

**ROHINGYA  
HOAX**

**MAUNG THA HLA**

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**By  
Maung Tha Hla**

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## GLOSSARY

- Arakan The term as known to the Europeans denotes the erstwhile kingdom of Rakhaing, which locally called Rakhaing Pray or Rakhaing land, is now part of the Union of Burma.
- Arakanese Indigenous inhabitants of Rakhaing or Arakan, who are exclusively Buddhist and ethnically Mongoloid.
- Burma A country in Southeast Asia, which is known as Myanmar in the native tradition.
- Burmese/  
Burman An ethnic group of Burma, who are called Bama locally; and the citizenry of Burma in general.
- East Bengal Part of British India, which became East Pakistan in 1947, and Bangladesh in 1971.
- Bengali A native of Bengal, rather East Bengal.
- Maghs/Mughhs/  
Maughhs* The name is contemptuously applied to the Rakhaings or Arakanese by the Bengalis.
- Mujtahid The predecessor of so-called Rohingya.
- Rakhaing The term is the ancient name of the territory, natives and language of Arakan. But it was misstated by the Muslim manipulators as the recently innovated name, in the context of a politically motivated strategy, to galvanize the Islamist separatist movement. Regrettably, the Western writers and



journalists of today daftly followed suit, while classic historian Arthur P. Phayre, who is regarded as one of the most respected scholars and standard-bearers in so far as the matter concerns Rakhaing, explicates :

The country known in Europe as Arakan extends for 350 miles along the eastern shore of the bay of Bengal. It is called by the natives Rakhaingpyi, or land of the Rakhaing. <sup>1</sup>

The word Rakhaing for the country is undoubtedly ancient,... <sup>2</sup>

#### Rohingya

The term Rohingya is never known to history nor it is ever recorded in the official documents as the designation of a Muslim coterie in Rakhaing, ostensibly cross-bred by Arab castaways. It is only a belied term employed by the alien Muslim separatists, with the object of advancing a legal claim to ethnic grouping of the Union of Burma. The Imperialist British, who ruled the Indian Empire, named them Chittagonians after the Chittagong District of East Bengal, where from they originated. The term Rohingya, therefore, is synonym of alien Chittagonian separatists or jihadist Mujtahid.

The main indigenous ethnic groups of the Union of Burma:  
Bama, Rakhaing, Shan, Mon, Karen, Chin,  
Kachin and Kayah.

## A NOTE FROM THE AUTHOR

“The Piltdown Man”, a scientific forgery, was speculated in 1912 as the missing link between man and the apes. The paleontological hoax was finally uncovered in 1953. Now there is “The Rohingya”, an ethnological fraud, which claimed to be the hybrid race of Arabs, has fooled the public since the 1950s, having concocted the far-fetched shipwreck story. The international community, who were prone to deceit, seemed to have the least notion of what was encapsulated in the humbug wangled by the illegal immigrant Muslims from the Chittagong District of East Bengal.

The risible claim, which was pivoted on shipwrecked Arabs, the alleged progenitors of *soi-disant* Rohingya, was a classic example of deception and intrigue devised by the pugnacious Chittagonian Muslims, who cast about for a dog’s chance to win a free Islamic enclave in the Rakhaing state, the northwest region of the Union of Burma, which adjoins the Bengali land, presently Bangladesh. Wily as was their strategy, the Chittagonian separatists, who were beset by identity crisis and known for a history of frequent change and gimmick, were seized with an impulse to inter their Bengali identity and nicknamed themselves Rohingya in pretence of a new race, distinct from the Bengali strain, in order to give a legitimate reason for the institutionalization of them as an ethnic group of Burma in support of their demand for the Muslim state. The farcical claim does not bear out what it was professed.

It is time to divulge the Rohingya hoax, the product of Chittagonian rascals, in virtue of evidence rested upon the basis of historical documents and official records, probing the core of the claim as to who the purported

Rohingya are, and where they came from, whether their ancestry originated in the far-away land of Arabs or the near-at-hand Bengali land of over population and grinding poverty so that their true identity is unveiled; hence, expurgation of the fraudulent claim once and for all.

Abraham Lincoln says:

You can fool some of the people all of the time,  
And all of the people some of the time,  
But you can not fool all of the people all of the time.

M.T.H.

Washington, D.C.

## PREFACE

The paltry subterfuge of an imaginary people was hyperbolized in so much profusion that it has profoundly suffused into confusion of the general public, people of the Western world in particular. No wonder that the image of fictional Rohingya, which was feigned to attain the legal status of immigrant Bengali Muslims, gained favour of apologists and liberalists. Adapted to a culture of deceit the Chittagonian separatists gussied up their claim in fancy and finesse, distorting nebulous events of history convenient for the Rohingya chicanery. The purveyors of lies did not need facts to hoodwink the general public. It is pretty simple to spot the wile, if one would only go back to history.

Rakhaing, a traditional Buddhist land, has been in the Islamic phantasm for centuries. Rambunctious as it has been in the time since the demise of monarchy, the woeful state of affairs of Rakhaing, to the gravest extent imaginable, was aggravated by transplant Chittagonian Bengalis who toyed with the idea of gaining dominion over the land, which the Muslims had failed to materialize in the past centuries; but their aspiration, the sequel of long-run objective to fulfill the Islamic inspiration, did not die. They continued to activize the growing breath of the preordained ambition in capricious strategy and freakish tactics.

Lying on the eastern shore of the Bay of Bengal, the land of Rakhaing was once a sovereign kingdom, with a history of thousands of glorious years. It was composed of four geopolitical regions, viz., Dhinnyawaddy (Mrauk-U), Rammawaddy (Ramree Is.), Dwarawaddy (Sandoway) and Maygawaddy (Cheduba Is.). At the height of its glory and sea power the kingdom reigned supreme in the east coast of the Bay and held sway over parts of East Bengal, which

comprised the greater portion of present day Bangladesh. It also imposed its power on the bounds of Burmese kingdom. The prosperous kingdom, however, did not survive the ravages of time. The kingdom's very success contributed to its fall. It ceased to exist in 1785 at the ultimate conquest by the juxtaposed Burmese kingdom, which in turn fell to a British colony, consequent upon the first Anglo-Burmese war of 1824-26. During the British rule of Burma, the Rakhaing land became the Arakan Division, which was divided into three Districts, namely, Akyab, Kyaukpru and Sandoway. In the aftermath of national independence from the British in 1948, the land of Rakhaing was belatedly constituted as a state in the Union of Burma.

When Burma secured independence from the British, they left behind a large community of alien Indians, Hindus and Muslims, who were imported into Burma to serve the vested interests of British colonialists. The Rakhaing land, bounded by the Chittagong District of East Bengal, was worse off than any other part of the Union, with the presence of a large number of immigrant Muslims, who were Bengali in blood and spirit. The ethnical, linguistic, cultural, religious, political and geographical ties held the Chittagonian immigrants together with the people of their old country. Upon formal nationalization and indigenization that followed independence nearly all the immigrant Hindus and most Muslims left the country while the Chittagonian Bengalis stayed behind to carry out their base agenda, who were inspired by the Islamic nationalism which called into being the Muslim nation of Pakistan in former British India.

In the years immediately following the end of the Second World War, and as Burma neared the day of independence, hence at the prospect of statehood for the Rakhaings, their ancestral land was convulsed by the impact of Islamist

belligerency effectuated by alien Chittagonians, who branded as “The Mujtahid” (Allah’s Fighters) and, with the support and directions from abroad, embarked upon a preconcerted separatist movement, pursuing a dual agenda of insurrectional and constitutional nature to start up an autonomous Muslim state, which they schemed to accede to their former homeland. The insurrectionary tactics having failed, the disfranchised Chittagonians turned to alternate option and employed every trick in the bag to frame an ostensible reason to endue their demand for the Islamic state. The initial ruse, which conjured a claim to the Arab ancestry out of the shipwreck story, was subsequently subverted and supplanted by equally fabulous accounts laying claim to various origins of ethnicity. The fanciful claim, either evolving from or in contradiction to the old story, has no shortage of challenges. Let us now get at the truth of the befooling claim.

The purpose of this treatise, in a factual study, is to reveal the real seity of so-called Rohingya, and thus put the ridiculous claim to the good judgement of the international community. The author is not a historiographer, nor pretends his work to a scholarly analysis or scientific accuracy. In due presentation of his case, in response to the vicious speculations generated by the Islamist separatists, the author avails himself of the official records, such as *The British Imperial Gazetteer*, *Burma Gazetteer*, *Burma* and *Bengal Censuses*, and the works of noted British historians, which served as the benchmarks for writers and journalists alike, who were guided by professional ethics. As a matter of fact, the internationally acclaimed English scholars-cum-administrators number among those who are considered as the undisputed authority on the history of Rakhaing, or Arakan as it is referred to, and its inhabitants through their

intimate knowledge of the land on the strength of extensive historical researches and archeological works carried out by them who served in the Imperial British Administration and involved with Burma, and especially Rakhaing. Unlike the self-asserting apologists and amateurish publicists of today, let alone the so-called Muslim historians, the noted scholars had no reasons to be governed by egocentric motives, looking for a *quid pro quo*, to serve the interests of one group or the other of the subject peoples. The names of historical places and people, other than those known locally, are quoted as appeared in the works of eminent scholars, whom the author acknowledges his deep indebtedness.

## PART ONE

### RACES AND TRIBES

Rakhaing, as it is today, was inveterately under populated in the past, relative to over crowded East Bengal. To make the matters worse the racially and culturally homogeneous land was almost depleted by the Burmese upon their conquest. When the British took over Rakhaing from the Burmese in 1825, it was a land of depopulation; fewer than one hundred thousands of the indigenous residents were reported to be found there. The Akyab District, formerly the center of Rakhaing monarchy, was the most desolated.

John Ogilvy Hay, J.P., (Formerly Honorary Magistrate of Akyab) states:

It is well known that then Arakan and Tenasserim came to our possession they were so depopulated, and so unproductive, that it was seriously deliberated whether they should not be restored to Burmah. In Arakan the population was estimated at about 100,000 souls. These are indigenous inhabitants;....<sup>3</sup>

However, as the country became settled under the British rule the exiled Rakhaings returned from Bengal to the native land in waves, who had been forced out by the Burmese or who escaped during the first Anglo-Burmese war, which ended the calamitous rule of Burmese tyrants.

Phayre writes:

Numbers of descendants of those who fled in troublous times from their country and settled in the southern part of Chittagong, the islands of the coast, and even the Sunderbuns of Bengal are gradually returning; and during



the north-east monsoon boats filled with men, women and children, with all their worldly goods, may be seen steering south along the eastern coast of the Bay of Bengal to return to the land of their fathers abandoned thirty or forty years before. They have told me that in their exile the old men used to speak with regret for its loss, of the beauty of their country, the fertility of the land, which returned a hundredfold, the heavy ears of rice, the glory of their kings, the former splendour of the capital, the pagodas, and the famous image of Gotama, now carried away (a gigantic of brass carried off by the Burmese to Ava, where it is now) from the sacred Mahamuni temple near old Arakan, the former capital, with which the fortunes of the country were indissolubly united. <sup>4</sup>

At no point of time in the past, either in the era of Rakhaing monarchy or the Burmese occupation of the country, was there documented in the historical ingredients existence of a group of Muslims in the name of Rohingya in Rakhaing, nor was there a clan by that name registered in the official documents prevailing during the British rule of the land. The records of the Imperialist British Administration show the principal races, tribes and castes, with the composition of population, in the Akyab District.

*Akyab District Gazetteer, 1906:*

Indigenous Races

Arakanese ( 239649 ), Burmese (35751), Kamis (11595 ), Mros (10074), Chins (9415), Daingnets ( 3412 ), Chaungthas ( 247 ) and Thets ( 232 ).

Non-indigenous Races

British ( 209), Eurasians ( 158 ), Chinese ( 439 ), Shaikhs (152074), Saiyyads(1254), Pathans(126),

Zairbadis(108), other Muslmans (1325), Sudras (6016), Kayasths( 2888), Uriyas( 625), Brahmans (398), Chatris ( 377), Dhobis ( 263 ), Waddars (233), Nats ( 226), Burua Maghs (165 ), Chetties (164), Doms (143), Malas (142 ), Marabans (125) Baniyas (114 ) and other Hindus Castes ( 2104).<sup>5</sup>

*The British Imperial Gazetteer:*

Of races, the Arakanese (239,600) showed the highest aggregate in 1901. The Burmans were only 35,800 in number, the Kamis 11,600, the Mros 10,100, and the Chins 9,400. The three last are hill tribes who inhabit the north and east of the District. Other indigenous tribes are Daingnets (3,400)..... and the Chaungthas (250) and Thets (230)..... The greater part of the non-Arakanese element is foreign. More than 150,000 inhabitants are Bengalis or the offspring of Bengalis, from the adjacent District of Chittagong.<sup>6</sup>

*The statement of 1872 ,1901 and 1911 Censuses:*

Races	1872	1901	1911
Hindu	2,655	14,455	14,454
Mahomedan	58,255	154,887	178,647
Burmese	4,632	35,751	92,185
Arakanese	171,612	239,649	209,432
Shan	334	80	59
Chin, Taungtha, Khami, Daingnet	38,577	35,489	34,020
Others	606	1,355	1,146
Total	276,671	481,666	529,943 <sup>7</sup>

The above official records bear testimony to the non-existence of a Muslim race, called Rohingya, in the land of Rakhaing at any time. The falsehood of their claim is clearly evident. It will further be noted in our discussion.

## WHO ARE THEY?

Stripped of the preposterous claim, the so-called Rohingya are not the descendants of Arab castaways, but generations of Chittagonian Muslims migrated from Bengal during the British rule of Burma. Racially, the dark-skinned individuals belong to the ethnic group of adjacent Bengali land, who are referred to by the generic term Dravidians. Demographically, the alleged Rohingya, who represent a segment of the Muslim community in Burma, lived almost entirely in the Rakhaing state, gathering in the border area of the northwest corner of the region, which is the projected territory of the emulous Islamic enclave. The bulk of purported Rohingya are illiterate. They are rural peasants and manual workers. Over them in the leadership position are a sprinkle of tall and fair-skinned Punjapis, Sindhis, Pathans and the likes, likewise immigrants from the British days, who exploited the working class and elevated to landowners, entrepreneurs and civil servants. This influent and affluent group is exclusively urban, with little contact among the great majority of rustic Dravidian stock. Being the elite of the Muslim society and ambitious politicians, the educated few are the brain capable of conceiving and directing the efforts of the separatist movement. All of the professed Rohingya, regardless of the colour of skin, speak the Bengali dialect of the Chittagong District in East Bengal. Older generations, who received their education in undivided India, speak fluent Urdu, the national language of Pakistan. Considering the inherent mastery of the non-Dravidian few who maintained implicit loyalty to Pakistan, over the agrestic majority who attached explicit sentiment to the Bengali roots, one cannot help from recalling the racially complex political situation and the government machinery of old Pakistan where the Urdu speaking minority West Wing bossed the larger Bengali East. Apparently, the legacy will continue to linger on in the self-styled Rohingya community.

C.E. Lucas Phillips, a Brigadier General in the British Fourteenth Army, who fought on the Arakan front during the Second World War, clarifies who the fictive Rohingya are:

Arakan is a province of Burma that has a character all its own.”<sup>8</sup>

The two main strains of the population, mutually hostile, divided by race, language and religion, were of Muslim and Buddhist persuasions respectively. The Buddhists, to whom the term ‘Arakanese’ was in these parts especially applied, belonged to a tribe or strain known as Maughs or Mughhs.<sup>9</sup>

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’. ... A bewildering babel of languages was spoken by these people. The Arakanese spoke a dialect of Burmese, but the Chittagonians stuck to the Bengali of their homeland, but, if educated, spoke Urdu as well.<sup>10</sup>

Given the striking similarity of ethnographical pattern between the fictitious Rohingya and the people of East Bengal, they are undoubtedly akin to each other, belong to the same stock, adhere to the same religious creed, speak the same dialect and remain wedded to the same cultural mores of the District of Chittagong. All the same, the alien Chittagonian Bengalis beguiled the general public into believing them a new race distinctive from their brethren in the Bengali land for the simple reason that they happened to be illegally residing in someone’s backyard, which borders on their homeland.

The perfect example is the Mexican immigrants in the United State of America, who speak Spanish, belong to the same ethnicity, profess the same religion and share the same set of culture patterns with their folk in Mexico. They have never claimed, nor will they ever be recognized as a people racially different from the Spanish stock in Mexico just because they are on the other side of the common border and known as Latinos. The same goes with the Bengali Muslims whether they live in the Rakhaing state or the abutting Muslim nation, who are known as *Kula* (*Pali* term for the alien race) to the Rakhaings or Chittagonians to the British, or by whatever names of figment they hankered after, they are no different from the people of their old country, racially, linguistically and culturally. For that matter the Rakhaings or Arakanese, who are contemptuously called *Maghs* (smearing racial slur) by the Bengalis, are not different peoples in view of the fact that they are known by different names, whether they live in Rakhaing proper, or in exile in various parts of the Bengali land, unmitigated racially and culturally, whose forefathers fled their native land upon the Burmese invasion.

## THE DNA DIAGNOSIS

The Chittagonian secessionists attempted to make a fool of their origin, who claimed to be the hybrid race of Arabs, supposedly different from the Bengalis. As we have discussed in the preceding chapter their claim conclusively contravened the historical and official records. It was only a contrivance to politicize the separatist movement and thus to consolidate their influence on the wrangling demand for a free Islamic state for the illegal immigrant Muslim minority.

A viable solution to the issue of biological blending of the so-called Rohingya is not far to seek as to whether they are of Arab descent or of Bengali origin. The documentary evidence, which disproved their claim, can now be attested by the scientific breakthrough. It all comes down to the DNA diagnostic evidence. The question whether or no genetic connection to the people of adjoining Bengali land can be decided if the fictitious Rohingya have gut to put themselves to an official DNA diagnostic test; hence, the establishment of their true ethnicity. An ideal case in point is the African Americans; a good deal of their roots has been traced, with the help of the modern DNA technology, back to various ethnic groups in Africa. Further along, it was the DNA diagnosis that established genetic connections of the American Indians to the natives of Siberia, whose ancestors migrated into Americas some 20,000 years ago. The same scientific techniques also identified genetic link between the vanished peoples, Phoenicians and Canaanites.

Since the scientific method is at one's disposal to help verify the genetic characteristics of a people, it is not difficult to ascertain who the pretended Rohingya are and wherein they originated. The exponents of new-fangled ideas about the ancestry of fictive Rohingya are expected to trade

upon the 21<sup>st</sup> century DNA technology and vindicate their claim so that the individual hereditary characteristics of self-styled Rohingya are determined whether the exponentially proliferated Muslims in the Rakhaing state are Bengali in flesh or Arab in blood.

A matter of interest is that the British colonialists, who ruled Burma as part of the Indian Empire, distinguished the Indian immigrants from the Burmese citizens by means of smallpox vaccination marks; the former inoculated in the right arm and the latter in the left, which may still be visible on the older generations of nominal Rohingya.

## PART TWO

### THE CHITTAGONIAN INFLUX

The infiltration of Chittagonian Bengalis into the land of Rakhaing spreads out like water on a blotter. Owing to geographical contiguity Rakhaing has long been the harbour of massive illegal Chittagonian immigration from across the border since the British colonial days. It all began with the occupation of the land by the British, who ceded it under the Treaty of Yandabo (1826) to the Presidency of Bengal, which had its headquarters at Chittagong. Being a trading enterprise the British East India Company promoted the rice industry in Rakhaing and a large numbers of cheap labourers were imported from the Chittagong District. A high level of the inflow of Chittagonian immigrants has historical records. Hay states:

In 1855 the population of Arakan had increased about 366,310,.... The vast increase was chiefly due to immigration from provinces now under British rule, giving unequivocal testimony in favour of British Government and institutions. <sup>11</sup>

The spate of Chittagonian immigration was reported in *The Burma Gazetteer* by R.B. Smart, who was (Deputy Commissioner) Settlement Officer of the Akyab District:

The labourers from Chittagong come partly by the direct steamers of the British Indian Steam Navigation Company to Akyab, by Messrs. Turner, Morrison and Company's steamers to Maungdaw, by the Arakan Flotilla steamers down the Naaf to Maungdaw or just across the Naaf into the Maungdaw township. Large numbers also come by boat from Chittagong ports to engage in the carrying trade. A few boatmen from the Madras and Bombay coasts are also to be met with. <sup>12</sup>



*Friend of India and Statesman* states:

About a tenth of the population of Chittagong migrate annually to Arakan,..... where the demand for labour is much greater than at Chittagong;...<sup>13</sup>

*Arakan News, August 4, 1877*, avers:

Then, again, Chittagong has an over-abundance of population - say 487 to the square mile-while Arakan has only about 24 to the square mile. The former can not find employment or raise sufficient means to pay their highly rated revenue, 'and about a tenth of the population of Chittagong migrate annually to Akyab, where the demand for labour is much greater than at Chittagong;' thus the trade of Akyab helps to pay the taxes of Chittagong, .....At present it is the interest of the Commissioner of Chittagong to encourage this, as by the earnings of his people migrating to Akyab he has less difficulty in realizing his revenue.<sup>14</sup>

*1881 Burma Census, Arakan Division* describes:

It will be noticed in the above statement that 76 per cent of the resident population of Akyab are natives of the District, while 18.6, Chiefly Chittagonians, are from Bengal.<sup>15</sup>

*Burma Census, 1872*, describes:

In the Akyab District, including, as it does, the busy seaport town of the same name with a population of 19,000, the proportion in the total population is 86.76 females to every 100 males. This disparity is accounted for by the large yearly immigration from India of male labourers ( the collector of Chittagong says

there are annually 15,000 emigrants from Cox's Bazar alone to Arakan). The population among Buddhists is 90 females to every 100 males, while among Mohomendans (who form about 20 per cent of the population of that District) the proportion is 79.91 to every 100. <sup>16</sup>

*1872 British Bengal Census mentions:*

Passing to the Chittagong Division, it is not surprising to find an excess of 55,000 females in Chittagong. Chittagong is the district which mainly supplies lascars or native sailors for vessels trading in Indian waters, it also supplies Arracan with labour during the cold season. <sup>17</sup>

*Burma Gazetteer notes:*

Since 1879, immigration has taken place on a much larger scale and descendants of the slaves are residents, for the most part, in the Kyauktaw and Myohaung townships. <sup>18</sup>

Smart gives the number of Chittagonians who settled in each township of the Akyab District as of 1911:

Akyab township: The Arakanese are in the minority in this locality, no less than 60 per cent being Natives of India, mostly Chittagonians. <sup>19</sup>

Akyab town: The population is mixed, comprising Buddhists ( 12,864, chiefly Arakanese ), Hindus and Mahommedans, notably Bengalis from the Chittagong coast ( 24,103 ) and other denominations ( 926 ). <sup>20</sup>

Rathedaung township : The Chittagonians in the township so far number only 10,718, out of the total population of 56,789. <sup>21</sup>

Angumaw: The village has a population of 1,107, of whom 434 are Chittagonians.

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Atet-nanya: The village has a population of 1,051, and about 600 are Chittagonians.

Kudaung: The population of the village is 1,679, with a few Chittagonians.

Myinbu: The village has a population of 1,156, with a few Chittagonians.

Pethadu: The village has a population of 1,295, of whom 200 are Chittagonians.

Ponnagyun township: The population is 51,805, only 1,905 are Natives of India.<sup>22</sup>

Pauktaw township: The Native of India population is only 4,341 out of 45,350.<sup>23</sup>

Sindamaw: The village's population of 1,832 is predominantly Chittagonians.

Minbya township: It has a population of 47,795, of whom 5,619 are Natives of India.<sup>24</sup>

Kyauktaw township: Out of a population of 55,280, Chittagonians and other Natives of India number about 20,000.<sup>25</sup>

Apaukwa: Out of a population of 1,003 in the village, about one-half are descendants of the early Chittagonian settlers.

Kyaningan: A village of 1,045 residents, and all are Chittagonians.

Thayettabin: Out of a population of 1,447 souls, 550 are Mahomedans.

Kyauktaw town: It has a population of 2,494, of whom 478 are Mahomedans.<sup>26</sup>

Lamutabin: The village has 1,013 residents, and most of them are Chittagonians.

Paiktheywa: The village has a population of 1,200; seventy-five per cent of whom are Chittagonians, descendants from the early settlers.

Shwepya: The village's population of 1,876 is almost entirely Chittagonians, the offspring of early settlers.

Taungdaung Haya: The Chittagonians number 874 out of a total of the village's population of 1,016.

Myohaung township: The Chittagonians are to be found scattered over the whole township.<sup>27</sup>

Kyaukkyat: The village's population is 1,094, and most of whom are Chittagonians.

Myohaung: The population is 2,882, of whom Natives of India number only 434.<sup>28</sup>

Buthidaung township: Out of a total population of 63,679, no less than 33,850 or 53 per cent are Chittagonians.<sup>29</sup>

Badaga : The village has a population of 2,254, of whom 1,308 are Chittagonians.

Buthidaung: Out of 1,123 residents, about one third are Natives of India.<sup>30</sup>

Gwazon : The village has a population of 1,287, half of them are Chittagonians.

Migyaunggyi : The village's population of 1,616 is purely Chittagonians.

Paungdawbyin : The village has a population of 1,081, all Chittagonians.

Dodan : Out of 1,436 residents in the village, two-third are Chittagonians.

Phonnyoleik: The village has a population of 2,301, and 1,592 are Chittagonians.

Sangotin : The village has 1,016 residents, and one-half of them are Chittagonians.

Seinhmyinbya: The majority of village's 1,145 residents are Chittagonians.

Sudaung: There are 1,249 residents in the village, all Chittagonians.

- Tetminchaung: All the residents of the village, numbering 1,110, are Chittagonians.
- Theindaung : The village has a population of 1,002, most of whom are Chittagonians.
- Zaditaung : All 1,259 residents of the village are Chittagonians.
- Maungdaw township: The population is 131,134, giving a density of 230 per square mile, the highest in the district. Of the total population no less than 77 per cent are Chittagonians.<sup>31</sup>
- Aseikkya : The village has a population of 1,453, mostly Chittagonians.
- Baguna : The village's population of 1,588 is almost entirely Chittagonians.
- Gritchaung : The village has a population of 1,294, most residents are Chittagonians.
- Indin : The village has a population of 1,240, more than half are Chittagonians.
- Intula : Out of a population of 1,031 in the village, one-third are Chittagonians.
- Kamaungseik : The village has a population of 1,904, mostly Chittagonians.
- Labawza : The village has a population of 1,403, all of whom are Chittagonians.
- Laingthe : The village has a population of 1,667, most are Chittagonians.
- Maungdula: The village's population of 1,076 is entirely Chittagonians.
- Laungdon : The village has a population of 1064, mostly Chittagonians.
- Maunghnama : Most of 1,095 residents of the the village are Chittagonians.
- Mingalagyi: All residents in the village are Chittagonians, numbering 1,253.

Myinhlut: The village has a population of 1,815, most are Chittagonians.

Myothugyi: The village has a population of 1,763, mostly Chittagonians.

Ngakura: The village has a population of 2,174, mostly Chittagonians.

Nyaungchaung: The village has a population of 1,078, all are Chittagonians.

Pandawbyin: The village has a population of 1,304, the majority are Chittagonians.

Saingdaung: All of the village's population, numbering 1,551 are Chittagonians.

Satonbok: All 1,009 residents are Chittagonians.

Shweza: The village has a population of 1,397, mostly Chittagonians.

Maungdaw: It has a population of 2,023, chiefly Chittagonians and Arakanese.<sup>32</sup>

Tettobyin: The village's population of 1,180 is composed mainly of Chittagonians.

Thawinchaung: The greater number of 1,031 residents are Chittagonians.

Thazegon: Out of a population of 1,299, over a thousand are Chittagonians.

Thetkaingnya: The village's population of 1,034 is entirely Chittagonians.

Udaung: The village has a population of 1,581, all Chittagonians.

Ushingya: All 1,013 residents of the village are Chittagonians.

Yedwingyun: The village's population of 1,130 is made up of Chittagonians.

Yenaukngatha: Out of 1,185 residents, most of them are Chittagonians.

Zebinchaung: All of the village's population, numbering 1,156, is Chittagonians.

The excessive inroad of Bengali immigrants took place during the time when Burma was a province of British India. Thereupon, the Chittagonians freely flooded the Rakhaing region in order to meet the great demand of labour for the rapid expansion of rice cultivation, which promoted the British commercial interests. Even after separation from it, India remained the chief economic partner of Burma to the advantage of the British, who turned the dormant alluvial plains of Rakhaing into granary, which became the potential source of rice export. The vast majority of migrant Indians were employed principally in the agricultural sector. Some were engaged in trade and commerce, and clustered in the urban trade centers, especially at the ports where capital and goods accumulated. The port city of Akyab which was built by the British, rose to a commercial center with British firms dealing in the rice trade, and became the magnet for the Chittagonian immigrants.

*1872 Burma Census* states:

The most northern Division in Arakan, the chief town of which is Akyab, with a population of 19,230, situated at the mouth of Kaladan River. .... and immigration from the adjoining district of Chittagong have contributed to swell the number of its inhabitants.<sup>33</sup>

Rakhaing, the land of forbidden terrain, entirely depends on the waterways for the sole means of catering the needs of public transportation. Introduction of the British steamships further conduced to the increase of Chittagonian immigrants, who were the core of mercantile marine, plying inland rivers and the coastal waters.

*Burma Gazetteer* observes:

The carrying trade, which is practically confined to waterways, is in the hands chiefly of Chittagonian boatmen, .....<sup>33</sup>

Prior to the British occupation of Rakhaing there were some Bengali Muslim settlements of slave labourers in the township of Mrohaung, formerly Mrauk-U (the last seat of Rakhaing monarchy), and particularly in the Kyauktaw township.

*Burma Gazetteer* describes:

The Arakan kings in former times had possessions all along the coast as far as Chittagong and Dacca, and many Mahomedans were sent to Arakan as slaves. Large numbers are said to have been brought by Min Raja-gyi after his first expedition to Sundeep....<sup>35</sup>

Maurice Collis writes:

These men, Moslem residents of the riverine villages of eastern Bengal, had been kidnapped by Christian slavers (Portuguese) and sold by them to the king of Arakan for labour in his rice fields.<sup>36</sup>

All the same, the rice cultivators of slave ancestry, who settled along the Kaladan River, have long been absorbed by the Chittagonian arrivals in later times.

To quote Smart:

Chittagonians have made certain villages on the banks of the Kaladan their home for generations, and their numbers are constantly being increased by fresh immigrants.<sup>37</sup>

Speaking of a time gone by, the Rakhaings used to be proud of the *slam* (salute) accorded to them by the Bengali coolies who worked for them:

Phillips notes:

Generally, the Arakanese owned the land and the Chittagonians tilled it for them.<sup>38</sup>



### 34 *Rohingya Hoax*

In process of time the Buddhist Rakhaings, who owned the land, were pushed out of their homesteads by the immigrant Chittagonians.

Smart remarks:

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. <sup>39</sup>

The influx from Chittagong is still continuing gradually driving the natives of Arakan further east. <sup>40</sup>

Needless to say, almost all of the aforesaid towns and villages, which originally founded by the native Rakhaings ( the names speak for themselves ) were swamped and even taken over by the Chittagonians, particularly in the Maungdaw and Buthidaung townships.

Smart asseverates:

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. <sup>41</sup>

Looking back upon the upsurge of Indian immigration, Rakhaing was not the only region flooded by the Chittagonian coolies but the rest of the country, lower Burma in particular, was profoundly affected by the influx of Indian labour due to the expansion of economic development by the British, especially following the opening of the Suez Canal in 1869. As part of massive transmigration from the Indian sub-Continent (which was the keystone of British Empire) that accompanied the British colonial expansion, Burma had the greatest Indian impact in all Southeast Asia.

G.D.E. Hall describes:

At the beginning of the century Indians were arriving in Burma at the rate of 250,000 a year, and the number was rising steeply each year. In 1927 it touched the peak figure of 480,000.<sup>42</sup>

Milton W. Meyer writes:

Indians came to practice professions, engage in money lending, and provide cheap manual labor.<sup>43</sup>

William E. Curtis notes:

Burma is a part of India for administrative purpose, but is very different in every respects. Even the wages are three times as much as those paid for the same sort of labour in India. This brings many Hindus across the bay to work in the rice paddies, upon the other plantations, and in teak forests.<sup>44</sup>

Frank G. Carpenter states:

Rangoon (the capital of Burma) has people of every nation and almost every tribe of the Asiatic continent. In its population of nearly 350,000 there are .....,and more than 100,000 Indians from different parts of Hindustan.<sup>45</sup>

The alarming proportions of Indian immigrants during the annexation period prompted the Burmese to demand for immediate full responsible government and separation from India, and as a result the British authorities constituted a commission in 1939, with the express purpose to restrict the Indian immigration. The mandate, however, was never put into effect as it was swept away by the Second World War.

Hall writes:

Faced by increasing Indian immigration and economic competition, the Burman feared that his country might one day become a vassal state of an Indian commonwealth ruled by Indians.<sup>46</sup>

The tremendous surge of immigrants from the Indian sub-Continent into Burma is indisputable; for that matter the process of Chittagonian migration and the settlement in the land of Rakhaing, as we have discussed earlier, is a stubborn fact that cannot be confuted; hence it lays emphasis on the factuality that the professed Rohingya, who slyly claimed to be the descendants of Arab castaways, are none other than generations of immigrant Bengali Muslims, the same people as their co-religionists living in the Chittagong District. They both belong to the same ethnicity, and are similar in the language, culture, habits, social usages and behavioral traits. Over and above they entirely resemble each other in person, features and countenance.

## PART THREE

### THE ISLAMIC POLITICS

The Rohingya stratagem, ostensibly designed to attain social status, was infused with the Islamic politics and racial bigotry. The Chittagonian separatist movement was dedicated to the Islamic nationalism and self-identification of the Muslims as a political polity, with their religion and culture intact. On this account, the alien Muslim minority in the Buddhist land of Rakhaing were irrevocably opposed to any measure that would necessarily result in a majority-Rakhaing rule under the constitution framework of the Federal Union of Burma. Goaded by the Islamic separatist ideology of the Muslim League of British India, and following in the footsteps of Pakistan, which was created out of Hindu dominant India, the alien Chittagonians envisaged the opportunity to institute an Islamic state in Rakhaing. Thereupon, the banner of Islamist secessionist movement was raised in 1948 in the infancy of nationhood, through a parallel operation of political and military fronts, under the leadership of the Muslim Congress, which was rooted in the Islamic nationalism and Bengali heritage.

Absorbed in the domestic politics in the days of corrupt practices by the politicians in power, the Muslim activists, having committed themselves to seeking guarantees for the rights of a Muslim state, ran for parliamentary candidates and acquired cabinet portfolios disproportionate to their numbers. In the same breath the Chittagonian separatists took up arms against the host country with the support of external patrons, which gave them fund, arms, training and sanctuary, especially Pakistan, which was enthused by the prospect of extending its territory beyond the eastern border in a bid to establish a greater Islamic

nation. For a period of time the Mujtahid insurgents threatened to take over the Maungdaw and Buthidaung townships, and extended menace to the township of Rathidaung, and even the port city of Akyab, the administrative center of the region.

In June 1951, at the time when the country was hard-pressed by the multi-colour insurgency and the momentum of Islamic separatist movement was at its height, the beleaguered government was blackmailed with a long list of constitutional demands for the creation of North Arakan Free Muslim state as detailed in the "Charter of Demands of Arakan Muslims" (Appendix-I). The measure was well in line with the strategy of the Muslim League, which demanded the constitutional reform of British India that laid the foundation for Pakistan. As specified in the Charter, which adopted some of the Fourteen Points of the Muslim League, the movement propounded its goal of which was to bifurcate the Rakhaing land and secure an autonomous territory for the alien Muslim minority in the frontier area, separate from the indigenous Rakhaings, hence independent from the majority rule of the Buddhist.

The Mujtahid separatists explicitly defined the exact geographical boundaries of the proposed Muslim state, which would encompass the Maungdaw and Buthidaung townships, plus part of the Rathidaung township and also half of Akyab, the administrative seat and port city. The free Muslim state, slated to be constituted in the status of a condominium, should have the right to establish its own defence force, police and security units. Thus was put the Union of Burma in the gravest state of vulnerability, with the profound effect on the defence, the integrity of territory, the peace and security. The sovereign nation of Burma will never ever countenance an Islamic state, under the rule of

illegal immigrant Muslims, located right on the common border with their former homeland, the very Islamic nation, whereto the Chittagonian secessionists laid a plan to accede.

The illegal immigrant Muslim minority wanted parity with the Rakhaing majority in defence, administration and management, with special rights and protection in order to warrant safeguards. Drawing on the lessons of Pakistan, which lost the main cities and the great centers of government of British India on the partition, and perhaps East Pakistan's imbalance of political representation of the two wings in the central government of Pakistan, the Chittagonian separatists laid down in their demand division of Akyab city into Muslim and non-Muslim zones to be administered on a fifty-fifty basis, with priority being given to Muslim co-administrators of higher rank over the non-Muslim counterparts in rotation of the term of office. The Chittagonian Muslims, who were in the pipe dream of establishing an Islamic state, might have been inflamed by the ardour of Islamic nationalist movement of the Muslim League of India; nevertheless, what should be best known to them is the fact that there exists a striking dichotomy between the Muslims of India and those in Burma. The former being local converts, who were essentially native to the land and entitled to the rights of a territory of their own, as mandated by the government of British India, whereas the latter were unlawful foreigners, who had no legal entitlement to the land. The Muslims in Burma, who other than illegal immigrants in the post-independence decades, were a vintage community of transmigration from India, who were imported by the British without the consent and at the expense of the natives. They were not indentured labourers as the Indian citizens brought to South Africa, nor were they native converts recruited through persuasion as in the case of

India, Indonesia, Malaysia, Thailand, the Philippines, China, the Central Asia or the Balkan States but an immigrant community, who are ethnically and culturally distinct from the indigenous Mongoloid Buddhists.

In the light of retrospection, it is apparent that the present state of political developments, culminated in peril of the national security, was resulted from the manner in which the immigrant Muslims were pandered to by the imprudent leadership of the defunct political party, who had the least foresight what grave consequences their country would come to face for all the blunders. The racist Burmese politicians, who had inherent contempt for native minorities, adopted an attitude to embrace the alien Muslims in a measure to open hostilities towards the intensely nationalistic Rakhaings and turned against them in every way and by any means, while placated the Muslims, whose first and foremost objective was to annihilate the Buddhist Rakhaings. Were it not for the shortsightedness of unscrupulous politicians of then ruling party, which was ridden with graft and corruption, the nation could not be saddled by parasitic alien Muslims in the years following the national independence. The shortsighted political leaders, who had to take into account political demands of the illegal Chittagonian immigrants, made undue concessions to them. The Muslims enjoyed an impact disproportionate to their size. The unwarranted favouritism induced the secessionist Muslims to whet their political appetites for more power in order to assert and rectify their stand.

Despite all the privileges the corrupted Burmese politicians had to offer, the alien Muslims who were organized more of a religious movement than a political party, abused the Burmese hospitality and rose in rebellion without a scintilla of loyalty to the host country where they

found the good life. They faithfully followed their instinct for acting by the dictates of dogged fidelity to their faith. The religious preferences had great impact on the political position of the monolithic Muslim community. All aspects of life were governed by the deeply ingrained faith, which had effects on their social, economic interests and business routine.

Insulated by the ethnic cronyism and forbidden by the religious bigotry the Chittagonian Muslims did not assimilate into the life of the natives, who were regarded inferior in fidelity and thus treated as if they were creatures from the satanic world. The immigrant Chittagonians, who clung on to the traditions of their former homeland, did not tolerate the religion of the host country, did not admire native culture and did not speak the local language ( except the civil servants few). The irreconcilable differences between race and religious faith made the two communities, the natives and foreigners, diametrically opposed to each other, with no inter-relations whatsoever. Enthralled by the insular Islamic culture and the aspiration for secession the self-proclaimed Rohingya answered to the description of a foreign entity. They looked always towards their co-religionists abroad, particularly their brethren of the old country, whereto they pledged allegiance. From the national perspective, the religiously motivated Mujtahid-turned-Rohingya separatist movement, which resorted to violence and bloodshed in order to seize power and establish an Islamic colony, was a brazen betrayal to the host country.



## THE MUSLIM BROTHERHOOD

In order to understand the objective and aspiration of the Mujtahid-turned-Rohingya separatist movement, it is necessary to retrace back to the history and strategy of the Muslim League of British India. At the meeting of the League, which was held at Lahore in March 1940, its leader Muhammed Ali Jinnah declared that Muslims “must have their homelands, their territory and their State.”<sup>47</sup> Subsequently, a resolution was passed calling for creation of autonomous and sovereign Muslim states in areas where the Muslims were majority, which were to be welded together into a single Muslim nation. A stir of excitement passed over beyond India’s borders. Driven by the inflammatory rhetoric of Jinnah, and modeled on tactics of the League, the Muslim leaders, who attended the Lahore conference and met with Jinnah, have ever since been agitating for a Muslim state in the northern part of Rakhaing, separate from the native majority in much a replica of Pakistan.

To all intents and purposes, inspiration they drew from, strategy they employed and tactics they patterned after, all marked the Mujtahid separatist movement, a by-product of the nationalist movement of the Muslim League, which gave birth to Pakistan, wherefrom the Bengalis estranged on the ground of language and cultural differences. It was the support of Pakistan that sustained the Mujtahid insurgency all that long before it was finally put to rout. Being the driving force behind the separatist movement and the sanctuary, Pakistan refused to extradite the fugitive Mujtahid ringleader, Abdul Kassim, who along with most military operatives and political activists sought refuge in then East Pakistan, while a few of the rank and file surrendered to the Burmese authorities as part of an amnesty offered in the early 1960’s.

At the birth of Bangladesh it picked up the clandestine business from where Pakistan left off. A serious plot to elicit a full-blown insurrection through out Burma and thus to overthrow the government, was discovered in 1977. Bangladesh and Libya were covertly involved in the conspiracy. Such were the sequence of events that the failed subversive attempt led the government, which took alarm to the event, to mop up local conspirators, having refurbished the national registration which, however, on being instigated by the Muslim fomenters, aroused panic fear among the alien Chittagonians, and hence touched off the exodus to their former homeland.

The Calcutta Journal, *Frontier* describes:

The Rohingya movement drew attention when in April 1978 Burma launched Operation Naga Min to push the Rohingyas into Bangladesh after that country through its military attache' in Rangoon along with Libyan assistance sought to foment a full-scale rebellion and perhaps ultimate annexation by Bangladesh of Arakan areas in Burma. It seems that at the last moment General Zia reverted to a neutral stand signaling the collapse of Bangladeshi adventure. In fact, the Rohingyas have received low level support from across the border ever since 1948 when they expressed their desire to join their Muslim brothers as part of Pakistan.<sup>48</sup>

The Operation Naga Min, which became victim of smear campaign as repressive action against the minority Muslims, was very convenient for the Muslim manipulators politically to rally international opinion around them. No government of any sort, democratic or otherwise, is expected to condone such an internationally concocted act of deliberate subversion committed against the nation, which

endangered its sovereignty and territorial integrity. Thus was the abortive subversion yet another faggot added to the fire of mistrust about the good neighbourliness of the Muslim nation. To the Bengali State, there has hardly been a notable *détente* with its neighbours. Apart from the unfriendly conduct against Burma, it got entangled itself in an altercation with India, which helped it secure independence from Pakistan. It was the Bengali nationalism that sparked up former East Pakistan to fight for freedom from the dominant West Wing and consequently established a secular nation which, however, was transformed into an Islamic State, embracing the Islamic nationalism with the infectious result that there mushroomed some 64,000 madrasas, and generated a great number of Islamic fundamentalists, whose influence on the local politics would further erode its relations with the countries next door.

To make the matters worst, a new breed of Mujtahid found hospitable home in Bangladesh, whose advent to national independence incited them to reactivate the decadent Mujtahid separatist movement under disguise. The extremist Rohingya Solidarity Organization, the Arakan Rohingya National Organization and the Arakan Rohingya Islamic Front received protection of the government and moral support of the general public, especially the press which made favourable campaign for the cause of the Chittagonian separatists. Other than Bangladesh, the Mujtahid-turned-Rohingya enjoyed support of the governments and/or radical Islamic groups of Pakistan, Jammu and Kashmir of India, Libya, Afghanistan, Indonesia and Malaysia. Dr. Ahmad Kamal, a leader of the separatist movement, was given refuge in Malaysia and became politically active in connivance of the Malaysian Islamic Youth Movement. Also distinctively implicated in the intrigue were Saudi Arabia, the mainstay of global network

of Islamic fundamentalism, (where the Mujtahid separatists had an office in Riyadh), and the Organization of the Islamic Conference. Capitalizing on the situation stemmed from the Bengali refugee crisis, which was blown out of proportion, Saudi Arabia's Prince Haled ben Sultan ben Abd el-Aziz, commander of his country's unit in the 1991 Gulf War, on his visit to Bangladesh called upon the United Nations Organization to take measures against Burma similar to the military action against Iraq.

The best of the joke is that Burma did not invade Bangladesh or any nation; on the contrary it was the victim of concerted subversion, ganged up on by the radical Islamic nations, which were devoted to the achievement of global Islamization. The fact of the matter is that the Gulf War, occasioned by Iraq's invasion of Kuwait, was initiated by the United States primarily to defend Saudi Arabia which, however, in the name of jihad, was deeply involved in the September 11, 2001 terrorist attacks on the country that had given protection to the kingdom in the fulfillment of its obligation to an ally. It was the worst enemy attack on the American soil in the nation's history. Amazingly, Saudi interior minister Prince Nayef expressed, in November 2002, his doubt about the attacks being carried out by the 19 youths (17 were Saudis), or Osama bin Laden or al-Qaeda, but posited that the Zionists were behind these events. It seems ridiculous that even Osama bin Laden's own media outlet, the Pakistan-based al sahaab produced a film, *The Nineteen Martyrs*, which featured the martyrdom wills of several terrorists, who carried out September 11, 2001 attacks. Saudi Arabia, which was in large part the source of manpower and financial support to global networks of Islamic extremism, earned Washington's enmity, and it was

still under intense scrutiny in the United States. That the kingdom continued to abet the international terrorism was asserted by the United States Senate in the Saudi Arabia Accountability Act 2005.

The Muslims are governed by the herd instinct and united in fighting those who do not support Islam. Proliferated into a conglomeration of terrorists, who took to heart the fanatic vow to commit mass killing, the Muslim extremists, regardless of nationality and race, acted against the infidels in pack and co-ordination. A case in point is the Afghan war of the 1980s against the Russian occupiers, in which the local Taliban fighters were backed by the co-religionists from different sects and various parts of the world, irrespective of ethnicity and national origin including the governments, such as Saudi Arabia and Iran, who otherwise are opposed to each other. Apparently, history repeats itself. The same spirit of Muslim brotherhood once again brought together the jihadists from across the globe and fought against the Western coalition in Iraq and the NATO forces in Afghanistan.

## DEMOGRAPHIC ISLAMIZATION

The sphere of Islamization is intensified by the demographic inroad, infused with political manipulation. The Chittagonian influx is the most efficacious effort in the process to fulfill the long-range objective of Islamization. The entire process of Chittagonian infiltration is not only a concerted effort, but also a destined action to gain demographic control, which was consolidated through a plan to eliminate the natives, and as a result the Buddhist Rakhaings in the border area of Maungdaw and Buthidaung townships became a virtual minority, who felt threatened to the very existence in their ancestral land. The growing Chittagonian immigrants, who were gaining strength, vented their hatred against the Rakhaings. The elimination of Rakhaings was so effectively executed in the unsettled state of the nation during the years immediately before and after the national independence.

The 1942 ethnic cleansing of Buddhist Rakhaings perpetrated by the Muslims was the most horrible barbarity recorded in the contemporary Rakhaing history. When the British Administration collapsed after the Japanese invasion of Burma in the wake of the Second World War, the Muslims who were governed by religion fanaticism and racial enmity, made good of the demographic control of the impinged area by ruthless and wholesale extermination of almost all the Rakhaings in 195 villages in the Maungdaw township alone, not to mention the numbers of doomed Rakhaings in the township of Buthidaung. Village after village went up in flames. The inhabitants, regardless of sex and age, were butchered without compunction. The Rakhaing population was further reduced by heinous acts of atrocity committed by the barbaric Mujtahid rebels upon the few who had escaped the 1942 blood bath, and were

resettled in 1946 at their former villages, having them repatriated from the refugee camp at Dinajpur in East Bengal. The war of attrition, which had claimed tens of thousands of lives, left permanent scars of the Islamic juggernaut. Having exterminated the great number of Rakhaings, the resident Chittagonians and land hungry Bengalis who poured from across the border illegitimately clutched at the Rakhaing property, their inherited lands. The alien Chittagonian Muslims who strewed all over the two townships, did not want the displaced Rakhaings reestablish in their own places, nor were they prepared to return the stolen lands to the rightful owners.

In the aftermath of the Second World War the tactics of infiltration was innovated upon a propaganda apparatus carried out by the Bengali chapter of the Jamaat-i-Ullah, by which young Bengali males were induced to migrate into Burma with the fundamental object of seizing power (Appendix-II). The Bengalis illegally crossed the unguarded porous border at will taking advantage of the precarious situation imputed to an all-out insurrection through out the country.

Meyer states:

A common boundary existed with East Pakistan, and with a Muslim minority in adjoining Arakan, there was some illegal immigration from the over populated neighbour.<sup>49</sup>

The government was unable to effectively maintain law and order in the Muslim infested area as the Mujtahid bandits, who smuggled the Chittagonian Muslims into and rice out of the region, were in control of the outlying stretch of the borderland. The price paid for the Mujtahid insurgency was too high to bear politically, socially and economically.

The illegal immigrant Muslims in the Rakhaing state, including the refugees, who fled East Pakistan during the 1971 civil war which gave birth to Bangladesh, herded together in the border area, interacting with their cognates in the adjacent Muslim nation. They fostered a feeling of infringement, yet gambled on living with uncertain future. It was precisely the very conscience of guilt that prompted the alien Chittagonians to track back to their former homeland whenever there was a census undertaken nation wide. Nevertheless, such administrative routines were exploited to incite complaints about the racial discrimination against, and religious persecution of the Muslims, which provoked sensational reaction of the Muslim nations, and captured the attention of a miscellaneous lot of civil liberalists in the West.

The immigration regulations and security measures resorted to in coping with the illegal Chittagonian immigrants were subject to carping criticism. The general public was more responsive to the Muslim propaganda, without taking into account the root cause of the problem, and how it was manipulated. They were not fully aware of all the facts behind the invidious publicity generated by a cabal of political manipulators, who craftily diverted the core issue of illegal Chittagonian immigration into the instigated refugee crisis, and the Muslim separatist movement into Islamic resistance. Rebellion against the country by the illegal immigrant Muslims who demanded to set up a free Islamic state which they pledged to incorporate with their home land was lost in the astute camouflage of religious persecution, racial discrimination and human rights violations. In an effort to misrepresent actual events they floated a flurry of speculations about the condition of Muslims so that the onus of miseries arisen from the dirty Islamic politics would rest with Burma.



To the advantage of political leverage, the Chittagonian separatists used the grubby tactics in order to depict the host nation look like villain. The general public, especially the West, who conflated all issues related to the Muslims with the military dictatorship and racism, seemed to be entirely destitute of good feeling towards Burma. The citizens of Burma, who have a strong view of the military rule, however, are devoted to the cause of national security, and committed to the general principles of primary loyalty to their own nation. The Westerners, who were all too willing to believe in what was procreated by the Chittagonian separatists, should open their eyes to reality. It might well be within one's grasp how a nation in either hemisphere would react if it were in Burma's shoes, where the illegal Muslim immigrants from the adjacent nation made efforts by hook or by crook to establish an Islamic state in the area bordering their homeland, aided and abetted by the radical Muslim nations, which shared the centuries-old Islamic inspiration to bring the entire world under the umbrella of Islam, and were willing to fight for the attainment of it. There is a legitimate fear of an Islamic take over of the country.

Much has been voiced and written in the West, disputing the alleged mistreatments of the illegal immigrant Muslims in Burma, despite a current rumpus in their own world to defend against the threat of Islamic encroachment. It is appropriate to make a reference regarding the domestic policies of some countries, which were once swarmed with the Indian nationals imported by the British imperialists, such as Fiji which adopted a new constitution favouring the indigenous Fijians over the descendants of Indian labourers, and Malaya legalized preferences for the ethnic Malay majority over the Chinese and Indian immigrants. In East Africa, Uganda expelled all its 45,000 Asians. Tanzania slaughtered thousands of Arabs, and nationalized farms.

The West is not entirely exonerative of racism and the discriminatory immigration policies. Past and present events give evidence of fact. The United States, a nation of immigrants, has been expediently struggling with the immigration issue. In the aftermath of the devastating terrorist attacks of September 11, 2001, the United States promulgated the Patriot Act and laid down enactment in order to strengthen the national security and safety of its borders, and boasted surveillance of militant Islamists. In the past anti-immigration measures were adopted, such as the Chinese Exclusion of 1868-82 and the Japanese/Korean Exclusion of 1906-24. Australia, which was founded by the British settlers, enforced its racially discriminatory immigration policies until 1973. Europe, which was racked by scores of terrorist attacks across the continent, tightened up its immigration regulations at the fear of potential demographic dominance by the growing immigrant Muslim population, the likely source of home grown Islamist terrorists.

Some nations in the West, possibly ridden with guilt of their own colonial past, seemed to take holier-than-thou pleasure in passing critical remarks. Perhaps, those countries which were teemed with immense colonies of immigrant Muslims, might now realize from their own experience the difficulties and troubles of Burma, thus its long and demanding task to contain the illegal immigrant Muslims who posed the most dangerous threat to the security of the nation. To get the true nature of Chittagonian immigration issue, and hence the religiously motivated Mujtahid-turned-Rohingya separatist movement itself, the Western political elite must view its development in the context of historical events and political manipulation that shaped the movement.

The Muslims are social parasites. Persistence in Islamic ideologies and cultural traditions the Muslim immigrants generated ethnically homogeneous society, which is the key to the Islamic colonization of religiously tolerant and ethnically heterogeneous nations. The flow of Muslim immigrants swelled the ranks of already massive and politically combustible Muslim community fostering a threat to the national security of the non-Muslim world. There is an enormous growth of immigrant Muslim population in the West, who ensconced in the native societies, which gave rise to focus on the danger of impending demographic dominance. The larger the Muslim community grows, the better opportunity for them to exert political power and to inflict Islamic influence.

The specter that haunts the West, obviously the Western Europe, is the prospect of inexorable demographic Islamization. As is widely recognized and painfully bemoaned, the Muslim population, with a high birthrate, is rapidly gaining upon the demographically declined West for its anemic birthrate. Composing part of the population, the Muslim immigrants made up about 3 per cent in Britain, 10 per cent in France, 6 per cent in The Netherlands, 5 per cent in Germany, and the swollen numbers in other Western European nations, notably Sweden, a country of some 9 million people. The Muslims comprised about 2 per cent in Canada, and 1 per cent in the United States (which is about 3 millions). *The Guardian* columnist Madeleine Bunting wrote, "The Muslim population in many European cities will obtain majority within 20 years." In this context, no one knows for sure if "Londonistan", a mockery dubbed by British Journalist Melanie Phillips, might become a reality since London already had more than 700,000 Muslim residents. It is any body's guess about the future of

Paris where the notorious suburb of Argenteuil was heavily populated by the veiled and robed immigrants, and Berlin where the Muslim population had grown next to the Christian community. Amsterdam would no doubt fall into the ranks.

The non-Muslim world is faced the hard reality of being demographically conquered by the Muslims. Europe was nicknamed "Eurabia" for its overwhelming Muslim population. In North America the ever growing Muslim communities were cloven into secluded colonies across the continent, and the continental United States and Canada might one day be dotted with the speckles of autonomous Islamic enclaves, flourished under Islamic aldermen, where no non-Muslims are welcomed ( the land and property acquired by the Muslims being not revertible under the Islamic law ), nor the infidel law is enacted, which is repugnant to the injunction of Islam, but only Shariat is implemented. In the non-multiethnic colonies no other religions are allowed to be practised, having converted all churches to mosques ( as in the case of the Byzantine church of Hagia Sophia), which blare the prayer calls of the muessins five times a day ; where schools are turned to madarasas, in which no girls are admitted, who are not allowed to pursue education or a career either; and where burkas covering is rigidly enforced as the approved dress code by fuzzy-bearded, bigamous male chauvinists in caftans.

## ISLAMISM VERSUS NATIONAL SECURITY

Islam offers an affront to other religions and cultures, having put itself at the highest plane above the rest. It has become a fearful phenomenon for its inspiration to dominate the entire human race, with all land and property held in trust for Allah. Given the swift rise of its culture, Islam is imbued with expansionism. Geographic penetration of Islam is more dangerous today than it has been before. Exportation of Islamic fundamentalism coupled with the increasing inroad of Muslims poses a threat to the non-Muslim world, raising the question of national security.

Bound by a fundamental tenet the Muslims are to wage jihad wars against the infidels in the name of social justice and justification of radical Islam. In the slogan of equal rights and independence, the immigrant Muslims claimed to fight against the alleged racial discrimination and religious persecution in the host countries of other faiths. It is against the standards of international norms and morality to fight for what is verboten in the Islamic world, where the concept of democracy is a mockery under their insular religious ideologies; the state of racial persecution and oppression of religious minorities, including pogroms is the trade-mark; the practice of brutal repression and human rights violation is rampant; and the social justice, which includes women rights, is ever recognized under the dogma of Islamic faith. The Muslims, who justified jihad wars, are the last persons on earth who should be critical of others.

The Mujtahid-turned-Rohingya, who fused religious revival with the separatist movement are manipulators. In a barrage of exaggerated propaganda, which has been burgeoning in the Internet and outside mainstream media, Burma was made the bad guy just because it resisted

Islamization. They mounted a successful propaganda campaign to make their separatist movement a show of Islamic resistance and struggle against oppression of Muslims. Aroused by what seemed to be anti-Burma sentiment, perhaps out of antagonism with the military regime which responded ferociously to opposition, the social libertarians in the West, who hummed the tune of Islamist separatists, painted a much different picture of Burma to charge it with discrimination against the alien Muslims, with respect to the administrative measures taken against the disaffected Chittagonian separatists. Burma's realities called for actions to strengthen and safeguard its national security, ridding itself of leeching Islamist secessionists. The civil libertarians in the West are foolishly reluctant to come to terms with terrible reality. Burma-bashing, which is now fashionable, is not only a ticket to gain popularity with the Muslim world, but also an attempt to delegitimize Burma's right to self-defence.

When law and order is menaced and the national security and territorial integrity of a county is at stake, measures are taken to enforce security of the nation. Circumstances rendered the necessity to take measures to resist the Islamist aggression which, nevertheless, drew criticism of the West. As a matter of fact, liberty is the forfeit a nation paid in justification for its security. Evidently the once delusive West now encountered the same problem which Burma had long been dealing with, that is, security versus liberty. The West, where the growing Muslim communities posed serious problems for domestic security, was struggling to cope with the hard realities of fevered Islamism. The stringent security measures were taken against the radical Islamists following a train of devastating terrorist

attacks in America and across Europe. While security measures were being enforced at the expense of liberty, the paranoiac sophisticates in the West, despite the legacy of imperialism and history of social injustice in their own nations, made cynical remarks on the non-Muslim nations, the victims of Islamic secessionism, in the strain of morality. They should not venture their volition to impose on others, shoving liberal idealism down the throat. Socratic irony is a convenient excuse for the imperialistic past, so to speak.

The immigrant Muslims lived at close quarters, as part of the Islamization strategy, in order for them to acquire political power and social advancement under the cover of civil liberty of the host countries. While marking time to pursue the ordained objective of converting the natives to Islam they imposed political pressure to demand the rights of religious minorities and exerted their religious power in the communal politics. As dictated by the Koran the Muslims practiced the Islamic philosophy to the exclusion of culture, language and religious belief of the adopted lands, whose social and cultural systems, which Islam set itself against, offered them prosperity and success unattainable in their old countries. It has become *modus operandi* of immigrant Muslims, who virtually opposed to native mores and integration into the local societies, shamelessly made political demands to validate insular Islamic jurisprudence paving the way for governing the local way of life.

In the Charter of Demands of Arakan Muslims, the Chittagonian separatists set out the Islamic mole of the proposed Muslim state, calling for the practice of the laws and principles of Sharia through quasi courts under grand muftis ( who interpret Islamic laws ); the establishment of a Statutory Muslim Council ( Majlis Ismalia ), the madrasas

religious schools and Islamic colleges; and the teaching of Urdu, Arabic (the canonical tongue of Islam) and Diniyat (Islamic religious instructions) in all public schools throughout the country where the Muslim students represent a sizable number. In fact, for a period of time extending from the early 1940s to the early '60s, the Islamic ritualism was in full swing in the Maungdaw and Buthidaung townships, profoundly inflicting adverse effect on the every day life of the Buddhist Rakhaings.

In the West the trend of Islamization was channeled through the political intimidation. The Muslims in the United Kingdom (who had created a Muslim Parliament of Great Britain ), having put a threat for its support for Israel and Iraq invasion, demanded in August 2006 to implement the Shariat as part of an effort to prevent further terrorist attacks ( London having suffered from the 2005 deadly bombing of its Public Transportation System ), to mark as public holidays the Islamic religious festivals and to dispense Muslim schools with state subvention like the Catholic and Jewish schools. In Germany, which housed 2,300 mosques and where controversies surrounded on the teaching of Islamic philosophy in the public schools, the local Islamic Council demanded in May 2007 to recognize Islam as an official religion. In France, where radical "garage mosques" mushroomed, the sheer number of Muslims aroused fears over the Islamization of schools. In the United States the demand for school holidays on the occasion of Islamic religious events was made at the community level, but not on the national scale as yet. All the same the first Arabic public school was opened in September 2007 in New York City, the ground zero of the horrible Islamist terrorist attack, where at least two Islamic schools were being scrutinized for the intensive Koranic teaching.



The growing immigrant Muslim communities were gaining influence on foreign policy issues, and making assertion in domestic politics. European political leaders had to take into account political demands of the immigrant Muslims. Former French President Jacques Chirac said in September 2006 that the West must avoid every thing that would spark tension. The European political elite and intellectuals, who were irrationally conscious of political correctness, seemed to be intimidated by fear of accusation of Islamophobia and violent reactions by the resident Muslims. Ed Husain, a convicted Islamist extremist in Britain, said, "British officials had been too tolerant of Islamic radicalism taught in universities and mosques during the 1980s and '90s." Observers across the political spectrum concluded that the West, which was caught in its own web of liberalism, put itself under extortion and intimidation of the Islamic terrorism. Only time will tell the full extent of the impact of Islam.

Guided by the ideology of superior fidelity the Muslims are opposed to other cultures. The Muslims are not to integrate with other systems nor are they to be dominated by the infidels, but to govern others. The increased Muslim population, which has long been hostile to the cultures of adopted countries, poised against the West on the issue of integration. The spontaneous and persistent veiling fashion, which the Muslims professed for an expression of modesty, however, was seen as a powerful symbol to manifest the Islamic solidarity, fostering a political statement conducive to the Islamic resistance against the Western culture and opposition to integration. The futility proved itself of idealistic policy of the West to integrate the immigrant Muslims in their own societies, which the Muslims had forcefully opposed as an offence to the teaching of the Koran.

Enslaved by the passion of Islamic ideologies, the bigoted Muslims are indoctrinated to believe (the younger generations seem to be more susceptible to the whim) that there are two kinds of peoples, Muslims constituting Dar-al-Islam and infidels comprising Dar-al-Harb, and that they are better than the other. Accordingly, they assumed as of religious right to convert the infidels at the point of the sword. The deadly Islamic impulsion had afflicted enormous destruction in the past, which as continued today resulted in stupendous loss of lives. Violence has been instrumental in the success of Islam, including iconoclasm. History stands testimony to the expansion of Islam, through the military conquest and conversion, expropriating existing pre-religions and cultures ( Mecca and Ka'ba, including the Black Stone being pre-Islamic ) from a tiny place called Medina in Arabia to the extent of present day Muslim world, composing of 57 countries in three continents, namely, Asia, Africa and Europe, with a billion plus adherents only next to the Christendom. The Muslim population continued to grow and expand unabated in non-Muslim nations across the globe. Geographical isolation did not hinder the Islamic expansion. Islam has made headway into Australia, North and South Americas as far-off place like the Triborder Area of Argentina, Paraguay and Brazil. The Caribbean is no exception either. The Muslim population, for that matter the Islamist terrorists who loathe the non-believers, have increased numerically and geographically.

In their quest for creating a global caliphate, the Muslims set no bound to their ardour to extend the Islamic fundamentalism, which in the process has reduced itself to a cult of mass murder and suicide. No country, regardless of its military might, can adequately protect from the danger of Islam. The emergence of Islamic radicalism is manifestation of Islamic nationalism, which is instilled and embedded in all

segments and at every level of the Muslim communities around the world, either Sunni or Shiite, irrespective of ethnicity or nationality. Mostly the younger generations are enthralled by the jihadist motivation, yearning for vacuous martyrdom and avidly willing to kill indiscriminately. Not all Muslims are fundamentalists or terrorists but those who committed unjustifiable mass killing of innocent people are Muslims either they are associated with the al-Qaeda or divergent homegrown groups. While every segment of the Muslim world, especially those Muslims living in the West, who were indignant at being labelled them as terrorists, none had the moral sense to denounce the loss of thousands of innocent lives, which had occurred in places, such as the American Embassies in Kenya and Tanzania, the New York Twin Towers, the Pentagon Building in Washington, D.C., the Bali tourist resort and the Public Transportation System in Madrid, London or Mumbai, including the bombing aboard a Philippine ferry, the deadly siege of the Beslan children school in Russia and the Lockerbie bombing. While the civilized nations around the world condemned the ruthless massacres, it became a ritual in most Muslim nations to condone such mass murders, even jubilation was displayed over the traumatic disaster of Twin Towers, and the actual event of the slaughter was immorally misconstrued in the Arab world and the Iranian media (Appendix-III).

The Muslims did not allow others to hold opinions on their religion, and the outrageous intolerance was evidenced in the ritual murders of two prominent Dutch men, Theo van Gogh, the producer of *Submission* and Pim Fortuyn, resulted from their contempt for Islam. A fatwa was issued on the life of apostate Salman Rushdie, the author of *The Satanic Verses*, who was accused of blasphemy against Islam, and whose knighthood ignited strong protest against Britain in the Muslim nations, especially Pakistan and Iran. An

outburst of rage swept through the Muslim world over the Danish caricatures of Prophet Mohammad, and blood-money was offered for the heads of cartoonists. An uproar sparked over Pope Benedict XVI's reference to a medieval text of Byzantine Emperor Manuel II Paleologus, which characterized the Prophet's teaching as evil and inhumane. (Later in 1453 Byzantium was conquered by the Muslims.) The murder of a 65-year-old nun in Somalia was believed to be in retribution for the Pope's remarks. In the recent past, a Hindu bookseller of Lahore in then undivided India, who published in 1924 a book titled *Rangila Rasa* (The Debauched Prophet), was murdered subsequently by the Muslims. In 1926 a Muslim fanatic assassinated Swami Shaddhanand, a prominent Hindu of the Punjab, who was active in the movement to reconvert former Hindus who had turned Muslims.

The internationally accepted norms of non-interference in the internal affairs of other countries are being flagrantly violated by the radical Muslim nations in the name of Islamic religionism. So long as the wealthy Arab States remain supportive of the Islamic radicalism, implementing Islamic ambition devoted to conversion of the entire human race, the non-Muslim world will live under the cloud of Islamist terrorism; and as long as the radical Islamic nations embrace jihad as the legitimate tool to fight for the fulfillment of the Islamic aspiration for the global domination, fanaticism will beget violence, endangering the international peace and security, the principles of democracy and freedom, and the very foundation of human civilization. The world has seen Islamic terrorists in action in all forms and denominations adhered to the jihadist conceit in rising up against the non-Muslim world at the expense of hundreds of thousands of innocent lives across the globe. Ironically, Saudi Arabia, the chief promoter of international

Islamic fundamentalism and Pakistan which housed the world's most notorious hatcheries for fanatic jihadists and suicide bombers, now found themselves faced by the grave danger of destruction by own accreditation, but not by the attribution of other religions, which the Islamist fundamentalists set against to pulverize through the jihad war and subversion.

## **RADICAL ISLAM IN SOUTHEAST ASIA**

The radical Islamic movement is not confined to a country or region alone; Southeast and South Asia, the Middle East and the West have become hotbeds of Islamic terrorism. The countries in Southeast Asia, except the Philippines, were once under the influence of Hinduism and Buddhism. The 13<sup>th</sup> century saw the Islamic conquest of Indonesia and Malaya. Regrettably, recurrence of Islamic fundamentalism, however, turned the traditional Islam into virulently radicalized Islam involving in regional politics, which posed serious problem for domestic security of the region. A pan-regional radical Islamic agenda, engaged in the process of local Islamic separatist movements, presented a threat to the national security and territorial integrity of the Buddhist nations, notably Burma and Thailand; both being victimized by the Islamist secessionists, the former faced by the rebellion of immigrant Chittagonians who sought to establish a Muslim enclave in the Rakhaing state, which is adjacent to the Muslim nation, currently Bangladesh, and the latter confronted by the revolt of Malay Muslims who demanded to transform the southern part into an autonomous Muslim state, which adjoins the Muslim nation of Malaysia. The same is true with the Christian nation of Philippines, where the Moro Muslims were waging a war to gain independence of the southern Mindanao, which borders on the Muslim nation of Indonesia.

Intrigued in all cases were the governments of Saudi Arabia and Libya, which competed against each other in promoting Muslim unity and exportation of Islamic fundamentalism around the world. Also implicated in the affairs were the radical Islamic institutions, both foreign and domestic, including the al-Qaeda and the Jemaah Islamiyah, the extremist terrorist organization of Indonesia, which

looked for the opportunity to link local conflicts involving the Muslim separatists, lent a helping hand in the Muslim revolts in the Philippines and Thailand. It was also involved in the Mujtahid-turned-Rohingya separatist movement, and had influence over Cham Muslims in Cambodia. In this setting of the Islamic intervention in the region, Cambodia and Vietnam, each with a Muslim community, although neither of them borders on a Muslim nation, are not a long way behind. The Islamic zealotry to conquer the region in its entirety was outlined in the blue-print of two bonds circulated in then East Pakistan (Appendix-IV).

The expanse of Southeast Asia is in the throes of Islamization, which might set off a regional crisis. In perspective, what has been pursued by the Muslim separatists in Burma, Thailand and the Philippines agitating for a separate Islamic state, are not isolated occurrences, but they should be seen in the context of the ultimate goal of pan-Islamic movement to ingurgitate the entire region in the sweep of global Islamic conquest. The Jemaah Islamiyah had a plan to create an Islamic Empire (Daulah Islamiah), to be ruled by Iman, comprising Indonesia, Malaysia and the southern Philippines.

Had the plan for Islamization of the Buddhist nations come through they would be interfused with the previously Islamized lands of Indonesia and Malaysia, rendering an effectual bridging of the gaps between Bangladesh and the Philippines in the drive for global expansion of Islam. Consequently, it will definitely have an enormous impact on Hindu India, with the largest Muslim community, which would become the only country that stands in the way of meteoric extension of Islam from the Atlantic to the Pacific, from Morocco to the Philippines, wending its track through the Balkan Peninsula and Central Asia.

## THE AL-QAEDA LINK

Strategy and tactics walk hand in hand in the gambit of the Mujtahid-turned-Rohingya separatist movement. Given the fervour of Islamic inspiration, the initial drive of enthusiasm was generated based on the religious prejudice and racial difference; however, following the setback in insurrection the Muslim separatists intellectualized to lower the religious emblem with a view to palliating the radical profile of Mujtahid insurgents, which had hitherto been anointed with the Islamist fundamentalism. Thereupon, they subtly aligned to a secular orientation in order to alter the public perception; hence, the moribund Mujtahid separatist movement was revitalized, with its base in Bangladesh, under the cloak of fictional Rohingya, with a barrage of vicious publicity aimed at gearing up the patronage of the general public, who did not fully understand all what was behind the manoeuvre. The strategy was intended to camouflage, in the process of international exposure, the wretched image of Mujtahid separatists, who carried out a reign of terror and were closely identified with the Mujahadin terrorists. In other words, by assuming the new identity of different ethnicity, the Chittagonian Bengalis purposed a further attempt to serve as the alternative resort to the crumbled Mujtahid separatist movement.

The Mujtahid separatist movement might have been resuscitated on false pretense; nevertheless, in reality the so-called Rohingya formed radical networks with international connections, a formidable global network of Islamist terrorists, and fell under the sway of al-Qaeda. Their fundamentalist credentials earned the fictive Rohingya support of the Muslim world and close links with the armed jihadist groups in Asia, which were affiliated to the al-Qaeda and Taliban. The fictive Rohingya were radicalized



under the sponsorship of the local Bangladeshi jihadists, such as Jamaat-e-Islami, and many of them became new members of Harakat-ul-Jihad Islami. It may be noted that Jihad Movement in Bangladesh was one of the original signatories of Osama bin Laden's 1998 declaration of war on the West. The Rohingya Solidarity Organization and the Arakan Rohingya National Organization, the two extremist groups, attended the Rabitatul Mujahadin meetings in Malaysia in 1999, sponsored by the al-Qaeda-linked Jemaah Islamiyah, which like the al-Qaeda sought to develop greater cooperation with regional Muslim separatists.

The statement, which was made public by Osama bin Laden at a press interview on September 28, 2001, had unequivocal bearing on the involvement of professed Rohingya in the al-Qaeda affiliated terrorist networks in Southeast Asia. In *The Country Report on Terrorism 2005*, the State Department of United States noted, "Some observers posit possible links between known terrorist organizations and two local insurgent groups, the Rohingya Solidarity Organization and the Arakan Rohingya National Organization." The fugitive militants of Jemaah Islamiyah, which carried out the 2002 deadly Bali bombing, were harboured amidst the so-called Rohingya community encamped in Bangladesh.

Members of the Rohingya Solidarity Organization had training with Hizb-e-Islamic Mujahadin in the province of Khost in Afghanistan, where hundreds of the alleged Rohingya fought along with the Taliban. They also joined forces with Islamic militants in Kashmir and Chechnya. The Chittagonian separatists, who made no secret of their call for jihad war against Burma, recruited veteran fighters of Afghanistan war, the core of al-Qaeda jihadists, who arrived in Bangladesh via Pakistan. One of about 60 videotapes,

obtained in Afghanistan by the CNN cable network, was marked with the name of Burma, written in the Arabic script, which contained scenes of military training conducted by the Afghan instructors in camps located on the Bangladeshi side of the common border with Burma. No wonder that these camps, which belonged to the extremist Rohingya Solidarity Organization, became a reservoir of mercenary terrorist recruits for the al-Qaeda and Taliban.

The Mujtahid-turned-Rohingya, who set about trying to rally the general public behind their separatist movement, bringing it into the vortex of international politics, adamantly proclaimed to be fighting for the political rights and racial identity in pursuit of a free Islamic state in the northwestern region of Burma. Nevertheless, by all accounts members of the so-called Rohingya separatist movement, which was originated from former Jihadist Mujtahid Organization, having rooted in the al-Qaeda doctrine, now became internationalized jihadists who fought without borders for a new Islamic world order, destined to defeat the West, the United States and Israel in particular.

## PART FOUR

### THE HYPOCRITICAL PANDERERS

In seeking to give the extensive currency to their separatist movement, the alien Chittagonians achieved most of their political objective through accommodating publicists and apologists in the West, who were daftly abided by the dictates of heretical opinions, which ran counter to what was inherently relevant to the land of Rakhaing and its people. The apologists, who nursed anti-Burma sentiment, were guided more by bias than by reason and turned a blind eye to the established facts of history and opted to fall into hearsay. The biased mind lost the historical perspective.

The mavericks in the West, who dabbled in the Rohingya mania, were willing to take the words of the Chittagonians and even eager to believe in repertoires of lies. They should not lose sight of the fact that the fictitious Rohingya are as much compulsive liars as the Islamic fanatics, who asserted that the holocaust of the Jews by the Nazis during the Second World War was a myth; that the September 11, 2001 terrorist attacks on the United States were a Jewish plot, connived by the American themselves; and that the 2004 Southeast Asia Tsunami was resulted from the effect of atomic bomb explosions conducted by the United States, Israel and India. Walid Shoebat, a former Islamist jihadist and the author of *Why We Want To Kill You*, admitted, "I must confess that lying was our nature." The culture of lying is deeply enrooted in the strain of the Chittagonian separatists.

Scott O'Conner writes:

Then there is a medley of Indians; a Mullah from Chittagong in a long saffron caftan, with the air of a refined and travel man..... His people, he says, are faithful and devout; but he admits their gift of lying. <sup>50</sup>

Phillips gives a graphic picture of the culture the Chittagonian Muslims have been devoted to:

Masters of intrigue and deception, the Chittagonians made extremely good Intelligence agents behind the enemy lines but, when it came to a clash of interests among themselves, they quarrelled violently and were awful liars. <sup>51</sup>

Doubtlessly, there is an unreal and make-believe element in the Chittagonian claim. Despite being shrouded in controversy, the fictional Rohingya were inconceivably listed as a hybrid race of Arab origin in the bureaux of international organizations, government chancelleries and the press rooms, without a shadow of doubt about the credibility of the claim and integrity of those who made it. The treatment of professed Rohingya as a people racially different from the Bengali Muslims by the international organizations was unfortunate, putting the credibility of such institutions at stake, given the indubitable role they played. The complicity, bringing the self-styled Rohingya to the public notice as a race unlike the Bengali stock, was just not tantamount to lending accreditation to the hollow claim, hence roused the Muslim agitators to a stern effort to woo the public for recognition of the fictional Rohingya a *fait accompli*, but it also tended to foster a bearing on *de facto* validation of the radical Muslim separatist movement itself, since the motif of Rohingya was reflexively trumped up as an excuse for the unlawful movement. Amazingly, it hardly occurred to the supposedly impartial bureaucrats of the international organizations and civil libertarians in the West to substantiate the fictitious claim. It is important to distinguish fact from fiction, truth from lies.

Deplorable as it has become, the credulous radicals in the West hastily jumped on the Rohingya bandwagon, ardently believing in their propaganda, while the evidence bespoke otherwise. Propaganda, as commonly conceived, is synonymous with lying. Lies do not dispute facts or discount value of the research works by eminent scholars. To endorse the false identity of Rohingya on reliance in unwarranted assertions of the Muslim fibbers is fallibility of judgement, if not asininity, because the granddaddies of the Mujtahid movement did not designate themselves Rohingya but Arakan Muslims, nor was there mention of Arab ethnicity in the Charter of Demands of Arakan Muslims, which is the manifesto of the Chittagonian separatist movement. Pretermission from the said document of the term Rohingya proves itself a fake, so does the Arab ancestry factitious of what was claimed to be the biological constitution of *soi-disant* Rohingya. Evidently, the term Rohingya was not embraced by all Chittagonian Muslims, even among the Islamist separatists. A glaring example is the Itihadul Mozahadin of Arakan, a faction of the Chittagonian separatist movement.

The crux of the matter is that the industrialized nations, because of their reliance upon the foreign sources of energy, had all along been cultivating good relations with the oil-producing Muslim nations, thus rendering a favourable tendency towards Islam; hence the tacit approbation of religio-political movements. It comes to no surprise that out of self-seeking policy the West dissented lopsidedly from what was done in Burma to maintain law and order for the purpose of safeguarding the national security. For all the die-hard sympathetic sentiment towards much politicized Islamic separatist movements in the non-Muslim nations, the

West was recompensed with terrorist attacks. It was a backlash against the liberal policy, and the price of appeasement to the Muslims and approbation of the Islamist secessionism.

No one needs to be reminded that it was the West, led by the United States, which intervened to protect separatist Muslims in the 1998 communal conflict between the Serbian Police and the secessionist Albanian Army in Kosovo, the sovereign territory of Serbia, overwhelmingly populated by the Muslims from adjacent Albania. Regrettably, Kosovo now turned out the leading exporter of Islamist terrorists in Europe. The irony is that New Jersey's Fort Dix Army Base, which housed Kosovo's Albanian Muslim refugees in 1999, was targeted by six Islamist terrorists, and among them were four Kosovo Muslims, who plotted to kill the soldiers of the base. Serbian President Slobodan Milosevic was brought before the International Criminal Court on the charges of genocide. The mockery of his trial was that the legal wrangling lasted for four years but it reached no conclusion on his guilt before the death of the accused.

In February 2008 Kosovo unilaterally declared its independence, despite the opposition of Serbia and Russia (later joined by China and India), with the support and recognition of the United States and European Union, except Cyprus, Greece, Spain, Slovakia and Romania, which expressed the fear of setting a bad precedent for independence of separatist movements in Europe and elsewhere. As predicted, the brinkmanship subsequently resulted in secessionist conflicts in Georgia's South Ossetia and Abkhazia. Russia's support, including the military intervention in South Ossetia, mounted tension between Russia and the West which opposed the separatist movements on the ground of licit sovereignty of Georgia

over the two breakaway provinces; ironically, it was under the similar circumstance that the West had reversed position in the Kosovo question.

The implication of the West in the Kosovo affair might be seen as a self-protective stunt exploited through escapism and appeasement in the prospect of a threat posed by the Islamist jihadists who yearned for a worldwide caliphate. A good example is the Munich Agreement, which was signed by British Prime Minister Neville Chamberlain, with the acquiescence of France, with Hitler to the cession of Sudetenland to Nazi Germany on his offer for guarantee of peace.

It is a well known fact that anti-immigrant sentiment and invigorating repugnance of Islam ran deep in the West, which was trapped in a dysfunctional state of extortion and intimidation inflicted by the Islamists. For all the ardent Islamophobia, racialist ideology and socio-economic discrimination against the Muslims and distrust of Islam in their own lands, where outsiders were never made easy to feel at home, a host of Western politicians and publicists, hypocritically pandered to the Chittagonian separatists in favour of their evil passions in the name of social equality and human rights.

Incomprehensively, a hypocrite from the most unlikely quarters, acting on the impulse of uncanny politics, and apparently out of self-absorbed motive arising from the festering Israel-Palestinian conflict, with a view to pacifying the hostile anti-Semitic Islamist fundamentalists, and at the same time to decrease the menacing repercussions stemmed from the sad plight of Palestinians, established a claim to the champion booster of the politicized Islamist separatist

movements in the non-Muslim nations of Southeast Asia, such as Burma, Thailand and the Philippines, having put the three instances on the generalized footing of irredentist aspiration. As a matter of fact, the question of ethnicity and autochthony, is what that constitutes the stark difference between the alleged Rohingya Muslims of the Rakhaing state in Burma, who are non-ethnic Bengali immigrants, and the Malay Muslims of southern Thailand and the Moro Muslims of the Philippines, who on the other hand are native converts and are essentially indigenous to the respective land.

Beating the Chittagonian drums, formidable efforts were made to ballyhoo the cause of unlawful Mujtahid-turned-Rohingya separatist movement, bruited their falsified statements and aspersion against the Rakhaings, which not only served as the wholesale propaganda in the most useful and profitable way to the interest of the Islamist separatists, but also amounted to generating a make-up history of the movement, which the publicist himself professed being under documented. The account, which depicted the false accusations of inequity leading to the conclusion that justified the Mujtahid revolt, in excuse of the alleged failure to redress the Muslim grievances, was an utterly exparte view on the separatist propaganda which was maliciously contorted out of the national and regional political developments as well as law enforcement measures put into effect locally. The bias towards the Chittagonian separatist movement stirred deep resentment among the Rakhaings who had intimate knowledge of the flagitious Muslim scheme, and the worst harrowing experience of unbridled savagery the Muslim maniacs let loose to kill and to burn. Memories run deep among the surviving Rakhaings, the author for one, who sought safety in flight to British India in 1942, a narrow escape from the ethnic cleansing, deadly extrusion of the native Buddhists from their ancestral land by



the alien Muslims, well before the Arabs were forced out from part of Palestine in 1948, which brought about the Arab-Israel conflict and the Muslim hate campaign against the West for its pro-Israel stand.

Make no mistake about the Muslims, they are implacable. One might recall the speech of former Israeli Prime Minister Ariel Sharon, which was made in the fall of 2001 in the context of American-initiated road map for peace in the Middle East. "In 1938, enlightened Europe sacrificed Czechoslovakia for the sake of a temporary, convenient solution," said the Prime Minister. "Don't try to appease the Arabs at our expense," he cautioned. Seeing through the Islamic prism, the West is the West, there is no distinction between nations all are the same imperialist racists, despite their desperate efforts to prove otherwise. By the same token an infidel is the enemy of Islam regardless of the ostensible pro-Islamic stunt, no matter how hard one might exert oneself to find favour in the eyes of the Muslims.

The panderers, who held an idealistic view on political rights and social justice, were dictated by prejudice than conscience, and acted within their own obsessive discretion. The Chittagonian separatists are illegal foreigners who have no legal claim to the land. They were not in the plight of Palestine irredentists who fought to regain their territories occupied by Israel, or the Islamist freedom fighters in China's Xinjiang Uygur Autonomous Region. Neither could they be likened to the Muslim resistant fighters in Chechnya, nor the Muslim separatists in Kashmir, Thailand or the Philippines. But, on the contrary the alien Chittagonian separatists, who were pervaded by the passion of fanatic Islamism, were only in pursuit of an evil agenda to colonize the host country, without an iota of loyalty to it.

## PART FIVE

### CONCLUSION

The Chittagonian separatists, who were infatuated with the spell of Islamic secessionism, were clearly trying to create conditions that would drastically increase involvement of the general public in their political agenda through a lavish and broad propaganda base instituted with the financial help of the wealthy Arab States. They generated a flurry of invidious propaganda about the alleged plight of Muslims in order to make them look like victims of suppression, using clever lies to foment bias against the people of Burma. To make the best of the opportunity to bring the separatist movement to a centripetal development in the political framework of an international crisis, the Chittagonian separatists abusively exploited the Islamic nationalism to agitate the Muslim world, and the Islamic solidarity was consolidated to such a point that the radical Muslim minority became a menace to the stability and security of the Union of Burma.

Notwithstanding all the externally colluded efforts in the service of their cause, the Chittagonian goal for the visionary Islamic state remained unfulfilled, and rightfully out of the question. The law of the land stipulates that only an indigenous ethnic group is entitled to the right of a state within the Union. The Chittagonians are not eligible for the status of an ethnic entity on the licit ground that they are non-indigenous racially and culturally, but are linked to the Bengali origin and heritage. Just because they are inside the country they do not earn the right to be an ethnic minority, no matter how long they have lived in the country. This ineligibility criterion poses the insurmountable *sine qua nom* for the edification of the envisioned Muslim state.

Thereupon, a seemingly intellectual pretense was cooked up to obfuscate the *status quo* of their ethnicity, and cast off the Bengali selfdom in order to assume the identity of Rohingya in exchange, whereby they figured to present themselves incognito in forging the status of illegal and not so-illegal Bengali immigrants into one of the ethnic minorities, in hopes of a good chance to legalize them as *bona fide* citizens of Burma.

It is the proven fact, in virtue of authentic documents cited in the preceding pages, that there has never been a group of Muslims in Rakhaing, known as Rohingya, who laid claim to genetic connection with Arabs. The unfounded claim, despite all bizarre assertions, was only too obvious a tool for political purpose than biological heredity. A number of factors, other than the above, are at play in the contrivance, including creation of an Islamic base for the stimulus of enthusiasm in the Muslim world, especially the Arab nations, in anticipation to solicit financial aid, and to rally political support of the general public for the separatist movement through the good offices of oil-rich Gulf States, taken into context the impact of preponderant weight Arab oil tycoons wielded particularly on oil hungry West. Evidently, their strategy brought to fruition in view of the consistent flow of financial assistance from the Arabs, and the inveterate prejudice the self-seeking West held against Burma.

The Chittagonian separatists professed themselves for a non-Bengali race; nevertheless, they had gone amiss with the claim given the irrational and inexplicable mass of Muslim population numbering hundreds of thousands, bearing no relation to the reality of Bengali influx from the heavily populated East Bengal, which became East Pakistan in 1947, having 46 million inhabitants and a population density of

1200 people to the square mile. The country, whose population continued to grow by leaps and bounds, became Bangladesh in 1971, and the recent records put its population at 153.6 millions, with a population density of 2970 people to the square mile, compared to 47.8 millions and 188 per square mile in Burma, which is nearly five times the size of the former.<sup>52</sup> The Bengali land has been subject to chronic destitution as a result of devastating cyclones and floods. The vast majority of inhabitants of famine stricken nation were wretched poor, who found havens in the sparsely populated and relatively bountiful land across its eastern border. Hence, on the fringes on both sides of the frontier were overlapped by the Chittagonian Muslims.

The fundamental question the Muslim conjecturers and predisposed publicists in the West, who idiotically became instrumental in promoting the alien Chittagonian cause, utterly missed or purposely boggled to deal with is, the settlement pattern of Chittagonian Muslims along the Rakhaing coast. The Chittagonian population has a much greater density in the north than in the south. The farther away a locality lies from the Maungdaw township where the alleged Rohingya thronged to the utmost, the less density of Muslim population becomes.

Smart states:

The Maungdaw township with 230 persons to the square mile is by far the most densely populated in the district. It borders on Chittagong and the bulk of the inhabitants are Chittagonians. The only other townships with a density above the figure for the district, 103 per square mile, are Akyab with 176 and Rathedaung 157. In the former Chittagonians predominate.....in Kyauktaw, where the Chittagonian population increased from 13,987 in 1891 to 19,360 in 1911.<sup>53</sup>

It is obvious that the Bengali Muslims infiltrated from the epicentral Chittagong District into the adjacent Maungdaw township and moved gradually down southwards and elsewhere, who at the same time faithfully maintained the culture and language of their old country.

Smart describes:

The arrivals at Maungdaw spread by various routes to all parts of the district and they are joined by the Chittagonian settlers resident for the most part in the northwestern quarter of the district.<sup>54</sup>

Compared to the Rakhaing state the Chittagonian Muslim settlement is insignificant in the Irrawaddy delta and on the Tenassarim coast, which lie farther south and away from the Bengali land. This demographic distribution pattern of Chittagonian Muslims explains the underlying questions as to who are the professed Rohingya, what ethnicity they belong to, where they came from and why they ensconced in the Rakhaing state, the northwestern corner of Burma, which interfaces the Chittagong District.

No matter how vigorous efforts were made to feign their origin on the ground of sophism the self-styled Rohingya failed to strip of the Bengali identity in which they conclusively belong. By all manifestations, the purported Rohingya are no distinct from their kinsfolk in the District of Chittagong where their genesis appertains, who bear a striking resemblance with affinities, which include ethnic origin, racial colour, physical stature, physiognomy, language, religion, culture, social customs, dietary law and habits of dressing and housing. More importantly there is no sorcery to explain away the logic of facts with respect to



the concentration in gross of nominal Rohingya in the border area of Rakhaing state, or the possession as their mother tongue of the vernacular of the adjoining Chittagong region, but not the Arabic, or the term Rohingya itself which is undoubtedly Bengali.

The Muslim conjecturers, who created the Rohingya race, knew better than any body did that there is no getting around the fact that the outstretched growth of Muslim squatters just about everywhere in the Rakhaing state was dire effect of the spillover of Chittagonian immigration from the Bengali land, which has been chronically subject to triple blight of over population, poverty and natural disasters. The extant historical and official records proved beyond doubt that the self-proclaimed Rohingya are none other than a mammoth conglomeration of Chittagonian Bengalis, composed mainly of the British colonial vintage coolies and new-sprung arrivals, with a few slave settlers from the days of Rakhaing monarchy, who migrated from the Bengali land in different times and under different circumstances.

In making their case, rooting the ethnicity in the Arab ancestry, the Chittagonian separatists tempered reality with fancy. In spite of the substantive official documents on their origin and true ethnicity, the Chittagonians who lived by the legacy of lies set up the unqualified claim to a new race in order to hide their Bengali identity. Their claim is only a politicizing propaganda ploy to institutionalize the illegal immigrant Bengali Muslims into an ethnic minority in order to influence on the legal advancement for the Islamic state. Those who have very inventive turn of mind are called upon to come up with testimony and put their ludicrous claim to the tangible proof. Facts are facts. There is no historical evidence to support their claim to the entity of a new race of Arab ancestry in the assumed name of Rohingya.

Until and unless the Chittagonian separatists vindicate their claim on the strength of veritable documents and genetic match, what they asserted to be their genetic constitution stands in dire need of credibility. Failure to answer this challenge only conforms to the remonstrative polemic that their claim is nothing but an abysmally hyped hoax. Evincibly, the so-called Rohingya are invested with all the characteristics of Bengali personality; walk like a duck quack like a duck, who are they?



## EPILOGUE

### THE SHIPWRECK STORY

Syllogism is that the Chittagonian separatists dubbed themselves Rohingya, having guilefully belied the term, to make them seem descendants of shipwrecked Arabs; however, the corollary in the stunt is in the negative, there has never been a Muslim race by the name of Rohingya; therefore, the Muslims in the Rakhaing state are no Rohingya, nor are they of Arab descent; and for that matter the shipwreck story, which was plotted to centralize the inception of alleged Rohingya, was none but a fiction.

It all began with a tall story, no less fanciful than the Arabian Nights, which featured Arab castaways as the primordium of fictional Rohingya. The story surfaced like a bolt from the blue in the early 1950s and the national opinion loosed a storm of disapproval, factually challenging credibility of the account, which was concocted to transmute the immigrant Chittagonian Bengalis into a hybrid race in order to vitalize their demand for the Islamic state. Taking the story on the face of it would only be ridiculous; it is merely a vehicle devised to convey the imaginary Arabs to a convenient rendezvous with the Chittagonian Bengalis in order to fake the biological blend of two peoples, who otherwise were separated from each other by a broad expanse of land mass; in other words, it is the only viable means to feign the conception of fictional Rohingya, supposedly a mixture of two races of distinct ethnicity, culture and especially locality.

Long before the breakthrough to the Indian Ocean, which occurred in 1487, and Vasco da Gama rounded the Cape of Good Hope and sailed into Calicut on the west coast of India

in 1498, Arabs and other traders, who were primarily engaged in the spice trade, plied the Mediterranean, the Red Sea or the Persian Gulf, the Indian Ocean and South China Sea through the straight of Malacca, the hub of the world's most renowned spice trade route. The commerce on the sea routes was conformed to the flow of the monsoon winds, and traders who sailed eastward to Malacca via Aden, Gujarat and Ceylon, or *vice versa*, made good use of the prevailing winds. In view of the favourable winds and the vast oceanic expanse between the spice trade routes and the land of Rakhaing, which is located in the Northern Hemisphere where the trade-wind continuously blows from the North East towards the equator, the circumstance that Arab ships being drifted and beached on Ramree Island in the extreme north of the estuary of the Bay of Bengal, about a thousand miles off the main shipping lines, suggests nothing but remote possibility. The facts of geography lend discountenance to the seaborne passage to Ramree Island of Arabs, the prospective forefathers of professed Rohingya.

There was report about shipwrecks during the time of Maha-taing Sandra who ascended the throne about 788 AD.

*Burma Gazetteer* mentions:

In his reign several ships were wrecked on Ramree Island and the crews, said to have been Mahomedans, were sent to Arakan Proper and settled in villages.<sup>55</sup>

In reality, the said crew unspecified by race, however, were not necessarily Arabs or Muslims, given the fact that during that time the traders from the Indian west coast were as actively involved in the seaborne trade as the Arabs did. Moreover, the Bengali merchants commonly plied in the local trade laps along the eastern shore of the Bay.

Supposing that Arab ships were wrecked, say once in a blue moon; even so, the question is how many ships were involved and at what frequencies might have such mishaps taken place in succession, and oddly enough in the same vicinity, to the end that there would spring up a herd of destitute Arabs who would be responsible for the spawning of hundreds of thousands of Muslims in the given time. Furthermore, a merchant vessel, unlike the cruise ship, is generally manned with a small crew and heavily laden with cargoes. On this account, the small number of Arab seamen from a few shipwrecks, as alluded to, is disproportional to the enormous accumulation of Muslims, who called themselves Rohingya, allegedly the descendants of Arab seamen. If the mass of fictive Rohingya were the offspring of Arabs, there should have been a large number of them. No account has yet been fabricated that hordes of Arabs were sent out oversea by the shiploads to establish colonies, like the English convicts who were deported to found new settlements in what is now Australia. On the other hand, the circumstances testified otherwise. The anomalous outgrowth of nominal Rohingya, which defies the logic of natural birthrate, corresponds to the stupendous increase of illegal Chittagonian immigration given the statistics as exemplified in the official records.

Smart notes the increase of Bengali inflow:

The Mahomedans, who in 1872 numbered 58,255, had by the year 1911 risen to 178,647. <sup>56</sup>

Inexplicably, the swarm of self-styled Rohingya, who speak the Chittagonian dialect and fused with the Bengali culture, were entirely established in the northwest corner of Rakhaing state, which borders on the Chittagong District of Bengal, far away from the localities in the south, where the Arab seamen were supposed to have made their home.

The circumstantial evidences tend to converge upon the conclusion that the story of shipwrecked Arabs was a garbled account of two episodes, one about the rumoured Muslim seamen and the other of the Kamans, having incorporated and anachronously corrupted the two events, which had taken place at different points of time in history. In other words, the personification of Arab castaways was the embodiment of reported Muslim seamen and Kamans, the remnants of followers of fugitive Mogul prince Shah Shujah, who were deported to Ramree Island for the perfidious acts perpetrated against the Rakhaing kingdom, where they sought refuge.

An analysis rested upon the basis of the works of eminent historians corroborates the analogy between the Muslim crew and the Kamans. Phayre, who published valuable studies of the early history and antiquities of Rakhaing, writes:

Those of the prince's followers who escaped slaughter, were retained by the king of Arakan for the same service as that they had held under the prince; a bodyguard of archers. They became the nucleus of a foreign corps, which later was notorious in Arakan for turbulence and violence, disposing of the throne according to their will. Later still, when they diminished numbers their influence was weakened, they were deported to Ramri where their descendants still retain the name of Kumanchi. Though using only the Burmese language, they are Mussulmans in religion, and their physiognomy and fairness of complexion still tell of their descent from Turks, Afghans or so-called Moguls.<sup>57</sup>

D.G.E. Hall, who was Professor Emeritus of the History of South-East Asia in the London University, and formerly History Professor in the University of Rangoon, writes:

Such of Shah Shujah's followers as had escaped Massacre were enrolled as Archers of the Royal Guard. They made and unmade kings at will, burnt the palace and preyed upon the land. For a brief interval under Sandawizaya (1710-31) there was some semblance of settled government. He suppressed the unruly Archers and settled them on the island of Ramree.<sup>58</sup>

G. E. Harvey states:

Shujah's followers in 1661 were retained as Archers of the Guard.....They murdered and set up kings at will and their numbers were recruited by fresh arrival from Upper India. In 1692 they burnt the palace and for twenty years roamed over the country, carrying fire and sword wherever they went. Finally they were broken by a lord who set up as king Sandawiziya 1710 - 31; he deported them to Ramee; there, and at Thinganet and Tharagon near Akyab, their descendents still exist, under the name Kaman (Persian *Kaman* = a bow), speaking Arakanese but retaining their Mahomedan faith and Afghan features.<sup>59</sup>

Smart, who often cites Phayre in his work, narrates:

The local histories relate that in the ninth century several ships were wrecked on Ramree Island and the Mussalman crew sent to Arakan and placed in villages there. They differ but little from the Arakanese except in their religion and in the social customs which their religion directs; in writing they use Burmese, but among themselves employed colloquially the language of their ancestors.<sup>60</sup>

It is fairly established the fact that the Kamans and the Muslim crew of derelict ships, reported to have run aground on Ramree Island, were collimated characteristically to forge them into Arab castaways, having adjusted corresponding factors, such as the Islamic faith, alien origin, seaborne journey (the Kamans came to Mrauk-U by sea) and the stage setting, which is Ramree Island. According to Smart, the Muslim crew scarcely differed from the Arakanese except religion, and used Burmese in writing. The traits that mark the said Muslim crew are strikingly similar to the characteristics of Muslim Kamans, who adapted to the Arakanese way of life and used Burmese as the medium of communication. Extrapolated from the collocation of correlative features, it leads to inference that the Muslim crew (cited by Smart) and the Kamans (mentioned by other scholars) were the same lot of Muslims, having interfused the two cliques and transposed them into shipwrecked Arabs, exploiting the ambiguous ethnicity of the Muslim seamen.

The conjectural twist that transubstantiated racially obscured Muslim crew into Arabs only too warrants the delusory link between the ostensible Arabs and local Chittagonians, since it is unfeasible a task for the latter, a people of the Dravidian strain who are Bengali to the core, to set up a claim to being descendants of Kamans, taking into account the elemental discrepancies between the two coteries, such as ethnological composition, language, cultural heritage and historical background. The Kamans differed from the professed Rohingya in terms of racial origin, physical features and in all aspects of life, save religion. Though Muslims by faith, the Kamans took the Rakhaing appellations, embraced the native tongue and adopted local habits of eating and dressing. The older generations grew up learning in the Buddhist monastic schools and some

continued to excel in the vernacular literature and *Pali* (the scriptural language of Tharavada Buddhism). On the other hand, the self-styled Rohingya, who stuck to the dialect and culture patterns of their homeland, lived in a world cut off from the mainstream Rakhaing society. Ingrained in the passion of religious dogmas, the purported Rohingyas are exceptionally devout Muslims; elderly men grow beards and women wear niqab. Conspicuously, the Kamans settled in the southern sector of Rakhaing state, a world apart from the fictional Rohingya who were abundantly prolific in the northwest area, which verges on the Bengali land. Over time, some Kamans moved to localities, such as seaport towns of Kyaukpru, Sandoway and Akyab. As of today their total population numbered just about a few thousands.

There is no dispute that the shipwreck story, which entrapped itself in incredulity, was hard to convince of facts. Thereupon, a radical change came from the number of Chittagonian separatists, who vamped up a host of variant and incoherent versions about their origin, one contradicting and supplanting the other like shifting sands in the Arabian Desert. It is becoming more and more evident that the initial story fabricated to lay claim to the Arab ancestry, and the successive assertions devised to buttress their claim to a new race, all turned fiascos.

## THE MIDDLE EASTERN ORIGIN

The new generations of Chittagonian separatists, who invalidated the old shipwreck story, arrogated the liberty of option to invent every imaginable tale at their disposal. One such insubstantial account is that the alleged Rohingyas are the offspring of Moorish, Arab and Persian traders who, not by accident of shipwreck but out of their own choice, settled on the Rakhaing coast during the period between the 9<sup>th</sup> and the 15<sup>th</sup> centuries. There is no basis in the supposal; circumstances contradict it. Evidently, it is only a conjectural version based on the reported port calls of ancient Arabian voyagers in conjunction with the habitation of ethnically assorted immigrant Muslims of the British days, having generalized from trade settlements in the past centuries of Arabs and Middle Easterners who settled in the trading posts on the Malabar coast of India, such as Gujarat, Goa and Calicut, the coastal cities in China and the trading ports on the Malay peninsular, where the local population converted to Islam; and possibly the Indian settlement at Mergui, a port town on the Tenasserim coast, sheltered by the Archipelago of the same name, which is easily accessible by overland route to the Gulf of Siam.

In order to make a merit of the surmise, the land of Rakhaing should have essentially been endowed with the triad of internationally marketable products; geographical location, strategic to the international trade routes; and accessible anchorage. However, none of these elements was in any shape or form under the conditions prevalent in Rakhaing during the said time frame. First, there was no lucrative commercial attraction in Rakhaing; little of economic value was derived from the hinterland. Rakhaing was not economically feasible in the past, as its economic backwardness is still persistent today. Mrauk-U, situated on



a branch of the Kaladan river, about forty miles from the Bay of Bengal, thrived in the foreign trade only in the middle of the 16<sup>th</sup> century, which mainly dealt in the slave and rice trade conducted with the Dutch East India Company (founded in 1602), which needed labourers and provisions for the development of their projects in Indonesia. Second, the land of Rakhaing was outside of the periphery of ancient international trade routes. And finally, Rakhaing lacked feasible anchorage.

The present seaports, where the Muslims prospered, were developed by the British at a later time. Only after the British occupation of Rakhaing that foundation was laid for ports to facilitate foreign trade. Akyab was established after having removed in 1826 British garrison from Mrauk-U, and Kyaukprou in 1852; and Sandoway, which according to J.K. Macrae, Deputy Commissioner of the District circa 1886, was still mired in economic paucity and badly in need of development, not to make mention of the old days, to attract foreigners for trade settlement. Had there been trading ports on the seacoast of Rakhaing, prior to their occupation of the land, the British would not have developed the Akyab port, sheltered by a broad harbour, being the estuary of the Kaladan river, with a lighthouse built on Oyster Island, to facilitate the British shipping resorting to Calcutta and all the head of the Bay. For the same reasons of commercial appeal and practicable maritime location that Ramree was abandoned for Kyaukprou, and Ann for Sandoway. Similarly, during the time span in question there were no flourishing ports, with the exception of Chittagong, on the east coast of India, which bounds on the Bay. The potential harbours such as Madras, which was founded by the British in 1639, and Calcutta was uninhabited until the British developed it in 1668. The absence of commercially viable port facilities on either side of the Bay further abates the possibility of

meaningful trade transaction in the Bay's rim by the Middle East traders (save the local merchants) during the time extending from the 9<sup>th</sup> to the 15<sup>th</sup> centuries, which in turn negates the prospect of their settlements on the Rakhaing coast.

In regard to the much said trading ports on the Rakhaing coast, one should bear in mind that Rakhaing held sway over parts of Bengal, particularly maritime locations, such as Sandwip Island, Dianga, Barasil, Decca and Ganga Sagara in the Sundabans, in addition to Chittagong, the chief trade center under the Rakhaing monarchy in fragmental periods for many centuries, which were frequented and settled by foreign merchants. Thereupon, any port along the coastal strip became part and parcel of the Rakhaing territory. Thus, the ports mentioned by ancient mariners in their narrations, wherein foreign merchants were reportedly established, were not necessarily located in Rakhaing proper itself; and references to such places were made most likely out of mere hearsay since the mariners might not have been there themselves, nor were they familiar with the geopolitical developments taken place in the region.

Moreover, the Middle Eastern merchants, who served as the middlemen, trafficked in the European goods and products of the East, such as shimmering silks, ceramics, gems and especially spices of the East Indies. Rakhaing did not produce spices or any commodity of commercial value or luxury to entice the traders from the Middle East; nor was there demand for foreign goods, which did not suit a people whose social and cultural institutions of millenniums had been perpetuated with little change. Furthermore, the nationalist Rakhaings, who coalesced into a homogeneous society and embraced Buddhism early on their establishment, were noted for xenophobia and repugnance of

Islam. Such being the case, one is compelled to wonder aloud what in the world might have prompted the Middle Easterners, who were primarily interested in profits and the good life, to lead astray and settle in an exotic land with a scanty population, which evidently was a place of stagnant trade and social antagonism, far-away from the prosperous Muslim enclave of Malacca, the famous trade center, glutted with coveted goods, where a hearty welcome and prosperity awaited them.

Given the trenchant arguments, the speculated settlement in the distant past on the Rakhaing coast of the merchants from the Middle East or the Levant, whom the so-called Rohingya claimed to be their forefathers, is just another figment of imagination. Amazingly, the Muslim story tellers, including the arbitrary heretical dabblers of the West, who propounded opposing ideas of the Muslim settlements on the Rakhaing coast, made no reference to the classic European sources. Definitely, there exist no veritable accounts in support of the Chittagonian assertions, which include their claim to being descendants of the aborigines of Rakhaing land, or the mere transformation into local converts, which all rested on the basis of conjecture.

## APPENDIX-I

### CHARTER OF DEMANDS OF ARAKAN MUSLIMS

Importance of keeping Balance of Power between the Muslims and the Maghs, the two major races of Arakan

#### PRINCIPLE OF PARITY OR FIFTY-FIFTY SHARES IN DEFENCE AND PORT ADMINISTRATION

The Muslims and the Maghs are the two Major and Main Races of Arakan. The Maghs predominate in number and the Muslims are second in number but much superior in fighting qualities, political and economic strength, with great historical past and traditions. Arakan prosperity before the war was mainly the work of the Muslims who developed agriculture and commerce.

The Maghs and the Muslims should be given their own areas of self-government but at the same time united under the sovereignty of the Union as the two High Contracting parties and races of Arakan for:-

- (1) The Common Defence of Arakan as One Defence Unit and
- (2) The Common Administration of Akyab port, which concerns both Races equally.

So far as these two common and collective subjects of (1) Common Defence and (2) Common port are concerned, to which the Muslims and the Maghs are equally interested, the principle of parity should apply and each of the two Races should have fifty-fifty (50-50) shares in the Administration of the Defence of Arakan and Akyab port.

PRINCIPLE OF PARITY UNIVERSALLY RECOGNIZED IN  
ALL FEDERATIONS LIKE U. S.A.. AND SWIZERLAND

It is the commonly accepted International Laws and International Relationship that various nations in matters of inter peoples relations irrespective of their numbers are regarded not as Majority and Minority but as Equals and have equal representation. The principle of the Equality of peoples and nations and of the different Federal Units, irrespective of number is universally recognized in all Federations. The different Units of Federations as in the U.S.A. are accorded Equal Representation on the Upper Chamber of the Federal Parliament. The 48 states of the U.S.A. for instance, have equal representation on the U.S.A. Senate (the Upper Federal Chamber) which has got equal power with the Lower Chamber- the House of Representatives. But still each of the 48 states selects equal number of Senators to the senate of the U.S.A. irrespective of great disparities in the population of the various states. The Lower, the House of representatives, however, represents the generality of the people and its quantum of representation is based on the ratio of populations of the various states. The Senate represents not the people but the Units.

PARITY OF THREE NATIONS IN SWISS FEDERATION

This principle of parity of people is universally recognized in all federations, e.g. the U.S.A., the Federation of Switzerland. For instance, in the Federation of Switzerland, the Italians, the Germans, the French peoples have equal Representation and Rights in the Federal Cabinet and Legislature although the Germans are the most numerous and form a majority. This should apply to the various Race-Units on the Senate of the Union of Burma.

MERE ARTIFICIAL POPULATION-RATIOS ABSURD  
IN SUCH INTER-RACIAL MATTERS

The thing in terms of majority of artificial population ratios in such vital and basis matters as the common concerns of the collective Security and Defence, Administration of the Common Port and Representation on the Constituent Assembly and the Upper Chamber of the Union Federal Legislature shall be utterly absurd and untenable. The principle of Parity and Equality of Race-Units and Senate should be the rule in such vital matters.

The demands of the Arakan Muslims are based on the principle that the Muslims and the Maghs are the Major and Main Races of Arakan and while they should have their separate zones of autonomous and Self-Rule they should have (1) Common Defence of Arakan and (2) Common Administration of the city and port of Akyab.

THE DEMANDS

The demands in brief are:-

- (1) That North Arakan should be immediately formed a free Muslim state as Equal Constituent Member of the Union of Burma like the Shan state and the Kareni state, the Chin Hills and the Kachin zone with its own local Militia, Police and Security Forces under the command of the Union.
- (2) That for the purpose of the Defence of the union, Arakan as a whole may be treated as a single Defence Unit, provided that the following conditions Nos. 3&4 are fulfilled.

PRINCIPLE OF MUSLIM PARITY IN THE ARMED  
FORCES AND POLICE OF ARAKAN

- (1) That for creating a genuine sense of Collective Security, Mutuality and Confidence and in view of the great importance of the strategic position the Muslims occupy, the principle of Muslim parity of 50 P.C. Muslim representation on the Armed Forces and the Police, the Regulars and the Irregulars of the Arakan Division as a whole should be recognized and implemented.

PRINCIPLE OF CONDOMINIUM FOR AKYAB PORT

- (2) That Akyab should be recognized as the Common Port and City of the North Arakan Free Muslim state and South Arakan with the principle of Condominium of the North Arakan Unit and South Arakan Unit in the City. The Muslims and the Non-Muslims should have joint administration of the city and the port with 50 P.C. of Muslim representation on the Administration, Police and Security Force of Arakan. The Mayor and the Deputy Mayor, the Commissioner and the Deputy Commissioner of Akyab should be a Muslim and a Non-Muslim in rotation; the first Mayor should be Muslim and the Deputy Mayor a Non-Muslim and the Commissioner should be a Muslim and the Deputy Commissioner a Non-Muslim for a period of two years. For the next term the racial order should be reversed.

MINISTER FOR MUSLIM AFFAIRS ON CENTRAL  
GOVERNMENT

- (3) That the Representative of the Muslims of North Arakan Zone should be appointed as Minister for Muslim Affairs on the Burma Union Central Government just as Minister for Chins Affairs, Minister for Kachins Affairs, Minister for Karens Affairs have been appointed on the central Government of Burma.

CONSTITUENT ASSEMBLY AND THE ARAKAN MUSLIMS

- (4) That the North Arakan Muslims should get as a right equal representation on the Constituent Assembly of the Union with other Units which shall be formed for framing the Constitution of the Union and the Muslim Demands should be made integral parts of the Constitution.

UNION LEGISLATURE

- (5) That the North Arakan Muslims should get equal representation on the Upper Chamber of the Federal Legislature of the Union of Burma with other Units and proportionate Representation on the Lower Chamber of the Union Legislature.

CONGRESS OF PEOPLE

- (6) That a Congress of Peoples and Races should be instituted for looking after the cultural and social welfare of the various Race-Units, communities and peoples of the Union of Burma, and specially to promote amity, goodwill and co-operation among them. All communities should get equal representation on the Congress of Peoples on the principle of parity.



REPRESENTATION IN SERVICES

- (7) That the Muslims should be guaranteed fair and adequate share in the Central Services of the Union including the Armed Forces, the Militia, the Irregulars and the Police, the Educational Services and Judiciary.

COMPLETE RELIGIOUS, EDUCATIONAL CULTURAL  
AUTONOMY AND EQUAL CIVIL RIGHTS

- (8) That complete Religious Freedom and Equality, Culture and Educational Autonomy as a distinct community and Equal Civic and Economic Rights and Liberties should be guaranteed by the Constitution of the Union of Burma for the Muslims as a recognized Minority according to the principle of the Covenant of the U.N.O. Commission on Human Rights and Protection of Minorities. These Rights and Safeguards should be made Justiceable in the Courts of Law.
- (9) That Muslim properties and business shops destroyed or looted or unjustly confiscated should be restored and compensated, and the economic freedom and equal economic development and welfare of the Muslims should be guaranteed and secured.

QAZI COURTS UNDER A GRAND MUFTY

- (1) That Qazi Courts under a Grand Mufty should be established in Burma with powers to administer Islamic personal Laws concerning the personal life, family, matrimony, inheritance, succession, wakfs, etc. of the Muslims according to the principle of the Holy Shariat.

## MAJLIS ISLAMIA

- (2) That a Statutory Muslim Council (Majlis Ismalia) for the proper management of the Religious, Social, Educational and Cultural Affairs and Administration of the Charitable Institutions, Wakfs,
- (3) Religious Trusts, Mosques, Madrashes, Graveyards, Tombs, Monuments and Cultural Foundations of the Muslims in the Union of Burma should be formed, composed of Muslim representatives and the Ulema, to be selected by the Muslims according to the rules of the special statute of the Majlis which the Muslim members of the Constituent Assembly and the Central Union Legislature and the Muslim Conference shall adopt.
- (4) (A) The Islamia Schools and Colleges should be established with provision for the teaching in Arabic Institutions, Islamic History and Culture and the Muslims should get fair of the State Aid and Grants to Educational, Cultural and Charitable Institutions.  
That provisions for the teaching of Urdu and Arabic and Diniyat ( Islamic Religious Instructions ) should be made in all public Government schools where the Muslim students are considerable in number and Urdu schools should not be abolished but further developed.
- (B) That the Muslims shall have complete freedom to found and run their own Educational, Religious and Cultural Institutions.
- (C) That Urdu should be retained as the medium of Instruction for the Muslims in Primary and Secondary schools and no language should be forced on the Muslims against their will or to the detriment of Muslim Culture and integrity.

## APPENDIX-II

Maung Tha Hla, *The Rakhaing*, Buddhist Rakhaing Cultural Association, New York, 2004, p.66.

In pamphlets as well as by means of lyric the young Muslim males were induced by the Bengali chapter of the Jamaat-i-Ullah (the world wide community of Muslims) to emigrate into the Union of Burma, the land of abundant food and pretty damsels; to marry the native maidens; to convert the offspring into Muslims; to translate the Koran (the sacred text of Islam) into Burmese; to spread Islam in the community; to seek public and government offices; to secure the strategic positions in the military; and ultimately to overthrow the government. The cynical conspiracy abroad was complemented with an equally sneering plan within the country that in Rangoon and other cities the Muslim youth were offered monetary incentives to venture into winning the hand of daughters of the government officials, especially the military generals; the higher the status the larger the award. The idea behind it was to stretch the boundary of acceptance of Islam by conversion in consequence of conjugality and more importantly to influence the elite in power through their loved ones. Significantly, more and more Muslims have moved into the previously exclusive Buddhist communities. Buying up the real estates, in the traditionally Buddhist neighbourhoods, has become a scenario throughout the country. They established small communities and kept aloof inside the compounds which were enclosed by high fences, where possible, strictly guarding their women from public view. Seeing through the racial prism or not the establishment of micro Muslim colonies was no other than the surgical implant of the Islamic cells into the body of the Buddhist society.

### APPENDIX - III

Extract from the Report of the Middle East Media  
Research Institute  
By Steven Stalinsky, Executive Director  
August 30, 2006

“Is it conceivable that Muslims did the killing on 9/11? Yes, they did. They killed 3,000 people.”--- Ahmad Al-Rub’I, a former Kuwaiti Minister of education.

“When the towers collapsed...my lungs filled with air. I breathed in relief, as I’d never breathed before”, a missive from the chairman of the Syrian Arab Writers Association read.

“Millions across the world shouted in joy: America was hit,” the independent Egyptian weekly Ai-Maydan wrote.

“I have a sneaking suspicion that George Bush was involved in the operation of September 11, as was Colin Powell,” a columnist for The Arabic-language daily Al-sharq Al-Awsat, Samir Atallah, said.

“I find it hard to believe that people who were learning to fly in Florida could, within a year and a half, fly large commercial airlines and hit with accuracy the towers of the world Trade Center, which would appear, to the pilot from the air, the size of a pencil,” President Mubarak of Egypt told Al-Ahram Weekly, on October 25, 2001. “Only a professional pilot could carry out this mission, not someone who learned to fly for 18 months in Florida.”

Two weeks after the attacks, Sheik Muhammad al-Gameia---an Egyptian Iman at the Islamic Cultural Center of New York and the American representative to Al-Azhar University, the highest religious authority in Sunni Islam---gave an interview to one of the school's Websites. He said, among other things, "If the American knew that the Jews carried out the September 11 attacks, they would do to them what Hitler did."

More recently, an American Muslim scholar who is active in prominent American Muslim organizations such as the Council on American-Islamic Relations, Salah Sultan, gave an interview to Saudi Al-Resala TV. "September 11 could not have been carried out entirely from outside [America]-----by Muslims or others.... The entire thing was a large scale and was planned within America in order to enable America to control and terrorize the entire world," he said on May 17.

Notable conspiracy theories from the Arab world and Iran between 2001 and 2004 put the blame for the attacks on Jews, Zionists, Christian Zionists, born again Christians, the Vatican, Mossad, CIA, National Security Council, white supremacist groups, Britain, President Bush, Vice President Cheney, Benjamin Netanyahu, and many others.

These conspiracies have continued over the past year. "The 9/11 story is, in fact, a Zionist conspiracy," an Egyptian cleric, Abd Al-Sabur Shaheen, said on Al-Nas July 10.

Writing in the Oman daily Al-Watan on June 26, Abdallah Hammouda discussed the possibility that neoconservative Christians and Zionists planned and implemented the attacks.

The “real facts are not available” to explain what really happened on September 11, but besides Al Qaeda, it is possible Jews or even the “Americans themselves were behind it,” the chairman of the Somali Islamic Courts Union, Sheik Sherif Sheik Ahmed, told the Somsliland Times on June 9.

“I said that 9/11 was carried out by American agents,” the deputy chairman Egyptian Parliamentary Committee for defense and National Security, Muhammad Abd Ai-Fattah, told Ein TV on May 2.

“I am one of the those who believe these events “of September 11” were fabricated from the outset,” an Egyptian cleric who once lectured in America, Hazem Sallah Abu Ismail, said on Saudi Al-Resala TV on April 14.

Throughout September 2005, Al-Jazeera aired a special titled “The Truth Behind 9/11.” Part IV, which aired September 30, was devoted to the Mossad’s involvement, including “agents....dancing and cheering in front of the World Trade Center.”

On September 13, 2005, Iran’s Iaame Jam 1 TV aired a program on September 11 conspiracies, including the “true” passengers on the planes that hit the World Trade Center and the Pentagon and why 4,000 Jews did not show up to work that day. An Iranian TV documentary on Sahar 1 TV on September 11, 2005.

A retired Egyptian general, Muhammed Khalef, said on Al-Mihwar TV on September 11, 2005, that the planning for September 11, 2001, began in 1999 at the National Defense University. He claimed that Mr. Cheney told Mr. Bush, "It was an inside the White House job."

In November 2002, Ain Al-Yaqeen quoted the powerful Saudi interior minister, Prince Nayef, as saying: "It is impossible that 19 youths carried out the operation of September 11, or that bin Laden or Al Qaeda did that alone .....I think [ the Zionists] are behind these events." Prince Nayef's statement was considered shocking and was immediately condemned. As NBC reported, it completely undercut a 10 million Saudi public relations campaign.

Unfortunately, as we approach the fifth anniversary of the attacks, statements such as Prince Nayef's are now readily accepted in the Middle East. On June 22, Pew released the results of a survey that asked Muslims if they thought Arabs carried out the September 11 attacks. Only 17% of British Muslims; 48% of French Muslims; 16% of Indonesians; 32% of Egyptians; 16% of Turks; 39% of Jordanians; and 15% of Pakistanis answered "yes."

#### APPENDIX-IV

Maung Tha Hla, *The Rakhaing*, p. 68.

The Islamic movement is global and its inspiration is to dominate the world. A partial outline of the stimulus emerged when two bonds were circulated in the early 1950's in then East Pakistan, which crystallized the deeply seated ambition for the conquest of the Union of Burma as well as mainland Southeast Asia, which the Muslims had failed to conquer in the previous centuries. Each bond depicted blueprint of a projected territory extending eastwards beyond the Pakistani border. One territory included the Union of Burma as part of extended Pakistan and the other imbricating the former, covered an area consisting of Thailand and Indochina. Denominated for one Pakistani rupee, each of the bonds would be worth in millions on redemption when the territories in question were conquered in two stages. The tremor of excitement led the Muslims on both sides of the border to hoard the bonds in huge quantities.



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