

Identity of Rohingya Muslim and Citizen Rights: A Critical Analysis in Bangladesh Perspective

Md. Arifuzzaman¹, Ezadeen Abadel², Abdur Rakib Nayeem^{3*}

¹Faculty, Department of law, Times University Bangladesh, Faridpur, 7800, Bangladesh.
Email: lexarifmir@gmail.com, Contact: +8801711-000726

²Doctoral Scholar, School of Management Science and Engineering, Chongqing University, Shapingba, Chongqing, 400044, China. Email: abadel2012@hotmail.com

³Doctoral Scholar, School of Economics and Business Administration, Chongqing University, Shapingba, Chongqing, 400044, China & Faculty, Department of Business Administration, Times University Bangladesh, Faridpur, 7800, Bangladesh. Email: nayeem.phd@cqu.edu.cn, ORCID ID: 0000-0002-1652-6889.

*Corresponding author



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Abstract: Rohingya community became an integral part of Arakan's social, economic, political and cultural life. Indeed, up to 1784, it was an independent Muslim kingdom. After Burma gain the independence from Britain in 1948; a number of Rohingya was elected to high positions in the Government sectors and they were also given permanent citizenship of the country, under the Citizenship Law In 1948. However, entire situation began to change under the rule of *General Ne Win* who overturned the democratic government in a military coup in 1962. The military regime abolished the constitution and dissolved the parliament of Burma (Myanmar). The Rohingya is not included among the country's earmarked 135 ethnic groups. They are not permitted to travel outside of Rakhine or their own land and often suffer extreme poverty. This study shows the methods of living of Rohingya and their life style once they were in Brama and convenience sample technique has been followed to collect data and critical decisions. They live in fear and with low morale for being considered as stateless people. So, History of Rohingya, the advent of Islam in Arakan. British administration on Arakan and the occupation by the Japanese, Muslim public awareness, military administration of Burma, riot of 2012 and violation of human rights are discussed in his article. At least suggestion is given to the Myanmar government to repeal or amend the 1982 Burmese Citizenship Law. This study include current situation of them in Bangladesh since 2018 after the genocide by Myanmar.

Key Words: Rohingya, Human Rights, Freedom of Arakan, Rohingya Muslim, Myanmar, Bangladesh.

1. Introduction

Myanmar is for the most part a multi-user nation with a populace of 5.32 million. Insights show that 89% of the populaces are Buddhists, 4% are Christians, 4% are Muslims and 3% follows different religions including Hinduism and the Brahmans faith. The Rohingyas are Muslim minority populace (roughly 800,000) living predominantly in the province of Arakan in Myanmar. The Muslim coming from outside in the middle age time frame started getting comfortable Arakan comprising today the second biggest strict gathering, next just to the Buddhist Maghs. There are numerous discussions about the ethnic inception of the Rohingya. A suspicion goes that they are the relatives of those people who moved from the Chittagong area and wedded Arakanese lady. Rohingyas are an awful ethnic gathering. In spite of the fact that they are a piece of the Burmese race and have been living in Arakan for around 1,000 years, they have been industriously exposed to abuse by the progressive Burmese Myanmar system. In the past they were driven out from their homes more than once (Haq M.E., and Karim A., 1935). As opposed to Burmese laws, the Burmese Constitution and International laws, these disastrous individuals have been separated in view of their race, religion and culture. In spite of the fact that around 40% of the number of inhabitants in the Rakhine state is assessed to be Muslim and really their progenitor were in the nation for the hundreds of years, the Myanmar government doesn't perceive Rohingya individuals as resident. Without an express, the Rohingya Muslim countenances brutal oppression in Myanmar and in outcast camps in neighboring nation Bangladesh and Thailand too.

The fundamental target of this investigation is to center the indistinguishable emergency of the Rohingya Muslim and their Human Rights which abused by Myanmar Juntas. For the reason the paper endeavors to take a gander at the accompanying issues: To dissect the historical backdrop of Rohingya Muslim, To discover the sacred revelation about Rohingya. To discover the privileges of Rohingya which abused by Myanmar Juntas (Military Administrator) At last, to present a proposal to take care of their issues.

2. Methodology

The paper is prepared on the basis of secondary data, which collected from different sources such as books, journals, News paper and the internet. Collected information has been analyzed in order to draw suggestion from the study and also make the study informative to the concerned readers. This technique of the critical review will be shown Rohingya's current and future status in this world.

3. Study Background

The Term Rohingya

The starting point of the name 'Rohingya' got from 'Rohan', 'Roham' or 'Rosham' which is all situations where the old name of the capital of the antiquated Arakan Kingdom Mrauk-U, which is available as Mrohaugh. Someone said that those names have changed to 'Roshangee' lastly Rohingya (Haque A, Nayeem AR, Hossain MN, Abdullah F, Sarker MNI, Akter MSTF, 2020). Lawyer Harun Ur Rashid expressed that the name Rohingya is gotten from Rohang accepted to be the old name of the Rakhine (Arakan) province of Myanmar. Muhammad Yunus expressed that the term Rohingya is gotten from the Arabic expression Rahmah (God's favoring). Abdur Razzaq and Mahfuzul Haque expressed that, in Chittagong lingo, Rakhine came to be articulated as 'Rohong' or 'Rohang' and the individuals from this land are called 'Rohingya' Rohingya student of history Khalilur Rahman contended in his paper "Tarikh-E-Islam Arakan and Burma" that the term Rohingya may be gotten from the Arabic word 'Rahma' which means leniency. As per him, after the Arab transport destroyed close to Ramree Island, Arab brokers were requested to be executed by Arakanese ruler. At that point they yelled in their language 'Rahma'. Hence these individuals were called 'Raham'. Gradually it changed from Raham to Rohang lastly Rohingya.

The case was question by Jahiruddin Ahmed and Nazir Ahmed, previous president and Secretary of the Arakan Muslim Conference separately. They contended that wreck Muslim were called 'Thambu Kya Muslim' and at present dwell along the Arakan ocean sea shore. In the event that the term Rohingya has in fact gotten from that gathering of Muslim Thambu Kya would have been the main gathering to be known Rohingya. According to them

'Rohingyas' were relatives of occupant of 'Ruha' in Afghanistan.

3.1 History

Myanmar's frontier areas are inhabited by many ethnic groups. Most of the such groups are recognized as citizens of that country but Rohingyas are an exception. They are an ethnic mix of Bengalis, Persians, Moghals, Turks and Pathan. Their language is Bengali (as spoken in Chittagong dialect) with a small using of Urdu, Hindi and Arabic words. The tall Arakan Yuma Mountain cuts off their area from the rest of Myanmar.

3.2 Arrival of Islam

The appearance of different outside gatherings added to the development of heterogeneity in Southeast Asian social orders however until the appearance of the Portuguese and the Spanish, the Arabs were the recognized experts of exchange Southeast Asia. Hence the underlying contact of Southeast Asia with Islam was without a doubt a side-effect of this Arab exchange the district. Whenever Islam had spread in Arabia, Arab brokers brought the religion as ahead of schedule as the eighth century. Around then Islam flourished in Myanmar just as in different nations of Southeast Asia.

The Muslim in Myanmar, generally moved in Arakan, a north-western area of Myanmar. Until involved the Burmese experts in 1784, Arakan was a free political substance and Arabs brokers had been in contact with Arakan since the third century of Islam, including Islam, to Arakan around 788 A.D. at the point when the Chandra administration controlled the realm of Arakan, the Arab dealers completed evangelist exercises, spreading Islam next to each other with their exchange and in the process countless individuals were changed over to Islam. Besides, huge numbers of the early Arabs wedded nearby ladies and settled there for all time. Hence, because of transformation, intermarriage and migration the Muslim populace developed to a huge number and these Muslims came to be known as 'Rohingya' as Dr. Mohammed Abdur Rahim properly comments: 'In the eighth and ninth hundreds of years of the Christian time, the Arabs were principal marine and sea individuals of the world and the Arab shippers cruised across all waters excessively far off nations of the east and the west. The eastern exchange of the Arab traders prospered to such an extent that the Indian Ocean and Bay of Bengal transformed into Arab lakes'

As a team with the Muslim dealers some Muslim holy people assumed the prevailing part to lecture and unite Islam in Arakan. The official view as extended in the East Pakistan District Greater-Chittagong is that "Muslim dealer from Arabia, Iraq, Persia and other area of focal Asia had begun coming to Chittagong from fifth century and some of them had settled there for business purposes. Alongside them Muslim minister and holy people who entered profound into the nation and continued down the coast to Arakan, which likewise had a Muslim settlement. So they have play an advancement a Muslim society. In addition, their sanctuaries have become spots of journey to the neighborhood individuals and are proceeding as such right up 'til the present time.

3.3 Kingdom of Mrauk U (1430-1785)

Islam made its first major political and social effect during the mid fifteenth century through King Narameikhla(1430-1434) of the realm of Mrauk U. Accordingly the Arkanese ruler needed to spend a decent bit of his life in Bengal, leaving his nation in the possession of the Burmese. Finally in the time of 1430, he reestablished the thorn of Arakan with the assistance of Bengal Army sent by Sultan Jalaluddin Mohammed Shah. Narameikhla gave up some region to the ruler of Bengal and got Islam titles and utilized the Bengali Islamic coinage inside the realm. He printed his own coin with Burmese characters on one side and Persian character on another side. Dr. Muhammad Enamul Haq and Abdul Karim in their works Bengali Literature in the court of Arakan (1600-1700) expressed that "the Arakanese lord utilized coins bearing the engraving of Muslim Kalema (the calling of confidence in Islam) in Arabic content. The state insignia was additionally recorded Arabic word Aqimuddin (foundation of God's standard over the earth)" The Arakanese court likewise reception of numerous

Muslim traditions and terms were other huge recognitions for the impact of Islam. After the change of the Arakanese lord in Islam, Arakan turned into a Muslim-larger part realm since an enormous number of individuals at that point acknowledged Islam as their religion. Along these lines Islam had resulted in these present circumstances area with no political help. In the wake of recapturing the seat, Narameikhla have taken some major managerial measures: The capital of Arakan was moved from Longgyet to Mrohaung close to the Bengal. The Muslim fighters, aristocrats and the worker who came from Bengal, joined by Narameikhla, settled down at Mrohaung. These new pioneers have set up lasting provinces in Arakan and its abutting waterfront regions to the extent north of Chittagong. Fabricated the renowned Sandi Khan Mosque in Mrohaung. A blended Muslim society and culture created and thrived around the capital. He set up one more military camp at Sandway and Ramree in the south Arakan to ensure Burmese hostility by reinforcing outskirt trustworthiness. As per the convention like Gaur and Delhi, Narameikhla transformed legal system[] of Arakan. Indeed, even the act of embracing a Muslim name or title of the Arakanese rulers proceeded for in excess of 200 years (1430-1638). These titles, which showed up in Arabic content/Persian Kufic on their coins are given beneath: Narameikhla: Soliman Shah; Meng Khari-Naranu Shah; Ba Saw Pru – Kalima Shah; Dawla – Mathu Shah, Ba Saw Nyo-Mohammad Shah and Ran Aung-Noori Shah. And so forth It is additionally evident that an enormous number of Muslim authorities were utilized in the common just as military administrations, which were generally coming from Chittagong. Because of the regal support, settlements of the Muslim people group additionally experienced childhood in the south-eastern neighborhood of Mrauk-U. Near the Mrauk-U City, an exchanging port named Bandar was created. In the Bandar there lived Qadis, Muftis, Ulama, Religious Fakirs and Darvishes. At that place the Muslims swarmed for business. The effect of Muslim culture on the life of the individuals of Arakan profoundly affected the resulting course of the historical backdrop of Arakan. Like the pathan rulers of Bengal the rulers of Arakan disparaged the development of Bengali writing and numerous gifted artists and scholars from various districts swarmed the court. With the regal help Bengali writing was created and numerous Muslim Bengali artists like as Kazi Daulat (Sati Mayna-O-Lora Chandrani), Shamer Ali (Razawan Shah), Shah Alaol (Padmabati,Tuhfa) Kazi Abdul Karim (Abdullah Hazar Sawal,Nurnama) and so forth overwhelmed the court life. So the Muslim impact in Arakan might be said to date from 1430, the time of Narameikhla's Restoration. During his rule a surprising advancement occurred which prepared for a time of Muslim control in the place that is known for Arakan. From this time onwards the connection of Muslim with the Arakanese turned out to be more private and for around two nations Arakan was joined in an obligation of fellowship with Islamic terrains. Because of the effect of the human advancement of the Muslims Arakanese culture additionally advanced and subsequently started the 'Brilliant Age' throughout the entire existence of Arakan. Arakan stayed an autonomous Muslim realm until the demise of Salim Shah (1622-1637), the last Muslim lord. Preceding this, Buddhism has shown up in the area from Tibet-Mongolia. By the center of the 10th century the Mongolian race Barmans', generally Buddhists had set up their seat of intensity in Burma (Nayeem, 2018).

3.4 Burmese Conquest

During the declining years of Muslim rule in Arakan, a Burma king Bodawphaya sent 30,000 soldiers to conquer Arakan and gain complete control of it in 1784. Thus came to the end of independent Arakan. Thousand of Arakanese Muslims and Arakanese Buddhists were put to death. The Burmese soldire destroyed mosques, temples, shrines, seminaries and libraries including the Mrauk U Royal Library. As for the Arakanese Buddhists their respected Mahamuni Image of Lord Buddha was taken away to Burma. The fall of the Mrauk U Empire materially and culturally razed the Muslim to the ground. During 40 years of Burmese rule (1784-1824) two third or two lakh (2,00,000) of the inhabitant of Arakan were said to have fled to Bengal(India). The then British East India Company Government made no objection to the settlement of those people in the Southern parts of Chittagong region.

3.5 British colonial rule

In 1824, the British East India Company attacked Burma and through the Anglo-Burmese war Arakan went under the control of the British. The entire of Burma, including Arakan was then brought under the Indian arrangement

of organization. At the point when the British came in 1824 and began administering the entirety of Burma, they recorded that Arakan had one Lakh populace of which 30% were Muslims. This level of Muslims, notwithstanding, expanded throughout the long term. Anyway the British at one phase of their stay profiled the different races in that nation. Be that as it may, they have left out the Rohingyas as a different ethnic gathering. This will full mix-up made by the British is being paid from that point forward by the powerless Rohingyas. English strategy empowered Bengali occupants of adjoining locales to relocate into the then softly populated and fruitful valleys of Arakan as agriculturists. The East India Company stretched out the Bengal organization to Arakan, accordingly there was no global limit among Bengal and Arakan, and no limitations on movement between the district. In the mid nineteenth century, a huge number of Bengalis from the Chittagong area got comfortable Arakan enemy looking for work. The British evaluation 1891 announced that 58,225 Muslims were in Arakan. By 1911, the Muslim populace had expanded to 178,647. The influxes of movement were basically because of the prerequisite of modest work from British India to work in the fields. Worker from Bengal, basically from the Chittagong district moved all together into western municipalities of Arakan. In 1939, the British specialists framed an exceptional Investigation Commission drove by James Ester and Tin Tut to examine the issue of Muslim migration in the Rakhine state. The Commission suggested making sure about the fringe. Be that as it may, with the start of the world war II the British move away from Arakan.

3.6 Japanese occupation and inter-communal violence during World War II

On the eighth December 1941, Japan pronounced battle against the British Government and on seventh March 1942, the Japanese assaulted Rangoon, the capital city of Myanmar(then Burma). On 23rd March 1942 Japan bombarded the Akyab city of Arakan. The Japanese military aircraft again besieged Akyab on 24th and 27th March separately. In this way, the British organization removed from Akyab before the finish of March 1942. It made a genuine authoritative vacuum in Arakan. The Mugh socialist with the assistance of the Burma Independence Army(BIA) murdered 100,000 Rohingyas and drove out 50,000 across the outskirt to East Bengal to eradicate the region of the Muslims. Around then Buddhist and Muslims connection was being crumbled. During World War II the Rohingyas shaped a furnished Mujahid power in light of the withdrawing Japanese, however the didn't achievement more against the Mugh. The Japanese submitted innumerable demonstrations of assault, murder and torment against a great many Rohingyas. Around then 22,000 Rohingyas should cross the outskirt into Bengal(at that point a piece of British India) to get away from them from savagery.

3.7 Post-War Islamic Uprising

The patriot chief General Aung San gathered a meeting of all ethnic gatherings at Panglong in 1947, where it was concurred that all states would be given provincial self-sufficiency. In any case, the constitution, which was received after Aung san's demise pronounced that the new state called Burma would be unitary in character with no independence for the territories. Indeed, even the Prime Minister U Nu[] had announced Buddhism as the state religion of the nation to conciliate the ethnic gatherings, as an incredible greater part of them were Buddhists. This Bill brought forth dissents and riots,especially in Kachin state where Christian were in the dominant part. The Muslim people group additionally sets up a solid dissent. Therefore, while the socialists and furnished Rakhine patriots held onto control of a significant number of the towns all through Arakan, hundred of Rohingya equipped allies gathered to get together with the famous Muslim vocalist Jafar Hussain (Jafar Kawal), who hosted shaped the primary Mujahid Get-together in Buthidaung Township in December 1947 to press for a Muslim Autonomous State in north Arakan. At the point when the Rohingya outfitted obstruction development picked up power in 1950's against the oppression of the Burmese system, the Burmese Government alleviated the Rohingya by offering some govt. positions and a unique locale called "Mayu Frontier District". The Mujahid party was established by Rohingya seniors who upheld a Jihad development in northern Arakan in 1947. The point of the Mujahid party was to make a self-ruling Muslim state in Arakan. They were significantly more dynamic before the 1962 Buemese upset by General Ne Win. Ne Win completed some military activities against them over a time of twenty years.. The noticeable one was "Activity King Dragon" which occurred in 1978. Subsequently, numerous Muslims in the area fled to neighboring Bangladesh as evacuees. Notwithstanding Bangladesh,

countless Rohingyas have additionally relocated to Karachi, Pakistan.

3.8 Burmese Juntas

In 1962, General Ne Win upset the vote based government in a military overthrow. The military system canceled the constitution, disintegrated parliament and prohibited the exercises, everything being equal. They had been coldblooded and heartless on the Rohingya totally. In February, 1963 the military system nationalized whole banks and business undertakings everywhere on the nation. In Arakan the greater part of the significant business exercises were in the possession of Muslims. The Rohingya Muslims of Arakan were the hardest hit in the monetary crackdown by the new military system. The system (RC) restricted every single ideological group and made another ideological group known as "Burma Socialist Program Party" (BSPP). In Arakan just Rakhine Maghs were enlisted to new ideological groups. Notices were sent by RC to Arakan division position to limit the development of Rohingya Muslims. On first February 1964, the Revolutionary Council of Burmese military system canceled the Mayu Frontier District and took the territory again inside the ward of Akyab District under the Home of service. Rohingya government assistance and social-social associations were additionally restricted in 1964. The military system dropped the Rohingya Language Program communicated from the Burma Broadcasting Service (BBS) in October 1965. In 1974, the BSPP Government met the principal people groups Congress, which approved the constitution drawn by BSPP. The new constitution allowed that all the regions of the state would be in the unitary structure alongside Arakan. The name of the Arakan had been changed as Rakhine and his area would be completely overseen by Magh and Burman Buddhist. Ne Win's contention was that the decision ideological group before his takeover perceived Rohingya as an ethnic gathering only to get their votes. He in this way removed their Burmese citizenship and made them stateless. At that point the military exposed them to compel labor, confiscated their property and did the extra legal executing. They denied Rohingyas employment, access to instruction and exchange and furthermore confined their development. Indeed, even their entitlement to wed and to shape families was dependent upon authorization which must be purchased with higher pay-offs from the specialists. At last a "slow annihilation" occurring against these people. General Ne Win dined the Nagamin Dragon Operation in 1978 to smother the ethnic uprising. A considerable lot of the Rohingyas despite mistreatment left their territory and got away by boats to Bangladesh. In 1978 upwards of 15,000 and afterward again in 1971 upwards of 250,877 Rohingyas were driven from Arakan to Bangladesh. Cruelty towards on the Rohingyas isn't new. They have confronted torture, neglect and suppression in the Buddhist-larger part land since it accomplished freedom in 1948. Its constitution shut all choices for Rohingyas to be residents. Indeed, even now, the military rulers are attempting to project them out. In 1992, the United Nations General Assembly passed goal No.47/144 perceiving the enduring of the Rohingya in the hand of the Burmese armed force. Around then around 200,000 Rohingya fled to Bangladesh. In any case, the military government didn't return steps to carry them to their country. Around 28,000 of them who are enlisted with the United Nations High Commission of Refugee (UNHCR) are as yet housed in two major camps in the Cox's Bazar region of Bangladesh. The Myanmar (Then Burmese) government has not reacted to the allure of the Bangladesh Government or the worldwide network to take them back. It is by and large accepted that the inward political emergency in Myanmar has offered ascend to the Rohingya emergency over and over.

3.9 The riot of Rakhine state in 2012

The 2012 Rakhine state revolts a progression of continuous clashes between Rohingya Muslim and ethnic gathering Magh in Rakhine state in Myanmar. The current savagery can be followed to the assault and slaughtering a Buddhist lady toward the finish of May, for which the police evidently kept three Muslims. That was trailed by mass assaults on Rohingyas and different Muslims that executed many individuals. As indicated by Amnesty International and Human Rights Watch, state security powers have directed mass capture of Muslims and annihilated huge number of homes. Dislodged Rohingyas have attempted to escape across the Naf River to neighboring Bangladesh; homes and some have kicked the bucket in the effort. The Burmese media have refereed to early revolting by Rohingyas and have given them a role as fear mongers and plotters. Public distress in the province of Rakhine left around 200 individuals and up to 140,000 uprooted for the most part Rohingya Muslim

in the most recent year. As indicated by Tun Khin, the leader of the Burmese Rohingya Organization UK(BROUK), starting at 28 June 650 Rohingyas has been executed, 1200 are absent and more than 80,000 have been displaced. According to Myanmar specialists, the savagery between ethnic Rakhine Buddhists and Rohingya Muslims left 78 individuals dead, 87 harmed and a huge number of homes obliterated. It additionally uprooted in excess of 52,000 individuals. In mid-June, for the sake of halting such brutality the public authority proclaimed a highly sensitive situation and utilized its outskirt security power to consume houses, slaughter men and power to leave Rohingyas from their towns. President Thein Sein recommended that Myanmar could end the emergency by removing the entirety of its Rohingyas or by having the United Nations resettle them, however this proposition immediately dismissed by the United Nations.

3.10 Constitutional declaration about Rohingya

Under the 1948 Citizenship Law, the Rohingyas were permanent citizens of the Myanmar. Even from 1961 to 1965, the Burmese Broadcasting Service has also broadcast Rohingya language program but when General Ne Win overturned the democratic government in a military coup in 1962, he enacted a draconian Citizenship law in 1982 which excluded the Rohingya from list of 135 race entitled to Citizenship.

3.11 Burma (Myanmar) Citizenship Law 1982

Part II-Citizenship: Section 2(b); Defines a nationals, for example, people have a place with the Burmese races, for example, the Kachin, Karen, Chin, Burman, Mon, Arakanese, shan of the state and people have a place with such racial gathering as have gotten comfortable any of the domains presently included inside the state as their lasting home from a period front to 1823 A.D.

There are three kinds of residents as follows: The first class, alludes to full resident, is the individuals who have a place with the eight significant ethnic gatherings as referenced just as other indigenous individuals who were viewed as present in Burma before 1823. These individuals perceived as the "real" residents. The second class, partner residents, is the individuals who got the Burmese citizenship as per the past 1948 Union Citizenship Act. The third class, naturalized residents, is the individuals who have been naturalized after the suspension of the 1948 Union Citizenship Act.

To be a resident of Myanmar, one necessities to demonstrate the presence of ones' predecessor in Myanmar foremost to 1823 A.D. Through there are as yet punishment of aggregate confirmations that demonstrated Rohingyas to be lasting occupant, it has been consistently hard for them to exclusively demonstrate the presence of their parentage before 1823 A.D. Since: Their individual narrative confirmations have been either efficiently decimated or seized by their rulers in the nation. The greater part of the Rohingyas have been either uninformed or made so. They couldn't keep these confirmations in their grasp. For quite a long time, Rohingyas have been made to move here and there. They have lost their reports in the interim. However, the territories (Arakan) presently including in Myanmar was for quite a while part of British India. The individuals of the then British Indian beginning, who got comfortable Arakan after 1823 up to 1948, were legal inhabitant of their area like individuals from any ethnic or racial bunches who lived there. To reject the individuals from the privileges of the citizenship or downsize them to inferior citizenship is unfair, oppressive and as opposed to the standards of International laws and Shows. The Burma (Myanmar) Citizenship Law, 1982 has basically made the Rohingyas outsider their own nation.

4. Violation of Rohingya Rights by Myanmar Government

4.1 Restriction on Mobility and employment

Myanmar junta government has disallowed their entitlement to opportunity and development and determination of their place of home. On the off chance that a Rohingya needs to head out to a town in a similar Township the person in question needs a nearby travel pass; for venturing out to another Township, the individual need to apply an alternate sort of authorization to travel at the Immigration Department of NaSaKa camp. On the off chance

that they do, at that point they should pay for. Most Rohingyas can't do that. Family who got guests from different municipalities should likewise purportedly enroll their visitors, on the off chance that they are going through the evening. Inability to do so can bring about fines or different disciplines. Therefore, they denied Rohingyas work outside their town or exchange products and produce (Nayeem, A.R., Islam, M.S. & Akter, M.F., 2020). Their powerlessness to travel freely greatly hinders the Rohingyas capacity to make money and get legitimate medical care. Opportunity of development is key basic freedoms whereupon other common liberties are unexpected. Article 13(1&2) of the Universal Declaration of Human Rights(UDHR): "everybody has the privilege to opportunity of development and home inside the visitor of each state. Everybody has the privilege to leave any nation, including their own nation. What's more, to re-visitation of their nation".

4.2. Extortion and arbitrary Taxation

Rohingyas in Rakhine state are subjected to extortion and arbitrary taxation at the hand of authorities. The type of taxes and the amounts is different from place to place, depending on the local authorities. It has been the heaviest burden for paddy farmers in Rakhine state in Myanmar. Under this system farmers were required to sell a portion of their harvest at fixed prices to the state Myanmar Agricultural Products Trade(MAPT). These prices are well below the market rate, varying from ½ to 1/8 of the market price. As in other areas of Myanmar, the amount of rice tax people have to pay is based on the size of cultivated land area instead of on the actual yield of the rice harvest.

4.3. Registration of Birth and Death

All households are obliged to report any changes to the family list to the authorities. For the registration of birth and death in families, Rohingyas are bound to pay 1,000 to 8,000 kyat (depends on different place) to the Village Peace and Development Council(VPDC), or the NaSaKa who are responsible for keeping the family list. Imposing heavy taxes on registration of births and deaths in families also interferes arbitrarily with family life, in violation of the right to be free from such interference Article 12 of the UDHR: no one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks (Hoque, M.O., Nayeem, A.R., Kamruzzaman, M. Ahmad, M.N., Abdullah, W.N.W. & Akter, M.F., 2020).

4.4. Forced labour

Local NaSaKa camp strictly observes and forces on labour of minor ethnic group specially Rohingyas in Rakhine state (Nayeem, 2017). Forced labour on infrastructure project, mainly road, is one of the most common forms of the practice in Myanmar, as the Military forces civilians to construct new roads or repair existing one. Another common types of forced labour is sentry duty. It is often the poorest who must undertake forced labour, as those who are usually able to pay a bribe to the authorities can be excused from forced labour. The practice of forced labour prevents the poorer Rohingyas from having sufficient time to earn cash income to sustain them achieve food securities for their families. Extensive forced labour in particular and other human rights violations were the main reason for the 1991-92 migration of Rohingyas to Bangladesh. Forced labour, whether paid or unpaid, is in contravention of International Covenant on Civil and Political Rights, 1966 concerning Forced or Compulsory labour Article 8(3a): “No one shall be required to perform forced or compulsory labour” it also contrivance the right, preserved in the UDHR , Article 23(1)” *just and favourable conditions*” and article 23(3) “*just and favourable remuneration*”. For many years the ILO has been raising its concerns with the Myanmar Government about this practice.

4.5. Restriction on Marriage:

In 1992, the Military regime has introduced a regulation that everyone in Rakhine state is required to ask for prior permission of the authority before getting married. However, this restriction applies only to the Muslim population in this area and not on the Buddhists Rakhine population nor on any of the other smaller ethnic minority groups living in the region. However, prior permission itself may not be a problem but what is problematic is that the

authorities demand high bribes from people who ask for permission to get married. In some cases people have wait two or three years to get permission. According to the UDHR article 16(1) “ *Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.*” All these restrictions on marriage have a negative impact on poor and even rich Muslim family. The majority of parents can't afford to pay for the high permission fee (Nayeem A.R., Akter F., 2020).

4.6. Model Residential Areas for Non-Rohingyas

The creation of model residential areas for Buddhists and non Rohingyas in Rakhine state. Around 100 to 150 families live there and each family reportedly receives 1 to 4 acres land and pair of oxen and a house. This idea is a unique way of terrorizing the Rohingyas. House and other facilities such as school, health-care centre in the model village are often built by forced labour by the Rohingya Muslim. The policy of building of model residential areas has created much hardship for the Rohingyas. The confiscation of land from Rohingyas to build model residential areas deprives from of opportunities to sustain their livelihood, as these are in almost all cases grazing grounds for their cattle's, rice fields or shrimp farms. The Rohingya Muslim of nearby villages is often forced to build the house and other facilities are not only forced to offer their services but also to work without pay. All of these factor have greatly contributed to increases poverty and food insecurity for the Rohingya Population.

4.7. Adverse Possession of Rohingya's Residential Lands and Houses

The confiscation of land in Rakhine state is related to the establishment odd “ Model Residential Area”; the construction or expansion of NaSaKa, military and police camps; and establishing plantations for the security forces and also for new settlers. More recently, a number of forces evictions have taken place when people were accused of having built houses on land that local authorities claim is officially registered as firm land or rice fields, not residential land.

4.8 Violation of Other Human Rights

Beside the above torture there are many other waylays of violation of human rights. These are: Extra judicial killing, arbitrary areest and inhuman torture, destruction of mosques, schools and other religious institutions. Abuse of women; the authorities are collecting Rohingya girls from the village under the pretext of “ Woman development”. There are reports on sexual violation on these girls. They denied Rohingyas right to education.

5. Recommendations and Limitation

The Myanmar Government ought to revise or cancellation its citizenship laws to align them which International norm. Specifically, the citizenship laws ought to guarantee: All lawful arrangements and all choices with respect to citizenship are liberated from any separation in regard of race, sex, color, ethnic birthplace, language and religion. In request to guarantee the principal privileges of Rohingya, the accompanying proposals to the Myanmar Government: Put a finish to the ruthless organization of movement restrictions. Any limitation on development are possibly forced on the off chance that it is totally important, identified with a specific situation. All pointless requests for constrained removal and tear-downs should be canceled. Relevant laws and approaches administering the distribution of chap must changed. The SPDC (State Peace and Development Council) should completely co work with the International Labor Office's proposals and specialized help as to the all out disposal of constrained labour. Put a finish to the limitation on marriage. The SPDC ought to completely guarantee lives, honor, liberty, education and work of Rohingya Muslim as a resident of Myanmar.

6. Conclusion

Worldwide people group is worried that the neighborhood Myanmar authority's arrangements with respect to the Rohingya populace in the Rakhine State disregarding a wide scope of their fundamental basic freedoms. They are exposed to extreme limitations on opportunity of development; constrained work; constrained outcast; and blackmail and subjective tax collection. Other ethnic identities in Rakhine state are not exposed in a similar way of such limitations and basic liberties infringement. The blend of every one of these practices makes it practically

incomprehensible for Rohingyas to make the most of their privileges and to have a standard existence. In this way, the Government of Myanmar ought to perceive the Rohingya as its own resident and subsequently preparing for guaranteeing their sacred rights, especially basic rights. The Rohingyas are not the slightest bit stranger in Myanmar and along these lines they should be given the lawful rights to lead their lives an easily in the area of Myanmar.

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