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ترقبوا السحب القادم



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- اعد تعبئة كرتين (هنة 80 وحدة - اكسترا) خلال الشهر للدخول في سحبيات على 3 جوائز مالية قيمة كل جائزة 500,000 ريال شهريا.
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شروط المسابقة

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- يشترط صحة البيانات لجميع الفائزين ومطابقتها مع النظام الاي ويحق للشركة الغاء أي جائزة ما لم يكن الفائز بالجائزة يحمل أوراقا قانونية تثبت شخصيته وملكيته للخط.
- يحق للشركة اعلان ونشر أسماء الفائزين في الصحف ووسائل الإعلام بما فيها الرسائل القصيرة المرسله من الشركة.
- تحدد الشركة فترة استلام الجائزة وذلك من تاريخ نشر أسماء الفائزين في الصحف ويحق للشركة عمل واجراء سحب أخريه نفس الشهر إذا لم يتم الاستلام والتسليم. ويتم الاعلان عن الفائزين حينها وتطبيق الاجراءات السابقة.
- إذا لم يتم استلام أو تسليم الجائزة لأي سبب من الأسباب تلغى الجائزة على الفائز الذي لم يستوف الشروط أو لم يحضر لاستلامها. ويعاد السحب عليها مرة أخرى في موعد تحدد الشركة.
- تحتفظ الشركة بكافة حقوقها في التعديل أو الاضافة أو الالغاء بحسب مقتضيات الحاجة وما تراه مناسباً . . .



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Pious melodies: The religious chanting group Al-Dhia only performs original recitations, setting themselves apart from the local competition. The group, which hopes to compete regionally and internationally, spends their performance earnings to record their recitations—it is their love of the craft and hope for the future that keeps them performing. (Story on Page 7)

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Holiest day of Ramadan

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Protestors injured in pay dispute

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Tribal dispute leaves 4 children dead, 4 injured

RPGs, grenades and handguns used in clashes

Ali Ibrahim Al-Moshki

SANA'A, Aug. 4 — Four children were killed and four others injured Friday in what Dhamar security forces say was a dispute between two tribes in the area. The eight children belonged to the Atheen family, whose tribe has been involved in a revenge-related dispute with the Bani Siwaid tribe for many years, security forces said.

Various weapons were used during the clashes, including handguns,

machine guns, RPGs, grenades and bombs. The children were killed by a bomb that exploded near them, according to sources.

Both sides used bombs during the clashes, security forces said. Investigations are underway in Dhamar, about 130 km. south of Sana'a, to determine which tribe's bomb killed and injured the children.

The injured children are being treated at Al-Wihda Teaching Hospital.

Land disputes and revenge-killings in Dhamar have led to many civilian deaths in the area over the years.

Revenge killings in Yemen claim hundreds of lives annually. Thousands of children in Yemen's 21 governorates no longer attend school in fear of revenge-killings, IRIN has reported.

Following terror threat

4 Western embassies close in Sana'a

Page 2

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بريد الإلكتروني:

Land theft in Yemen

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Increased security causes traffic backlash, four western embassies close under pretext of terror threat

Mohammed Al-Hassani and Sadeq Al-Wesabi

SANA'A, August 4 – In response to a global terror warning from the United States and the resulting interim closure of several Western embassies in Sana'a on Sunday, Yemen's security forces were instructed to be extra vigilant and on full alert in the streets, an official said.

"We've reinforced checkpoints at entrances to Sana'a to prevent weapon carrying, we've secured vital facilities, Western interests and public gardens as well as deployed patrols in various neighborhoods to [prevent criminal activity]," said Brigadier Mohammed Al-Qaedi, the general manager of relations department at the Interior Ministry.

Although Al-Qaedi acknowledged the importance of such precautions, which he said were going to be taken regardless due to the Eid



Increased security precautions worsened Ramadan traffic in the capital city.

holiday, he called an elevated level of fear "unjustified." "It is true there are some security imbalances in the country," he

said, "But the state is still [largely in] control of the situation." Meanwhile, Sana'a's major streets including Hadda were

the scene of chaotic traffic jams as soldiers blocked off portions of the thoroughfares as part of the increased security measures. Entrances to the Al-Sabeen area, where clashes between soldiers took place outside the presidential palace last week in a completely separate incident were blocked off triggering angry drivers to scream at security men stationed nearby and make use of their horns.

As of Sunday the American, British, German and French diplomatic missions in Sana'a were closed.

"The [U.S.] Department of [State] has been apprised of information that, out of an abundance of caution and care for our employees and others who may be visiting our installations, indicates we should institute these precautionary steps," Vanessa de Bruyn, the acting public affairs officer at the American Embassy in Sana'a, said in a written statement. It is the same

statement the embassy has posted on their website in an emergency message for U.S. citizens.

Britain, France and Germany announced on Saturday that their missions in Sana'a would remain closed Sunday and Monday.

The U.S. Embassy in Sana'a, in accordance with 22 other diplomatic missions throughout the Middle East and North Africa and including Bangladesh, announced its closure for the two days but Sana'a's diplomatic mission's website states, "It is possible we may have additional days of closings as well, depending on our analysis."

De Bruyn was not able to expand on what the embassy closure entailed or how many staff remained at the embassy's compounds and cited the emergency message on the embassy's website.

"...we do not discuss specific threat information, security considerations or measures, or

other steps we may be taking," it reads.

In similar statements, the British, the French and German embassies in Sana'a said they were concerned about security threats and cautioned their citizens currently in the country to remain vigilant.

Other foreign embassies in Sana'a remained open but on high-alert.

"We do not have an intention to close the [Turkish] Embassy, although, we are also concerned about the increased threat and the security risk in Yemen," said Fazli Corman, the Turkish ambassador in Yemen.

International media outlets, citing anonymous sources, say the United State's closure of its embassies world-wide were in response to intelligence that imply a potential attack on U.S. compounds abroad at the hands of terror groups was in the works.

Political parties reject allotted representation in election supervisory committees

SCER refers disagreement to President Hadi

Mohammed Al-Hassani

SANA'A, Aug 4 – The Supreme Committee for Elections and Referendum (SCER) has referred its dispute with political parties to President Abdu Rabu Mansur Hadi to resolve. SCER and the political parties disagreed over the percentage SCER had allocated to each political party in the

supervisory committees that will oversee the work of the main and sub-committees in each governorate during the elections scheduled for February of next year.

SCER deputy head Judge Suliman Al-Dini told the Yemen Times that SCER held several meetings with the political parties but hasn't reached a solution yet for creating mechanisms and procedures that will establish the supervisory committees.

"President Hadi will solve this matter and provide a unified vision to help make the electoral registration successful," Al-Dini said.

SCER has the legal authority to establish the committees according to procedures appropriate for the new electronic electoral system, Al-Dini said, but it would like to involve all the parties.

SCER did express concern about the delay in establishing the supervisory and main committees in a statement published on its website.

"The delay will affect the elections process," the statement read.

Voter registration will occur in four stages and will take place from September through December, Al-Dini said. Each stage will last 27 days and involve five governorates.



Egyptian authorities at Cairo Airport prevented Tawakkol Karman, the Nobel Peace Prize laureate and Yemeni activist, from entering the country on Sunday. Via her twitter account, the outspoken prominent Islah leader wrote that she had been detained at the airport without reason. It is reported that authorities sent her back on the same plane she came in on via Dubai. Karman has been very vocal about her support for deposed leader President Mohammed Morsi and Egypt's state-news agency MENA said Karman was on a list of people who were not allowed to enter the country. (Sadeq Al-Wesabi)

BY THE NUMBERS



- 3 men, allegedly associated with Al-Qaeda, killed in an airstrike in Shabwa last Tuesday;
- 15 U.S. drone strikes in Yemen this year;
- 22 U.S. embassies closed in North Africa and the Middle East on August 4, following an alleged terror threat;
- 28 newly diagnosed cases of HIV in Hodeida since January;
- 400 tons of expired food products found in Sana'a shops in the past two months;
- 1.075 million registered landlines and
- 11.668 million cellphone users in Yemen.

SOURCES: Security Manager Brigadier Ahmed Saleh Omaid; The Long War Journal; U.S. Department of State; National Program for Fighting Aids in the District of Hodeidah; Industry and Trade Office; World Factbook.



Extension of Bid Submission for the Construction of Amran-Aden Highway Project section IIIA & section IIIB

The Ministry of Public Works and Highways represented by Amran Aden Highway Project Implementation Unit (AAHPIU), announces the extension of the deadline for bid Submission for the Construction of Amran-Aden Highway Project, Section IIIA: Taiz – Doraigah (CH -0+800 to CH 42+000/42+505.297) and Section IIIB: Doraigah – Noubat Dokaim (CH 42+000/42+505.297 to CH 84+300) as follows:

Sl. No.	Project/ Location	Bid NO	Bid Submission Time & Date	Bid Opening Time & Date
1	Amran-Aden Highway Project, Section IIIA: Taiz – Doraigah (CH -0+800 to CH 42+000/42+505.297) (IFB# 1CW-TA-SFD/2013)	IFB# 1CW-TA-SFD/2013	11:00 am 23/09/2013	12:00 Pm 23/09/2013
2	Amran-Aden Highway Project, Section IIIB: Doraigah – Noubat Dokaim (CH 42+000/42+505.297 to CH 84+300) (IFB# 2CW-TA-SFD/2013)	IFB# 2CW-TA-SFD/2013	11:00 am 23/09/2013	10:00 am 24/09/2013

All other details shall remain the same as per the original announcement.

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Quoted



“The threat is real, advanced and imminent—but the intelligence is incomplete.”

— Brookings Institution Scholar **Bruce Riedel**, on the alleged Al-Qaeda threats that were intercepted, prompting the closure of U.S. embassies across North Africa and the Middle East.

“We called this gathering to denounce the inquisition and persecution of citizens who refuse to observe the fast.”

— **Bouaziz Ait Chebib**, head of the local Kabylie Autonomy Movement, referring to an Algerian town's controversial public protest of Ramadan fasting.

“It's more important than my wedding day.”

— **Tawfeeq Al-Qasim**, on the importance of the sacred night of Laylat Al-Qadr, the annual commemoration of the Quran's revelation to the Prophet Mohammad.

Following Friday's clashes, security intensifies at Presidential Compound

7 wounded during protests while demanding holiday bonuses and better pay



Former Republican Guard soldiers protested outside the Presidential Palace demanding that yearly Ramadan bonuses paid under the former government be reinstated. The Ministry is investing clashes that took place during the protest between palace guards and protestors.

Ali Ibrahim Al-Moshki

SANA'A, Aug. 4 — Yemen's Ministry of Defense has established a committee to investigate clashes that broke out Friday in Al-Sabeen Square between soldiers from the Reserve Forces and guards from the Presidential Compound. Seven guards were wounded in the clashes, but there were no reported deaths, an advisor from the Defense Ministry, Brigadier Ahmed Mohsen, said.

Around 200 soldiers associated with the now-dissolved Republican

Guard gathered outside the Presidential Compound Friday morning, where they staged a protest demanding pay bonuses for Ramadan, the month-long holiday which is coming to a close this week.

It is still unclear at what point the protests erupted in violence, but an official from Yemen's Supreme Security Committee said the protesting soldiers fired at the guards first.

“The protesting soldiers were associated with the former regime,” Colonel Mohammed Hizam, the

deputy director of public relations at the Interior Ministry. But, after Yemen's military restructuring this year, the men were moved to from positions with the elite Republican Guard to Reserve Forces.

“They staged a similar protest last Ramadan,” Hizam said.

Brigadier Ahmed Mohsen, an advisor for the Defense Minister, said the committee visited the scene of the fighting, outside the Presidential Compound, and has also interrogated the wounded guards and detained soldiers.

Security procedures have also

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intensified since Friday near the Presidential Compound. Armored vehicles have been stationed on the streets leading to the compound.

“We are regular soldiers,” Mohammed Yahia Nasser, one protester, said. “We demand a raise in our salaries and the annual Ramadan bonuses we used to receive during the time of President Ali Abdullah Saleh.”

Nasser estimates that around five protestors were detained.

During the 2011 popular uprisings in Yemen, the Republican Guards remained

loyal to the former president while other military brigades, notably the First Armored Division, defected. During Saleh's tenure, the Republican Guards, as well as other military brigades, received double salaries during the holy month of Ramadan.

Nasser said they will continue protesting if demands are not met.

“We will go to Al-Sabeen Square with weapons later,” he said.

Last year, protests with similar demands took place outside the Ministry of Defense and ended in violence, killing three.

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Shahi Haleeb



Land theft The law of the jungle in Yemen

Sara Al-Zawqari

Sometimes when I hear the stories that happen in our society, I feel that we are living in a jungle. Is this really 2013? We fly, we've discovered DNA and we've landed on the moon—yet the country is run by the law of the jungle, survival of the fittest. The fittest here are those with power, money, and "wasta."

All they have to do is point at weapons, cars, houses and land, and they will receive it. When it comes to land, they always point to property that belongs to others. It doesn't matter if it's someone else's, if they want it, they'll take it. They act like they own the country. With fake contracts and one telephone call, what was yours will become theirs. You have to pray that none of these bullies will set an eye on your property in order to expand their garden, build a fountain or make a car park. If your prayers weren't answered, you will be left with two solutions, either give away your land for some money, or it will be taken from you by force.

People have really had enough of land looting. Can you believe that we are talking about land? Not stealing a wallet, a watch or a handbag, we are talking about land, and unfortunately these people easily get away with it. They prey on land that seems empty, but if land is seemingly

vacant, that doesn't mean it doesn't have an owner. A person is free to do whatever he pleases on his land. Who gave these land bullies the authority to come and take land that someone has worked so hard for?

The technique they use is usually sending a messenger to find out who the land belongs to, then making him a ridiculous offer. If he objects, a group of armed bullies in pickup trucks break in and sit there chewing qat, drinking tea, and playing cards. A person might wake up, and find a fence surrounding his land with tents inside.

Every day we hear that Sheikh X and Sheikh Y have taken over land, and no action will ever be taken against them. There are no courts to turn to, and the judiciary will not bring back your land. In the past nine years, there hasn't been a single case in court that was able to return land back to its rightful owner. The situation has gotten worse in the past few years. Every day we hear about land disputes, hear gunshots, and put up with the loss of so many lives of people who want to protect their land. The person who defends his land gets rewarded with difficulties and death. People die, businesses are disrupted, roads are blocked, neighbors live in fear, and random gunshots fall on people's heads.

And when they steal land they prey on humble, working-class people. Go pick on someone your own size! They have more than



"He told me this land is his dream." "Come on men, take this land! I set my eyes on it!"

enough, but greed is a killer.

The others typically have one or two small plots that they build their dream homes on. They have saved for years to buy the land, for them, money did not grow on trees!

What's most upsetting is that these bullies are filthy rich. They offer the owner a fraction of what their land is worth, and

he is forced to either accept the deal or enter into a long war that he will inevitably lose. They have no shame whatsoever, and if you ask them why they do what they do, they'll inform you that they "compensated the owner." You call these pennies compensation? And what about land that has sentimental meaning? It would be one thing to buy land

from people for market value but to force others who have an emotional attachment to their land to part with it, is wrong.

They say "go and complain to the government." Well, the government cannot even protect itself from land theft! If land belongs to the state, somehow, 100 landowners will turn-up claiming the land is theirs.

What is especially ridiculous is the overwhelming number of graveyard claims. It's well known that graveyards belong to the state, or at the very least, the dead. But in our country, we don't even leave the dead in peace. Whenever these disputes pop up, you always hear the state sold the land to the people.

How can the state sell a graveyard, which has religious significance? They'll tell you that there was no fence, and so the state gave away part of the land to the donor who built the fence.

Are fences so expensive that the government cannot itself build or buy one? Can the government not afford a fence? And why do graveyards need fences anyway—are the dead going to run away?

The problem is that even if you have the original contract, the courts can't do anything about it. Affirming your rights through the judicial system is a waste of time and money. I'm not sure how, but you can find five other owners with original contracts. Land disputes take years to resolve and are often solved by tribal rulings. Tribal leaders have more influence than the government, and sometimes they are more capable of solving disputes than the courts.

Where is the government in all this? How is it that no one can put these people in their places! When will we be granted our rights through law, so that we may stop living by the law of the jungle!



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Repeat after me

Students compete in Ramadan competitions

Story and photos by Amal al-Yarisi

In one corner of the Grand Mosque in Sana'a's Old City, a group of children gather in a circle clutching copies of the Quran in their hands. A man sits in between them reciting verses from the religious text. The children repeat in chorus.

The ultimate goal of these gatherings is to memorize the entire holy book—something that typically takes years of devoted study. These children may never be able to do so but hundreds of them can always be found in Grand Mosque's courtyard, immersed in the words of

their instructors sitting before them.

"I learned the Holy Quran in its entirety. So, it is my duty to teach others. These are the instructions of the Islamic religion," said



Mohammed Al-Jabahi, a man who spends his days teaching boys and girls free of charge.

Al-Jabahi is aging, as evidenced by the bold print copy of the Quran he must use now that he says his eye sight is fading. Still he dutifully shows up at the mosque every morning to guide his students through oral verses. He carefully pronounces each letter in the fushah dialect, correcting the youngsters around him as they move through the text.

As it is Ramadan and summer, when students are out of school, its high season for devotion to study of the Quran, which has 30 books containing 114 chapters.

In more formal settings, centers licensed by the Ministry of Endowment enroll students all summer long for courses in intonation, interpretation and recitation of the Quran.

Abeer Al-Haji has been spending her summer vacation in three-hour, daily Quranic Studies classes. The 17-year-old has Fridays off and in about two months time has memorized three chapters of the Quran.

"If I did not enroll in the center, I wouldn't be motivated to memorize the Quran," she said.

Although Al-Haji chose to enroll in a Quranic memorization center, others students complain about their parents forcing them to take



Summer vacation and the holy month of Ramadan encourage many Yemeni parents to enroll their children at Quran memorization centers.

such classes.

"I go to the center by force," said Rania Khalid, a 16-year-old, who says her mother pays YR300, about \$1.50 a month for her to attend. "What is said in the center goes in one ear and out of the other."

It's not the subject that doesn't interest Khalid but the courses themselves, which she describes as boring. She said she would be happy to memorize Quran verses in a less formal setting like the one at the Grand Mosque or by doing independent study.

"There must be activities [like field trips] that attract students to such centers and make them enthusiastic to work harder," Khalid suggested.

Ayman Ahmed, a 23-year-old

university graduate, also criticized methods used at centers. He enrolled in courses, went for two months and never returned. For him, he felt out of place due to his age.

"I stopped going to the center. I think it is an experience connected to a particular age," he said. "Then the person can continue reading the Quran independently."

One method the centers have used to excite students about studies is holding competitions especially during Ramadan. The competitions are usually held between centers or mosques. Selected student representatives will stand before judges, usually sheikhs, and recite on command verses of the book. They are also

asked questions pertaining to meaning. The judges then score the competitors.

At a competition held recently at Bilal Mosque, Najat Shuhaitir won a set of glass plates for coming in first for her perfectly scored recitation of one chapter of the Quran. She enrolled in her first Quranic Studies course at the onset of Ramadan.

"[It was] a simple award, but it encouraged me," said Shuhaitir.

Although, the 42-year-old mother began her studies later than the average student, she says despite her busy lifestyle of caring for her family, her new-found passion will take priority.

"I will continue memorizing and studying the Quran," she said.



Children memorize the Quran by repeating the verses after instructors.

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The first steps towards criminalizing drone strikes, Obama take note

Ghada Eldemellawy
Aljazeera.com
First Published August 2

“America’s actions are legal” claimed President Obama in a speech on drones earlier this year. It was the latest in a string of attempts made by his administration to justify covert strikes carried out by the U.S. overseas—in countries including the Arab peninsula’s poorest nation, Yemen.

But back in Yemen’s capital Sanaa, it appears the country’s civil society disagrees. Members of Yemen’s National Dialogue Conference (NDC)—a U.S.-supported initiative which will map out Yemen’s post-Arab Spring future—overwhelmingly voted to criminalize drone strikes in Yemen. The Yemeni people have spoken. Now Presidents Hadi and Obama must listen—for their own sake, as much as that of Yemen.

While it is clear that no leader may lawfully authorise another sovereign to slaughter his own people, the decision to criminalize

drones strikes sends a clear warning message to Hadi—if the current practice is to continue, it may well lead to a criminal prosecution.

But it is not only the threat of a jail cell that should focus the Yemeni President’s mind. Through his unconditional consent to the use of drones in his country, President Hadi has already alienated many of his supporters, especially those, like him, from the south, which bear the brunt of the strikes.

The decision to criminalize drone strikes is an essential step toward a stable Yemen

Moreover, Hadi, like his U.S. counterpart, is concerned about his legacy. As Yemen’s first post-revolutionary president, the coming few months will test Hadi’s commitment to a stable Yemen through the NDC. In a meeting this week with John Kerry, the U.S.

Secretary of State, Hadi stated that he hoped that the dialogue will lead “Yemen into security and stability.” The members of the NDC are certainly working to achieve this end. Criminalizing drone strikes is an essential step towards a stable Yemen.

It is also in the interest of the U.S. to respect the NDC’s decision. Hypocrisy rankles. And hypocrisy is what Yemenis see when the U.S. preaches democracy and funds democratic processes and ignores outcomes it doesn’t like. The U.S. can’t just ditch those NDC decisions it doesn’t like.

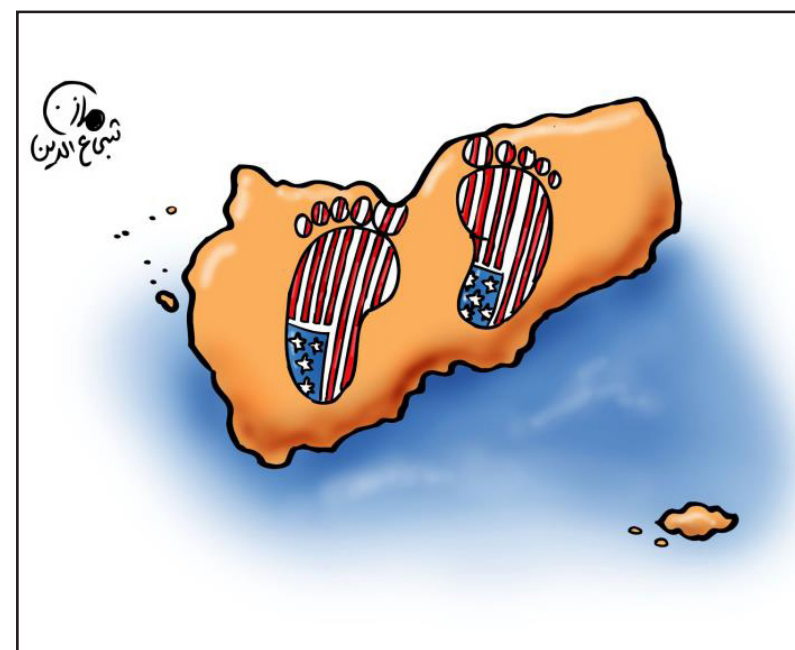
Obama has argued that he is acting to safeguard America’s national security interests. Yet the truth of the matter is that drones are counter-productive. According to the Bureau of Investigative Journalism, since its start, the U.S. drones campaign in Yemen has killed a significant number of civilians including children and women. And with every death, the ranks of Al-Qaeda swell.

Nothing illustrates the wrong-headedness of the U.S.’ drone program better than the story of Jaber

Salim, a Yemeni scholar known for denouncing Al-Qaeda. Jaber’s family always worried he would be targeted by militants, in revenge for his strong denunciations of their actions. But in the end it was a U.S. drone strike in Hadramout last August which ended his life. Jaber was a natural ally for the US in Yemen—yet as a result of the drone program, he is instead being used as a recruitment tool for extremists.

Unfortunately, these incidents do not stand alone—scores of remote villages and tiny towns in Yemen have faced similar fates. And what purpose have they served? Well, they certainly helped promote Al-Qaeda’s agenda in the region. How many times have we heard of drone victims being used as a propaganda tool for extremists? Plenty.

Obama is now achieving the complete opposite of what he wanted. Some militants may have died through these strikes, but the U.S. is losing the long battle for hearts and minds. U.S. support for the



NDC is a renewed means of reassuring the people of Yemen about America’s goodwill. But really, for the process to have any meaningful outcome, its decisions must be respected.

Hadi was right this week when he said that despite the NDC, Yemen is still in need of the international community’s support. He should have, however, made clear

that Yemen needs growth, not missiles. The NDC’s decision to criminalise drone strikes is a test for the US’s seriousness in supporting the democratic transitional process in Yemen. Is America going to listen this time?

Ghada Eldemellawy is an investigator at the London-based NGO, *Reprevie*.

Between God and gun

Rami G. Khouri
DailyStar.com.lb
First Published August 3

Hold on to your seats, for the four most powerful and influential Arab countries—Syria, Iraq, Saudi Arabia and Egypt—are all experiencing significant, sometimes violent, internal changes that touch on the most basic elements of identity, power and national authority. What happens in those countries in the years ahead will shape the Middle East for generations perhaps, creating new patterns of stable statehood on the way. Saudi Arabia is not experiencing the upheavals of Iraq, Syria and Egypt, but its new internal dynamics portend historic changes underway in that country and throughout the Gulf—because some citizens no longer accept blindly to follow the rules of the foundational tenets of Saudi-Wahhabi doctrine.

The worsening carnage in Syria, the sharp increase in bombings and ethnic cleansing in Iraq in the past few months, and the confrontation between the armed forces and the Muslim Brotherhood in Egypt are stark reminders of where the modern Arab world stands today on its road to modern statehood. Syria, Iraq and Egypt embody the leading political challenges the Arab world faces: how to shape a stable and equitable pluralistic society; how to achieve an acceptable balance of authority among military and civilian forces; and how to assert religious values in daily and public life without falling into the trap of theocratic autocracy or artificially imposed secularism from above.

That these three historical Arab powerhouses all are experiencing deep conflict or uncertainty is the inevitable consequence of our recent history since the 1950s. We are today dealing with the national

wreckages, social carcasses and political diseases of several generations of security-based state-building that provided a thin veneer of stability, but never buttressed this with the durable substance of genuine citizen-anchored nationhood.

The surge in killings in Iraq—over 1,000 people died in July—is most troubling for revealing the combination of weak state security capabilities in the face of resurgent

Is this the only choice that Arab citizens have faced in recent generations?

attacks by groups that largely kill their victims on the basis of their sectarian identity. The inability of the Iraqi state to protect its prisons or defend its own citizens is bizarrely juxtaposed against the determination of much of the Iraqi state’s and society’s determination to send troops and support the embattled regime of Syrian President Bashar Assad. This completes a linkage between Iranian, Iraqi, pro-Assad Syrian, Hezbollah and Hamas-Islamic Jihad parties that have been working together for some years to maintain their collective regional interests.

The battle in Egypt brings into the open an important fault line that has been lying beneath the region for the past century: This is simply about whether individuals and society are shaped by the divine promise of religious values, or by the post-1770s temporal handiwork of civic-political-national institutions that have been hijacked by security agencies in the modern Arab world.

God or the gun, in fact, is really only basic choice that Arab citizens have faced in recent generations, and it is both unfair and unworkable. The big tragedy is that faced

with opportunities that they have had to date in the Middle East and South Asia, religious and military leaders have proven to be fully and embarrassingly incompetent at promoting productive, just and stable societies.

Egypt now reveals the determination of tens of millions of typical Arab citizens seeking that elusive middle ground between gun and God, which is simply pluralistic citizenship and accountable governance under the rule of law. Syria, Iraq, Yemen, Tunisia, Libya and Egypt offer different examples of the hard, slow quest for this goal. Saudi Arabia and the Gulf states offer another example, which defines citizenship primarily as consumerism, with unaccountable governments spending hundreds of billions of dollars to provide their nationals with every possible material need.

Yet more and more Gulf states’ nationals also seek that elusive middle ground between living in a perpetual shopping mall and having no right to vote or express a political-social opinion on how the state spends its money at home or abroad. Hundreds of Gulf citizens are being jailed or indicted in court for actions such as expressing an opinion on Twitter or Facebook. The sharpest recent example was last week’s decision by a Saudi court to sentence Raif Badawi to seven years in prison and 600 lashes for creating a website where Saudis could share their views on the role of religion and other such issues. In their own ways, some Saudi and other Gulf citizens have embarked on that epic journey from a traditional, patriarchal, collective society defined mainly by faith and family, to one in which individual citizens have many more rights and options in living out their lives.

Rami G. Khouri is a columnist for the *Daily Star*.



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Ramadan welcomes religious chanting

Chanting group aims to compete regionally and internationally

Story and photo by
Ali Abulohoom

An eight-member group that performs religious and national chants has captivated Sana'a this Ramadan, performing around the capital city for admiring audiences. The group, which writes about religion and national politics, want to raise the quality of chanting in Yemen.

The group, which calls themselves Al-Dhia, was founded in 2010 and writes and performs spiritual chants that praise Allah and the Prophet Mohammed. Founder and head of the Popular Chanting Association, Ameen Al-Mashraqi wants the band to compete with chanting groups around the region and the world.

Others in the group include Al-Mo'then, Khalid Al-Qomadi and Abdulmajeed Al-Hakim.

What sets Al-Dhia apart from local competition is that they compose everything that they perform.

Ramadan is a special occasion for both the group and for Yemenis. In honor of the holy month, they gather their best creations and deliver them to eager audiences. They compose original chants for the occasion every year.

The chanting group is based in Wadi Dahr, located 15 kilometers west of Sana'a. The group must head to the capital to record all their work.

Al-Mo'then said that the group is largely self-funded and that whatever money they earn performing at weddings or funerals goes towards recording.

But they aren't discouraged about the lack of money. In fact, the Al-Dhia members say that though they work and earn nothing to live on from their chanting, they are willing to do so because of their love of the

craft and their hope for a successful future.

"We perform because we believe in our future," said Al-Dhia member, Abdulrahman Al-Darbi.

While performing religious chants, the group uses no instruments. Piano and lute often accompany chanting that deals with politics and the nation.

Al-Dhia has performed on occasions marking the 1962 September revolution, Yemeni unity, and even written original chants supporting the country's National Dialogue Conference (NDC).

The group has had difficulty recording their work because finances. They've recorded their work at private and government-owned studios, including Omar Ghalab Studio, Hassn Al-Zubairi Studio and the government-owned, Morale Guidance Studio.

"We are spending large sums out of pocket to record and perform our work. They only government support we've received are empty promises from the Ministry of Culture," Al-Mo'then said.

Al-Dhia is mixing religious and national poetry together, a rare combination in Yemen. They also want to change stereotypes that poets are opportunists who will play at any wedding or occasion to make some money.

"People think that poets all envy one another and seek to one-up each other by performing and making as much money as possible. We want to change this stereotype," Al-Mo'then said.



O Beloved Month

What a sacred month / God blessed you, Ramadan
Your invaluable light appeared / so the darkness vanished
God picked you / to be a precious sword for other months
So angel met Taha / by the time you came, people were sleeping.
Take advantage of God's blessings / and be honest when praising
You, blessed month / may God return you every year

Yemen is on the Shoulders of Everyone

Yemen is on the shoulders of the young and elderly
Not to betray, not to destroy, not to sell it
Our nation is precious, its stones and soil.
The nation is for patriots, vast and integrated
Everyone has to return to judge with accuracy
And the remedy is valuable for aching hearts.

Poems courtesy of Al-Dhia

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	خالد الشاطر	منتجات كاترينا	
	هشام قاسم علي ناجي	قسيمة تسوق من هابي لاند	
	احمد عبده هزاع	تذكريتي سفر من راحة	جائزة SMS
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	نجلء علي الجميلي	منتجات كاترينا	جائزة SMS
السبت - ٢٥ رمضان	عبدالعزيز فهد	منتجات كاترينا	
	محمد أحمد	منتجات كاترينا	
	منصور عباد	قسيمة تسوق من هابي لاند	
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	رشيد العواضي	قسيمة تسوق من هابي لاند	جائزة SMS

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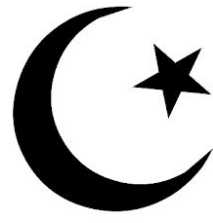
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Yemenis seek forgiveness, rewards during Ramadan's holiest day

Muslims commemorate Laylat Al-Qadr at mosque, emersed in prayer and reflection



Story by Ali Abulhoom

Thirty-six-year-old Tawfeeq Al-Qasim considers the night the Quran was first revealed to the Prophet Mohammed to be the most important day. Laylat Al-Qadr, (the Grand Night) is a time for Muslims to seek forgiveness and to praise God. They also believe the pious are rewarded by having their requests and prayers granted on this day.

"For me, Laylat Al-Qadr is the

most important day of my life. It's more important than my wedding day," Al-Qasim told the Yemen Times.

According to religious scholars God has promised to forgive sins and have more mercy on his worshippers during Laylat Al-Qadr than any other time.

While there are different beliefs regarding Laylat Al-Qadr, all Islamic sects agree on the importance of the day. Some Muslims believe the Quran was revealed to the Prophet all at once. Others believe

it was revealed over the course of 23 years. All agree that it was first revealed during this night of Laylat Al-Qadr.

It is said that God forgives all sins and fulfills the prayers of worshippers who recognize the day.

The exact day of Laylat Al-Qadr is uncertain. Some religious Sunni references place it during one of the odd last ten days of Ramadan, between the 21 and 29 of the month. Shiites believe it is either the 19, 21, or 23 day of Ramadan. A large group of believers celebrates the

day on the 27 of Ramadan.

During the last ten days of Ramadan, many Yemenis perform Iteqaf—a religious devotion where the pious remain in mosques to worship Allah for ten days straight, without leaving. They are expected to eat and sleep there.

Fifty-one-year-old Mohammed Saeed Al-Harazi told the Yemen Times that he has a special request to make of God this year and that he will not miss out on Laylat Al-Qadr. He has decided to perform Iteqaf and to spend the last ten days of Ramadan at a mosque.

His request is specific—he wants God to help his son succeed with his studies.

"My son has very good grades in secondary school and wants to join the College of Medicine and become a doctor," Al-Harazi said. "He wants to treat people who have the same illness that his mother died from. I will pray to God to grant him success."

People have different wishes and requests to make during Laylat Al-Qadr. Some ask for material things, others seek forgiveness for sins they have committed.

Amani, a housewife, told the Yemen Times that she wants God to put an end to the violence resulting from the Arab Spring.

Hael Hussein, 30, is in love with a young woman and wants to marry, but his difficult financial circumstances have not allowed it.

"I even considered selling my organs to pay my fiancé's dowry, but I'm optimistic that Allah will fulfill my wish during Laylat Al-Qadr," he said.

How a Muslim views Laylat Al-Qadr often has to do with his previous experiences with the holy day.

Omar Saleh prayed to God last year to help him succeed at university and to achieve high marks, and he did.

However, Yaseen Yahia Qasim, 40, told the Yemen Times he prayed for something very specific last year

but did not receive it. Al-Huda Mosque preacher, Sheikh Mohammed Saleh, said that only good people were granted their requests during Laylat Al-Qadr.

Good people who regularly pray will have their wishes answered, he said, but those who only pray during Laylat Al-Qadr will get nothing.

"God forgives the sins of people during Laylat Al-Qadr but will not grant the wishes of people who only worship him to receive something in return," Saleh said.



Ramadan Field League concluded

On Wednesday evening the event of Ramadan Field League has been concluded on Al Maidaan Academy Stadium under the sponsorship of Natco Company for Hyundai Cars. MTN company has won the match against Schlumberger in the final match. Cups, medals and special awards were handled for the teams' members by Natco and Al Maidaan. 16 teams have participated in the tournament from different sectors including telecommunications, oil and other commercial companies.



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AS THEY SAW IT

Views of Yemen from the past

“Why do they drink so much coffee? What benefit is it to them?”

Following is an excerpt from A Narrative Concerning the Tree and Fruit of Coffee written by Jean de la Roque between 1711-1713. The text has been edited somewhat for clarity.

The houses in Mocha are of made of brick. They are one and two stories high. The town has no walls. The wells are exceeding deep and the water is drawn from them by camels.

There is in this town a very large bazaar for coffee. The Arabs of the Plain come to fetch their coffee in great sacks, loading two upon each camel.

In the middle of the bazaar there stands a diwan raised about four feet from the ground, where the officers of the customs, and sometimes the governor sit upon carpets. Officers keep an account of the weight and price of all the coffee which is sold in their presence in order to collect tax. They use great scales and for weights use huge stones wrapped in cloth.

The merchants of Egypt and Turkey come, loading a great quantity of coffee upon their camels, each of which carries two bales of 270 pounds each. They then go to a port on the Red Sea, ten leagues away. There they put the coffee aboard small vessels, which travel up the Gulf to Jeddah.

Turkish ships carry it to Suez, the last port at the end of the Red Sea from whence it is transported

by camels into Egypt and the other provinces of the Turkish Empire, by different caravans or by the Mediterranean Sea. It is from Arabia Felix that all the coffee consumed in France is brought.

The tree which produces the coffee grows from six to twelve feet high. The body of it is from ten to fifteen inches in circumference. It resembles very much one of our apple trees.

The lower branches ordinarily bend making a kind of an umbrella. The wood is very soft, and so pliant that the end of the longest branches may be brought down within two or three feet of the ground.

Its leaves are something like those of the lemon tree, though not so pointed. The color is also of a deeper green. The coffee tree is always green, and never sheds all its leaves. The trees blossoms are white, and resemble very much those of jasmine. The smell is agreeable.

When the blossoms fall, there

comes a small fruit. It is very green at first, but becomes red as it ripens, and is not unlike a cherry. It is very good to eat. Inside the pulp of that fruit lies the bean which we call coffee, covered with a very thin skin.

After the sun has entirely dried up this fruit, the pulp becomes a husk or clove, of a very brown color.

At the foot of the mountains and little hills—in the more shady and moist parts—are the places where coffee grows. The Arabs make a ditch of three feet broad, and five feet deep, which they line with stone. With this they collect the water which flows off the mountains.

The coffee trees are planted regularly, in a line like the apple trees of Normandy.

There are three seasons in the year proper for the harvesting of coffee.

When they gather the coffee, they lay some pieces of cloth under

the Trees, which they afterwards shake and all the ripe coffee falls down easily.

They lay the fruit upon mats, in order to let it dry for some time in the sun. Then wooden rollers are passed over the fruit. By this means the coffee is squeezed out of its husk and split into two little beans. These beans are dried again.

It's time to say something about the preparation and drinking of coffee. Among the Arabs, their manner is the same as that all over the Levant (which we imitate daily in France).

The Arabs take the coffee off the flame the moment it is boiled, without letting the grounds settle and drink it—always without sugar—in very small cups.

People have often asked, why do they drink so much coffee? What benefit is it to them? Truly, is it a remedy against distemper? Coffee nourishes. It does good in several respects. It is an amusement, an agreeable custom.



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- Current driving licence acceptable to Yemen authorities
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- Fluent in English (spoken and written), with good record keeping skills.
- Strong supervisory, interpersonal, communications, mentoring, team-building, cross-cultural and presentation skills.
- Computer literate on Windows-based applications.

Good knowledge about heavy Industrials Environment.

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Term of Reference:

- Finalise and enhance all communications to ensure they are coordinated and harmonised and reflect the health situation and WHO's work in an effective manner.
- Produce and disseminate communication materials and media tools, including audio-visual, photographic and printed materials, multimedia presentations, videos and press releases, etc., to promote WHO visibility, achievements and success stories.
- Research and write feature stories and other communications products in line with WHO communications strategy bringing in a human element.
- Establish and maintain a network of contacts in the press/media to ensure and promote the dissemination of information on emergency response and relief efforts, organizing interviews and filming opportunities to support high-visibility of WHO humanitarian and development work.
- Liase and coordinate with other UN agencies in the country to ensure a common approach to communication products and services. This includes, but not limited to, presenting WHO in the UN communication group, attending and assisting in the organization of the monthly media sessions and participating in the field visits organized for the media.
- Manage and draft the news and other items for the WHO website/Yemen and send them to regional office for final editing. This entails close follow up with technical staff to collect information and include/update main communication activities on regular basis.

Functional Skills and Knowledge:

Proven skills in the development and implementation of communications/media products and tactics, including relations with the press and media. Excellent interpersonal skills complemented by the ability to conceptualize ideas and promote consensus. Ability to work under pressure while producing results. Knowledge or sound understanding of the impact of emergencies and crises on social and economic development, and its burden on populations. Ability to «think out of the box» and to make innovative proposals as related to communication. Tact, discretion and diplomacy.

Education (Qualifications):

Essential: University degree in journalism, communications, international relations or social science.

Desirable: Studies or experience-based knowledge of communications techniques and media relations.

Experience:

Essential: At least two years' experience as a journalist or in a media organization (television, radio and/or print), at national or international level, or in the organization involved in information and communications projects and/or tactics.

Desirable: Experience in planning and implementing media and communications projects tactics, including the development of audio and visual materials and tools.

Languages:

Essential: Excellent Arabic and English.

Other Skills (e.g. IT):

Computer literacy. Excellent presentation skills, with proven ability to write in Arabic and English in a fluent, clear and concise manner.

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