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PROJECT REPORT

REGISTER OF MOSQUES DESTROYED AFTER THE FORCIBLE EXPULSION OF MUSLIMS FROM THE NORTH BY THE LTTE IN OCTOBER 1990

Quite contrary to popular claims from various quarters of peace, amity and sense of co-existence among the Muslims and Tamils of the Northern and Eastern provinces, resentment and antipathy among the Tamils have been growing towards the Muslims for the last half a century, particularly after the independence to Sri Lanka in 1948. In fact the Tamils feel that the Muslims were better placed economically than the Tamils. Muslim youths were advancing in education and out-pacing the Tamils in higher education at the universities and technical institutions. Muslims were able to obtain more government and private sector jobs thus pushing the Tamil youths into the cadre of unemployment. Muslims were more favourably placed with the Governments in power on the strength of their leaders disclaiming terrorist and separatist policies, while the Tamils caught in the web of "Eelam" activities, were left in the lurch and thus alienated from the government with the onset of struggle for a separate state for the Tamils. Muslims were unsympathetic towards their separate state demand and therefore constituted a danger in their midst.

There have been intermittent clashes over the years on comparatively trivial issues such as Muslim farmers being harassed by the Tamils when they pass through Tamil areas, waylaying of vehicles, robbing of paddy and cattle belonging to the Muslims. After 1983 ethnic violence, it was found that the Tamils in the Northern and Eastern provinces have started to forcibly occupy the lands belonging to the Muslims in areas close to the Tamil villages.

The Muslims of the Northern Province were forced to leave their homes by the LTTE in the third week of October 1990. The LTTE announced over the loudspeakers through the streets of Muslim areas in the Northern Province that the Muslims must leave their homes, leaving all their valuables or face death at the hands of the LTTE. The ultimatum in many places was 48 hours. But the Muslims of Jaffna were given only two hours. This unexpected order from the LTTE was a shock to the Muslims.

The Muslims pleaded with the LTTE to re-consider their decision to evict them from their home in the Northern Province but it was flatly refused. Even though the local Tamil population sincerely opposed to LTTE's decision they could not change the mind of the LTTE. The government security forces stationed in the North were helpless and made no attempt to prevent the forcible expulsion. International humanitarian agencies, some of which were working in the Northern Province made very little effort to prevent the forcible expulsion of Muslims. At the same time, some local news papers distorted the facts and figures regarding the forcible expulsion of Muslims from the North.

Most of the Muslims of the Mannar district fled by sea in small boats and arrived at Puttalam and Kalpitiya coasts while others crossed the Vilpattu and Madhu jungles walking several miles and arrived at Medawachchiya, Horowupotana, Gambrigaswewa and other areas in the Anuradhapura district. At the same time, Muslims of Jaffna and Killinochchi districts crossed a long stretch of no-mans land from Keraitivu to Thandikulam and reached Vavuniya town.

Muslim families forcibly displaced from the Northern Province by the LTTE in October 1990

<u>Districts</u>	<u>Families</u>	<u>Persons</u>
Mannar	7,600	38,000
Jaffna & Kilinochchi	4,000	20,000
Vavuniya	1,800	9,000
Mullaitheevu	1,000	5,000
Total	14,400	72,000

Source: Vanni Rehabilitation Ministry

At the LTTE leader's international media conference on 10th April, 2002, Dr. Anton Balasingham repeated his previous apology made at a public meeting on behalf of the LTTE for the forcible expulsion in 1990 of thousands of Muslims as a "political blunder that could not be justified". Mr. Balasingham said: "Let us forget and forgive the mistakes made in the past. Tamil Elam is also the homeland of the Muslims and we have to live in

harmony and amity to promote peace and prosperity in the region.” In the said media conference LTTE leader Pirapaharan also acknowledged that the problems of the Muslims have to be resolved along with the problems of the Tamils.

Responding to the question whether he has taken any concrete steps to allow the displaced Muslim people living in refugee camps for the last 12 years to come to North, Mr Velupillai Pirabaharan said that “proper objective conditions should be created for these people to come back. After these conditions are in place, I will make an appeal for the Muslims to come back.”

Questioned about harassment of Muslims in the Eastern province and the statement that the former LTTE’s Eastern commander, Karikalan, had reported to have made that the Muslims had no land rights in the Eastern province, Dr. Anton Balasingam replied, “We want to tell you that we have called the senior commanders of the Eastern province to discuss the alleged harassment of Muslim people. We believe that there is no dispute as far as the LTTE leader is concerned on the issue of the Muslim people owning land and property in the North-East.”

On an invitation from the LTTE Leader V. Pirapaharan, the Leader of the SLMC and Cabinet Minister Rauff Hackeem flew to the North with five of his party colleagues for a meeting on the 13th April, 2002.

Agreement was reached on important problems faced by the Muslims in the North-East. LTTE Leader Pirapaharan invited the displaced Muslims from Jaffna and Wannai to come and resettle in their own places. It was decided to establish a joint committee of representatives from the LTTE and Muslims to facilitate the resettlement.

It was agreed to appoint Muslim representatives from each district in the North East to discuss the problems faced by the Muslims with LTTE Senior Commanders and to strengthen Tamil Muslims relationship.

Mr. M.I.M. Mohideen, the Chairman of the Muslim Rights Organization, who represented the peace talks as an advisor on Muslim issues to SLMC National Leader Rauf Hakeem, had substantive discussions with the members of the LTTE team and came to a good understanding of the problems. The LTTE was prepared to seriously address the issues and requested that a register of Muslim claims be prepared. Subsequently Hon. Rauf Hakeem had requested the Muslim Rights Organization to prepare the register of Muslim Lands not cultivated by the Muslims, Residential Houses and Mosques destroyed and the Properties appropriated by the Tamils.

The Muslim Rights Organisation had undertaken the study with the following objectives.

- Systematically enumerate the land and property claims of the Muslims in the North-East by visiting each location in the 8 districts.
- Prepare a register based on field investigations on a professional basis.

The registration exercise in the Northern Province involved the distribution of 18,000 forms and folders by Village Enumerators, under the supervision of District Coordinators and Assistant District Coordinators, who are residents in the areas concerned. They have filled the comprehensive questionnaire with regard to individual claims, the actual date of the acquisition, the manner in which the lands and properties were taken over, the extent of the land, their deeds, permit or any other documents to the land. Details of buildings, machineries and livestock kept in the properties are some of the other informations which have been recorded. The Muslim Rights Organization had obtained the assistance of the North East Muslim Peace Assembly - NEMPA, the Ullemas – Muslim Theologians and the Trustees of the Mosques from predominant Muslim areas in Jaffna, Kilinochi, Mannar, Vavunia and Mullaitheevu Districts of the Northern Province. Forms and folders were collected, checked case by case and attested by Justices of Peace. The information collected were fed into the computer and documented.

The resolution of Muslim Land and Property issues in the North would benefit more than 15,000 families – 90,000 men, women and children and will establish the basis for conflict resolution and help peaceful co-existence between the Tamils and Muslims. It would certainly go a long way to heal one of the worst wounds at the heart of the relations between the two communities.

M.I.M. Mohideen
Project Director

30, October 2004

HISTORICAL REFERENCE TO NORTHERN MUSLIMS

BY SIR ALEXANDER JOHNSTON, FORMER CHIEF JUSTICE AND PRESIDENT OF HIS MAJESTY'S COUNCIL ON CEYLON TO THE SECRETARY OF THE ROYAL ASIATIC SOCIETY

“The first Muslims who came to Ceylon formed eight considerable settlements along the North-East, North, and Western coasts of the island; viz. one at Trincomalee, one at Jaffna, one at Mantotte and Mannar, one at Coodramalle, one at Puttalam, one at Colombo, one at Barbareen and one at Point-de-Galle. The settlement at Mantotte and Mannar, on the North-West part of Ceylon, from its local situation with respect to the peninsula of India, the two passages through Adam's bridge, and the chank and pearl fisheries on the coasts of Ceylon and Madura, naturally became for the Mohammedans, what it had before been for the ancient Hindu and Persian traders of India, the great emporium of all the trade which was carried on by them with Egypt, Arabia, Persia, and the coasts of Malabar, on one side; and the coasts of Coromandel, the Eastern shores of the Bay of Bengal, Malacca, Sumatara, Java, the Moluccas, and China, on the other side. On this part of Ceylon, at an equal distance from their respective countries, the silk merchants of China, who had collected on their voyages aloes, cloves, nutmegs, and sandal-wood maintained a free and beneficial commerce with the inhabitants of the Arabian and Persian Gulfs: it was, in fact, the place at which all the goods which came from the East were exchanged with those which came from the West. Although the Mohammedan traders who were settled in Ceylon had acquired great wealth and influence very early in the eleventh century, and although they continued to possess a most extensive and lucrative trade in its ports till the end of the fifteenth century, it was during the twelfth and thirteenth centuries that they attained the highest degree of their commercial prosperity and political influence on that Island. During that period the great Mohammedan merchants of Mannar and Mantotte received into the immense warehouses, which they had established at this emporium, the most valuable produce of the Island from their subordinate agents, who resided at the different seaports which were situated in the neighborhood of those provinces, where the various articles of commerce were produced. From their agents at Trincomalee they received rice, and Indigo; from those at Jaffna the chaya root or red dye, the wood of the black Palmyra tree, and the sea shells called chanks; from those at Coodramalle pearls; from those at Puttalam arecanut for chewing with betel leaves, ebony, satin and calamander wood for furniture, and sappan wood for dyeing; from those at Colombo cinnamon, L* and precious stones; from those at Barbareen cocoanut oil and coir; and from those at Point-de-Galle ivory and elephants.

By means of the wealth which they circulated through the country they enabled the inhabitants of the adjoining provinces to keep their tanks or reservoirs for water in a constant

state of repair and their rice fields in a constant state of cultivation. In the days of their commercial prosperity, the great tank or artificial lake within a few miles of Mantotte, which is called the giant's tank, and which is now quite out of repair, and completely useless, was in perfect repair, and most extensively useful; and the three adjoining provinces of Mossele, Mantotte, and Nannetan, which are now almost a desert, were then extremely populous and most highly cultivated. By means of their different establishments in the southern peninsula of India, they introduced from thence into Ceylon, between six and seven hundred years ago, the first body of cloth-weavers that ever was settled on the island. **R**

By means of the influence which they possessed with the sovereigns of Ceylon, they obtained from them the important privilege, that in the different ports in which they carried on their trade, all commercial and maritime cases in which a Mohammedan merchant, mariner or vessel was concerned, should be tried at the port itself, with-out delay or expense, by a tribunal which consisted of a certain number of Mohammedan priests, merchants and mariners, and which was bound to proceed according to a maritime code of laws which universally prevailed among the Asiatic Mohammedans. **U**

The Portuguese, on their first arrival on Ceylon at the conclusion of the fifteenth century, found that the Mohammedan traders still monopolized the whole export and import trade of the island, and that they were, from their commercial and political power in the country, the most formidable rivals whom they had to encounter. From the beginning of the sixteenth century, the trade and affluence of the Mohammedans on the Island of Ceylon have been gradually, though constantly, on the decline; owing, in some degree, to the general decline of the trade and influence of the Mohammedan traders in every part of India, but more particularly to the systems of policy which have been respectively adopted by the Portuguese, the Dutch, and the English Governments of Ceylon, and to the great improvement which has been made within the last three centuries in the science of navigation.

The conduct which they, as a body, invariably observed with respect to the different measures which I adopted while I was Chief Justice and President of His Majesty's Council on Ceylon, gave me a very favourable opinion of their intellectual and moral character. In 1806 when I called upon their chiefs and their priests to assist me in compiling for their use, as I had done for that of each of the other classes of inhabitants in Ceylon, a separate code of laws, founded upon their respective usages and customs, I derived the most extensive and valuable informations from their local experience. In 1807, when I consulted them as to the best mode of improving the education of their countrymen, I found them not only anxious to co-operate with me on the occasion, but willing to make, at their own expense, retain the most liberal establishments in every part of the Island, for instructing

all the children of the Mohammedan religion in such branches of science and knowledge as I might think applicable to the peculiar state of society which prevailed amongst them. In 1811, when I publicly assembled them to explain the nature of the privilege of sitting upon juries, and of the other privileges, which I had obtained and secured for them under the great seal of England, by His Majesty's charter of 1810, I received from them the most useful suggestions, both as to the manner of rendering the Jury system popular amongst their sect, and that of attaining the real ends of Justice, without militating against any of the feelings, or even the prejudices of the people. In 1815, when on my proposal they adopted the same resolution, which all the other castes on Ceylon had adopted, of declaring free all children born of their slaves after the 12th of August, 1816, I had every reason to applaud the humanity and liberality of the sentiments and views, which they not only expressed but acted upon, in the progress of that important measure."

"(L) The cinnamon generally grows in the south-west part of the maritime province and in the interior of Ceylon. In the maritime provinces the cultivation and preparation of the cinnamon are carried on by a particular caste, which consists of between 24 and 25 thousand persons, who are said to be descended from 7 weavers that were introduced into Ceylon by a Mohammedan merchant of the town of Barbareen, about the end of the twelfth or beginning of the thirteenth century.

(R) I have a copy in my possession of a very curious and very ancient grant in copper, made by one of the Cingalese kings of Ceylon, about six or seven hundred years ago, to a great Mohammedan merchant who was then residing at Barbareen, and to his descendants for ever, of certain privileges and immunities in consequence of his having introduced from the opposite coast of India the first weavers of cloth who were ever established on Ceylon. By virtue of this grant, the lineal descendants of that merchant now enjoy under the British Government a portion of the privileges which were granted to their ancestors by the ancient Cingalese government of the country, and which were successively confirmed to them by the Portuguese, Dutch and English Governments on Ceylon. The chief of this family was appointed by me in 1806, native superintendent of the medical department, under the control of the Supreme Court. He was considered by the natives of the country as one of the best informed of the native physicians on the island and possessed one of the best collections of native medical book, most of which had been in his family between seven and eight hundred years, during the whole of which period it had been customary for one member of his family at least to follow the medical profession. This same person made me a very detailed report of all the plants on Ceylon, which have been used from time immemorial for medical purposes by Mohammedan native physicians on that island. The cultivation and improvement of these plants, as well as of all other plants and vegetables on the island which might be used either of food or commercial purposes,

was one of the great objects for which His Majesty's Government, at my suggestion, in 1810, established a royal botanical garden in Ceylon.

(S) While investigating questions relative to the laws of marriage and inheritance between the Mohammedans of Ceylon, I have frequently been referred by them for my guidance to notes which they possessed, of decisions given in similar cases by the cadies of Bagdad and Cordova, which decisions had been observed as law amongst the Mohammedans of Ceylon for seven or eight hundred years.

(T) One of the principal Arabic works on medicine which they introduced into Ceylon was the work of Avicenna; they also introduced Arabic translations of Aristotle, Plato, Euclid, Galen and Ptolemy, extracts of which were frequently brought to me while I was in Ceylon by the Mohammedan priests and merchants, who stated that the works themselves had originally been procured from Bagdad by their ancestors, and had remained for some hundred years in their respective families in Ceylon, but had subsequently been sold by them, when in distress, for considerable sums of money, to some merchants who traded between Ceylon and the Eastern islands. Three very large volumes of extracts from the works to which I have alluded were presented to me by a Mohammedan priest of great celebrity in Asia, who died about twenty years ago on the island of Ceylon. These three volumes, together with between five and six hundred books in the Cingalese, Pali, Tamil, and Sanscrit languages, relating to the history, religion, manners, and literature of the Cingalese, Hindu, and Mohammedan inhabitants of Ceylon, which I had collected at a considerable expense were lost in 1809, in the "Lady Jane Dundas" East-Indiaman on board of which ship I had taken my passage for England.

(U) The maritime laws and usages which prevail amongst the Hindu and Mohammedan mariners and traders who frequent Ceylon, of which I made a complete collection while presiding in the Vice-Admiralty Court of that island, may be classed under four heads: First, those which prevail amongst the Hindu mariners and traders who carry on trade in small vessels between the coasts of Malabar, Coromandel, and the island of Ceylon; secondly, those which prevail amongst the Mohammedan mariners and traders of Arab descent who carry on trade in small vessels between the eastern coasts of Africa, Arabia, the Persian Gulf, and the island of Ceylon; fourthly, those which prevail amongst the Malay mariners and traders who carry on trade between the coasts of Malacca, the eastern islands, and Ceylon. The first are in some degree modified by the tenets of the Hindu religion and by Hindu law. The second, the third, and the fourth are modified in a great degree by the tenets of the Mohammedan religion, and by Mohammedan law."

(Signed) ALEXANDER JOHNSTON

NORTHERN MUSLIMS

PRIOR TO THE FORCIBLE EXPULSION BY THE LTTE IN OCTOBER 1990

The Northern province comprises 3,429 sq. miles and the population according to 1981 census was 1,111,468. Tamils 92%, Muslims 5%, and Sinhalese 3%. The Jaffna peninsula is approximately 440 sq. miles and it is in this 12.8% of land area that the 67%-738,788 of the Northern Province people live. All the Tamil militant groups and political parties have their base in the Jaffna peninsula and operate from there. All other districts in the Northern province-Mannar, Vavunia, Mullaithievu, and Kilinochi has a land area of 2,989 sq. miles – 82% of the land area of the Northern province but the population is only 370,616 which is 33% of the population of the Northern province.

DEMOGRAPHY OF NORTHERN PROVINCE - CENSUS 1981

	Total	Sinhalese	S.L. Tamils	Indian Tamils	Sri Lankan Muslims	Others	Land Areas Sq. Mts
Jaffna District	738788	5648	715892	4924	11839	485	440
	100.00%	0.80%	96.90%	0.70%	1.60%	0.10%	
Kilinochchi District	91764	1011	74493	15056	1119	85	558
	100.00%	1.10%	81.20%	16.40%	1.20%	0.10%	
Vavuniya District	95428	15794	54179	18714	6505	236	} 1467
	100.00%	16.60%	56.80%	19.60%	6.80%	0.20%	
Mullaithievu District	77189	3992	58209	11215	3651	122	
	100.00%	5.20%	75.40%	14.50%	4.70%	0.20%	
Mannar District	106235	8683	54474	13850	27714	1514	964
	100.00%	8.20%	51.30%	13.00%	26.10%	1.40%	
Northern Province	1109404	35128	957247	63759	50828	2442	3429
	100.00%	3.20%	86.30%	5.80%	4.60%	0.20%	

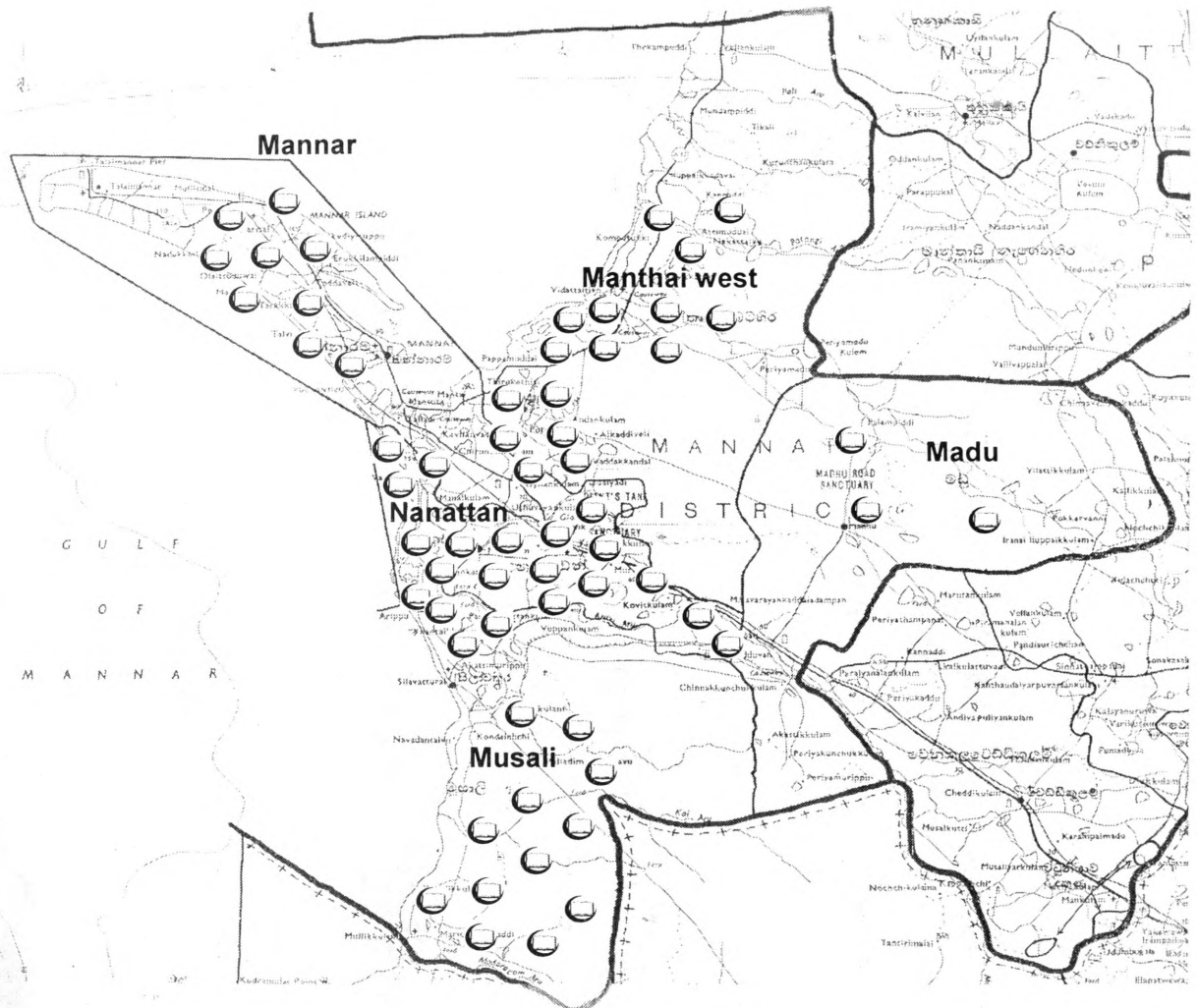
MANNAR MUSLIMS

The Muslims of Mannar Island were traditionally involved in pearl and conch diving activities for centuries. The extinction of the pearl oyster from the Gulf of Mannar and the decline in conch exports to India were the causes of the decline of such activities in recent times. Muslims engaged in these activities have, however, switched to the beach? It must be mentioned that Muslim fishermen from Erukkalampiddy, Pesali, Talaimannar and Puttukuddiruppu enjoyed fishing rights in the sea area of the Mannar Island. The island Muslims who were engaged in fishing activities possessed boats, nets and diving equipment and invested billions of rupees on these ventures. It was all lost along with their loss of occupations with their eviction from the (Mannar) island.

Mannar Island was thriving with coconut and palmyrah cultivation and connected activities. Unlike palmyrah, coconut cultivation was carried out in a systematic manner. While the majority of the Christians were fishermen, the Muslims were farmers of a different sort. Goat farming was one of those activities in which the Muslims excelled. The eviction was a big blow to their regular income resulting in the loss of the properties referred to above.

Historically, the Musali region was well known for pearl mining. Pearl oysters were found in the southern part of the Mannar Gulf, which forms the coast of the Musali region. Muslims (Arabs and Indians) came to the Musali coast for pearl mining activities.

Paddy and livestock farming and fishing were the major economic activities of the region in the recent past. More than 75 percent of the total employed population among Muslims were engaged in farm related activities. Paddy cultivation was mainly done using a big irrigation scheme called Agathimurippu Scheme and a relatively small irrigation scheme known as Viyayadi Scheme. While paddy cultivation was their main source of livelihood, the people of the coastal villages were engaged in fishing activities.



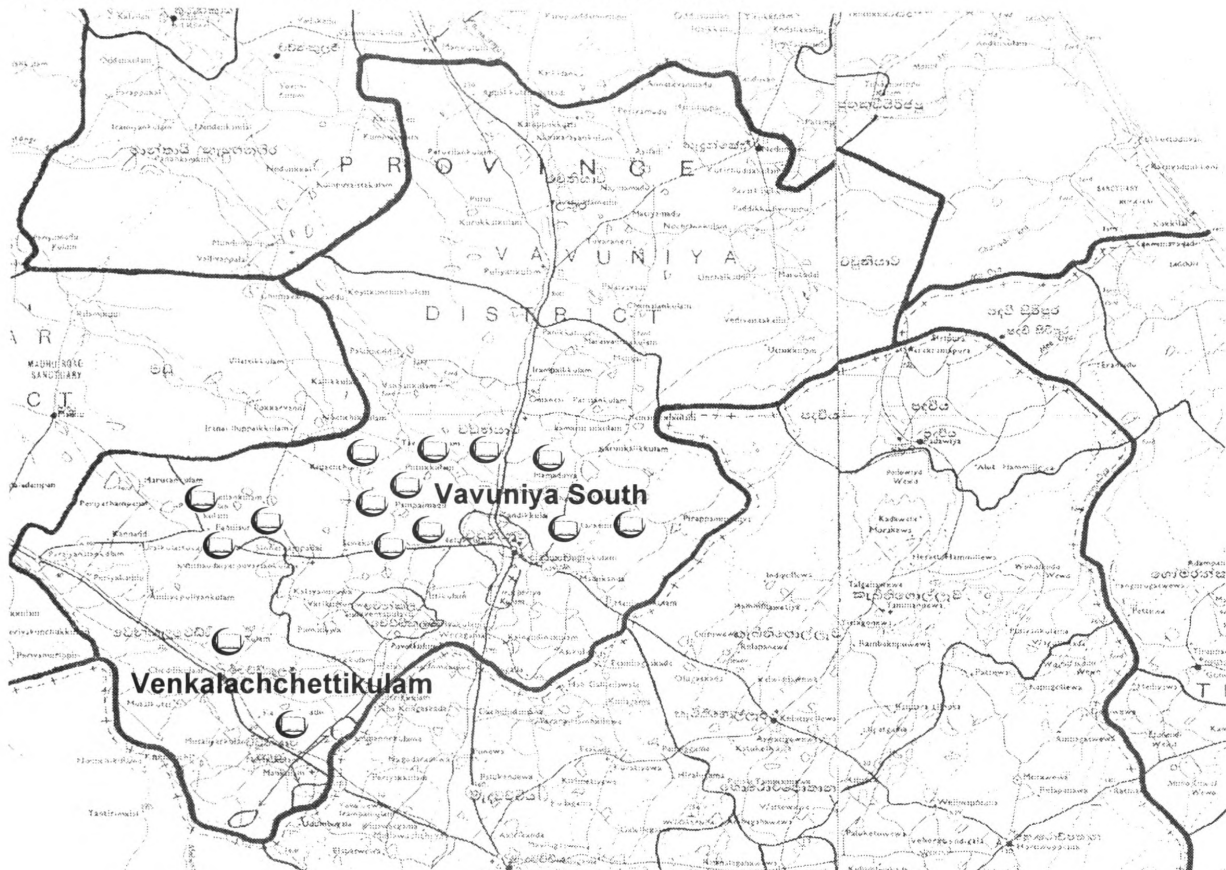
Population - Ethnic Groups in MANNAR DISTRICT - 1981

A.G.A. Division	Total No. of Persons	Ethnicity						
		Sinhalese	Sri Lanka Tamil	Indian Tamil	Sri Lanka Moor	Burgher	Malay	Other
Mannar	49,114	5,761	23,744	5,116	12,999	36	18	1,440
Manthai West	23,996	268	13,802	4,802	5,075	1	6	42
Musali	13,917	1,951	3,035	224	8,703	-	2	2
Nanaddan	19,916	730	13,525	3,930	1,687	3	1	40

VANNI MUSLIMS

The Muslims of the Vanni Region had social and cultural bonds with their counterparts in the rest of the districts in the Northern Province, namely: Jaffna, Mannar, Kilinochchi and Mullaitivu. Many Muslim concentrations in the southern part of Vavuniya have had family connections with the Muslims of Mannar and Mullaitivu.

The majority of the Muslims in the Vanni were engaged in farming and fishing. Farming was carried out using irrigation tanks available in the villages. They cultivated paddy during a single season only, as they concentrated on highland cultivation during the other seasons. Muslim concentrations in Vavuniya Town and in the surrounding villages were considerably high. In fact, Vavuniya Town was one of the places of dominance of Muslim businessmen.

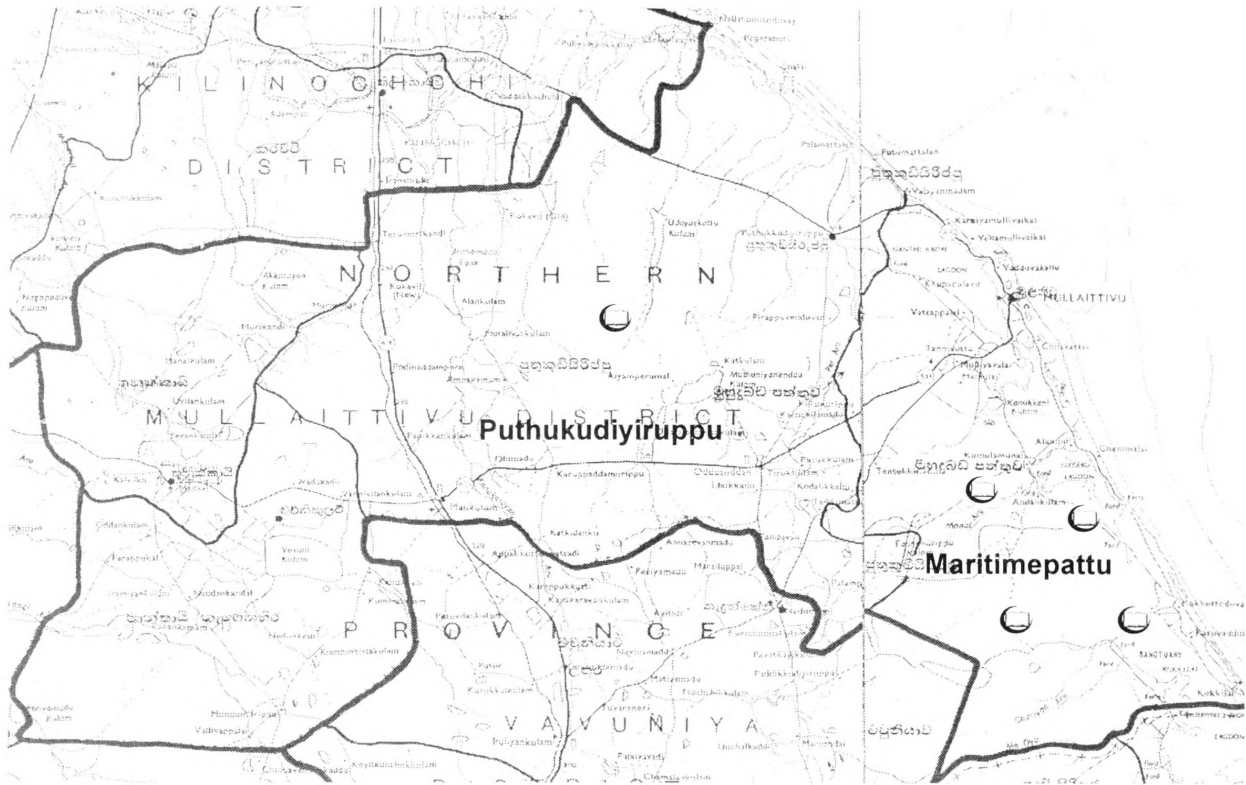


Population - Ethnic Groups in VAVUNIYA DISTRICT - 1981

A.G.A. Division	Total No. of Persons	Ethnicity						
		Sinhalese	Sri Lanka Tamil	Indian Tamil	Sri Lanka Moor	Burgher	Malay	Other
Vavuniya South	62,844	15,317	34,432	9,953	2,949	14	16	163
Vavuniya North	11,703	218	8,009	3,396	52	6	9	13
Venkalachcheddikulam	21,347	341	12,100	5,243	3,639	1	6	17

MULLAITIVU MUSLIMS

The major Muslim concentrations in Mullaitivu district were Mullaitivu Town, Thanniyutu, Neeravipitt, Hijrapuram, Muthayankaddu, Murippu and Thannimurippu. Muslims and Tamils lived side by side. The relationships between the communities were very warm and cordial. According to the Refugee Survey of 1991, about 90 percent of Mullaitivu Muslims were employed in agriculture, coastal and lagoon fishing, tailoring and trade and commerce. The rural Muslims were engaged in paddy, highland and coconut cultivation and coastal, lagoon and carp culture. It is very unfortunate that these people have been fully deprived of these rich economic resources that they possessed. Today they are forced to depend on others for their survival as refugees.



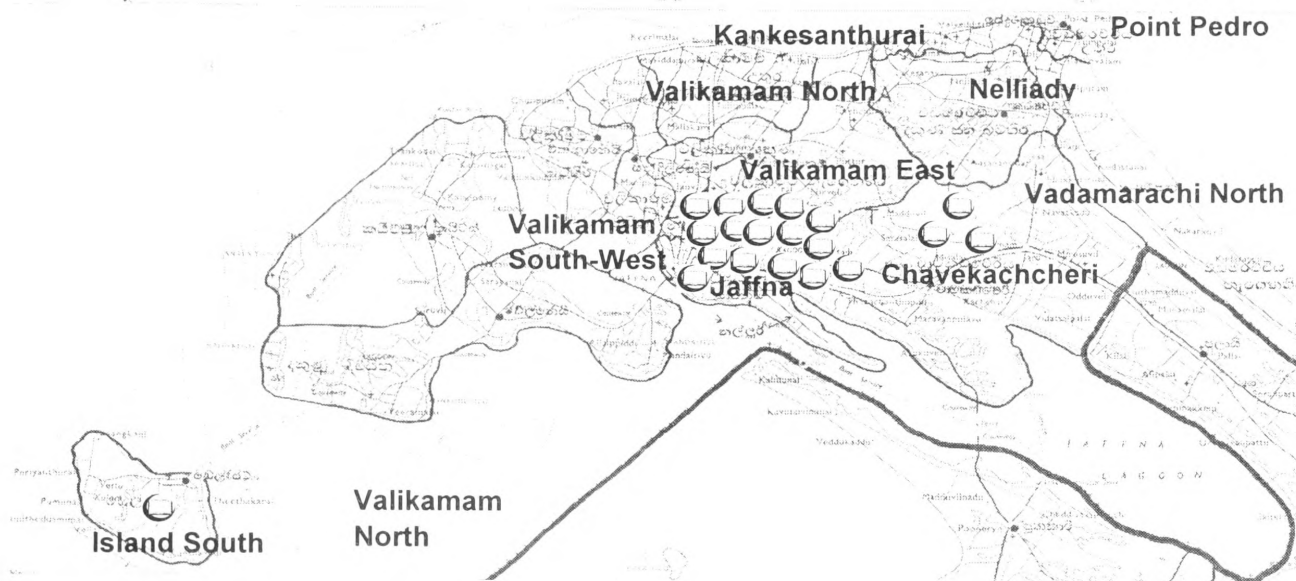
Population - Ethnic Groups in MULLAITIVU DISTRICT - 1981

A.G.A. Division	Total No. of Persons	Ethnicity						
		Sinhalese	Sri Lanka Tamil	Indian Tamil	Sri Lanka Moor	Burgher	Malay	Other
Maritime Pattu	35,847	3,349	26,776	2,081	3,526	93	17	5
Puthukudiyiruppu	28,715	472	20,675	7,340	227	-	-	1

JAFFNA MUSLIMS

Muslims were living in more than 153 locations in fairly large numbers when the forcible expulsion took place in Jaffna in October 1990. Of these, Jaffna town had the largest concentration of nearly 90 percent of the total Muslims in the peninsula. Even within the Jaffna town, Moor Street had the biggest concentration of about 75 percent. It is only from the Moor Street that the Muslims went to other locations in the district. Moor Street of Jaffna was an educational and cultural center of the Muslims.

The Moor Street had 17 mosques, 6 government schools, 4 large Quran and Arabic Madrasas (Schools) and many other institutions fostering Muslim religion and culture. In fact, the economic activities of Muslims in Jaffna were influenced by the city. According to informations gathered in the Refugee Survey 1991, about 45 percent of the reported heads of household were engaged in different types of trade and commercial activities in the city while another 35 percent were reported to be engaged in some form of service related occupations like tailoring, repairing and transport.

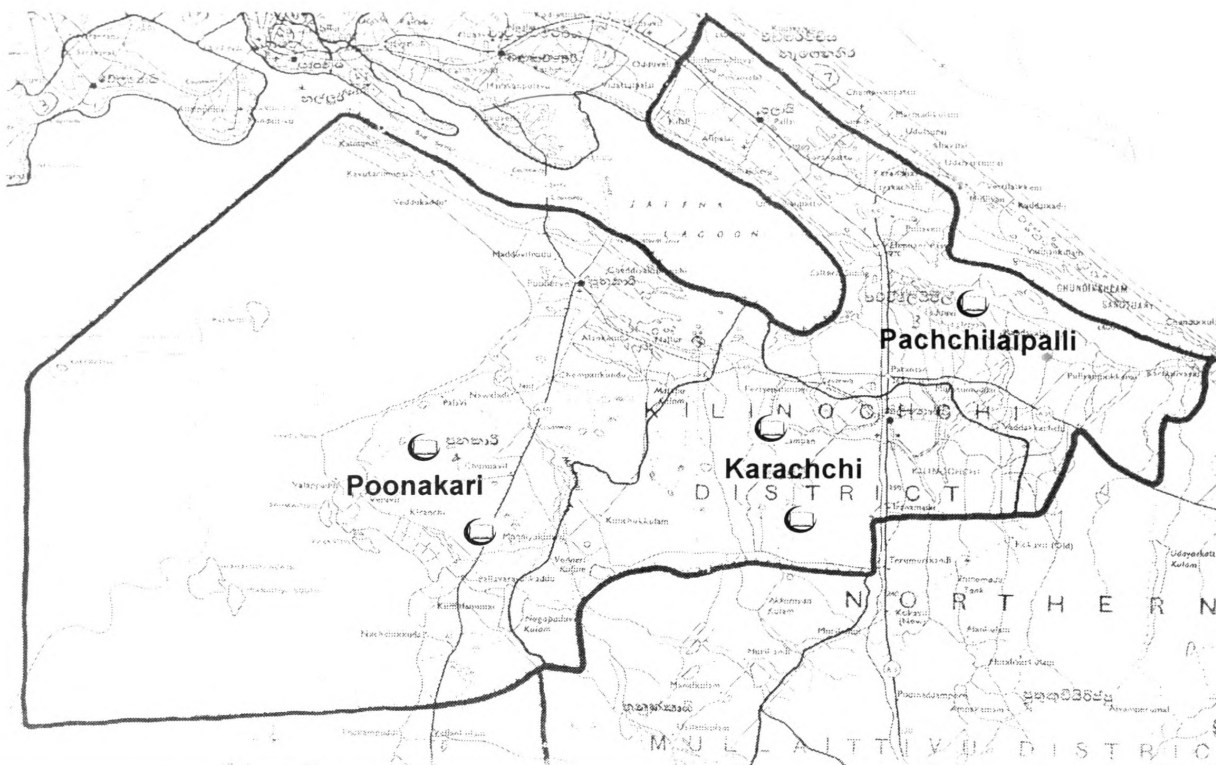


Population - Ethnic Groups in JAFFNA DISTRICT - 1981

A.G.A. Division	Total No. of Persons	Ethnicity						
		Sinhalese	Sri Lanka Tamil	Indian Tamil	Sri Lanka Moor	Burgher	Malay	Other
Jaffna	118,215	1,446	103,642	1,986	10,857	242	17	25
Chavakachcheri	19,640	55	18,881	112	589	2	-	1
Point Pedro	15,087	25	14,657	224	171	-	1	9
Nelliady	13,941	32	13,795	64	50	-	-	-
Kankesanthurai	14,587	380	14,051	85	46	20	5	-
Chunnakam	17,164	1,224	15,732	117	88	-	1	2
Island South	38,475	37	38,106	173	158	-	-	1
Valikamam North	57,627	438	56,846	211	127	2	2	1
Valikamam East	59,366	169	58,736	390	60	6	1	4
Thenmarachchi	51,905	108	51,567	131	93	3	2	1

KILINNOCHCHI MUSLIMS

In the Killinochchi district, there were only five large Muslim settlements before the forcible expulsion in October 1990. Most of the Muslims were farmers, fisherman and cattle breeders



Population - Ethnic Groups in KILINNOCHCHI DISTRICT - 1981

A.G.A. Division	Total No. of Persons	Ethnicity						
		Sinhalese	Sri Lanka Tamil	Indian Tamil	Sri Lanka Moor	Burgher	Malay	Other
Pachchilaipalli	18,880	180	18,091	496	97	16	-	-
Poonakari	13,930	53	13,264	148	464	-	-	1
Karachchi	67,710	640	51,723	14,520	754	50	3	20

RESETTLEMENT OF FORCIBLY DISPLACED MUSLIMS FROM THE NORTHERN PROVINCE BY THE LTTE IN OCTOBER 1990

The ethnic conflict in Sri-Lanka has had a terrible effect on the Muslims, particularly in the North-East. The forcible eviction of more than one hundred thousand Muslims, destruction of 127 mosques and murdering of Muslims while in prayer, the confiscation of lands, houses, business and cultural premises, have caused insecurity among the North-East Muslims.

Because of security risks, the Muslims are unable to cultivate more than 30,000 acres of agricultural lands and occupy nearly 12,000 Residential Houses, Business and cultural premises belonging to the Northern Muslims. The losses suffered by the Muslims were estimated to be more than US\$ 100 millions.

Details of the forcibly displaced Muslims from the North East who are now languishing in the following districts – year 2002

<u>Districts</u>	<u>Families</u>	<u>Peoples</u>
Puttalam	15,500	74,140
Anuradhapura	865	4,070
Kurunagala	487	2,311
Gampaha	1,050	4,725
Colombo	425	1,912
Kalutara	395	1,856
Matale	85	517
Kandy	110	517
Galle	5	23
Kegalle	32	150
Ampara	110	523
Batticaloa	2,207	10,492
Trincomalee	343	1,631
Total:	21,614	102,867

The detail and value of Muslim assets appropriated by the Tamils during the forcible expulsion by the LTTE in October 1990

<u>Description</u>	<u>Quantity</u>	<u>Value in Million</u> <u>Rupees</u>
Residential houses and properties	22,000	5,500
Commercial and Industrial establishments	2,402	2,100
Religious and Cultural Institutions	340	1700
Agricultural Lands	39,400 Acres	200
Gold Jewelleries	475,000 Grams	300
Cattle	211,000	150
Motor Vehicles	320	160
Motor Cycles	800	20

Carts	750	4
Bicycles	4000	25
Fishing Boats	850	40
Engines (Boats)	400	16
Fishing Nets	1200	8
Refrigerators	200	2
Television sets	2000	40
Radio Sets	600	1
Total		Rs. 10,256

The main focus of the Government of Sri Lanka (GSL) and the Liberation Tigers of Tamil Elam (LTTE) at the peace talks was on the urgent humanitarian needs to improve the day to day lives of the North East people. To this effect the parties have agreed on an accelerated Resettlement program of the Internally Displaced people.

However, the proposal submitted by the Sri Lanka Government to the Oslo Donors Conference on 25th November 2002, for immediate Humanitarian and Rehabilitation support did not mention the losses suffered by the Muslims and the funds required for the Resettlement and Reconstruction works in Muslim areas. The proposal submitted by the Government of Sri Lanka gave the impression that it was only the Tamils have suffered in the North East conflict. The International Donors Conference held in Tokyo – Japan had pledged US\$ 4.5 Billion for rehabilitation work in the war affected North-East and other infrastructure and Development work in Sri Lanka.

The Muslims are entitle to their share of the aid to reconstruct the Muslim areas destroyed in the conflict, resettle the 102,867 Muslims forcibly displaced in the North East, regain our agricultural lands, residential properties and business and cultural premises and the compensation for the properties appropriated by the Tamils during the forcible expulsion by the LTTE and loss of income from October 1990.

RESOLUTION OF LAND AND PROPERTY ISSUES OF NORTH EAST MUSLIMS

The resolution of Muslim land and property issues in the North East of Sri Lanka have become a dominant issue during the transition period between war to peace. The resolution of the land and property question will be a major contribution to the peace process in Sri Lanka, for it will create the basis for laying the foundation for co-existence between the Tamils and Muslims living in the Northern Eastern Provinces.

Mediation and the Promotion of Co-existence

The transfer of Muslim lands and properties will not be easy since Tamils have cultivated for quite sometime the lands which have been handed over to the families of Martyrs who had lost their lives or being injured in the civil war. Legal intricacies involved in such a transfer, alternative dispute resolution mechanisms and problem solving approaches will have to take place. It is therefore suggested that a proper framework be created which can help facilitate an orderly and structured process, which can ensure sustainable mediation and reconciliation.

Communications

Clear communications between all the stakeholders is essential for the success of the exercise. The communications strategy should keep all stakeholders fully informed and allay any fears and rumors, which could incite conflicts. The best way to do this would be to get the support of the LTTE, Trustees of the Mosques, NEMPA, SLMS and Members of Parliament in the region.

Alternative Dispute Resolution

Alternative dispute resolutions need to be setup in place for mediation and arbitration. Whilst the LTTE has promised to hand over the land to the Muslim owners, this is not easy since Tamils are already occupying or working on the land. Therefore alternative dispute resolution mechanisms, mediation and arbitrations may need to be put in place. Alternative dispute resolution means that measures should be found which would avoid a long and protracted cases in Court. In Sri Lanka it has been suggested that a **Mediation Commission** be appointed to deal with land disputes. Zonal special mediation boards could be appointed in each district composed of individuals from each community who can mediate on the issues. Currently the Ministry of Justice is framing legislative provisions to create such a Mediation Commission for the North Eastern region.

Mediation Centers

Eventually mediation centers will have to be established in each district. The Foundation for Co-existence should explore the best possible way in which such mediation centers could be established in each district. The establishment of mediation centers of a permanent nature is essential since the region is composed of a multi-ethnic population.

தமிழீழ விடுதலைப் புலிகள் - சீர்திருத்த முஸ்லீம் காங்கிரஸ் கூட்டு அறிக்கை

தமிழீழ விடுதலைப் புலிகள் அமைப்பிற்கும் சீர்திருத்த முஸ்லீம் காங்கிரஸ் கட்சிக்கும் இடையில் இன்று (11/11/2002) நிகழ்ந்த கலந்துரையின் சீர்திருத்த முஸ்லீம் காங்கிரஸ் ஆக்கிய முடிவுகளைக் குறிப்பிடுகிறது.

இச்சந்திரிய கிளிநொச்சிக்குள்ளே தமிழீழ விடுதலைப் புலிகளின் அரசியற்புறமும் தலைவரை செயலகத்தில் முன்று மணி நேரம் திட்டமிட்டு நடந்த தமிழீழ விடுதலைப் புலிகளின் சார்பில் தேசியத் தலைவர் திரு. வேலுப்பிள்ளை பிரபாகரன் அரசியல் ஆலோசகர் துள்ளிப் பாலசிங்கம் அரசியற்புறமும் பொறுப்பாளர் சபா தம்பிசெல்வன் மட்டுமேயானே உள்ள தனித்த தனித்த வேண்டி கருணா திருமணம் மட்டுமே தளபதி வேண்டி பதுமன் திருமதி அபேஸ் பாலசிங்கம் ஆகியோர் கலந்துகொண்டனர். முஸ்லீம் காங்கிரஸ் சார்பில் அதன் தேசியத் தலைவர் இளம் நண்பர் ஹக்கீம் தவிசாஜ் கதர் உல்லாஹ், சிரோஸு பிரதித் தலைவர் பாக்கர் உதுமன் செப்பை, பிரதித் தலைவர் முகைதீப் ஷாதிஸ் காதர், கொள்ளை முயற்சி செய்வதற்கு உரிமை கோருகிற பிரதித் தலைவர் மது ராஜன் வேலுத்தி கொள்கை முயற்சி செய்வதற்கு உரிமை கோருகிற ஆகியோரும் கலந்துகொண்டனர்.

வடகிழக்கில் வாழும் முஸ்லீம் மக்கள் எதிர்நோக்கும் முக்கிய நடைமுறை பிரச்சினைகளுக்கு இச்சந்திரியின் போது தீர்வுகள் காணப்பட்டன. யாழ்ப்பாணத்திலும் வன்னியிலும் சீர்திருத்த இடம்பெயர்ந்த வாழும் முஸ்லீம் மக்களை மீண்டும் தங்களைச் சொந்த இடங்களில் குடியமர்த்து சந்திரியின் போது தலைவர் பிரபாகரன் அவர்கள் வேண்டுகோள் விடுத்தார். இந்த மீள்குடியமர்விற்கு ஏதுவான யூத்தவகைய ஏற்படுத்துவதில் வகையில் நினைவாக கூடப் பண்பித்த தமிழீழ விடுதலைப் புலிகள் சார்பிலிருந்தும் முஸ்லீம் காங்கிரசிலிருந்தும் ஒரு கூட்டுக் குழுவை அமைப்பதெனவும் முடிவெடுக்கப்பட்டது. இவ்வாறே கிழக்கு மாகாணத்திலுள்ள பல சூகிராமங்களிலிருந்து இடம்பெயர்ந்த முஸ்லீம்களை மீண்டும் அக்கிராமங்களில் சென்று குடியமர்த்து உகந்த குழந்தைகளை உருவாக்கிவருவதென்றும் தீர்மானிக்கப்பட்டது.

வடகிழக்கு மாகாணத்தில் செயலகம் அமைக்கப்படும் திருவாரூர் முஸ்லீம்களின் விவகாரம் தீர்வுகண்டிப்பாக முஸ்லீம்கள் யாழ்ப்பாணத்தைக் குறிப்பிட்டு வரதிசெய்து கொடுக்க வேண்டும் என்று முடிவெடுக்கப்பட்டது.

கிழக்கு மாகாணத்தில் முஸ்லீம்களிடமிருந்து கோரப்பட்டிருக்கிற பணம் பெறும் நடைமுறையை உடனடியாக நிறுத்திவைப்பதென்றும் தமிழீழ விடுதலைப் புலிகளின் சார்பில் தீர்மானிக்கப்பட்டது.

வடகிழக்கில் மாவட்டம் தேர்ந்தும் முஸ்லீம் மக்கள் எதிர்கொள்ளும் பிரச்சினைகளை முகை தளபதிக்குடன் பேசித் தீர்க்கும் போதிலும் தமிழ்முஸ்லீம் புத்தினர்வை வலம்படுத்தவற்றிற்காகவும் முஸ்லீம் காங்கிரஸ் சார்பாக ஒவ்வொரு பிரதித்திகளை ஏற்படுத்தவும் முடிவெடுக்கப்பட்டது.


இவ்வாறான மேல்கட்டச் சந்தர்ப்பங்களை தொடர்ந்து நடத்துவதெனவும் தீர்மானிக்கப்பட்டது.

அதற்கும் தமிழீழ விடுதலைப் புலிகளுக்குமிடையில் ஆய்விக்கப்படவுள்ள பேச்சுவார்த்தைகளின் போது முஸ்லீம் மக்கள் சார்பாக முஸ்லீம் காங்கிரஸ் பிரதித்திகளும் ஒரு சார்பாகப் பங்குபற்றுவதென்றும் தீர்மானிக்கப்பட்டது.

வடகிழக்கில் வாழும் முஸ்லீம் மக்களின் அடிப்படை அரசியல் பிரச்சினைகளை கோட்பட்டு தீர்மானம் துணுதி, தீர்வுகளின் அரசியல் கலாச்சார தனித்துவ உரிமைகளைப் பேணுவதற்கு முடிவெடுக்கப்பட்ட போது இ தொடர்ச்சியாகப் பேசுவதெனவும் தீர்மானிக்கப்பட்டது.

முஸ்லீம்களின் அதிகப்படி ஆதரவை முஸ்லீம் காங்கிரஸ் பெற்றுள்ளதால், வடகிழக்கு முஸ்லீம்கள் தொடர்பில் முஸ்லீம் காங்கிரஸின் பேச்சுவார்த்தை தீர்மானிக்கப்பட்டது.

வே. பிரபாகரன்
வே. பிரபாகரன்
தேசியத் தலைவர்
தமிழீழ விடுதலைப் புலிகள்


இளம் நண்பர்
தேசியத் தலைவர்
சீர்திருத்த முஸ்லீம் காங்கிரஸ்

ENGLISH TRANSLATION OF LTTE - SLMC JOINT STATEMENT DATED 13 APRIL 2002

At the LTTE leader's international media conference on 10th April, 2002, Mr. Anton Balasingham repeated his previous apology made at a public meeting on behalf of the LTTE for the forcible expulsion in 1990 of thousands of Muslims by the LTTE as a "political blunder" that could not be justified. Mr. Balasingham said: "Let us forget and forgive the mistakes made in the past. Tamil Elam is also the homeland of the Muslims and we have to live in harmony and amity to promote peace and prosperity in the region." LTTE leader Pirapaharan also acknowledged that the problems of the Muslims have to be resolved along with the problems of the Tamils.

On an invitation from the LTTE Leader V. Pirapaharan, the National Leader of the SLMC and Cabinet Minister Rauff Hackeem flew to the North with five of his party colleagues for a meeting on the 13th April, 2002.

LTTE National Leader Velupillai Pirapaharan, Political Advisor Anton Balasingham, Political Chief S. P. Thamilchevan, Batti./Ampara District Col. Karuna, Trinco. District Col. Pathuman. And Mrs. Adale Balasingham participated on behalf of the LTTE.

Agreement was reached on important practical problems faced by the Muslims in the North-East. LTTE Leader Pirapaharan invited the displaced Muslims from Jaffna and Wanni to come and resettle in their own places. It was decided to establish a joint committee of representatives from the LTTE and SLMC to facilitate the resettlement. Similarly it was decided to create favorable conditions for the resettlement of the Muslims who were displaced from the Eastern Province.

It was decided to help the Muslims to recultivate the uncultivated agricultural lands belonged to the Muslims in the North- East.

The LTTE agreed to cease immediately extortions from the Muslims in the Eastern Province.

It was decided to appoint an SLMC representative from each district in the North East to discuss the problems faced by the Muslims with LTTE Senior Commanders and to strengthen Tamil Muslims relationship.

It was decided to continue similar top level meetings.

It was decided for the SLMC representatives to participate as group on behalf of the Muslims at the negotiations to be commenced between the Government and the LTTE.

It was decided to approach the political issues of the Muslims in the North East on a policy basis and continue discussions to foster their unique political, cultural and ethnic rights.

Since the SLMC had obtained the majority support of the Muslims, it was decided to talk to SLMC on matters pertaining to the Muslims in the North East.

Sgd.
V. Pirapaharan
National Leader – LTTE

Sgd.
Rauff Hackeem
National Leader -SLMC



Minister of Port Development & Shipping
Minister of Eastern Development & Muslim Religious Affairs

20th November 2002

Mr. M.J.M. Mohideen,
Chairman,
Muslim Rights Organization,
57, Norris Canal Road,
Colombo 10.

Dear Mr. Mohideen,

MUSLIM LAND QUESTION IN THE NORTH EAST


A delegation from the Sri Lanka Muslim Congress led by me met the LFFE delegation led by Mr. V Pirabakaran in Vanni on the 13th of April 2002 and discussed various matters pertaining to the problems faced by the Tamil and Muslim Communities due to the war in the North Eastern province.

Mr. Pirabakaran gave us an assurance that all lands belonging to the Muslims that are now being forcibly occupied by the Tamils will be returned to the Muslim Land owners as soon as possible. This matter was again taken up with Mr. Thamilselvan and Mr. Karuna during the 2nd round of Peace Talks in Thailand during 31st October to 3rd November 2002. They agreed that this matter could be effectively implemented only if we could provide them with details of such lands that are now being occupied by the Tamils.

Since you are a Licensed Surveyor from the area and a person who has a thorough knowledge of the Muslim Land question in the North East, I wish to entrust this task of identifying and preparing an up to date list of lands in question to you.

I shall therefore be grateful if you could please take up this challenging task immediately and submit a comprehensive report at the very earliest.

Thank you,
Sincerely yours,


RAUFF HAKEEM MP
LEADER, SRI LANKA MUSLIM CONGRESS and
Minister of Port Development, Shipping,
Eastern Development and Muslim Religious Affairs

**MOSQUES DESTROYED IN MANNAR DISTRICT
AFTER THE FORCIBLE EXPULSION OF MUSLIMS
FROM THE NORTH BY THE LTTE IN OCTOBER 1990**

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
1	R/010/MN/01	Jamiul Munawfar	Murugal	18.11.1969 - 31.12.1974	1 S.B. Muhammad
2	R/095/MN/02	Grand Mosque (Taikka)	Mannar	27.03.1988 - 26.03.1991	1 Meera Mohideen
					2 Lafeer
					3 H.M. Farooq
					4 K.M. Seiyad Muhammad
3	R/117/MN/03	Muhyaddeen Jumma Mosque	Vidatthaltheevu	01.04.1978 - 31.12.1979	1 A.C.M. Mahroof
					2 A.B. Nahoor Pichchai
					3 B. Sulaiman Lebbai
					4 M.I.M. Sehu Abdul Kadar
					5 A. Nahoor Pichchai
					6 K. Meeran Mohideen
					7 M.K. Meerasahib
					8 S. Mohideen Pichchai
					9 A. Kachchi Mohamed
4	R/176/MN/04	Mohideen Mosque	Nanattan	19.06.1984 - 31.12.1985	1 M.M. Hanifa
					2 U.L.A.L. Adam Lebbe
					3 K.B. Seiyad Mohamed
					4 M.B. Yaseem Bawa
					5 M.S. Dawood
5	R/203/MN/05	Mohideen Mosque	Puludiweli, Nanattan	18.08.1984 - 31.12.1985	1 A.L. Abul Kasim
					2 S.M. Baseer
					3 A.C.A. Muhammad
					4 M.M. Jamaldeen
					5 S. Ibrahim Sahibu
6	R/235/MN/08	Noor Muhammad Oli Darha	Keeri, Mannar	14.01.1974 - 31.12.1979	1 S. Mohammad Bachcha
					2 U. Pichchai Thambi
7	R/204/MN/06	Muhideen Mosque	Kalmodai, Uyilankulam	31.12.1964 - 31.12.1973	1 A.B. Abdullah
8	R/291/MN/10	Muhyadeen Jumma Mosque	Moor Street, Mannar	20.07.2001 - 19.07.2004	1 S.M. Faisal
					2 A.S. Hameed
					3 H.I.M. Akbar
					4 A.S.M. Nidam
					5 A.S.M. Munas
					6 M.M. Ameen
9	R/360/MN/11	Muhyadeen Mosque	Welankulam, Adamban	23.08.1987 - 23.08.1990	1 B. Abdul Hameed

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					2 A. Abdul Kaiyoom
					3 S. Jabbar
					4 A. Sahul Hameed
					5 A.C.M. Musthafa
10	R/362/MN/12	Wilankuli Muhiyadeen Mosque	Adamban	24.03.1971 - 31.12.1973	1 M.S. Sulaiman Lebbai
					2 N.M. Seinulabdeen
					3 S.M. Yakoob
11	R/365/MN/13	Silafathurai Muhiyadeen Mosque	Silafathurai	23.08.1987 - 22.08.1990	1 A.K. Kafoor
					2 M.S.A. Hameed
					3 B.M. Asees
					4 J. Badurdeen
					5 S.M. Muhideen
					6 B.M. Sadakku
					7 M. Hameed
12	R/377/MN/14	Meera Mosque	Metthanweli, Silafathurai	-	-
13	R/393/MN/15	Muhyadeen Mosque	Marichchukkatti	27.08.1968 - 31.12.1970	1 H.M. Dawood Aalim
14	R/409/MN/16	Muhyadeen Mosque	Karadikkudi, Marichchukkatti	20.12.1964 - 31.12.1967	1 Husain Kaburadiya
					2 Neina Muhammad
					3 Muhammad Kasim
					4 Pakkeer Muhammad
					5 Y. Seinudden
15	R/411/MN/17	Muhyadeen Jumma Mosque	Periyapollachchi, Potkeni, Murungal	10.03.1990 - 09.03.1993	1 N.M. Sehu Ismail
					2 A.C. Sahabdeen
					3 A.C.M. Muhideen
					4 M.I. Samardeen
					5 K.A. Raheem
					6 S.M.R. Jinna
					7 M.M. Farook
					8 M.R. Sirajudeen
					9 S. Aboothahir
					10 M.M. Kachchi Mohamed
					11 M. Sadakathulla
16	R/501/MN/21	Muhyaddeen Mosque	Thalaimannar Bazaar, Thalaimannar	28.11.1976 - 31.12.1979	1 M.L. Udumalebbe
17	R/550/MN/23	Kattubawa Mosque	Erukkalampitti	16.07.1999 - 15.07.2002	1 M.M.M. Ibrahim
					2 M.A. Neina
					3 N. Moon
					4 M.S. Anvar

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					5 M.A.C. Mubeen
					6 N.B.B. Ahamed
					7 S.C. Asees
					8 S.H. Riyaldeen
					9 S.A.S. Fareed
					10 S.H. Ashraf
					11 I. Saimudeen
18	R/560/MN/24	Husainiya Mosque	Tharakundu	04.08.2000 - 03.08.2003	1 M.M. Munawwar
					2 A.C.B. Ahamed
					3 A.M.A. Asees
					4 A.M.A. Kasim
					5 M.K.M. Jawfar
					6 A.M. Jawad
					7 A.H.M. Najimudeen
					8 A.M. Saheed
					9 M.M. Yoonus
19	R/572/MN/25	Meera Mosque	Tharakundu	31.12.1971 - 31.12.1973	1 A.U.K. Wadooth
					2 M. Meera Lebbai
					3 M. Sulaiman
					4 K.U.M. Abdul Kadar
20	R/432/MN/18	Muhyadeen Jumma Mosque	Thalaimannar	31.05.1986 - 30.05.1989	1 M.S.M.M. Marikkar
					2 A.S.M.K. Pichchai
					3 B.S. Sali
					4 S.W. Pahardeen
					5 A.C.S.A. Rahman
21	R/477/MN/20	Seenathul Rahmaniyya	Kuolangkulam, Silafathurai	20.01.1990 - 19.01.1993	1 M.M. Niyas
					2 S.M. Sahabdeen
					3 I.M. Kaleel
					4 B.M. Jawfer
					5 S.A. Jawfer
22	R/527/MN/22	Muhyaddeen Mosque	Nedungkandal, Adamban	24.03.1971 - 31.12.1976	1 S.M.S. Ameen
					2 S.M.K. Kafoor
					3 S.A. Rahman
23	R/696/MN/29	Muhyadeen Mosque	Wattakkandal, Mannar	31.12.1974 - 31.12.1977	1 M.M. Noor Mohideen
					2 K. Ajimeerhan
					3 U.S. Meeran
					4 M.M. Unaid

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					5 S.M. Sulaiman
24	R/818/MN/34	Jumma Mosque	Sornapuri, Adamban	29.09.1984 - 31.12.1987	1 M.S. Rasheen
					2 S.A. Abdul Kapoor
					3 M.Y.M. Gawus
					4 M.M. Asees
					5 M.G.A. Rawuf
25	R/623/MN/27	Muhyadeen Jumma Mosque	Konar Pannai, Erukkalampitti	-	-
26	R/689/MN/28	Kappal Oliyullah Dharha	Thalaimannar	20.05.1984 - 31.12.1985	1 M.M. Sharif
					2 M.M. Aboobakkar
					3 M. Rahmathullah
					4 M.S.M. Meerasa
					5 M.S.M. Gawus
					6 H.M.M. Hanifa
					7 M.L. Udumalebbe
					8 K.M.M. Saboor
					9 A.M. Abdul Kadar
					10 S. Alimullah
					11 N. Sehudawood
					12 S.A. Kafoor
					13 K.M. Abdul Raheem
					14 B.S.H. Abdul Latheef
					15 M.S. Amanullah
					16 M.L. Abdul Asees
					17 S.T. Ameet Bachcha
					18 H.M.M. Farooq
					19 Y.M. Abdul Wahab
					20 S.H.M. Farooq
27	R/706/MN/31	Small Mosque Dharha	Erukkalampitti	-	-
28	R/707/MN/32	Samll Mosque	Erukkalampitti	16.07.1999 - 15.07.2002	1 M.M.M. Ibrahim
					2 M.A. Neina
					3 N. Noon
					4 M.S. Anwar
					5 M.A.C. Mubeen
					6 M.B.B. Ahamed
					7 S.C. Aseem
					8 S.H. Piyaldeen
29	R/819/MN/35	Pathumma Beebi Dharha	Tharakundu, Mannar	31.12.1979 - 31.12.1980	1 B.M. Marikkar

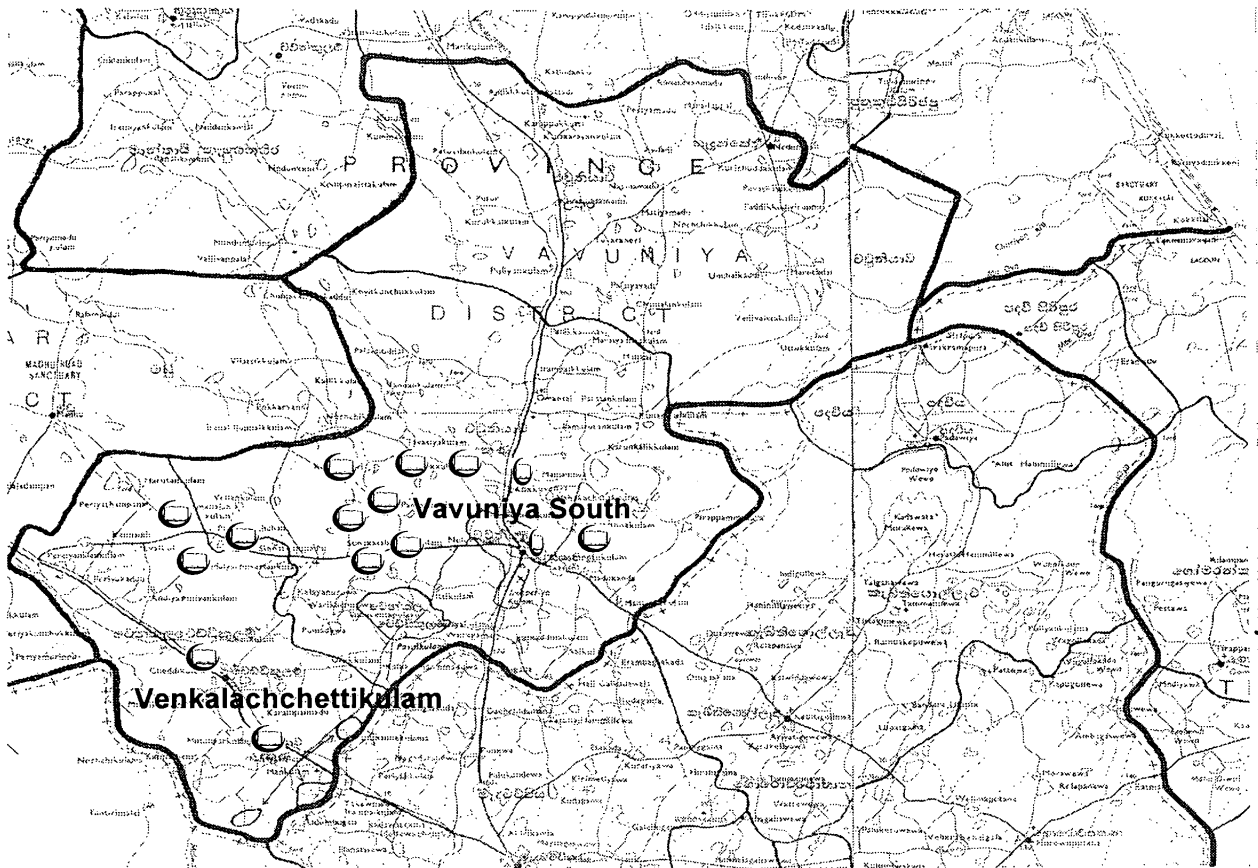
No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					2 A.S.M. Abdul Hani
					3 S. Ahamed Neina
					4 O.K. Seinulabdeen
					5 M. Abdul Latheef
					6 M.K. Marikkar
					7 M.A. Hameed
					8 M.A. Raheem
					9 M. Muhideen
					10 M. Badurdeen
30	R/820/MN/36	Mohideen Mosque	Kakkayankulam, Iranai-Iluppangkulam	24.08.1975 - 31.12.1977	1 S.M. Kasim
					2 K.M. Pichchai
					3 M.A.C. Sahul Hameed
					4 A. Sahul Hameed
					5 S. Mohamed Thambi
					6 I.S. Ashraf
					7 M.A. Kafoor
					8 M.A. Kareem
31	R/822/MN/38	Fareed Mosque	Silafathurai	18.08.1967 - 31.12.1969	1 A. Abdul Kafoor
32	R/823/MN/39	Jamiul Ansu	Ahatthimurippu, Potkeni	31.12.1970 - 31.12.1973	1 S. Seinulabdeen
33	R/824/MN/40	Muhideen Mosque	Weppangkulam, Potkeni	27.11.1983 - 31.12.1985	1 N.K. Mohideen
					2 A. Mahmood
					3 M. Mutthalif
34	R/825/MN/41	Hilur Nabi Mosque	Sonahanedungkulam, Potkeni	08.02.1972 - 31.12.1977	1 M.M. Shareef
35	R/827/MN/43	Meera Mosque	Bandaraweli, Silafathurai	-	-
36	R/866/MN/44	Muhideen Jumma Mosque	Puthukkudiyiruppu, Erukkalampitti	11.08.1986 - 10.08.1989	1 M.K.M. Sulthan
					2 M.A.C.M. Musthafa
					3 A.R.M. Gawus
					4 S.A.M. Hanifa
					5 M.S. Abdul Gawus
					6 M.C.M. Muhammad
					7 A.L.M. Ismail
37	R/966/MN/45	Jamathul Islamic Muhiyaddeen Jumma	Thambattamudalikattu, Silafathurai	30.11.1967 - 31.12.1969	1 S.S. Meera Lebbe
					2 M.M. Hanifa
					3 A.A. Sulthan
					4 K.A. Latheef
					5 N.M.K. Lebbe
					6 M.A. Mulafer

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					7 A. Ubaidulla
					8 N.M. Ravuththar
					9 A. Alavudeen
					10 S.A. Mohideen
					11 M. Abdul Hassen
					12 A. Zainulabdeen
38	R/1072/MN/46	Al-Masjidul Munawwar	Mannar	09.04.1988 - 08.04.1991	1 M.A. Raheem
					2 A.M. Gous
					3 T.S. Kaiyoom
					4 A. Munaf
					5 A. Siyad
					6 S. Saleem
39	R/1081/MN/47	Mohideen Jumma Mosque	Pallivasalpitti, Velankulam, Adampan	16.02.1975 - 31.12.1976	1 M.M.M. Mustafa
					2 S.M.A. Cader
					3 M.A. Zainulabdeen
					4 K. Jemaldeen
					5 S.M.S. Hameed
					6 M.S. Mohideen
					7 M.A. Rasak
40	R/1158/MN/50	Mohideen Jumma Mosque	Minukkan, Adampan	10.02.1985 - 31.12.1987	1 T.M.A. Majeed
					2 S.A. Mubarak
					3 M.A.C. Mohideen Hani
					4 M.U. Saheed
					5 A. Thahir
41	R/1352/MN/51	Meera Mosque	Ponuchchikkulam, Putkerny	19.11.1975 - 31.12.1977	1 M.M. Imam
					2 I.M. Saleem
					3 A.M. Jabbar
					4 N. Shahul Hameed
42	R/1376/MN/52	Nurul Islam Jumma Mosque	Kattaspeththiri, Pesalai	17.06.1994 - 16.06.1997	1 K. Araikkasu
					2 M.S.M. Sulthan
					3 A.C.M. Madar Shahibu
43	R/1398/MN/54	Masjidul Noor Jumma Mosque	Musali, Silavathurai	30.09.1989 - 29.09.1990	1 A.L.A. Rahuman
					2 B.A. Salam
					3 S.M. Faleel
					4 B.K. Cader
					5 H. Sirafudeen
					6 M.S. Hameed

No.	Reg. No.	Name of Mosque	Address of Mosque	Date		Names of Trustees or Persons-in-charge
					7	M. Hamdoon
					8	A. Nijamdeen
					9	A. Sarafudeen
44	R/1405/MN/55	Mohideen Mosque	Nochchikkulam, Nanattan	-	-	-
45	R/1437/MN/56	Al-Jamihul Azhar Mohideen Jumma	Periyamadu, Mannar	12.05.1990 - 11.05.1993	1	M.A. Hameed
					2	S.M. Gous
					3	M.S. Hameed
					4	N.A. Naseer
					5	A.A. Jawfer
46	R/1459/MN/57	Al-Madrasathul Hameediya	New Moor Street, Mannar	-	-	-
47	R/1460/MN/58	Al-Masjidul Noor Jumma Mosque	Povarasankulam, Murungan	-	-	-
48	R/1513/MN/59	Masjidul Mahroof	Silavathurai, Mannar	26.05.1988 - 25.05.1991	1	M.M. Sareef
					2	A.A.A. Gafoor
					3	S.A. Kabeer
					4	B.M. Farook
					5	M.M. Mahroof
					6	S. Mansoor
					7	S.M. Sahabdeen
					8	A.L. Wajibudeen
					9	M.C.A. Thahir
49	R/1536/MN/60	Mohideen Jumma Mosque	Palakuli, Marichchukkatti	16.06.1990 - 15.06.1993	1	M. Hameed
					2	A. Neduvankulaththan
					3	M. Buhari
					4	A. Ahamed Kabeer
					5	A.M. Mohamed
					6	A.A. Mohamed
					7	M. Kachchi Mohamed
					8	M. Haja Mohideen
					9	A. Meera Mohideen
					10	M. Jemaldeen
					11	M. Wadood
50	R/1592/MN/62	Masjidul Huda	Kayal Nagar, Periyamadu, Mannar	20.09.1989 - 29.09.1992	1	M.A.C. Ibnu Suhood
					2	A. Mansoor
					3	A. Nagoor hani
					4	M. Badurdeen
					5	U.S. Samsudeen
					6	M. Sirajudeen

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge	
					7	R. Naseer
					8	U. Jemaldeen
					9	M.A. Majeed
					10	S. Nijam
					11	M. Nawas
51	R/1540/MN/63	Masjidul Munawwara	Madeena Nagar, Iranai Iluppaikulam	24.12.1984 - 31.12.1987	1	I.S. Abdul Latheef
					2	S. Noor Mohamed
					3	K.M. Faleel
					4	M.N.M. Ishak
					5	M.S.A. Cader
					6	S.M. Thowfeek
52	R/209/MN/07	Periyakadai Jumma Mosque	Periyakadai, Mannar	-	-	-
53	R/249/MN/09	Mohiyadeen Grand Mosque	Erukkilampitti, Mannar	-	-	-
54	R/604/MN/26	Mohiyadeen Jumma Mosque	Uppukulam, Mannar	-	-	-
55	R/826/MN/42	Mohiyadeen Jumma Mosque	Periya Karisal, Pesalai	-	-	-
56	R/1510/MN/61	Masjidul Munawwara	Madeena Nagar, Iranai Iluppaikulam	-	-	-

MOSQUES DESTROYED IN VAVUNIYA DISTRICT AFTER THE FORCIBLE EXPULSION OF MUSLIMS FROM THE NORTH BY THE LTTE IN OCTOBER 1990



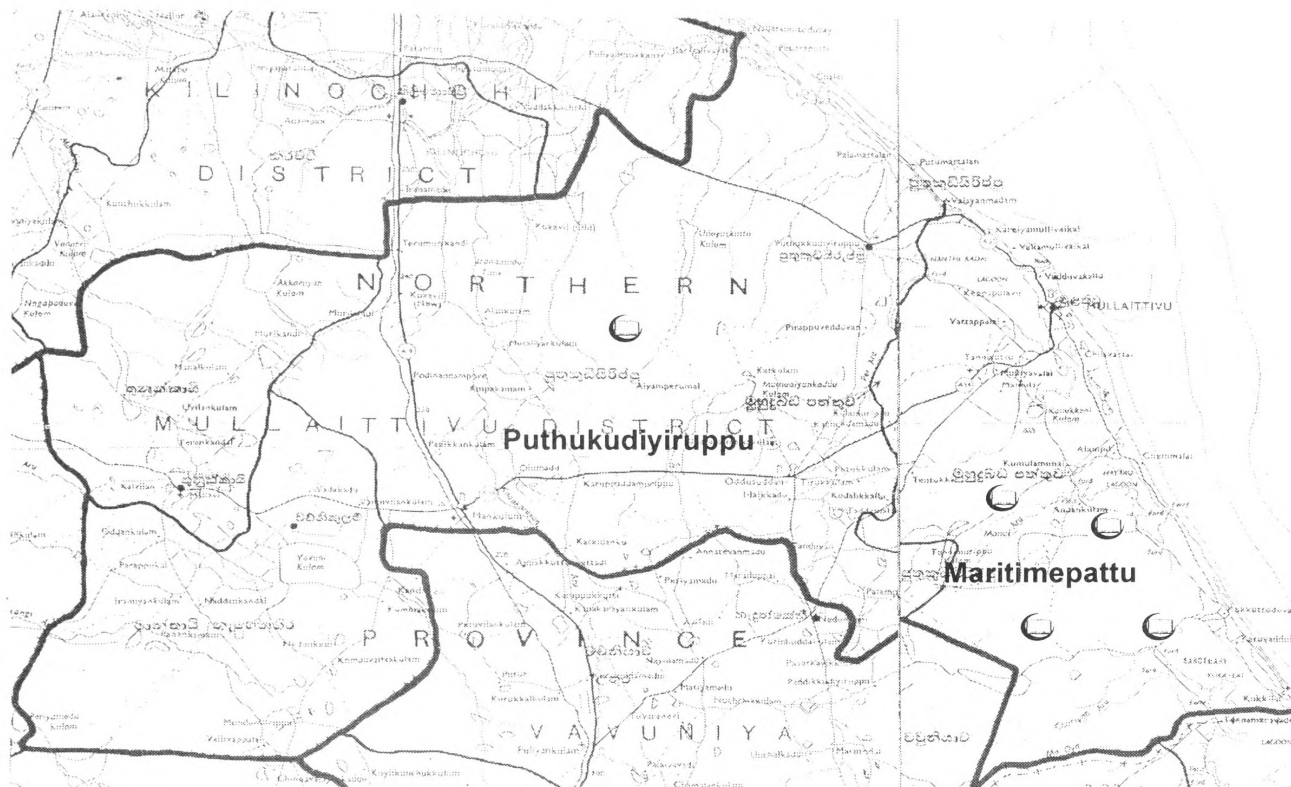
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**MOSQUES DESTROYED IN VAVUNIYA DISTRICT
AFTER THE FORCIBLE EXPULSION OF MUSLIMS
FROM THE NORTH BY THE LTTE IN OCTOBER 1990**

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
1	R/839/V/12	Mohiyadeen Mosque	Sinna Sippikkulam, Neriyakulam	08.12.1995 - 07.12.1998	1 S. Jemaldeen M.N.B. Samsudeen M.A. Sadakathulla A.A. Salam A. Samsudeen A. Buhiry K. Abdul Jabbar A. Adambawa A. Habeef Mohamed
2	R/867/V/13	Mohiyadeen Mosque,	Pavatkulam, Vavuniya	-	-
3	R/1344/V/15	Kal madu Coloni Mosque	Iranai Iluppaikulam	-	-
4	R/1351/V/16	Pudukudimunai Mohideen Mosque	Sooduventhapulavu, Vavuniya	-	-
5	R/1448/V/19	Masjidul Jamiya Jumma Mosque	Maharambaikulam, Ponthoddam, Vavuniya	-	-
6	R/1504/V/20	Mohiyadeen Jumma Mosque	Valavaiddakulam, Andiya Puliyankulam	-	-
7	R/1262/V/23	Mankulam, Mohiyadeen Mosque	Neriyakulam, Vavuniya	14.02.1987 - 13.02.1990	1 I.S. Hameed 2 M. Najimudeen 3 U. Raseek 4 U. Yunoos 5 S. Raheem 6 I.S.M. Mohideen 7 J. Rasheed 8 A.C. Yusoof 9 A. Ameen
8	R/530/V/06	Mohideen Jumma Mosque	Sooduventhapulavu, Vavuniya	-	-
9	R/541/V/07	Paddanichchi Puliyankulam Jumma	Vavuniya	07.10.2001 - 06.10.2004	1 M.R.M. Nawas 2 M.S. Ameenudeen 3 M.Z.A.S. Sanrais 4 U. Jabbar 5 M.A.C. Abdul Rasool 6 M.S.M. Basheer 7 M.S. Ramseen 8 M. Abdeen 9 A. Sanoordeen 10 A.H.M. Subair

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge	
					11	A.B.M. Faleel
					12	C.M. Husaindeen
					13	M.S. Sulaiman
10	R/764/V/10	Mohiyadeen Mosque	Bazaar Road, Vavuniya	26.09.1997 - 25.09.2000	1	P.S. Abdulla
					2	S.K. Latheef
					3	P.S.M. Ashraf
					4	M.S.M. Nasar
					5	A.C. Sahabdeen
					6	C.M. Asees
					7	H.M. Saleem
					8	N.M. Mahroof
					9	S.M.A. Sakoor
					10	S.A. Salam
					11	S.K.K. Masthan
11	R/MIS/V/11	Masjidul Huda	Tanthirimalai Town, Neriyaikulam	-	-	-
12	R/1733/V/25	Mohiyadeen Jumma Mosque	Pulithariththa Puliyankulam	30.05.1997 - 29.05.2000	1	K.S.A. Kabeer
					2	S.M. Ameer
					3	A.A. Latheef
					4	K.A. Cader
					5	C.M.A. Kareem
					6	M.S. Anees
					7	V.M. Jemaldeen
					8	A.C.A. Salam
13	R/1814/V/26	Masjidur Rahman Mosque	Hijrapuram, Pulithariththa	21.04.2002 - 20.04.2005	1	A.C.A. Hameed
						A. Naina Mohamed
						A.H. Kamardeen
						A. Iyob Mohamed
						A.A. Mohamed Naseem
						A.C. Mudalif
						Y. Abdul Rahuman
						S. Aliyar
						A.C. Nasoordeen
14	R/350/V/04	Masjidul Rahumaniya	Salambaikulam, Vavuniya	-	-	-
15	R/491/V/05	Mohiyadeen Mosque	Valavaiddakulam, Cheddikulam	-	-	-
16	R/1367/V/17	Masjidul Rahumaniya	Muddaiyankattu, Oddisuttan	-	-	-
17	R/1565/V/22	Masjidul Huda Jumma Mosque	Salambaikulam, Poverasankulam,	-	-	-
18	R/1373/V/24	Mohiyadeen Jumma Mosque	Anaivilundan, Sinna-Sippikkulam	-	-	-

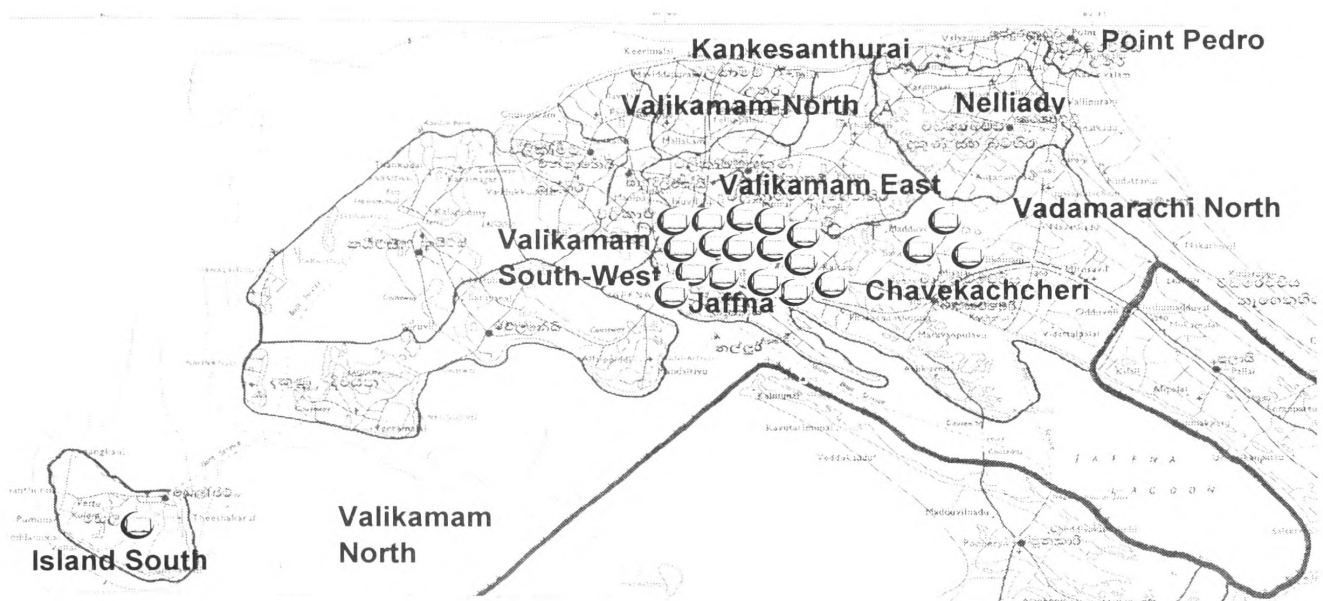
MOSQUES DESTROYED IN MULLAITHEEVU DISTRICT AFTER THE FORCIBLE EXPULSION OF MUSLIMS FROM THE NORTH BY THE LTTE IN OCTOBER 1990



**MOSQUES DESTROYED IN MULLAITHEEVU DISTRICT
AFTER THE FORCIBLE EXPULSION OF MUSLIMS
FROM THE NORTH BY THE LTTE IN OCTOBER 1990**

No.	Reg. No.	Name of Mosque	Address of Mosque	Date		Names of Trustees or Persons-in-charge
1	R/0183/MU/01	Grand Mosque	Tanneeruttu, Mulliyawalai	-	-	-
2	R/0248/MU/02	Mahboob Subahi Mosque	Main Road, Mullaitheevu	-	-	-
3	R/0293/MU/03	Masjidul Nooraniya	Tanneeruttu East, Neeravippitti	-	-	-
4	R/0693/MU/04	Pakkeer Sahibu Valiyulla Siyaram	Tanneeruttu	-	-	-
5	R/1264/MU/05	Mohideen Takkiya	Hijrapuram	-	-	-

MOSQUES DESTROYED IN JAFFNA DISTRICT AFTER THE FORCIBLE EXPULSION OF MUSLIMS FROM THE NORTH BY THE LTTE IN OCTOBER 1990

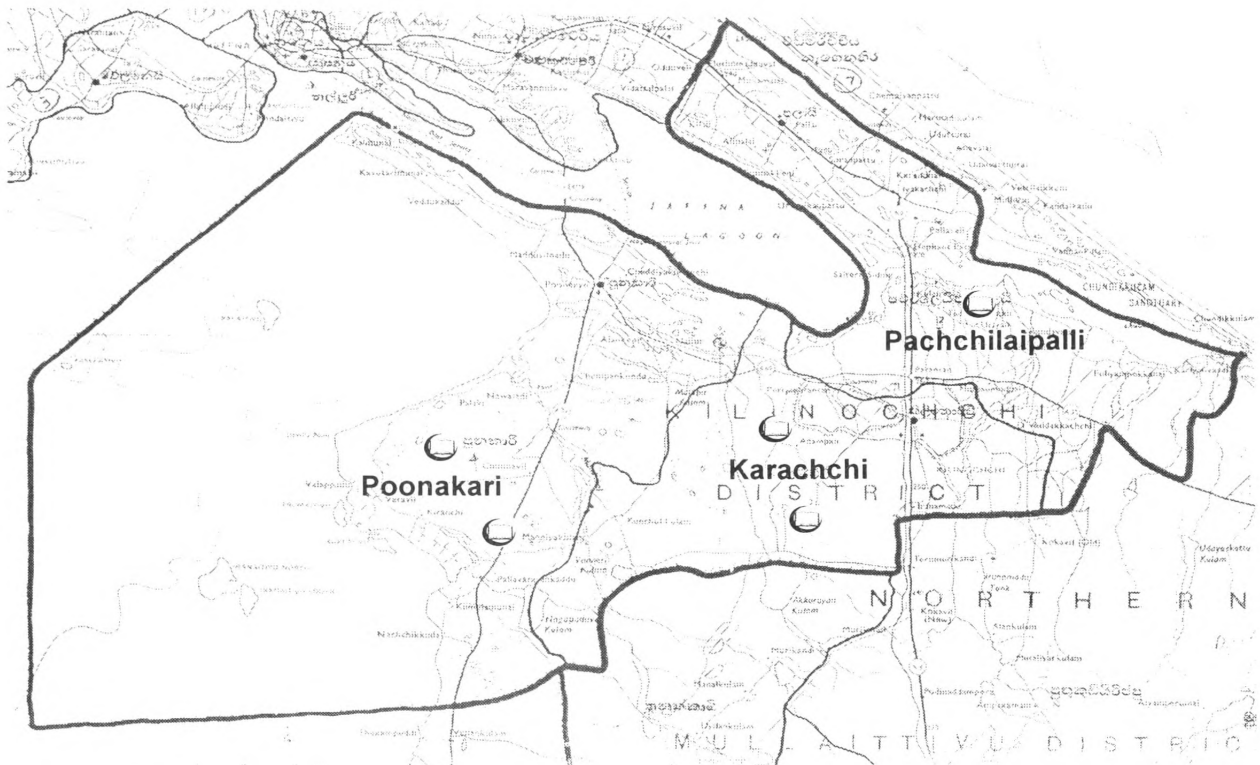


**MOSQUES DESTROYED IN JAFFNA DISTRICT
AFTER THE FORCIBLE EXPULSION OF MUSLIMS
FROM THE NORTH BY THE LTTE IN OCTOBER 1990**

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
1	R/921/J/20	Meeraniya College Mosque	Jaffna	-	-
2	R/925/J/21	Mohideen Mosque	Nachchikkuda, Vinayahapuram,	17.01.1980 - 31.12.1981	1 S. Idurus 2 B. Anver 3 M. Shahul Hameed 4 M.S. Saleem 5 P. Warisai Mohamed
3	R/952/J/23	Mohideen Mosque	145, Manippai Road, Jaffna	09.07.1988 - 08.07.1991	1 M.M. Lafir 2 M.B.M. Yusoof 3 M.M. Saheem 4 M.Y.M. Nawshad 5 M.A. Kamid
4	R/1165/J/28	Mohideen Mosque	Vaddakkachchi, Iramanadapuram	01.08.1979 - 31.07.1981	1 M.U. Kachchi Mohamed 2 M.I. Abdul Asees 3 S.H. Asam Kani 4 M.A. Uduma Lebbe 5 E.M. Sulthan
5	R/1194/J/29	New Mosque	Jaffna	-	-
6	R/1196/J/30	Sulthan Sehu Ahamed Kabeeb	Muslim College Road, Jaffna	-	-
7	R/346/J/04	Masjidul Muhammadiya	Vannarpannai, Jaffna	19.05.1984 - 31.12.1985	1 M.L.A. Cader 2 M.A.M. Sahim M.A.C.M. Junaid M.K.S. Abdul Cader C.M.M. Umar A.C. Marikkar M.S.M. Sahabdeen
8	R/562/J/09	Mohideen Jumma Mosque	Tanamkilambu Road, Chavekachcheri	-	-
9	R/692/J/15	Mohideen Mosque	Jaffna Town	13.10.2002 - 12.10.2003	1 M.S. Rasik K.M.S. Hameed S.A.C. Mubeen L.M. Mohideen A.K. Mubarak M.U.M. Thahir M.M. Ishak

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge
					A.J. Nassul
10	R/834/J/16	Mohiyadeen Abdul Cader Aandavar Mosque	Kodikamam	03.08.1976 - 31.12.1978	1 M.M. Seyad Ahamed
					2 M. Mohideen
11	R/835/J/17	Mohideen Hameediya Mosque	Paruththithurai	19.12.1998 - 18.12.1999	1 A. Rasik
					2 M.G. Basher
12	R/889/J/19	Masjidul Abdeen	Karadipokku, Kilinochchi	01.01.1983 - 31.12.1983	1 S.H.M. Hanifa
					2 H.M. Rafeek
					3 S. Adamlebbe
					4 W.H.M. Saheed
					5 A. Uduma Lebbe
					6 S.M. Basheer
					7 A.A. Ismahil
					8 S.H.M. Nasheer
					9 S. Ibrahim
					10 S.M. Raseek
					11 A.L.M. Sihabdeen
13	R/11/J/01	Muhyadeen Mosque	1st Cross Street, Jaffna	-	- -
14	R/45/J/02	Idurus Makkam Takkiya	Idurus Makkam Road, Jaffna	-	- -
15	R/328/J/03	Kamal Mosque	Kamal Lane, Moor Street, Jaffna	-	- -
16	R/383/J/05	Rifai Takkiya	149, Quazi Abubacker Road, Jaffna	-	- -
17	R/440/J/06	Mohiyadeen Takkiya	Quazi Abubacker Road, Jaffna	-	- -
18	R/485/J/07	Grand Jumma Mosque	192, Muslim College Road, Jaffna	-	- -
19	R/557/J/08	Mohamediya Mosque	156, K.K.S. Road, Jaffna	-	- -
20	R/563/J/10	Sehu Sulthan Sikkandar Siyaram	Pallikkuda, Poonahari	-	- -
21	R/566/J/11	Small Mosque	130, Muslim College Raod, Jaffna	-	- -
22	R/567/J/12	Mankumban Mosque	Velanai	-	- -
23	R/631/J/13	Mohiyadeen Mosque	5, Mohiyadeen Masjid Road, Moor Street,	-	- -
24	R/691/J/14	Mohiyadeen Mosque	6th Division, Nahinatheevu	-	- -

MOSQUES DESTROYED IN KILINOCCHI DISTRICT AFTER THE FORCIBLE EXPULSION OF MUSLIMS FROM THE NORTH BY THE LTTE IN OCTOBER 1990



**MOSQUES DESTROYED IN KILINOCHCHI DISTRICT
AFTER THE FORCIBLE EXPULSION OF MUSLIMS
FROM THE NORTH BY THE LTTE IN OCTOBER 1990**

No.	Reg. No.	Name of Mosque	Address of Mosque	Date	Names of Trustees or Persons-in-charge	
1	R/563/KN/01	Sehu Sulthan Sikkandar Darha	Pallikkuda	-	-	-
2	R/889/KN/02	Masjidul Abdeen Jumma Mosque	Kandy Road, Kilinochchi	-	-	-
3	R/925/KN/03	Mohideen Mosque	Nachchikkuda, Pallavarayankattu	-	-	-
4	R/1165/KN/04	Mohideen Jumma Mosque	Vaddakkachchi, Iramanadapuram	-	-	-
5	R/1194/KN/05	New Mosque	Pallikkuda	-	-	-



MUSLIM RIGHTS ORGANISATION

57, Norris Canal Road, Colombo 10, SRI LANKA, P.O.Box:1989, TP:94 11 2696032, Fax:94 11 2696147, Email:muslimrt@sltnet.lk

Muslim Rights Organisation established on 17th October 2002

The Mission.

- **To protect and promote the rights of the Muslims in Sri Lanka.**

Objectives.

- **To ensure peace and security for the Muslims in Sri Lanka.**
- **To ensure suitable power sharing arrangements for the Muslims in Sri Lanka.**
- **To internationalize the Muslim question by an effective lobby campaign**
- **To document the human rights violations committed against the Muslims.**
- **To ensure the positive co-existence prevails between all communities in Sri Lanka.**

ACTIVITIES

The Muslim Rights Organization will engage in the following activities:

It will establish a documentation centre, which will systematically collect information and data on the Muslim question. This data will be obtained through an established network of information monitors and networks.

MRO will conform to the international standards in documentation established by the Human Rights Information Documentation, International, and HURIDOCS. We will also seek the assistance of other human rights organisations to guide us in our future work.

It will establish a database of all relevant information with regard to the Muslim question. The database will develop a chronology of events with regard to the evolution of the Muslim question, maintain a record of media reports, and develop standard formats for the recording of human rights violations.

A situation report will be published monthly to be sent to all relevant organisations, such as international bodies, foreign diplomatic and missions, media and intentional and local human rights organisations.

The Organization will also create a lobby for representing the Muslim question internationally particularly in the Human Rights Commission and also donor community and other relevant International organisations. The Organization will hold periodic seminars educating the Muslims with regard to the Muslim question.

MRO will also work with other likeminded organisations in promoting coexistence and reconciliation in the region.

MRO will also evolve feasible project and proposals intended to find lasting solutions to the problems affecting the Muslim Community and will get in motion mediation process with organizations and leaders representing other communities and the government.

The Organization will have an Advisory Council, which would consist of eminent human rights and peace activists as well as International dignitaries in order to achieve its objectives, MRO will also develop and expand a civil society base, which could take forward initiatives on the Muslims questions.

Mr. M.I.M. Mohideen,
Chairman/ Managing Director

Mr. M.D.M. Vazeer,
Director

Mr. M. Ansar Jabir,
Chairman, Advisory Council

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