

Rohingya Migrants In Pakistan: Issues, Challenges, And A Path Forward

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Abstract:

As one of the most marginalized groups, the Rohingya are compelled to endure abhorrent conditions within Myanmar. This paper examines in depth, within the framework of the Islamic solidarity paradigm, the social engagement, challenges, and experiences of the Rohingya Muslims presently residing in Pakistan. Because of institutionalized bigotry, the Rohingya population is compelled to seek refuge in several foreign nations, such as Malaysia, Bangladesh, and Pakistan. This issue is a pervasive global dilemma that is progressively worsening. They are particularly burdened with many obstacles in Pakistan, the most significant of which is their statelessness. The complexity of this issue is compounded by the fact that they are categorized inconsistently by various nations; Bangladesh classifies them as Burmese citizens, whereas Pakistan classifies them as Bengalis. In the current era characterized by globalization and heightened moral awareness, the principles outlined in the United Nations Charter on Human Rights are flagrantly transgressed through protracted periods of statelessness and targeted violence. This encompasses the abominable acts of violence perpetrated by Burmese forces against juveniles, including documented instances of rape and heinous crimes against women and children who were not involved in the conflict.

The purpose of this study is to provide information and conduct a meticulously investigation into the current circumstances pertaining to the Rohingya's access to healthcare, employment opportunities, and education in their host countries. Such an investigation aims to offer valuable insights into these matters. The Rohingya population is sadly residing in abject poverty throughout substantial portions of Bangladesh, India, and Pakistan. Consequently, safeguarding their citizenship and fundamental human rights in the nations to which they have recently migrated is of the utmost importance. Moreover, they are granted constitutional and legal protection in Pakistan, which empowers them to participate in national politics in support of their community's interests. By utilizing a qualitative approach, alongside analytical and historical research methodologies, this study effectively investigates these substantial issues.

Keywords: Rohingya Muslims, Pakistani perspective, challenges, a path forward, socio-economic integration, legal protection, community empowerment, global solidarity.

Introduction:

Present-day society is rife with challenges that affect minority groups, Muslim, and non-Muslim alike, spanning what is commonly called the "civilized" and "educated" world.

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Faith, politics, society, and the economy are all elements that are incorporated into these crises. The situation pertaining to the Rohingya people, who were forcibly displaced from their country of Myanmar (formerly Burma until 1989),⁴ is among the most catastrophic human catastrophes. Presently, they are seeking refuge in neighboring countries including India, Thailand, Malaysia, Indonesia, Bangladesh, and Pakistan. The Rohingya, primarily residing in Rakhine State, Myanmar (formerly Arakan), along with additional regions and refugee centers in neighboring countries, are occasionally labelled the "Boat People" in international discourse (Chan, 2023).

The ongoing persecutory measures against the Rohingya people by Myanmar, according to Smith (2017), ensure that the 'boat people' dilemma persists. Myanmar's Rakhine State has historically served as the principal domicile of the Rohingya Muslim community for numerous centuries. It is postulated that these adherents of Islam emerged from the Indian subcontinent after the religion's inception in the eighth century. However, officially recognizing the Rohingya as Burmese citizens is not a governmental policy in Myanmar; as a result, this ethnic group has been subjected to prolonged violence and discrimination, especially since 1982, when legislation was passed that revoked their Burmese citizenship (Violence and Abuses in Burma, July 31, 2012).

Following the events that transpired, the Rohingya population sought refuge in neighboring nations, where Pakistan played a pivotal role as a host nation despite its constrained capacity to accommodate refugees internally. Currently, over 300,000 Rohingya migrants are being accommodated in camps that are severely congested in Karachi. Regrettably, parental employment restrictions exist concurrently with the imposition of attendance restrictions on children attending public institutions. Their inability to engage in national political processes adds an additional layer of complexity to the process of obtaining government-provided healthcare services. The deliberate limitation of fundamental necessities, including access to education and means of subsistence, constitutes a severe infringement upon human rights and stands in stark contrast to the principles outlined in the Universal Declaration of Human Rights (UDHR, 1948).

A comprehensive examination of this humanitarian calamity reveals the precarious circumstances faced by Rohingya Muslims, necessitating an immediate response. The measures encompass the ratification of constitutional and legal safeguards within Pakistan, alongside the granting of citizenship to Rohingya Muslims. An aspect of equal significance is their engagement in national politics, which affords them the opportunity to champion causes that promote the welfare of their local community. In the context of Pakistan, this study seeks to examine the challenges, obstacles, consequences, and undertakings of the Rohingya Muslim population. Furthermore, its objective is to discern viable future courses of action that adhere to both domestic and international legal standards, considering the circumstances.

Research Methodology:

By conducting an analysis of their ancestral origins in Myanmar, this study aims to shed light on significant challenges that Rohingya Muslims presently contend with in Pakistan. Furthermore, its objective is to propose practical solutions that address the challenges within the borders of Pakistan. This investigation employs a qualitative methodology, incorporating historical and analytical research approaches. An extensive collection of data, encompassing both historical and contemporary sources like books, encyclopedias, research papers, and reports, has been meticulously collected and scrutinized through diverse avenues. The comprehensive understanding of the matter at hand has been achieved

⁴ The Rohingya people are a stateless Indo-Aryan ethnic group who reside in Rakhine State, Myanmar. There were an estimated 1 million Rohingya living in Myanmar before the 2016–17 crisis. By December 2017, an estimated 625,000 refugees had crossed the border from Rakhine, Myanmar into Bangladesh since August 2017.

through the application of modern research tools, including interviews, surveys, questionnaires, and digital resources. Furthermore, the investigation integrates the perspectives of experts, encompassing them within its overarching framework to facilitate a more sophisticated examination.

Literature Review:

The Rohingya constitute a Muslim ethnic group residing in Myanmar, a predominantly Buddhist nation in terms of religious affiliation. Because of their displacement from their native state of Rhakine Province, they have been compelled to wage an endless struggle for rights, privileges, and safety. These people are members of the largest religious organization globally, which was compelled to abandon Myanmar. Extensive research has been conducted by numerous scholars worldwide on these issues, with most of their focus being on generic challenges and potential resolutions. However, due to the unique obstacles encountered by this minority group in neighboring countries, particularly Pakistan, a more nuanced strategy is required.

Despite the humanitarian nature of the Rohingya crisis at its core, there are several intricacies associated with their welfare and the conditions in which they reside that warrant significant consideration. Scholars including Soroos (1990) and Nagel (1990) have posited that the refugee crisis, encompassing the Rohingya predicament, transcends national boundaries and necessitates a collaborative effort. A diverse range of scholarly works has been devoted to the study of refugees, including recent contributions by Bond (1987) that have made substantial advancements in deconstructing numerous facets of this subject. Stein is a highly esteemed author who accomplished this in 1981.

In-depth investigations have been carried out by recent scholars (Ahmed, 2010; Mathieson & Scott, 2009; Parnini, 2013; Ragland, 1994) regarding the challenges faced by the Rohingya people. Particularly in peripheral regions, these studies have examined human rights violations, statelessness, and the challenges associated with repatriation. Nevertheless, a dearth of exhaustive studies exists that adopt a holistic approach to the Rohingya crisis. It is imperative that these studies encompass non-traditional security challenges that stem from governance difficulties and ethnic disparities.

Even in refugee-receiving nations, the Rohingya remain vulnerable to crises due to their precarious situation and absence of governmental authority. This matter has been illuminated through the investigations of Blocher and Gulati (2016), Pittaway (2008), and Rahman (2010), particularly regarding the circumstances in Bangladesh. It is critical to compile these evaluations to identify the underlying causes of the Rohingya crisis and potential solutions.

The Rohingya people have fallen prey to discriminatory policies enacted by the government because of inadequate governance institutions, owing to the prevailing circumstances. Myanmar's historical narrative, as posited by Alam (2018), portrays a dearth of genuine freedom, particularly regarding ethnic minorities. This portrayal sustains the nation's socio-economic and political setbacks, impeding its progress towards development. Myanmar's historical records unequivocally demonstrate that the nation has been afflicted by protracted conflicts pertaining to autonomy and disputes among various ethnic and religious factions (Tayler, 2009).

The significance of this study lies in its examination of the Rohingya crisis in the context of Pakistan and its correlation with the transnational practice of Islam. In an effort to mitigate further Rohingya casualties and foster reconciliation, this study seeks to examine the pivotal contributions of international organizations and the Islamic community towards a resolution to this calamity.

Historical Backdrop of Rohingya Muslims:

Myanmar has been inhabited by Muslims for centuries, and their profound influence has manifested in a variety of contributions to the socioreligious, cultural, and political structures of the nation. The presence of a substantial Muslim populace, specifically in the Arakan State of Burma, is substantiated by a wealth of research and historical archive data. The advent of Arab merchants into Burma, who played a pivotal role in spreading Islam throughout the region, is regarded as the historical event that marked the inception of the ancient religion. One of the outcomes of this was that almost immediately following its arrival, the entire population began to adopt Islam. Scholarly discourse and historical records suggest that the Holy Prophet Muhammad's companions (peace be upon them) may have established a presence in Burma during the seventh century. This observation suggests that the influence of Islam predates the current era in the country.

Syed Muhammad al-Ḥanafīyyah, one of Caliph 'Alī's sons, was the initial Muslim to settle in Myanmar in 680 A.D., according to a research study by Abu al Fazal 'Ezati (2002, pages 481-82). He initially confronted the indigenous Queen Kaya Pari in the northern region of Rhakine, north of Maungdaw, by means of the efforts of his supporters. The queen and her adherents embraced Islam after his triumph in a military conflict; furthermore, he wed the queen once he had achieved triumph. Nevertheless, no documented evidence exists to support his arrival in Myanmar. Syed Mohammad al-Ḥanafīyyah and his spouse's remains remain situated atop the Mayu Hills, an elevated region near the Maungdaw area.

Subsequent to the Sadat's⁵ spiritual influence and dissemination of Islam throughout the region, a considerable portion of the populace in Arakan embraced the faith. This ultimately led to the establishment of Arakan, the inaugural Muslim state in the area. In 825 CE, Sheikh Abdullah,⁶ a renowned Muslim monarch, and religious instructor, instituted the initial governance of the Rohingya Muslim community. This action was taken in reaction to the increasing adoption of Islam by various ethnic communities residing in Arakan, most notably the Rhakine community. Historiographic evidence indicates that after the Muslim conquest of Arakan, a Buddhist presence subsequently emerged. Western historian Harvey (1925) posits that Arab merchants, Muslim soldiers, missionaries, martyrs, and conquerors may have contributed to the expansion of Islam in this region. Furthermore, he holds the belief that these persons were instrumental in the propagation of Islam.

Icons of influence such as Badar 'ālam⁷ were instrumental in the dissemination of Islam through the construction of enduring mosques and temples. Such a structure is the Badar Muqām, which is still standing in the location that is now known as Rhakine. Notwithstanding the Buddhist sovereign Anu Radha's conquest of Arakan in the tenth century CE, the distinct Muslim identity persisted throughout the centuries. Conversely, divergences emerged between the Muslim and Buddhist faiths during the thirteenth century CE. Despite more than five hundred years of Muslim control over Arakan and the Rohingya, relations between the Burmese government and the Muslim community have deteriorated, resulting in tense interactions. As a result, the conditions of the Muslim minority in the region deteriorated significantly, ushering in an unprecedented deterioration in Buddhist–Muslim relations. This historical account provides a comprehensive account of the persistent persecution endured by Rohingya Muslims in Myanmar, an atrocity that has enduring consequences in contemporary society.

⁵ *Sadat* is an Arabic term meaning noble. The people who belong to the family of the holy prophet (PBUH) are called the *Sadat*.

⁶ Sheikh Abdullah is one of the most important figures in Arakan Muslim history. Despite having less information about him, according to some historical sources he was the dynamic Arab preacher and first ruler of the local Arakan Muslims in Burma between 825-837 CE.

⁷ Badar Alam was a famous saint and scholar of Islam. He spread Islam in Burma in the 8th century. His followers called him Badri.

An analysis made by Andrew Selth (Selth, 2003, p. 9) at the Strategic and Defence Studies Centre of the Australian National University regarding this deteriorating situation is: Myanmar is home to a substantial Muslim minority despite the Buddhist majority constituting most of the population. Although Muslims had held government positions prior to 1962, the circumstances underwent a transformation with the Burmese Army's coup in 1962. Although a small number of Muslims continued to serve, the vast majority were not permitted to occupy military or administrative positions. Amidst the military dictatorship in Myanmar, the Rohingya community has endured the most severe persecution. They constitute not only the largest Muslim community in Myanmar, but also the most diverse religious group.”

The British invasion of Burma in 1824 precipitated a substantial deterioration in the inter-religious, ethnic, and political dynamics, thereby further exacerbating preexisting tensions. According to the 1931 British census, the Muslim population in Burma comprised 27 percent of the overall populace. Furthermore, a discernible pattern of academic success was observed within this minority group. A considerable percentage of the Muslim population in Burma was engaged in employment with the British government, holding positions of authority in the area. Conversely, throughout the period encompassing the 1930–1938 economic crisis, Buddhist inhabitants of Burma resorted to substantial acts of harassment and persecution against the indigenous Muslim populace.

The commencement of World War II in 1942 was significantly altered by Japan's invasion of Burma. Unfortunately, a considerable proportion of Muslim merchants perished in this conflict, and a substantial segment of the Muslim community was compelled to relocate to India. Local Muslim leaders founded the Muslim Congress of Arakan in 1945, following the conclusion of World War II, with the intention of advancing substantial progress in this undertaking. During this era, two notable Muslim officials affiliated with the Burma Muslim Congress held positions of authority within the British government in Burma. It is crucial to take note of this matter. According to researcher Haruhiro Fukui (Fukui, 1985, p. 119), the following is true: The party established a connection with the Anti-Fascist People's Freedom League (AFPFL) in December 1945, an organization that had been founded concurrently with the party. In 1946, U Razak, the inaugural president of the party, was sworn in as the organization's Mandalay branch president. After Razak's death, the party's secretary-general, U Khin Maung Lat, assumed the position of party president. After his 1950 inauguration as Minister of Justice, he was elected to the AFPFL's Supreme Council. That position was held by him until 1958.

In the aftermath of the partition of India, the Muslim Congress issued a statement advocating for its affiliation with Pakistan. Nevertheless, this proposition encountered opposition from the local parliament. According to the authors Parashar and Alam (Parashar & Alam, 2018, page 98), the Union of Burma was officially sanctioned by the British government in 1948. Subsequent to a military revolution in 1948, the predominantly Muslim state of Arakan was incorporated into Burma. Subsequently, the Arakan region was incorporated into the Union of Burma. Nevertheless, it had existed as a sovereign state in the past. Ancient times regarded south Arakan, alternatively referred to as Sandoway, and north Arakan, formally known as Arakan proper, as the two kingdoms that inhabited the Arakan region.

The convergence of these two regions occurred during the latter part of the 13th century and persisted in its present state until the commencement of the Common Era in 1785. Munden, a Buddhist priest, assumed a position of leadership within the Buddhist political and religious sphere of Burma, which was antagonistic to the British occupation. This is a significant development. Unfortunately, an analysis of the historical record reveals a recurring theme: the concurrent presence of Buddhist nationalist politics and military dictatorship in Burma resulted in significant challenges for the Muslim populace, particularly the Rohingya minority and the Arakan people. The denial of citizenship privileges in accordance with Burma's new constitution and regulations significantly exacerbated the difficulty

of their situation. Human Rights Watch published a report in 2012 that presented empirical support for this somber reality.

Citizenship was effectively denied to individuals who were unable to provide proof of Burmese ancestry prior to 1823, due to restrictions implemented by the government in 1982. Even though they had resided in Myanmar for many generations, a considerable proportion of the Muslim population was deprived of their voting rights as a result of these regulations. It is critical to acknowledge that this historical disenfranchisement serves as a poignant illustration of the persistent persecution endured by the Muslim population in Myanmar throughout its lengthy history. (Jesudas, 2015, p.194)

As a result, the Rohingya population, which had resided in their current country for several generations, was forcibly displaced within their native land. More than one million Rohingya Muslims residing in Burma were stripped of their cultural identity due to the 1982 legislation. This legislation had profoundly detrimental outcomes in the end. Furthermore, beginning in 1982, children born in Arakan were confronted with significant obstacles, including the requirement to have birth certificates and registration cards, and were restricted to a maximum of two children per family, with allowances being calculated accordingly. This action is a flagrant infringement upon fundamental human rights and a direct contradiction to the principles outlined in the Universal Declaration of Human Rights (UDHR).⁸ The occurrence of such crimes notwithstanding the presence of numerous human rights commissions and legal institutions (both domestic and international) casts a discouraging light on human rights violations in a supposedly civilized society. According to Articles 28 and 30 of the Universal Declaration of Human Rights (UDHR), "A Fair and Free World" (UDHR, 1948) states, "A proper order must exist so that all people may enjoy rights and freedoms in their own country and throughout the world... Furthermore, no one may abrogate their human rights."

The erosion of human rights and liberties in Myanmar transcends issues related to nationality. It includes the freedoms of religion and belief, dissent, expression, and property ownership, in addition to the freedoms of education, marriage, and family. It also incorporates freedoms of travel and property ownership. Due to the profound deprivation of rights and liberties to which they are perpetually subjected, the Muslim community in Myanmar is beset by formidable challenges. Human Rights Watch highlighted in a study addressing the Rohingya issue the significant ways in which legal restrictions on the Rohingya people's freedom of movement impede their ability to obtain necessities such as food, shelter, education, and employment. The United Nations (UN) and the Congress of the United States have both recognized the substantial impact that these legislative restrictions have had on the Rohingya community's ability to lead dignified lives and obtain vital resources, as reported by Human Rights Watch on October 8, 2020.

A significant portion of the democratic government in Myanmar, led by Aung San Suu Kyi,⁹ has faced considerable censure due to its apathetic stance and defensive stance concerning the military and Buddhist monks' assaults against the Rohingya minority. These activities have been unequivocally labeled as overt manifestations of religious sectarianism in numerous publications, leading to what numerous individuals regard as genocide in the present day.

⁸ The UDHR is a historic document adopted by the United Nations General Assembly in its 183rd session on December 10, 1948, as Resolution 217 in Paris, France. All countries of the world are members to it and no one legally can violate these rights.

⁹ Aung San Suu Kyi was born on June 19, 1945. She is a Burmese politician, diplomat, author, and Nobel Peace Prize laureate (1991). She is the leader of the National League for Democracy and the first and incumbent State Counsellor, a position akin to a prime minister. She is also the first woman to serve as Minister for Foreign Affairs, for the President's Office, for Electric Power and Energy, and for Education in Myanmar. Now her party is the ruling party of Myanmar.

As per a report released by the Human Rights Commission in 2018, the Rohingya persecution was officially classified as ethnic cleansing and genocide. In addition, the study advocated for the apprehension and legal proceedings against senior military officials in Myanmar who were implicated in the mass atrocities. Furthermore, Al Jazeera's findings have shed light on the government led by Aung San Suu Kyi's complicity in the concealment of atrocities committed against the Rohingya people, while simultaneously failing to furnish them with fundamental protection (Al Jazeera, November 15, 2019).

Conversely, several scholarly articles and studies illuminate the modifications that were executed throughout the Civil Government Era, spanning from 2015 to 2020. Modifications were implemented in 2015 to regulations concerning religion and ethnicity, presumably with the intention of accounting for the unique circumstances faced by the Rohingya. Conversely, subsequent revisions to these legislations imposed additional restrictions on their liberties, giving rise to apprehensions regarding the violation of human rights (Miles, 2015). The prevailing perception is that the democratic government, characterized by perceived weakness and submission to the Myanmar Army and Buddhist extremists, has been unsuccessful in implementing effective measures to counter the influence of religious extremist leaders within the country. As a result of the prevailing power dynamic, substantial measures have been neglected to address the individuals accountable for the Rohingya refugee crisis.

The Major Problems of the Rohingya in Pakistan and Their Solutions

Karachi serves as the primary hub for Rohingya Muslims, although significant communities can also be found in Lahore, Rawalpindi, Peshawar, and Gilgit-Baltistan. This assertion holds true when examining the challenges faced by Rohingya Muslims residing in Pakistan. Karachi is where a significant concentration of this community is observed. The residential areas known as Burmese Colony in Karachi and Islamabad are especially remarkable. Certain individuals from the Rohingya community who have resided in Karachi since 1948 have achieved Pakistani citizenship; additionally, there are Rohingya who reside as relatives of these Pakistani citizens. The following is a portion of a report released by CNN on September 11, 2017: "Unfortunately, here too, these Rohingya people have had difficulties renewing or obtaining Pakistani identification cards. Without these cards, it is impossible to have access to healthcare, education for the younger generation, and employment. Furthermore, they are said to be harassed by police, particularly those who live in the Arakan Abad slum in Karachi."

The forthcoming sections of this study will present a comprehensive overview of the numerous challenges encountered by the Rohingya community, while also endeavoring to propose viable resolutions to these pressing issues.

The Identity Phenomenon:

An identity crisis is among the most significant obstacles that the Rohingya people in Karachi, Pakistan must overcome. Despite having resided in Karachi since 1980, a significant portion of the population still faces challenges in obtaining official identification, with only a few having been able to obtain identification cards. As a result of this, they are exposed to persecution at the hands of the Karachi police. A Dawn journalist's article (February 23, 2015) underscored the gravity of the Rohingya crisis as follows: Hassan, a Burmese Muslim born in Karachi and classified as a Rohingya, asserts that his community has become accustomed to harassment at the hands of the Karachi police. Despite having resided in the country for the past 35 years, the Rohingya community still lacks Pakistani national identity cards. Hassan is among the numerous young Rohingyas who have arrived in Karachi in the past three decades due to their parents' departure from persecution in Burma.

Urgent action is required on the part of the Pakistani government to register all Rohingya and Burmese¹⁰ individuals in compliance with the principles and recommendations delineated in the Universal Declaration of Human Rights (UN, 1948). To align with international legal standards and accommodate both short-term and long-term policy frameworks, Pakistan should initiate the issuance of identification cards and contemplate the feasibility of granting citizenship or provisional residency permits. Thus, in contemplation of the individual's conduct and character assessment, this status may be evaluated if a transfer to permanent residence is feasible.

Obtaining formal recognition would enable them to effectively participate in the labor market, thereby facilitating their access to vital rights and services, employment prospects, and entrepreneurial undertakings. To ensure optimal resolution of this issue, it is imperative that Pakistan's legal system be endowed with an all-encompassing legislative structure that specifically tackles concerns pertaining to migrants, exiles, and foreigners. At present, Pakistan lacks a comprehensive legislation concerning refugees and migrants; this underscores the critical nature of formulating policies in this domain. It is critical to underscore the fact that international law prohibits the deportation of individuals who find themselves in such perilous circumstances. As a result, it is critical that legislation be enacted to safeguard their rights and guarantee the preservation of their status. The human rights protocols established by the United Nations for refugees and migrants emphasize the critical nature of safeguarding their rights and ensuring equitable treatment in accordance with internationally recognized norms and standards. In accordance with the 1951 United Nations Protocols, "The principle of non-refoulement¹¹ is a prohibition that has been firmly established in international law." Those seeking refuge must not be forcibly expelled or forced to return to perilous circumstances.

Issues Pertaining to Health and Education:

Healthcare and education present formidable challenges for the Rohingya population, both domestically and internationally. They are compelled to depend on the bare minimum services available within their colonies, including Arakan Abad and the Burmese Colony, due to security concerns that restrict access to public institutions for these necessities. Upon arrival in Karachi, the Rohingya discover a severe scarcity of educational and healthcare resources.

The primary obstacle impeding Rohingya Muslims' access to education and healthcare in Karachi is the absence of legislation pertaining to the matter and the absence of a national identification card; international and regional regulations safeguard their refugee and migration status, entitling them to educational and medical services; however, despite this, they are unable to exercise these fundamental rights and avail themselves of these services.

The right to health care is ensured for individuals who are coerced into illegal migration, as per the International Covenant on Economic, Social, and Cultural Rights. Additionally, the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families stipulates that "each child of a migrant worker shall possess the fundamental right to access education on an equal basis with nationals of the State concerned" (OHCHR, 2016).¹²

Aspects Pertaining to Employment, Work, and Business:

¹⁰ In Pakistan, especially in Karachi, the Rohingya people are called Burmese (*Burmize*) in the native Urdu language.

¹¹ The principle of non-refoulement is a fundamental principle of international law that forbids a country receiving asylum seekers from returning them to a country in which they would be in likely danger of persecution based on "race, religion, nationality, or member of a particular social group or political opinion."

¹² The mandate of the OHCHR is to ensure universal enjoyment of all human rights, to remove obstacles to their effective implementation, and to enhance coordination and cooperation of human rights-related activities throughout the United Nations *system*.

Every person has the basic right to protect their own life, which is a fundamental entitlement that is essential for participating in commerce, pursuing education, and finding work. This right is recognized worldwide all over the world. One of the most important rights that refugees have is the ability to work and job opportunities. On the other hand, a number of states demonstrate a reluctance to allow refugees to participate in the job market. This trend is seen for the Rohingya community in a number of different host nations, including Pakistan. Regrettably, the majority of Rohingya people living in Pakistan face great challenges when it comes to gaining access to appropriate facilities and opportunities in these crucial areas. It is a misfortune to live here, says Mohammad, who is 25 years old, according to Dawn (Ahmad, September 2017). "People reject our job applications, and all doors of opportunity are always shut in our faces when people find out that we are from the Burmese Colony," Mohammad continues.

It is recommended by the International Convention on Refugees as well as several other international studies that they be granted access to the workplace, job market, and other aspects of the labor market. According to the findings of the investigation and research conducted by Roger Zeter, "Remarkably little consistency exists in legal provisions on refugees' right to work, either among the signatory states of the 1951 Refugee Convention and the 1967 Protocol (for example, the United Kingdom and Germany) or among non-signatory states such as Pakistan, Lebanon, and Jordan." These nations are high on the list of countries that provide shelter to refugees. When it comes to providing shelter for Rohingya refugees in Pakistan, researchers believe that governments, labor and trade unions, as well as national and international aid organizations, should all play an active role. If this does not occur, their problem will get more serious, which will result in further challenges and problems for their survival (Zeter, 2016).

Even though the Rohingya minority in Pakistan is confronted with a multitude of serious concerns and obstacles, the scope of this research prevents it from providing a thorough examination of these complex topics. To address these problems, it is necessary to conduct focused studies and research initiatives that investigate each important difficulty both individually and collectively. In order to get a thorough knowledge, it is necessary to do in-depth research on the economic, political, religious, healthcare, and educational elements. Despite the fact that there is still a clear need for further efforts to fix these urgent problems, it is clear that Pakistan is making an attempt to address these concerns within the scope of its capabilities. The contemporary economic and political environment of Pakistan, on the other hand, is influenced by a convergence of foreign and domestic forces, which always influences the country's ability to effectively address these difficulties.

The assertion put forth by the young attorney 'Usmān 'Alī suggests that the circumstances in Pakistan differ slightly. Despite our sincere concern for the Rohingya people's plight, providing them with refuge is extremely difficult. This is primarily since Pakistan is already hosting over one million Afghan refugees, which ranks it as the second largest refugee population globally. Furthermore, a protest was organized in Karachi regarding this matter.

Regarding the Rohingya Muslims, which are essential components of the Muslim Ummah, there is a perceived deficiency in efforts to accept them in an appropriate manner in the Muslim world, according to a number of studies, including the one that is being presented here. The widespread misconception that these individuals are "boat people" of no consequence to any nation further exacerbates the severity of the problem. Advocacy is critical among the populace of Pakistan, irrespective of religious or political beliefs, to address the predicaments confronting the Rohingya Muslim community—both domestically and internationally. To conclude, Mr. Shams exposes a hypocritical phenomenon that exists within the Muslim world: the propensity to disregard the plight of religious and ethnic minorities in countries where the Muslim population predominates.

Moreover, ensuring that the immigration regulations of Pakistan afford them protection if they are lawfully granted registration is of the utmost importance. Immigrants Ordinance

199, a section that underwent a revision in 2021, stated, "Emigration from Pakistan to any country in the world recognized by Pakistan at the time shall be lawful, provided that it adheres to the provisions of this Ordinance and the rules." This particular provision was amended in 2021 (Ordinance of Immigration).

Findings and Recommendations

The research has yielded critical insights and crucial recommendations regarding the Rohingya population. This ethno-religious group is currently one of the most neglected and disadvantaged in the world; their religious, social, and ethnic origins subject them to severe persecution. A lamentable account of genocide and premeditated brutality perpetrated by the Burmese military and extremist organizations, with the tacit approval of Myanmar's government.

After the military revolution in 1962, a number of measures were made to eradicate the Muslim identity inside Burma and Arakan, particularly after the controversial citizenship law that was passed in 1982. As a result of this act, which marked the handover to Myanmar and stripped the Rohingya population of its citizenship, the Rohingya community was deprived of any social, religious, political, or economic rights inside their country.

After that, a significant number of Rohingya people sought asylum in neighboring nations, including as Pakistan, where they now dwell in numbers exceeding 5 million. The majority of these Rohingya people are in Karachi's Arakan Abad, Burmese Colony, and Islam Pura. Despite the fact that they face major obstacles, the Rohingya community in Pakistan is mostly engaged in activities such as labor, fishing, madrasah studies, and small-scale commerce. Issues with identification cards, restricted access to the job market, and poor resources for education and healthcare are among the most significant of these concerns.

Prompt action is necessary to confront these grave challenges; for instance, registering the Rohingya population in accordance with the stipulations of the Universal Declaration of Human Rights (UDHR). To ensure that refugees and migrants' fundamental needs are met, legislation governing their movement must be revised to encompass healthcare, educational, and economic prospects within public institutions. Cooperation is crucial in this regard.

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