

MEIKTILA, BURMA - BENGALI/ROHINGYA MUSLIMS TO BLAME

March 20, 2013, at about 9:00 in the morning, U Khin Maung Win and his wife Daw Aye Aye Naing, together with their two young children, came to the New Weint Sein gold shop, to sell their gold comb.

The shop owner, a Muslim woman (specifically a Bengali-Muslim woman, also known as Rohingya) named Myint Myint Aye looked at the gold comb, and then broke the comb into two pieces and rubbed both pieces on their grading stone and also applied acid on them. She then decided to offer only 50,000 kyats (\$60) for the gold worth, which normally would have been worth at least 100,000 kyats (\$120).



The Buddhist couple refused to sell at that low price and asked her to re-join the two broken pieces. The Muslim woman refused and told them to leave and a heated argument broke out. It became physical after the Bengali-Muslim shop owner and her elder sister slapped the Burmese-Buddhist couple.

Daw Aye Aye Naing then started yelling out to the Burmese bystanders for help. Meanwhile the shop owner's Bengali-Muslim (Rohingya) husband Htun Htun Oo, and his employee Nyi Nyi, came in and started hitting the Buddhist woman with a long heavy wooden stick. The Muslim couple and assistant were shouting to the people on the street that the Buddhist couple (and their young children) were trying to rob their gold shop.

As their Muslim relatives from other Muslim gold shops nearby quickly came and joined in the brutal attack and beating on the outnumbered and falsely accused Buddhist family, the bystanders started shouting at them to stop such unjust violence and the bystanders called the police to come.

First: the despicable behavior, false accusations, and violence of the Muslim shop owner triggered the violence that followed.

Secondly: the other Muslims so easily joined to fight and harm the Buddhist family - which included two young children - instead of trying to stop the attack.

After the police arrived they arrested Htun Htun Oo and Nyi Nyi and closed the New Weint Sein gold shop. But, Myint Myint Aye, and two other relatives or friends, escaped through the rear door of their shop.

By that time it was about 10 AM, and about 50 Burmese had gathered outside. Some people thought that the escaping Muslim women were hiding in the upstairs

apartment of the next door Taw-win Yadanar Muslim gold shop. They told that to the police and the policemen went up there to look. They did not find the Muslim women they were looking for, but they found two teenage Bengali-Muslim girls fearfully hiding from the gathering Burmese crowd. Some local Buddhists and the police escorted them to safety through the angry crowd. Some Burmese threw stones at them but nothing serious happened to them as both Bengali-Muslim girls wore motorcycle helmets.

Upset and Concerned Buddhists Gather In Front Of The Shop

The crowd at the New Weint Sein gold shop was growing bigger – the Buddhist people were very upset about the violent attack and vicious beating of the wife, husband and two young children, and the fact that they were accused of actually robbing the store, which apparently easily brought other Muslims in to join the brutal attack. About 1:00 in the afternoon the crowd turned violent and started destroying the New Weint Sein gold shop and other Muslim gold shops – from where relatives or friends came to join the attack on the Buddhist family.

Now, let me remark here: if you know the Burmese people and culture, and the history, you will know that it takes quite a lot to make Burmese people rise up and destroy things or fight. There is contempt, violence and intolerance from the Muslims that has been rising to the boiling point. There were hardly any Muslims in the Meiktila area before the 1970s. Within less than 40 years the Muslim population has increased very quickly - now about 30 percent of the town is Muslim. Many of the Muslims are from Rakhine State, western part of Burma, where there is a similar situation, but in a much larger conflict. The Muslim population of Meiktila has dangerously swelled to alarming level recently as Muslim refugees fleeing from the recent violence and unrest in Rakhine State came to this junction town in middle Burma, which already had a large Muslim population due to previous waves of Muslim migration. The earlier Muslim people in Meiktila were mostly not Bengali/Rohingya Muslims, and were generally called 'Kaman' Muslims, and were largely accepted equally as part of the fabric of the nation.

The Burmese Buddhists express that the Bengali-Muslims (also known as Rohingya) are particularly intolerant, and show only contempt for the Buddhist culture and Buddhism. The Bengali Muslims often taunt the Buddhists, denigrate the Buddhist religion, and the Buddhists say their property or crops are often stolen, their women are raped, and Buddhist monks are mocked and insulted.

Many of the Bengali-Muslims in Meiktila are wealthier, merchant class Muslims from Rakhine State (or from Bangladesh, but posing as fake 'Rohingya' from Burma) who arrived a number of years ago, and with massive financial support from Saudi Arabia they have become the commercially dominant group in Meiktila, with their gold and jewelry shops, and new mosques (with their very loud prayers broadcast night and day, irritating the Buddhists) and more and more Islamic madrassa schools being built (in which the children are easily indoctrinated into a mentality of supremacy and intolerance of others) and the schools are most often established with money and agenda from Pakistan and Saudi Arabia.

Meiktila Violence continued:

A group of Buddhist monks arrived and made an understanding with the police that they would control the Buddhist crowd, and make sure they did not target other Muslim properties in the town, except the Muslim gold shops they were finishing destroying at that moment.

As a precaution policemen, with shields and bamboo sticks, were sent to guard the mosques in the town.

Muslims Kill A Buddhist Monk: Vicious, Horrible and Despicable Scene

Unfortunately at that time a Buddhist monk from Hanzar village was coming into Meiktila town as a passenger on a motorbike, and they were entering the Da-hart-tan Muslim ward, the biggest Muslim quarters in Meiktila. He would become the first person killed in this violence.

Already-agitated Muslims saw the Buddhist monk and chased the motorbike and managed to strike the Buddhist monk from behind with a sword and he fell off the back of the motorbike onto the ground. The sword blow gave him a long deep gash on the back of his head. He was still alive at that point.

Despite desperate pleas for mercy the Muslims pulled his Buddhist robe off and brutally dragged the desperately-wounded Buddhist monk into the nearby Myo-ma Mosque. Once inside the mosque they tortured him further, and they even encouraged some of the young Muslim kids to pour acid and petrol onto the dying Buddhist monk. And, one or more Muslims even cut off the Monk's penis and testicles - while the Monk was still alive! Imagine how grossly sick that is - to do any of this to monk or anyone is despicable, but to cut off a monk's private parts while he is struggling to remain alive is horrific. Then they set him on fire and burned him alive - in the 'holy' mosque!



As soon as that despicable, and heinous news reached the crowd at the gold shops they immediately marched to Da-hart-tan Muslim ward and the enraged crowd burned down the Myo-ma Mosque and the nearby Muslim houses. To harm a monk, and especially to kill a monk is the worst, the most egregious, and the most despicable wrong-doing a person could do.

Remember how that played when Than Shwe ordered monks to be attacked, arrested, and even killed, during the Saffron Revolution.

The Muslims then retaliated by burning Burmese houses and fighting the Buddhist crowd. This took place in the largest Muslim quarter of the town, and the Muslims outnumbered the Buddhists and many Buddhists were killed and wounded there.

The killing of the monk is the most horrible offense that a person could do. And, especially the extra brutal and torturous way that those Muslims did it, and the fact that they did it INSIDE a MOSQUE is enough to incite a furious reaction from the Buddhists. And this kind of heinous contempt and horrific violence is what makes the Buddhists dislike the Muslims and question whether the faith of the Muslims has any spiritual qualities at all, or is it a force that is going to destroy the Burmese culture, land and people. This is how many Burmese people feel.

The burning of the truck driver cannot be compared to the burning of the monk. The monk was totally **innocent** and the killing of him was gruesome. The truck driver was **intending** to kill as many Buddhists as he could, and killing him insures that he won't be able to try again. Even Muslims have Karma.

During the battles a Muslim man driving a ten-wheeler truck tried to run over a large Burmese crowd but he was hit in the eyes by Buddhists' sling-shot balls and he lost control of his truck which crashed into a concrete building. He was pulled down from the truck and the Buddhist mob burned him alive.

At 10:00 PM the riots were still happening, all the mosques in town were burning, and the authorities imposed a dusk-to-dawn curfew indefinitely, and the armed riot police took over the whole town of Meiktila.

The Burmese Buddhists are annoyed by the mosques in many places - noisy loud speakers broadcasting calls to prayer, horrible sermons of hate and bigotry, newly funded super mosques built to tower over the quiet and peaceful Buddhist temples and monasteries, stockpiles of weapons found in mosques (mostly in Rakhine State), and the fact that mosques are closed to non-Muslims which is so different then the open doors of the Buddhist temples. And, in this case, the badly wounded monk was dragged - alive - INTO a MOSQUE - and tortured, brutalized, burned and executed. And that is what many Burmese people feel about mosques.

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