorist-attack-in-arakan-areaburmese-version-myanmar-express-video/)

- Photos - CAREFUL - DO NOT SHOW TO CHILDREN - GRAPHIC IMAGES OF RAKHINE VICTIMS  
<http://wontharnu.com/index.php/news/109-victims-of-rohingya-terroists-photo-news>
  
- **A Muslim woman School Teacher** tells of the killings she saw committed by the 'Bangali Muslims' (Rohingya). She is Kaman Muslim (local Muslim, not Rohingya), and she tells of the fanatic hatred the Rohingya have, even against the Kaman Muslims, she also had to escape or they would kill her. She says (in her words) the Rohingya have a terrible evil in them and it will not change - they do not know compassion or tolerance - and they intend to kill or push away ALL Buddhist, Hindus, and others around them. This brings up the point that Kaman Muslims are recognized as a minority group in Rakhine State and in the rest of Burma, and they are generally accepted because they live peacefully and are an integrated part of the culture.  
<http://www.youtube.com/watch?v=FspYrhXTegE&feature=endscreen>
  
- **Rakhine School Teacher** tells of the slaughter of the Buddhists in June 2012  
<http://www.youtube.com/watch?v=GxaF2WRDRBk>
  
- **Terrorist attack #1** and #2n southern Thailand - similar problem as in Arakan:  
[www.youtube.com/watch?v=hAMtsY8tWmg&feature=related](http://www.youtube.com/watch?v=hAMtsY8tWmg&feature=related)  
<http://www.youtube.com/watch?v=SmP57VgXr2A&feature=related>
  
- **A Burmese man**, speaking good English, who founded an organization called Youth Development Association, in Maungdaw describes Friday June 8, 2012 when hundreds and hundreds of 'Bangali Muslims' (Rohingya) poured out of the mosques, armed with weapons, and surged down the main streets killing any Buddhist they could catch - including women and children - and burning the homes and shops and the Buddhist monasteries.  
 When his father was young Maungdaw was almost all Buddhist. After many massacres it is now 95% Muslim, and the leaders and imams of the muslims are inciting the killing of the 30,000 remaining Buddhist in the township, and the destruction of their homes, temples and monasteries.  
<http://www.youtube.com/watch?v=5Cv62cx7mX8&feature=related>

## SOURCES:

There are many unlisted sources, and these are mainly the real people, who suddenly became victims, refugees, uncounted casualties, orphans and widows. And, these people had real stories and experiences of death and survival, of hopelessness and determination, of fear of the future and advice for the future. Combined with the sources listed below they make the best sources.

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