

## **Humanity and Security: Internal and External Dynamics behind the Muslim Rohingya Refugee Crisis, The role of Turkey and Bangladesh**

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**Abstract:** The concepts of Human rights have become most crucial and also momentous issues of the current history in Muslim as well as western countries. In all respects, the history, as well as the philosophy of human rights, has been to confirm the human reverence, religion, impartial of a nation, race and also colour. Articles, Theories, and also some conduct have been introduced to assure initial ethics and morality. On the other hand, There is one of the groups in the world has been deprived of their basic human rights like Rohingya refugee Muslims. The Rohingya are Muslim communities who have encountered overwhelming disparity of Myanmar since their countries turn to autocracy in 1962. However, Rohingyas are one of the most oppressed minorities in the world. Their situation has impoverished by Myanmar's current prejudiced democratization and to rebuild 'Buddhism', whereas a newly opened public space has been unfortunately filled with persecutions, unrestricted arrests, using religion to escalate oppression, oppression, and also assassination have been repeated again and again against this minority group. For this reason, Most of the Rohingya people try to escape from their motherland, searching for a new and better life, but most of them die at the sea area and some of them coming to Bangladesh. This lachrymose news made the world commiserate with the Rohingya as well as alleged Human rights infractions in Rakhine State are a reason for anxiety at the world's community. UNO, EU, NAM, SAARC and also ASEAN international organizations only denounce this matter. But, Most of the Imperialist countries like the US, UK, China, Russia, and India are directly stoking with supporting to Myanmar because of their self-interest to controlling South Asia, Australia, and Africa continents even though Turkey is the main partner of Bangladesh for dealing Rohingya issues along with a proactive approach since 1990. Another reason is that there is a plethora of natural resources in Arakan like iron, uranium, coal, petroleum as well as the maritime line about of 300 Kilometers and also a strategic area for military whatever they want to control itself. However, OIC, D8 and also Muslim International organizations should build up as a strong platform to ensure basic human rights in the United Nations about this. This research tries to show that an overview of the Rohingya crisis from the Human rights perspective including the role of Turkey and Bangladesh. Therefore, this research will highlight that the residence place of Rohingyas like an independent Arakan state might be a proper solution to this Rohingya refugee crisis.

**Keywords:** Rohingya, Human rights, Social rights, Challenges Facing Religion Especially Islam, Refugee Crisis, Security Implications, Southeast Asian and Myanmar.

**JEL Codes:** R5, R580, R520, Q58, Q560, I31, I320, I38, K4, K420.

### **1. Introduction**

The history of the Muslims of Arakan, which began long before Myanmar gained its independence, had not changed, even after Myanmar became independent. Myanmar government and State-sponsored Buddhist gangs attacked as well as massacred by all kinds of neglecting of human rights in a systematic manner of reaching the peak of the period. Finally, more than 10000 thousand Arakanese Muslims have lost their lives and hundreds of villages and thousands of houses have been burned and nearly half a million Muslim refugees have been killed. The statements of

international powers and organizations do not have a serious impact on the Myanmar government. The Myanmar government misused self-defences against Rohingya refugee as a means of legitimizing what did to Muslims. Today, where the core values are sacrificed to the interests, no significant steps have been taken to address the problems of Muslims struggling to survive in the areas of regional competitiveness of global powers.

## **2. Objectives of the Study**

The prime objectives of this study are to highlight the Rohingya Muslim issues in Arakan, Myanmar. The main aims and also objectives are:

- Explaining the Arakan state along with its different approaches.
- It discusses the massacring of Rohingya Muslims by the Myanmar government as well as shoulders.
- Appraising the Rohingya refugee crisis issues in Bangladesh and its current conditions.
- Dissertating the Role of Bangladesh as well as Turkey into the Rohingya Refugee crisis
- Providing some recommendations for a solution to the Rohingya refugee crisis.

## **3. Theoretical Structure & Proposed Methodology**

This research made basically to the secondary data and information. Research papers, prominent journals, particular books, Articles, Newspaper, some different United Nation ordinance, Television Channels are the secondary source of data. Some conclusive recommendation will be discussed. There are various types of reports in the prominent International organization like- The United Nations Human Rights Council (UNHRC), Amnesty International, The European Commission of Human Rights, The International Human Rights Council (IHRC), The Asian Human Rights Commission (AHRC), The Independent Permanent Human Rights Commission (IPHRC) of The Organization of Islamic Cooperation (OIC), The Department of Human Rights in Turkey, The South Asia Forum for Human Rights (SAFHR), Human Rights Commission South Asia (HRCSA) and The Bangladesh Human Rights Commission report (BHRC) have been reviewed.

## **4. Research Question**

The research questions of this study will be-

- Why is the Myanmar government slaughtering to the impoverished Rohingya People in Arakan with infringement of Human rights?
- How did the Rohingya refugee persecute by Myanmar troops?
- Reason for Rohingya people that are escaping from Myanmar towards different countries, especially Bangladesh.

## **5. Findings and Analysis**

### **5.1 Geographical Structure of Arakan**

Arakan (Rakhine State), a gateway to the Far East, is a province of Myanmar, which forms the western borders of Myanmar, is located on the eastern shores of the Bay of Bengal and bordered by the Naf River in Bangladesh. It belongs. The region, which is easily accessible by sea, has used this advantage throughout history and has been the capital of both trade and culture. Its surface area is approximately 37,000 km<sup>2</sup>. Although the data for 2014 is three million, the real figures are claimed to be over three million (Yunus, 1994, p.28).

Arakan is a highly mountainous region. Rough terrain shapes prevent people from accessing Burma, especially the road and rail. Land transportation is carried out with great difficulties; therefore, sea and airway are preferred more frequently. This difficult transportation has delayed or prevented the spread of cultures to the inner parts of Burma in history. As a matter of fact, Buddhism reached Arakan without reaching the land of Burma. Islam was also seen in Arakan in the 8th century, 500 years before the neighbouring lands, and Islam was not spread in Burma because of its geographical disadvantage (Yunus, 1994, p.28). Arakan is a country of mountains, forests, and rivers. There are seven important rivers such as Naf and Kaladan, especially the Naf River, which forms a natural border with Bangladesh. Hundreds of Rohingya Muslims who were forced to migrate from Arakan to Bangladesh lost their lives in this water. Arakan has seventeen settlements. Its capital is Akyab (Sittwe). The capital's population is over 3, 00000. The two most populous cities, Maungdaw and Buthidaung, are located on the border of Bangladesh.

### **5.2. Ethnic Structure of Arakan**

It is stated that Arakan is the plural of the word in Arabic and Persian. The word that refers to the basic principles of Islam is the evidence that Arakan is the Islamic realm (M. Collis, 1960, p. 491-492). The word "Arakan" was published in Islamic books such as "Ayin-i Akbar" and "The name of Alamgir" in the books of historians, such as "Van Liscoten" in the coins printed in the 16th century, and the Islamic history of the region (Qanungo, 1988, p. 232). The Persian Kingdom was used as the official language until the Arakan Islamic Kingdom was established and destroyed in 1845. In the region, many geographical elements such as settlements,

a mountain, and river names are of Persian origin. Buddhist administrations are forcibly changing names and trying to destroy the Islamic identity of the region. The word used today as Rohingya is based on the origin of the word 'mercy' in Arabic. According to some Muslim thinkers, Arab merchants who sank their ships in the region in the 8th century said to these lands that have embraced them 'rahm borri' that is 'the land where Allah has been blessed. Geographers mention a place called 'Zaziratul Rahmi'. Recipes indicate the Arakan region, the Rohang Kingdom at that time (Mohahd, 1978, p. 35). There are two main ethnicities in Arakan. These are the Maghars which are called Rohingya Muslims (Rohai) and Buddhist Rakhines. Although there are tribes such as the Kamil and the Chinese in the region, there is not much information about their numbers (Hurdazbih, 1889, p. 67).

### **5.3. The History of Arakan**

Arakan has a sequence of kings until 2666 BC. The region is the land dominated by Indian rulers from the 8th century until the 8th century. It was replaced by Buddhism in the 5th and 6th centuries (M. Yunus, 986, p.76). The Kingdom of Wasali, founded by the Chandra Dynasty in 788, has also paved the way for the society to meet with Islam. The Wasali Kingdom made the place of Arakan as a trade centre. The Wasali ruins, which reflect the Brahmanian tradition, show how the Buddhism faith has grown closer to Hinduism. Indeed, according to the result, the Kingdom of Wasali is of Indian origin as a dynasty (Collis, 2003, p. 486).

Since the 3rd century, the Arab community has been involved in maritime trade with the Asian region and established trade colonies in many places. The Arabs, who became more powerful with the Islamic religion, reached a great number of places in the world by creating a great network over the sea. Dozens of settlements have been established in areas such as the Maldives, Ceylon (Sri Lanka). According to some authors, the arrival of Islam by Arakan is based on the early years of the establishment of the Kingdom of Wasali. Muslim Arab merchants, who sailed their ships, were taken to Arakan, settled there (Ahmad, 1947, p. 121). The spread of Islam in the region was not only through merchants. Dervishes and invitations went to the region, settled and established their dervishes, bringing people to Islam. Today, Badr Mukem, Pir Bedreddin Bedri Alam, Hanifar Tonki, Hayafurir Tanki, Sah Munayim, Pir Bedir Shah

tombs show that invitations are coming to the region to spread Islam (Khan, 1962, p. 68). Islam became an important power in the region, especially after the 13th century. Islam, spreading in neighbouring Bengali territories, ensured the intertwining of cultures (G.E. Harvey, 1929, p. 90).

### **5.4. The Arakan's Political Journey under Myanmar State**

The Anti-Fascist Peoples Freedom Union (AFPFL), which was founded in 1944 by the initiative of the Takin, started to discuss the issue of independence with the British after the loss of the war in 1945 as the representative of the people of Burma. At the same time, Muslims in Burma decided to meet to discuss the issue of independence and a community called Burma Muslim Congress was established. Muslim leaders decided to support the Freedom Union of the Anti-Fascist Peoples, headed by Aung San. The Muslim Congress, however, wanted Muslims living in the Arakan region to be recognized as a nation like the Maghs and demanded that the British be granted regional autonomy to Arakan (Yegar, 1998, p. 75).

### **5.5. Systemic Genocide in Arakan**

#### **5.5.1. 1942 Massacre**

As can be seen in the history of Arakan, Magh kings or Burmese kings developed a policy of intimidation for Muslims and slaughtered thousands of Muslims for their religion and caused the emigration of tens of thousands to the lands of Burma and Bengal. While the Muslims in Arakan, dominated by Arakan, did not receive any direct pressure, the Takin was provoked against Muslims, and Arakan took its share from this policy. The Takins filled the Mags with hatred towards the Rohingya Muslims.

In 1942, when the British forces dropped their arms and ammunition and withdrew from Burma and Arakan, the authority passed into the Japanese army. Meanwhile, in Arakan, the Maghs identified three steps for independence. These steps were to support the Japanese against the British, to drive white (British) and black (Indians) castles, to confiscate their assets and to allow Kaman and Rohingya to remain, and to send them from the country if uncomfortable. Shortly before March 28, 1942, attacks on Indian and Bengali Muslims began, with the guidance of the Takin, with the Maghs, before they began attacking Muslims'

homes and businesses in the town of Minbya, in Arakan. Some of the Muslims in the city of Minbya, which is intertwined with forests and rivers, escaped to the rivers, some to the forests, the looters burned everything they found, raped and killed Muslim women. The captured children and adults were slaughtered, regardless of their age, and the river Lemro, which was near the city had flowed red for days.

### **5.6. Rohingya Muslims after the Military Strike of 1962**

Together with the coup, the army opened a door that would still affect the politics of Burma for decades, and still influenced it. A new political party called the Socialist Party of Burma (BSPP) was opened, others were banned, and Arakan Muslims were not allowed to enter the party. In 1963, the Council decided to expropriate a number of enterprises and banks in the country. The Muslims were high in commercial prosperity in Arakan, they had many businesses, from the largest to the smallest shop in the hands of the Muslims, and the Maghs were rich in the black market (Yunus, 1986, p. 72). As the other nationalist, the army began to use the term Kala for Arakan Muslims. Kala is the part of India and Chittagong is the part of Bangladesh today. With all these statements, Rohingya Muslims were asked to be portrayed as Indian.

### **5.7. New Citizenship Law in 1982**

There was a new citizenship law in 1982 which introduced to the coup regime. With this law, three class citizens were identified: Citizens in terms of nationality, those who were associated and citizens. In the citizenship section of the law, those who settled in the country before 1826. The associates were citizens who were accepted in 1948. Citizenship is not considered citizenship before, but this law includes people accepted as citizens. According to this law, the rights to property and political activities in the last two categories, those who have not entered the national class, have been taken away. Only 135 of 200 ethnic elements, previously recognized were recognized in this law, and one of the unrecognized ethnic elements was Rohingya. The Rohingyas were therefore excluded from the national class and deprived of property and political rights. The Military administration forced the Rohingya's to be considered citizens of Myanmar and thus,

according to the law of citizenship, to be able to have political and economic rights (Göksoy, 2006, p. 255). This attitude of the state to Rohingya encouraged the Maghars to re-enact Arakan and started to attack Muslim villages in the Southern Arakan, where they were the majority. Arakan people living in Burma with the new law, Arakan was deported. In Northern Arakan, many mosques were locked, and mosques were closed and Buddhist temples were built up in areas where Muslims live. In 1982, the Rohingya Patriotic Front, The Rohingya Resistance Organization (RSO) participated in a new discourse and resistance was initiated.

### **5.8. Human Rights Violations of Myanmar Muslims**

Following the policy of Buddhist migration to northern Arakan, where Muslims live in intensity, it was desirable to break down the activity and the population density of Muslims. Muslims were employed as forced workers in the construction of Buddhist villages and places of worship. The military administration, however, confiscated the homes and lands of Muslims and allocated them to the Buddhists or the army. The Buddhist attacked mostly concentrated in places of worship as well as prohibited to construction and repair of places of worship. The Buddhist destroyed forty-three mosques in 1991. Since 1982, a new mosque could not be made, to read the call to prayer, the prayer was forbidden to pray with the congregation. Muslims cannot open work directly. Before the military coup, the Muslims in Arakan's top economic position have to partner with a Buddhist to open a business today. Because of this necessity, Buddhists exploit Muslims economically. Although most of the events against Muslims in Arakan spread in the Burmese in the nationalist revolts against the Muslims are happening and Muslims are massacred. Wirathu prohibited his followers from shopping at Muslim shops and marrying Muslims; he became a pioneer of Islam phobia in the country.

In 2013, Wirathu, the cover of Time Magazine, was introduced to the whole world as the "Terrorist Face of Buddhism 2013. You may be full of love, but not with a rabid dog. If we remain weak, our whole land becomes Muslim. 'Wirathu's hate speech is also included in the magazine. Time Magazine was banned in July 2013 in the country. Head of state, Thein Sein, pointed out to Wirathu that he was an ambassador of peace among

religions and said he was striving for it. Wirathu opposed it as a terrorist. The monks and Buddhists of Time Magazine in the country have organized many demonstration marches to support the anti-Islamist movement. The origin of Muslims other than Arakan province in Burma is based on Muslims from Rohingya, Bangladesh, Arab and Yunnan in China. In the 11th century, Burma also took its place in the chronicles of the historians of the Burmese people of the Islamic faith. As far as the chronicles are concerned, in the 1050s, they became the target of the kingdoms of another Muslim period called Shwe Byin brothers and Nga Yaman Kan.

When a military coup took place in the country in 1962, Muslims were expelled from the army. The acts of violence in Muslim countries were paid to Muslims in Burma. As a matter of fact, after the attacks against Buddhists in Indonesia and Afghanistan, pressure against Muslims was increased in Burma. Islam and terrorism began to be equivalent, Muslim organizations became targets. On March 16 1997, there are 1500 Buddhist monks, and publics organized anti-Muslim actions against the people of the street, as a result of the destruction of the Buddhist statue in a Pagoda in the Mandalay region in March 1997. The first group attacked mosques, and later on, attacked and looted Muslims' workplaces and homes. In order to recall the people to the street, a Buddhist girl was slandered as Muslims were raped, statues and pagodas were destroyed. As a result of the events, the 3 people lost their lives and about a hundred priests were arrested.

In 2013, violence against Muslims increased in Burma compared to other times. Although Wirathu claimed to be a group of peace, he led 969 groups. In March 2013, there was a dispute between a Muslim jeweller and his Buddhist clients. It claimed on the same day that 6 Muslim teenagers burned Shin Thawbita. For this reason, it has come to tension to a high level. Buddhist gangs set fire to the boarding school of the Mingalar Zayone. Thirty-two students and four teachers lost their lives. On March 25, events spread to nearby towns, dozens of homes and businesses were ransacked, set on fire. Security forces did not interfere with the events and only watched the events, causing the Muslims to suffer the greatest damage, and many

Muslims lost their lives there. Seven of the Muslims, twenty-five of the Buddhists were arrested on charges of murder. Over forty Muslims lost their lives. In April, in the village of Okkan in Sagaing province, north of the country, the Buddhist group of over four hundred stoned sticks who wanted to avenge Shin Thawbita, attacked the mosques and houses of Muslims in Okkan, Yadanakon, Panipin, and the surrounding villages. Many Muslims were wounded in the incidents in which two Muslims were massacred, close to two hundred houses were burned, mosques were seriously damaged.

## **5.9. The Last Status in the Arakan and the Reactions of Global Power with International Organizations**

### **5.9.1. The current situation in Arakan**

The 9/11 attacks in America caused Islamophobia to be strengthened in Burma as well as all over the world. In 2001, the destruction of ancient Buddha statues in Bamyán, Afghanistan, led to an outcry in Arakan. In May 2012, Magh attacked Muslims for allegedly raping a Muslim. Ten Muslim Buddhists who were travelling on the bus were attacked and lynched. Buddhists attacked Muslim settlements killed more than 1000 Muslims. People tried to escape by sailing, some on the Indian Ocean and some drowned in the Naf River. Tens of thousands of people left. At the end of 2013, the Buddhist people provoked and attacked to Muslims as well as Buddhist groups slaughtered Seven Muslims and burned the mosque. <sup>1</sup> However, The Myanmar security forces attacked the Rohingya people on 25 August 2017.

It is not possible to determine how many Rohingya lost their lives and how many families were left homeless since the citizens were not granted citizenship in the events that lasted for about a month. However, hundreds of villages and thousands of houses were burned; Thousands of Rohingya were brutally murdered, and tens of thousands were forced to flee their homeland, especially Bangladesh, in order to survive. More than 400,000 refugees are working in refugee camps where they live in difficult conditions.

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<sup>1</sup>[http://www.doctorswithoutborders.org/sites/usa/files/attachments/msf\\_activity\\_report\\_2013\\_interactive.pdf](http://www.doctorswithoutborders.org/sites/usa/files/attachments/msf_activity_report_2013_interactive.pdf). Retrieved December 10, 2018

### 5.10. Reactions of International Organizations and Global Powers

With the commencement of the events on 25 August, mass reaction actions have been initiated all over the world, especially in the Islamic World, and the grievances of the Rohingyas have been brought to the agenda of the world through social media platforms. UN Secretary-General Antonio Guterres said he was deeply concerned about the killing of civilians during the security operation in Arakan province. On 30 August, the United Kingdom called an emergency meeting of the United Nations Security Council, calling on all parties to call for restraint. At the meeting held on August 31st, no decision was made against Myanmar and only the ones experienced were evaluated.<sup>2</sup>

In fact, one of the main reasons for the conflicts in the region is the reflection of the political and economic wars of the global powers on the Arakan geography. China recently announced the “**One Belt One road**” is an area where China can be opened to the Indian Ocean, which is critical for Arakan. China is a growing barrier to America's increasing influence in the Asia-Pacific region. By the year 2030, considering the predictions that China would be the world's largest economy, America will definitely take steps to prevent this. On the other hand, Western big oil companies, especially the UK, are also active. The sufferings of Muslims are evaluated around the interests of these powers, and therefore, the righteous struggle of Muslims is often abused aside from finding permanent solutions to their problems.

It is seen that Muslims from all over the Islamic world organized protests against the massacre in Arakan. More than 1 million Muslims gathered in Grozny, the capital of Chechnya, protested the Rohingya massacre. Thousands of Muslims in Indonesia reacted on massacres in front of the Myanmar embassy and demanded the expulsion of the Myanmar ambassador. Indonesia's President Joko Widodo condemned the attacks on Arakanese Muslims as well as the humanitarian crisis must be stopped immediately. Malaysia called the Myanmar ambassador to the foreign ministry and expressed his dissatisfaction with what had happened.

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<sup>2</sup><http://www.bbc.com/turkce/haberler-dunya-41167827>. Retrieved November 27, 2018

### 6. Role of Turkey for Rohingya Refugees

Turkey is the main partner of Bangladesh for dealing the Rohingya issues from the 1990s. Different governmental and non-governmental organizations have been working in Cox Bazar of Bangladesh for the Rohingya refugees. They have building schools, hospitals, tube wells, training centres and distributing foods, clothes and essential goods to the refugees. Turkish former Prime Minister Binali Yıldırım, First Lady Emine Erdoğan, Deputy Prime Minister Numan Kurtulmuş Foreign Minister Mevlüt Çavuşoğlu and different officials visited Rohingya Camps in Bangladesh. Turkey is financing for building camps and hospitals for the newly come Refugees. Very few charities were allowed to operate in Arakan. The World Food Program, the Red Cross may occasionally operate in Arakan. On the other hand, the Myanmar government suspended in their activities.<sup>3</sup> In recent incidents a result of intensive diplomatic efforts of Turkey's TİKA, as the first foreign aid organization, Arakan is allowed to make a 1000-ton aid. In addition, Emine Erdogan, the wife of President Recep Tayyip Erdogan, went to Bangladesh to visit the camps where Arakanese refugees were staying and started the process of distributing aid.

However, Turkey has different activities since the 15<sup>th</sup> century as well as a deep relation with the Indian subcontinent. The Mogul rule in the Ottoman Empire administrated to this region. Road, railway, bridge, and artificial lake construction were forced to work as forced labourers. Ottoman soldiers constructed three hundred miles (about 483 kilometres) between the cities of Yangon and Thayet cities.

In the First World War, UK captured 12-15 thousand the Turkish soldiers in the Ottoman army and brought to Burma (Myanmar), a colony of England. Approximately two thousand Turkish soldiers who could not withstand the harsh working conditions, died in the last stop of the line died in the Thayet camp. All the Ottoman soldiers in this camp were buried in the same cemetery. It is also stated that there were other tombs along which Turkish soldiers were lying. Some of them were the cemeteries in the camps, which were called Meiktila bolar, “Munklon and“Şivebo”. In

<sup>3</sup> <http://aa.com.tr/tr/gunun-basliklari/erdogan-ile-myanmar-lideri-suu-cii-gorustu/901630>. Retrieved December 15, 2018

the inscription of this Martyrdom, which is still standing but can only be read with difficulty, But, to the memory of the saintly Turkish soldiers who were taken captive to the British during the clashes between Ottoman and British armies on the Iraqi, Syrian, Palestinian and Arabian fronts during the First World War, and who were martyred here in Burma (Myanmar). Examining the records of the period, the Ottoman Government could not learn the Turkish troops in Basra for a few weeks, and the soldiers could not learn where they were, the families of soldiers sent from Burma and the letters POW-Prisoner of War. The Turkish government learned that the first information about the Ottoman cemeteries in Myanmar came from the Embassy of New Delhi (India) in 1961.<sup>4</sup>

At that time, the name Myanmar "Burma" countries who visited the Ambassador of Turkey (Naya Diganta, 2005). Thayet Myo and Mekthl" are also reported that the cemetery of Turkish soldiers in Burma. The vast majority of Myanmar people are Buddhist. The leaders of few Muslims in the country reported that in 1982 only eight hundred Turkish martyrs were found in Thayet Myo. The embassy in New Delhi has identified two-hundred twenty-one tombstones, which were confirmed to have belonged to the Turkish soldiers' many years ago. The same embassy, there were 760 graves in Mekthla, but during the Second World War, during the clashes between British and Japanese soldiers, it was known that most of the tombs were destroyed. The embassy determined that there were 100 Turkish soldiers in Shewoba and hundred in Aungban. In the Muslim cemetery in Kyautse, a Turkish officer named Mr Yusuf was killed. The area of the cemeteries is now used as agricultural land, and the gravestones are constantly falling. While the gravestones are removed from the ground, there is the danger that the stone border and tombstones surrounding the cemetery cannot be read under the dense vegetation that grows in the tropical climate and will be completely lost in the coming years as a result of their corrosion<sup>5</sup>.

Therefore, these cemeteries need to be repaired immediately. It is very gratifying and hopeful that the Turkish Ministry of Foreign Affairs has obtained

the necessary restoration permission as a result of intensive diplomacy carried out before the Myanmar Government. By conducting detailed research in the region, it is necessary to investigate whether there are Turkish martyrs in other places besides the ones known and to erect the permanent Martyrs' Monuments in places where they are located<sup>6</sup>.

At the present perspective, The Organization of Islamic Cooperation (OIC) held a meeting in the capital of Kazakhstan with Turkey's initiative holds the rotating presidency of the organization in Astana discussed the incidents targeting humanitarian crisis in the region. Following the meeting, the nineteen items of the declaration stated that Myanmar government discriminatory practised at the source of the tensions in the province as well as the Myanmar government attempted to eradicate the Islamic culture and identity of Arakanese Muslims.

Turkey has started to take steps in the solution of the crisis; President Erdoğan has made intense diplomatic traffic in this context. Stating that the world is blind and deaf to Myanmar, President Erdoğan also met with Myanmar leader Suu Kyi and stressed that the increase in human rights violations against the Muslims of Arakan caused deep concern all over the world. Arakan was allowed to take 1000 tons of aid. In his speech at the UN General Assembly, President Erdoğan addressed about the Muslims of Arakan and stated that the international community could not give a good test on the human drama faced by Arakan Muslims. President of Erdoğan has requested the opening of the door, the reported costs will be covered by Turkey (Aljazeera, 2017). President Erdogan has requested to allocate places for refugees from Bangladesh, which will be installed in the tent city set up by Turkey, to provide the necessary materials from Bangladesh stated that contribute to the economy of Bangladesh through.<sup>7</sup> The Bangladesh administration has talked about allocating an island for Arakanese refugees, but it has not yet taken a serious step.

<sup>4</sup> www.gasam.org.tr. Retrieved December 20, 2018

<sup>5</sup> <http://aa.com.tr/tr/dunya/binlerce-endonezyali-myanmar-buyukciligi-onunde-protesto-duzenledi/902789>.

Retrieved December 23, 2018

<sup>6</sup> www.gasam.org.tr. Retrieved December 22, 2018

<sup>7</sup> <https://tr.sputniknews.com/asya/20170905102999964-1-malezya-myanmar-buyukcisinini-cagirdi/>. Retrieved December 24, 2018

## **7. Role of Bangladesh for Rohingya Refugees**

There is only one country like Bangladesh which supporting the Rohingya refugee since the first time. The Government of Bangladesh has given all the shelters and support to the Rohingya refugees in 1978. Bangladesh built 20 camps at the crisis of 1992. In 2017, the Bangladesh Government initially allocated 3000-acre land for the shelter of the newly entered Rohingyas. Local people, as well as other Bangladeshis, from different areas, come to the camps and distributed food, clothes, medicines, money and built shelters for the Rohingyas. Many of the local people opened their house for the Rohingyas and gave shelters for 2-3 families. There are two examples headlined by Aljazeera can be enough to explain the role of Bangladeshi people.

Digital entrepreneur Mehedi Chowdhury mentioned that there is some money of myself for buying to the car. But, when I see such kinds of these pictures about Rohingya people who are crossing the Myanmar border to coming to Bangladesh with no money as well as no security. For this reason, I can decide to donate all my saving to themselves (Aljazeera, 2017).

Abu Hayed, he is a farmer from Teknaf near the Rohingya refugee camp. He mentioned that, when I see this catastrophically situation of Rohingya refuge, I cannot consider myself. As I am a farmer, but I donated all my savings as well as bestow them eight houses. This is because, they are totally impoverished and helpless as well (Aljazeera, 2017). There are three refugee camps officially recognized by the United Nations within the territory of Bangladesh. These are Leda, Nayapara, and Kutupalong refugee camps. Approximately 40,000 refugees were living in these camps before the last incidents. On the other hand, there is another refugee camp in Kutupalong which is not officially accepted. Over 100,000 refugees in this camp are faced with difficult problems such as starvation and epidemics. Since the Bangladesh government did not consider the inhabitants of these camps as refugees, it prevented them from being helped. The United Nations High Commissioner for Refugees did not find it necessary to examine any survivors of this camp. Hundreds of thousands of Arakan people living in the villages have not been recorded. It is said that almost 2 million unregistered refugees live in Bangladesh.

Bangladesh has no positive relations with the Myanmar government, and borderline events are still among the tensions between the two countries. Apart from these organizations, other charitable organizations are prohibited from entering Arakan. However, Myanmar prevents donations to be made only to Muslims and requires the Buddhists to take a share of them. Other aid organizations can only provide their assistance to the country through these organizations. Although the UN recognized that Rohingya Muslims were the most afflicted people in the world, they did not resort to any sanctions against Myanmar. In fact, the United Nations High Commissioner for Refugees has exposed other Arakan people to hunger except for about 35,000 Arakanese living in Bangladesh. Over 100,000 Arakan people live in camps in Thailand. The camps here also boil hunger and epidemic diseases, unlike those in Bangladesh. In Thailand, Buddhist Thailand has been persecuting Arakan people as much as Myanmar. In all of these refugee camps, there are starvation and epidemics, as well as prostitution and organ mafias. Gangs kidnapped Thousands of young girls and children.

## **8. Possible Solutions to Crisis & Recommendation**

Today over 2 million Rohingya live in different countries as refugees or illegal immigrants. Although there is no official statistics about the Rohingya people in Myanmar and abroad the table below can be an outline for general (Aljazeera, 2018). There were about of 5, 00000 Rohingyas in Bangladesh before 2017. Every day five to ten families were trying to cross Bangladesh border before 2017. The picture went out of control after the crisis of 2017. Providing food, shelter, and temporary support is important for initially handling the situation. However, it will be very difficult to maintain the lives of Rohingya Muslims for a long time. Muslim countries need to act together to solve this problem. Rohingya Muslims who have lived in the Arakan for thousands of years must be given rights of that land. In this case, it is the first duty of the Muslim countries to create and organize international pressure on the Myanmar government to resolve the problem. The Muslim countries must be a single voice to protect the Rohingyas and must create a strong platform in the United Nations to ensure Human Rights of the Rohingya people. The United Nations should send the Peacekeeping Force in the Arakan region and



stop the massacre immediately. The most important thing is that in order to ensure the lives of the Rohingya Muslim refugee as well as should take long-term necessary steps and projects.

## **9. Conclusion and Evaluation**

Located in the coastal area of Myanmar, Arakan is a region of vital importance, especially for China, because it has rich underground resources and is located at the energy transfer point. The lines for transporting resources from the Bay of Bengal to Asia must pass through the Arakan region where Muslims live. As a result of its relations with Myanmar, China has been able to use the naval base in Myanmar and control Indian Ocean traffic. The US has made the Gulf countries active in the region against China's influence and has alleviated the sanctions imposed on Myanmar during the military coup. The Crown Prince of Saudi Arabia, Mohammed bin Selman, was involved in the energy market of Myanmar with Saudi Aramco and purchased valuable farmland from Rohingya. Al-Mervan, based in the United Arab Emirates, has agreed with the Myanmar government for its infrastructure project that includes hotels in Rohingya. England has an important share in the world of the humanitarian crisis in Rohingya. The UK is extremely worried about its former colony Myanmar approaching the US axis and aims to leave the Myanmar administration on international platforms in a difficult situation due to the humanitarian crisis. British companies also have a share in the existing reserves in the Rohingya region, but changing the demographic structure in the region will make the US and Gulf countries permanently economic and political. It is not enough to explain the cause of the events in the Arakan region, albeit with a strong reason, only through ethnic disagreements and conflicts. This is because, the civilian government which came to power after a long period of military dictatorship, started a genocide operation instead of solving the problem. Some legal tools are also utilized in the unmanaging area of the region, and the Arakan refugee "means that the Muslim population is abandoning their homeland and is normalized in the Islamic world.

One of the highlights of the Myanmar question is that Buddhist monks symbolized by tolerance and compassion are the pioneers of a brutal massacre against Muslims. It is not possible to explain the massacres of the members of Buddhism who share similar values with China by means of material

measures. In this respect, Muslims are excluded as a non-system element of the global system; China, as an active actor of the regional influence movement, stands on the side of global powers as an in-system element with its attitude towards Muslims as in its activities in East Turkistan. In the Indian continent, where Muslims are also part of Myanmar, the kingdoms of their own geography, where they have the experience of establishing and managing states as a regional power, such as the Ghaznavid's and the Baburs, have become the dominant society with the support of these regional states even they are known. The global system, which takes this fact into consideration, has become the main strategy to prevent Muslims from re-emerging as a political, military, social and economic power in the Indian Continent, in light of the strengthening of Muslims. Some of the Muslims live under difficult conditions, chose the way of resistance and the system being insufficient to solve the problems and the massacres found themselves in all kinds of self-defence. In order not to divert Muslims from the aim of this struggle, foreign fighters in should be kept away from the region, at this point, the voice of Arakan Muslims who are the real owners of the region should be heard and steps should be avoided, regardless of their opinions and demands. The solution to the sufferings will be realized not only with short-term steps, but with long-term, consistent and permanent steps; this issue should be kept on the agenda as a common problem of all humanity, especially in the Islamic world.

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