YEMEN TIMES

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إتصل
ء على حسابي
لأول مرة في اليمن
خدمة إتصل على حسابي
سوبر نبا
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خدمة إتصل على حسابي ... لجميع مشتركي الدفع المسبق
إستخدام الخدمة : إطلب 9* يليه رقم الموبايل المطلوب ثم إتصال.
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YEMEN'S MODERN-DAY IBN BATTUTA: Globetrotter Ali Al-Qasimi has traveled over 40,000 kilometers on foot and camel to countries in Africa, the Middle East and Asia. He has had several dangerous encounters, including a near drowning in the Nile River and a run in with armed bandits. **Story on page 12.**

(Photo courtesy of Ali Al-Qasimi)

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Judicial employee kidnapped from Sana'a as judge's strike continues

■ **Nasser Al-Sakkaf**

SANA'A, April 28—The Attorney General Ali Al-Awash called on the Interior Minister and security officials to step in to free an individual employed at the prosecutor's office in the Hesaba area of Sana'a. The employee, a shift officer named Shawqi Abdu Al-Saeer, was kidnapped on Saturday.

The prosecution office receives cases from the Arhab, Nihm and Bani Hushaish districts of Sana'a governorate.

Armed tribesmen affiliated with the Al-Waqasha tribe in Nihm district of Sana'a governorate kidnapped Al-Saeer as he was leaving the headquarters of the prosecution, according to Ridhwan Al-Omaisi, the media officer of the Yemeni Judges Club.

He said the tribesmen want to pressure the government to release a relative who is imprisoned on charges of attempted murder.

"The kidnappers came to the prosecutor's office and they found no judge because the judges were on strike. They kidnapped the employee who was on duty at the prosecution headquarters," said Al-Omaisi.

He said the kidnappers resorted to targeting anyone connected with the judiciary.

Al-Saeer is still in captivity in Nihm and the government has not yet made any attempt to release him and apprehend the perpetrators, according to a statement by the general prosecutor's office published on Sunday on the September 26 news website.

"This kidnapping is proof that the security forces cannot protect the courts or prosecutors," said Al-Omaisi.

On March 25 the club called on all judges to go on strike following the abduction of Justice Mohammed Al-Sorori from the Criminal Court in Hajja. Al-Sorori was released on April 3 but the strike went on, with judges citing an insecure work environment as a reason for continuing the strike.

Judge Mohammed Al-Mahjali, a member of the West Sana'a Court of First Instance, said, "we are against the strike, particularly in this period before the annual leave of judges for about 75 days, but we are obliged to strike due to the increasing assaults against judges."

The strike is still ongoing in most of the courts in the north but some judges elsewhere in the country have returned to work.

Ali Bahomid, a legal contracts writer in Hadramout, said that courts are operating normally in the governorate because the judges do not follow the orders of the Yemeni Judges Club.

Some judgse in the southern governorates who belong to the Southern Judges Club have also resumed work. The Southern Judges Club was established on July 2013 and includes supporters of the Southern Movement, according to Al-Omaisi.

The Supreme Judicial Council on April 15 called on all judges to call off the strike but the Yemeni Judges Club has refused, saying its demands have not yet been met.

Southerners gather to demand secession on anniversary of civil war

■ **Ali Ibrahim Al-Moshki**

SANA'A, April 28—Thousands of Southerners commemorated the 20th anniversary of the 1994 civil war on Sunday by gathering at Al-Orod Square in Mukalla city, Hadramout to condemn the division of the South into two federal regions and to renew calls for secession.

Demonstrations were slated to be held in Al-Mo'ala, Aden, but security forces prevented Southern Movement (Hirak) supporters from organizing protests in the former capital of South Yemen, according to Majed Al-Shoaibi, a journalist with Southern Movement affiliations.

Mohammed Musa'ad, Aden Security spokesperson, confirmed to the Yemen Times that Adeni security forces acted to stop protests in Aden. Musa'ad said security forces were justified in stopping the protests because the Southern Movement decided on Mukalla as the site for protests.

"The demonstration planned by the movement was to be held in Hadramout. Smaller groups trying to stage demonstrations elsewhere were aiming to spread chaos," Musa'ad said.

The Southern Movement began in 2007 after a series of small-scale protests by military officers from the South who had been forced to retire, according to a report issued by Human Rights Watch (HRW) in 2009 on the government's response to Southern Movement protests. The officers called to be reinstated and for an increase in pensions.

"Security forces almost immediately met the sit-ins and protests with violence and arbitrary arrests," the report said.

By 2009, the movement had gained broad support in Yemeni society in the South, according to the report, and calls had escalated for secession and an independent state in the South.

Thousands of Southerners from Aden, Lahj, Shabwa, Hadramout, Abyan and Al-Dhale flocked to Mukalla on Sunday to voice their rejection of federalism and to insist on separation from the North.

The country's various political groups and factions came together during a 10-month National Dialogue Conference. One outcome was the decision to implement a federal system in the country in order to decentralize some governmental functions and decisions. The system will consist of six federal regions: four in the North and two in the South.

"The 1994 civil war was an unjust war that claimed the lives of thousands of innocent people and imposed unity on Southerners by force. We hate [this] unity because the regime in Sana'a has been brutal and has marginalized Southerners," Brigadier Nasser Al-Nawba, a co-founder of the Southern Movement, previously told the Yemen Times.

"We respect the NDC's outcomes but refuse federalism as a resolution of the Southern Issue. We demand self-determination and separation to regain the independence of the South," he added.

photos from the Peaceful Southern Movement Facebook account

Thousands of protesters descended on Al-Orod Square in Mukalla city to demand secession. Demonstrations were initially scheduled for Aden but security forces prevented Southern Movement activists from organizing.

Al-Shoaibi said that supporters and activists associated with the Southern Movement gathered in Mukalla and raised flags of former South Yemen, as well as photos of southern leaders, including the former president of South Yemen, Ali Salem Al-Beidh, who continues to call for seperation from his base in exile.

"We organize these events every year but this year's event comes after the NDC outcome that recommended dividing the South into two regions," he added.

Sheikh Mustfa Al-Hamid, the security manager of Mukalla, said the participants of the event were not armed and that security forces in Hadramout received instructions to not interfere with the demonstrations.

Hassn Ahmed Baom, the head of the Peaceful Southern Movement Supreme Council, called on all Southerners to take a united stand against federalism.

The civil war broke out in 1994 between then-President Ali Abdulla Saleh and his aides in the North and the Socialist Party, led by Al-Beidh, in the South when the latter announced the South's secession. The war only last a few months, but left thousands of casualties and extensive damage.

Southern local websites published a statement read at the Mukalla demonstration. The statement said that the outcomes of the NDC, including dividing the South into two regions is rejected outright.

"Southerners are determined to continue with our revolution until independence is achieved, the Southern identity is restored and a sovereign government is put in place. Southerners must stand up to the arrogant rulers and end the occupation at minimal cost. Southerners also want to maintain friendly and fraternal bonds between the people of the South and North," the statement said.

BUSINESS FOR PEACE AWARD

Drone victims and anti-drone activists demonstrate outside Parliament

■ **Ali Ibrahim Al-Moshki**

Sana'a, April 28—The National Organization for Drone Victims (NODV) and dozens of activists organized a protest in front of Parliament on Thursday to protest against the air raids that claimed dozens of lives in Abyan, Al-Beida and Shabwa governorates in the past week.

"We are against the drone strikes and [are here to] show solidarity with the victims of the strikes and their relatives, as well as with Parliament—whose calls [to end the strikes] were ignored by the government," NODV said in a released statement.

Parliament voted to prohibit drone strikes in mid-December 2013. Votes from Yemen's parliament can be struck down by the president and are non-binding.

NODV was founded on April 1st by families of victims of drone and airstirkes. Mohammed Al-Kawili, whose brother was killed in a drone strike last year, said the role of the organization is to "speak on behalf of the voiceless victims who live in rural areas."

An airstrike in Shabwa on April 20 left three people dead. Their bodies were collected by helicopters and their DNA was collected in order to identify those killed in the raid, according to Colonel Mohammed Hizam, deputy director of the public relations department at the Interior Ministry.

Mohammed Ali Mothna, a resident in Marib, identified those killed in the Horaib area of Marib as Saleh Mohsen Musaed, Ahmed Saleh Abdu Rabu and Taqi Salem Mudaes. Mothna believes the men were ordinary citizens.

The government claims the air raids killed 63 Al-Qaeda militants. The Yemen Times was unable to independently verify the affiliations of those killed in the raids, with the exception of at least four civilians killed and five wounded in Al-Beidha on April 19.

On April 22, the Yemeni government compensated the victims of the airstrike in order to begin the process of mediations. Ahmed Al-Azani, the security manager of Al-Sawma district, previously told the Yemen Times that the government handed over 30 rifles and YR 12 million ($55,000) to the injured and the families of the dead.

"[NODV] is challenging both the legality and the morality of these strikes which kill Yemenis," the statement added. "Yemeni parties, institutions and groups should take a stand against the strikes."

NODV says they are demonstrating in solidarity with drone strike victims and with Parliament—who voted to prohibit drone strikes in December.

Fire burns books at Al-Jawf education office

■ **Madiha Al-Junaid**

SANA'A, April 28—A fire broke out at the Education Ministry's office in Al-Jawf governorate on Sunday burning stocks of school textbooks in the office yard.

The cause of the fire is not yet known.

The ministry's office has not yet revealed details of the incident and refused to allow journalists into the compound to witness the extent of the damage, according to Faisal Al-Aswad, a journalist in Al-Jawf who was at the scene.

"We were told by the Education Ministry's office that there were only old books [that were burned]—those given back by students at the end of each school year as a backup for the upcoming year," said Al-Aswad.

"They [the Education Ministry's office in Al-Jawf] refused any further investigation from our side and refused to give us any more information," he added.

The Al-Jawf Education Ministry's office is located inside the governmental compound area in Al-Hazm district, the capital of the governorate.

An official at the security operations office in the governorate who declined to give his name said, "it is just a bunch of old books of about 30 to 40 in total which were supposed to be moved to Sana'a."

"We don't know what the cause of the fire was and the stores of the ministry's office were not affected," the official added.

Al-Aswad said that the books appeared to have been improperly stored and were lying in the yard without protection.

"The good thing is that the offices and stores of the final exams were not near where the fire occurred," he added.

The Yemen Times contacted the Education Ministry in Sana'a but received no response.

Tribesmen sabotage Internet cable in Shabwa

■ **Nasser Al-Sakkaf**

SHABWA, April, 27—An engineering team from the Public Telecommunication Corporation on Sunday made partial repairs to a major fiber optic Internet cable in Shabwa after it was sabotaged earlier in the day by local tribesmen, according to the corporation.

The corporation is Yemen's sole Internet service provider.

The tribesmen are demanding that the government continue paying the monthly salary of a tribal sheik whose salary was terminated at the beginning of this year after he passed away, according to Zabin Atia, a local journalist in Shabwa. He said the tribesmen want his sons to inherit his salary.

On Jan. 2, the government approved an annual budget of $11.3 million for the Tribal Affairs Authority. Tribal sheiks perform the tasks of government administrators in many parts of the country.

The corporation said the decrease in Internet speed in parts of the country on Saturday and Monday was a result of the attack on the fiber optic cable in Shabwa.

Lutfi Bashrif, the deputy head of the corporation, said that the damage sustained by the cable led to the stoppage of Internet services for mobile phones in some areas.

"The sabotaged cable is an international one. When it is cut, it has to be sent abroad to be fixed," said Mohammed Al-Thahbani, the general manager of the Internet service department at the corporation.

The marine cable connects Yemen to Oman and Egypt and extends to Hadramout, passing through Shabwa, Marib and Hodeida, according to Al-Thahbani.

Al-Thahbani said there is a subsidiary cable which is connected to the international cable and stretches to Hadramout and Hodeida through the sea, making it difficult to sabotage.

He said that residents prevented the engineering teams from repairing the cable, claiming that their demands should first be met by the government.

"We will work to change the land cable from Marib, Nihm and Shabwa because the attacks take place in these areas," he said.

According to Atia, the sabotage, which occurred in the Habban district of Shabwa, took place in an area known for being a stronghold of tribal militia.

Atia confirmed that the people accused of cutting the cable are demanding that the Tribal Affairs Authority provide the salary of their father, who died in early 2014.

"A tribal mediation committee led by Sheikh Turki Al-Khalifi intervened and permitted the engineering teams to partially repair the cable on Sunday and the process is still underway," he added.

The fiver optic cable in Marib sustained an attack last week and engineering teams have thus far been unable to fix.

Dr. Ahmed Bin Daghr, the Minister of Telecommunication and Information Technology, announced that Yemen was a signatory party to an agreement in Hong Kong on Jan. 27, 2014 to establish a 25,000 kilometer new marine cable that would connect Asia, Africa and Europe.

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Rebels with a cause

By adding sidecars, motorcyclists say ban no longer applies to them

Story and photo by
Nasser Al-Sakkaf

As a way of bypassing a ban on motorcycles, some motorcyclists have added sidecars to their vehicles.

What do you call a motorcycle with a sidecar? Not a motorcycle, according to bikers trying to skirt around the motorcycle ban in Sana'a that has been in effect since December.

With over 100 assassinations committed against military and security forces in the past year, including seven over the past week—the vast majority committed by gunmen on motorcycles—the ban is entering its fifth month.

But the mode of transportation is the means of income for thousands of bikers in the country, who use their motorcycles as taxis, weaving through the country's streets and highways to take customers from point A to point B.

Ahmed Al-Anisi, a motorcyclist, had no choice but to add a sidecar to his motorcycle so he can continue eking out a living at a time when fuel and food prices have only risen.

The ban is supposed to be a preventative measure to reduce the ease with gunmen have been targeting officers, officials and soldiers. The ban, which went into effect in early December, was scheduled for two weeks, but has been repeatedly extended and remains in place. Shops selling motorcycles were ordered shut down.

"I used to make YR 3,000 per day ($15) prior to the ban. I now make YR 1,500 or less (about $7.50). To earn this amount, we've had to double the number of hours we work," Al-Anisi said.

The sole breadwinner in a family of ten, he made the plunge in late March and has not looked back. The sidecar has allowed him to keep providing for his family.

"The demand for motorcycles with sidecars pales in comparison with the demand for motorcycles without them," he said. "Motorcycles can easily wind through narrow places and crowded streets and are faster."

The transformation from motorcycle to non-motorcycle through the addition of a sidecar cost Al-Anisi YR 60,000 ($300).

Mohammed Al-Bahashi, the general manager of the traffic department in the capital city, told the Yemen Times that the addition of the sidecar cancels the ban.

"The carriages are allowed to operate—our goal is not to prevent people from making a living. But, we need to maintain security," he said.

The head of the Union for Motorcycle Riders, Abdulla Al-Sarabi, told the Yemen Times that the ban has only punished law-abiding bikers and has not stopped the large number of assassinations being carried out throughout the country.

"Even after the ban, the assassinations continue to happen. Banning motorcycles was not the solution to end the assassinations," Al-Sarabi said.

Al-Sarabi estimates that there are 50,000 motorcycles in Sana'a, about 15,000 of them unregistered.

The ban he said, has created, rather than solved problems. It has left thousands of people out of work, he said, and the government needs to address this fact.

At the beginning of March, the former general manager of the traffic departmnet in Sana'a, Brigadier Esam Juman, presented a report to the Supreme Security Committee, indicating that the number of confiscated motorcycles numbered 4,414.

He claimed that the ban has led to a decrease in crime and traffic violations, though there were no statistics presented. The Yemen Times was unable to independently verify Juman's claim.

Al-Sarabi says that the confiscation of the motorcycles is more than a temporary deprivation of income.

"The motorcycles are not stored appropriately. They are left out in the open, exposed to all the elements, and this will affect them," he said.

Motorcyclists have staged several protests since the ban went into effect.

At a protest in the Saliah near Sana'a's Old City this month, motorists burned tires to protest the continued detention of their motorcycles.

In early December, the union was on 60 Meters Road, heading towards the president's home to protest, when their plans were foiled by security forces, who prevented them from reaching President Abdu Rabbu Mansour Hadi's home.

Ali Abdumoghni is another biker in Sana'a who depends on his motorcycle for his livelihood.

"I changed my motorcycle into a carriage about a month ago. As we struggle through the current, severe fuel shortage, it reminds me that we used to fare better than taxis and buses before because a simple motorcycle consumes less fuel," Abdulmoghni said. The added sidecar has reduced his vehicle's fuel efficiency, he said.

Prior to the ban, he told the Yemen Times he brought in YR 4,000 a day ($20). He is now lucky to get half that amount.

"In addition to the lower income, navigating the bike with a sidecar is more difficult, it requires more effort and skill," according to Abdulsalam Al-Dhya, another motorcycle taxi.

A typical motorcycle in Sana'a is designed to carry about 150 kilos, according to Mundr Hassn, a motorcycle mechanic. When a sidecar is added, the motorcycle often becomes overloaded, he said.

"This will affect its lifespan," he added.

While it was common to see three people (or more) on a motorcycle prior to the ban, the new configuration means a biker can carry only one additional rider, reducing the amount of money the driver can charge, Hassn said.

Disregarding the ban, Abdulsalam Al-Alawi had his bike confiscated in Janary. It is still being held, he said.

"I told the traffic department I would add a sidecar, but they refuse to release it to me," he said.

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BUSINESS FOR PEACE AWARD

YEMEN TIMES

Increasing attacks on security forces could lead to state collapse

Mahdi Al-Jarbani

Rehearsals for a military parade on May 21, 2012 in Al-Sabeen Square of the capital Sana'a. Attacks on the rehersal left about 100 soldiers dead.

Ali Saeed

The increasing attacks by various armed groups against Yemeni troops could lead to the disintegration of the national army, which in turn may lead to the collapse of the state, according to a new report released last Thursday by the Abaad Strategic Studies Center, a think-tank based in Sana'a.

Numerous groups have waged surprise attacks on military and security headquarters and checkpoints in different parts of the country since the 2011 popular uprising that led to the stepping down of former president Ali Abdulla Saleh.

The report states that a total of 175 military and security personnel were killed from the beginning of this year until mid-April as a result of attacks and assassinations carried out by various armed groups, including Al-Qaeda in the Arabian Peninsula (AQAP), Houthi rebels and tribal militias.

Many fatalities were a result of attacks in southern governorates by unknown gunmen. Al-Qaeda has claimed responsibility for some of these attacks, and the Abaad Center has said that militants affiliated with the Southern Movement (Hirak) carried out numerous others.

The Southern Movement was founded in 2007, 17 years after unification, to push for independence for the South. The government has accused groups affiliated with the movement of carrying out attacks on military and security personnel.

Of the 175 fatalities, 150 were killed in attacks on camps, checkpoints and other military establishments. The remaining 25 were killed in assassinations, 15 of which took place in Hadramout and Aden, according to the report.

Two of the more costly confrontations for security forces this year were in Al-Dhale and Hadramout.

In Al-Dhale, 30 soldiers were killed and over 50 others wounded between January and March this year in clashes with gunmen believed to be linked to the Southern Movement. The violence peaked after the military shelled a funeral tent in December 2013, killing 15 civilians.

On March 24, unidentified gunmen killed 20 soldiers of the Special Security Forces on duty at an Al-Madhi security checkpoint, 120km from Mukalla city in Hadramout, according to the Ministry of Interior website.

"Aden and Hadramout are battlegrounds for regional intelligence, particularly between Saudi Arabia and Iran," said Abdulsalam Mohamed, chairman of the center.

"Tehran is looking for a foothold on the Strait of Bab Al-Mandeb and through its arms supplies to the south it seeks to disrupt the oil routes," he explained.

Mohamed added that Saudi Arabia views the oil-rich Hadramout region as a "cultural extension" of the kingdom. Hadramout is also significant in terms of its geo-strategic importance to Saudi Arabia. Its location on the Arabian Sea offers the Saudis the potential to sidestep Iranian threats in the Strait of Hormuz.

The report highlighted the risk that attacks on security forces pose to the political transition in Yemen, which was set in motion in February 2012 based on an initiative cobbled together by the GCC with the exception of Qatar.

The plan was signed by Saleh and his opponents on Nov. 23, 2011 in Riyadh.

Majed Siraj, head of the political program at the Sheba Strategic Studies Center, another Sana'a-based think-tank, said that concerns about the collapse of the state and political order are tied to military and security forces becoming increasingly targeted.

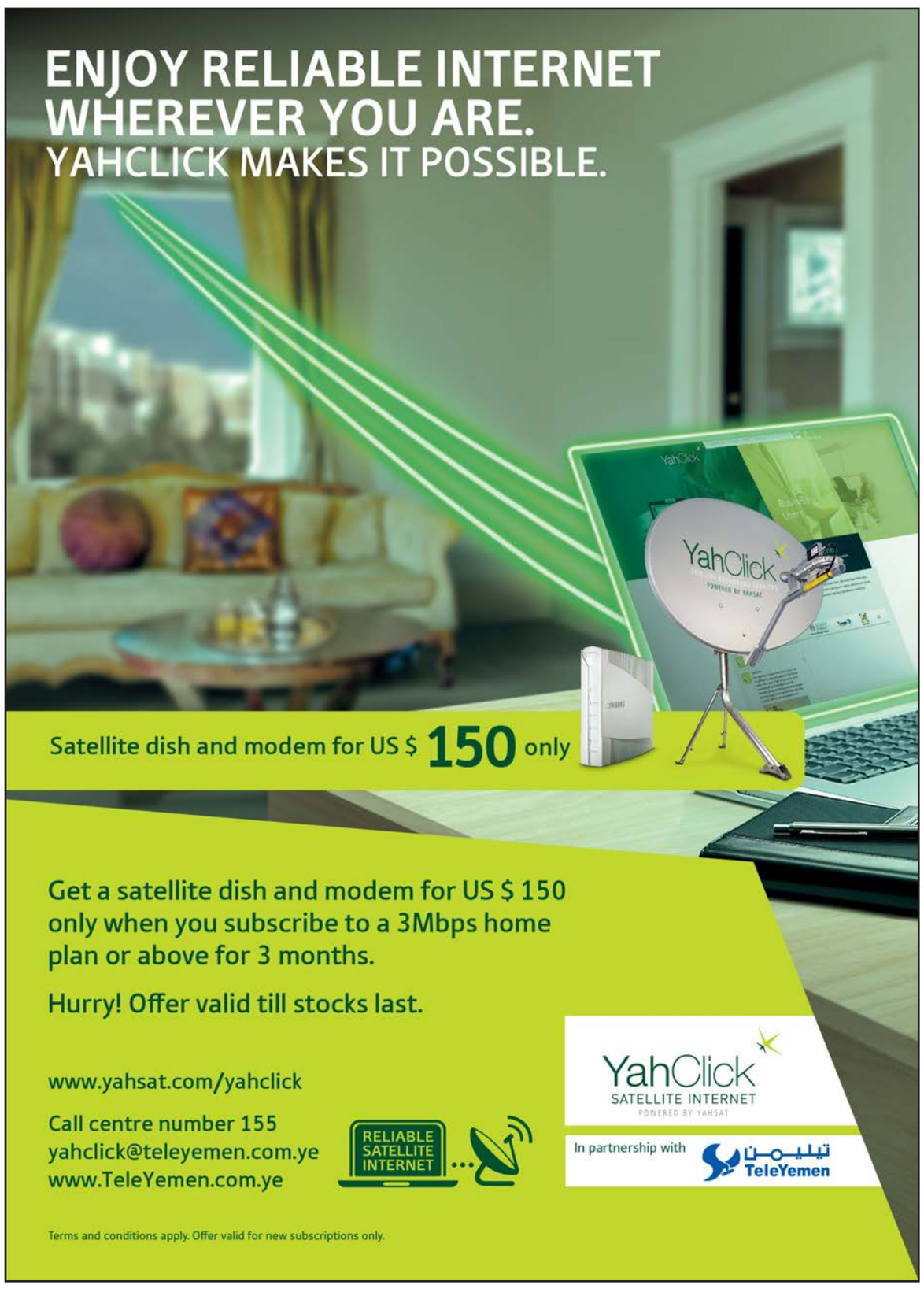
According to Mohamed, "there are only two scenarios: successful transition or breakdown."

"When the citizen can sense no political and economic change, the peaceful struggle for a better life will disappear," he said. "Militias will prevail and the political transition would fail. Yemen would be faced with two choices: military dictatorship—this is unexpected because the military is weak at present—or a return to the situation before the Gulf Initiative."

Siraj sees things in a similar light. He says that the decline in income per capita and rising unemployment have fed into the political insecurity, pushing people into the arms of armed groups. He says that some political parties are able to capitalize on people's anxieties and in doing so, disrupt the political transition.

On Feb. 26 the UN Security Council voted in favor of resolution 2140, which stipulates a sanction committee to punish individuals or parties found guilty of attempting to spoil the transition in Yemen. The resolution empowers the committee to impose travel bans and asset freezes on guilty parties.

"The Yemeni people oppose the establishment of a state within a state or of parallel armies...The international community is in favor of President Hadi's efforts to end the phenomenon of Yemeni militias," said Jamal Benomer in interview published by the London Based Asharq Al-Awsat Arabic Newspaper following his briefing to the UNSC last Thursday.



Yemen's media: **Is a revolution needed?**

Murad Alazzany and **Robert Sharp**

Some researchers have developed a tendency to compare the advent of the internet and media technologies in the Arab world to the dawn of print in Europe. As print in Europe helped bring about a European renaissance, so satellite television and the internet have contributed to mobilizing the Arab world and raising awareness of concepts of political rule and democracy.

These recent trends have led many scholars to assign to the media the main role in creating active and vibrant societal unrest, ultimately igniting the revolutionary protests that swept the region in 2011.

Arguably, a pivotal moment in Arab media history occurred in 1996 when Aljazeera launched its satellite TV channel—significant because it represented the birth of independent media broadcasting in the region and the beginning of the end for state monopoly on the media.

However, any keen observer of the Arab world cannot help but notice that the structure of the media has undergone significant change since the revolutions. If we take Yemen as an example, there has been an explosion of media outlets and TV channels since 2011, most of which are private, some of which appear fiercely partisan, and some of which are international.

Now more than ever before, the media represents opportunities for Yemeni people to express their views. The increase in media outlets, however, has been as ungoverned as it as been rapid. It is time to take a look at Yemen's media and its effect on the public.

One of the most pronounced changes in Yemeni media, particularly with regard to TV, is the shift from a monolithic to a pluralist landscape. As clashing political players realize the role that media can play in reaching out to people, mobilizing and influencing attitudes, many have launched their own TV channels. Almost nine new channels have been established in the post-revolutionary period. The increase in TV channels is higher than print or digital media because of high illiteracy rates; TV reaches more people.

Government's control and manipulation of information, typified by national, state-owned media, is giving way to a new era of liberalization and social media ownership. The new Yemeni media landscape thus offers the people alternative and often opposing views, thoughts and ideologies.

But the development of Yemen's media landscape should not be taken as a sign that the country is transitioning towards democracy just yet. The media is still very much a work in progress, as is Yemen's political future and political foundation. The fact remains that there are still obstacles and spoilers that will impede the process beginning with the drafting of a new constitution that defines and protects the right to freedom of expression and freedom of information, as well as the exact role of the press.

It could be argued that the trajectory of the media's development could risk the country's political future and prove to be a double-edged sword. The media provides the means to inform, yet at the same time an opportunity to mis-inform. This is especially problematic in Yemen. As the media explosion takes place, the prerequisites of a democratic society—well-organized political parties and a vibrant civil society to generate political and open debate—are still absent.

In the absence of such democratic preconditions, a media flurry creates an atmosphere in which new media outlets could be used to feed into political strife and deepen ideological conflicts. New media outlets can, and are, being used by clashing political players to manipulate the public and mobilize them behind ideological aims and political interests. The media could end up being used more for messages "to" rather than "from" the people and thus as a vehicle for political contest.

This puts the objectivity of media at risk and makes it appear more sentimental than professional. Public perception and consumption of the media becomes related more and more to their political attitudes and fewer and fewer people watch channels that are seen to be in conflict with their own views.

This leads us back to the central question about the ownership of media in Yemen and the role media plays in informing the public. If it continues along its current trajectory and is not managed carefully, Yemen's media could divert itself from enhancing civic engagement and paving the way forward for structural reform and political liberalization.

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BUSINESS FOR PEACE AWARD
YEMEN TIMES

Tony Blair, the violent Islamist's best friend

Mehdi Hasan
huffingtonpost.com
First published April 23

I wanted to begin this piece with the sentence "Tony Blair is back". But, of course, our former prime minister has never really been away. Not for him a quiet life of self-portraits and coin tosses. Blair, unlike his ol' partner-in-crime George W. Bush, has spent his 'retirement' agitating for military action against Syria, calling for regime change in Iran, dodging citizen's arrests over his illegal invasion of Iraq and making the case for Tory-style austerity at home. Oh, and don't get me started on all those awkward rumors about the former PM and the former Mrs Murdoch.

On Wednesday, the ex-Labour-leader-turned-Middle-East-peace envoy turned up at Bloomberg's HQ in London to deliver a keynote speech on the threat from Islamist extremism. It was a classic from the Blair-as-liberal-hawk meets Blair-as-expert-on-Islam genre; a collection of half-truths, belligerent threats, sweeping statements and ill-informed generalizations.

Tony the Neocon

"On foreign affairs, Tony is basically a neocon," a former cabinet ally of Blair once told me. "Tony believes he has a unique ability to join up the dots and see the big picture. The question is: do the dots exist and is he right to join them up in the way he does?"

Take Syria. Blair has long been a supporter of Western military intervention against the brutal regime of Bashar al Assad and in support of the Syrian opposition, despite the fact that in the conflict between Assad and the opposition, the violent Islamists—in the form of the hand-chopping, suicide-bombing ISIS and the Al-Qaeda-aligned Nusra Front, among numerous others—are on the side of... wait for it... the opposition. Blair glosses over this rather crucial point in his Bloomberg speech, making only a brief reference to "extremist groups" and saying, almost in passing, that they "should receive no support from any of the surrounding nations". (They do—including from our close ally, the Kingdom of Saudi Arabia.)

Then there's Tunisia, which Blair bizarrely praises for the "genuine and positive attempts by the new government to escape from the dilemmas of the region and to shape a new Constitution". Why do I use the word "bizarrely"? Well, the new, interim government in Tunisia was appointed in December, according to the BBC, as "part of a deal reached... that will see the moderate Islamists hand over power to end the political deadlock". Moderate Islamists? You don't say.

In fact, the behavior of the Ennahda Party in Tunisia, like the AKP in Turkey, undermines Blair's hyperbolic claims about the "essential battle" being between the wild-eyed supporters of a singular "Islamist ideology" and everyone else. Islamism, as I have previously argued, is a deeply-contested term. To pretend that, say, Recep Tayyip Erdogan of AKP shares the views or ideology of Mullah Mohammed Omar of the Afghan Taliban is absurd. It is Blair's simplistic, nuance-free and Manichean approach to this rather complicated subject, and region, which enables people such as the former English Defence League leader Tommy Robinson to gleefully proclaim that the former prime minister's analysis of Islam and Islamism "confirms everything we say."

Iraq-sized elephants

The biggest problem with Blair's speech, however, is that it brazenly avoided the Iraq-sized elephant in the room. The former PM said that the threat from radical Islam "is not abating. It is growing. It is spreading across the world." Yet the inconvenient truth for Blair and his (thankfully) dwindling band of supporters and apologists is that the biggest boost to radical/violent/Islamist/Al-Qaeda (pick your own descriptor) ideologies was delivered by Blair himself, in 2003, when he decided to participate in Bush's illegal, unprovoked and catastrophic invasion of Iraq. TB and GB turned out to be the violent Islamists' best friends.

Don't take my word for it. The decision to attack and occupy Iraq, admitted former MI5 director-general Eliza Manningham Buller in September 2011, "increased the terrorist threat by convincing more people that Osama Bin Laden's claim that Islam was under attack was correct. It provided an arena for the jihad... [and] spurred some young British Muslims to turn to terror."

In fact, in February 2003, a month before the invasion, Blair himself received a memo from the Joint Intelligence Committee, which pointed out to the prime minister and his advisers that violent Islamist groups such as Al-Qaeda "continued to represent by far the greatest terrorist threat to western interests" and that "the threat would be heightened by military action against Iraq". The PM ignored the JIC's warning and didn't share it with parliament.

The empirical evidence linking Blair's Mesopotamian misadventure to the rise and rise of violent Islamism is pretty clear, too: according to a 2007 study by terror experts Peter Bergen and Paul Cruickshank, "the Iraq war has generated a stunning sevenfold increase in the yearly rate of fatal jihadist attacks, amounting to literally hundreds of additional terrorist attacks and thousands of civilian lives lost". Blair and Bush's war of choice against Saddam Hussein, the study's authors concluded, "greatly increased the spread of the Al-Qaeda ideological virus". Thanks, Tony!

Shilling for the generals

Blair, in his Wednesday speech, also talked of the need to take "coherent" positions on the various Middle East conflicts and crises. "We have to take sides," he declaimed. Maybe, but let's take a moment to look at whose sides he takes.

The former PM used his Bloomberg address to heap praise on Israel, "a western democracy," while conveniently ignoring the Jewish state's ongoing human rights abuses and defiance of international law and refusing to mention the words "occupation" or "settlements."

He called on the West to "reach out and cooperate with.. Russia and China". Why? "China and Russia have exactly the same desire to defeat this ideology as do the USA and Europe." No mention from Blair as to how how China and Russia try and "defeat" Islamist terrorism—for example, China's odious record of torture against its mainly Muslim Uighur population or Russia's carpet bombing of Muslim-majority Chechnya in the late 1990s. (Then again, perhaps we shouldn't be surprised: back in 2000, "liberal interventionist" Blair decided to attend the opera with Vladimir Putin at the height of the latter's repression of the Chechen population.)

Worst of all, Blair in his Bloomberg speech reiterated and ramped up his support for the military junta in Egypt. He refused to use the word "coup" in reference to the Egyptian army's takeover of power in July 2013, referring only to "the absolutely necessary rescue of a nation" from the dastardly—yet democratically-elected—Muslim Brotherhood government. He seemed blissfully unaware of the argument that driving the MB underground, and declaring them a terrorist organization, could increase the threat from, and popularity of, violent Islamists both in Egypt and across the region.

"We should support the new [Egyptian] government and help," he declaimed. Help and support with what exactly? Gunning down unarmed protesters? Forcing 'virginity tests' on female protesters? Arresting and detaining foreign journalists?

Forget all of that: according to Blair, we in the West need to "show some sensitivity to the fact that over 400 police officers have suffered violent deaths and several hundred soldiers have been killed" in Egypt since the coup. So? This is dictator apologism of the worst sort. Couldn't a defender of the Assad regime say the same sentence vis-a-vis Syria security forces killed while cracking down on Syria's opposition? Why, then, the double standard with Egypt?

Is this what the former prime minister of Great Britain, the thrice-elected leader of our country, the self-styled crusader for Western democracy and liberal interventionism, has been reduced to in his retired life? Shilling for unelected and blood-stained Egyptian generals? Pontificating on how to tackle an Islamist terror threat that he helped exacerbate and spread through the region?

As even the arch-Blairite writer Stephen Bush, a contributing editor to the Blairite magazine Progress, reluctantly conceded in February: "In retirement... Labour's serial election winner may have finally found an enemy who is capable of destroying him: himself."

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Yemen—the latest front line in Saudi-Qatari feud

Farea al-Muslimi
al-monitor.com
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A poor and fragile country like Yemen cannot make independent decisions or escape the effects of the many disagreements around it. While Yemen did not withdraw its ambassador from Doha—unlike Saudi Arabia, the United Arab Emirates and Bahrain on March 5—it should not be read as an endorsement by Yemen of Qatar's policies. Equally, Yemen did not criticize the Gulf action against Doha and considered it a matter that concerns only the countries in question, but that does not mean that those countries are satisfied with Sana'a, despite their warm relations. The Gulf dispute remains a matter of importance for Yemen, given that the countries have great influence inside it.

For years, Yemen was prey to the differences of its sisterly Arab countries. The matter has worsened since the outbreak of the Arab Spring and the disagreements among Gulf money capitals with strong influence in Yemen, especially Riyadh, Doha and recently Abu Dhabi. Saudi Arabia and Qatar have been fighting a fierce war of influence over Yemen since 2011. The main dispute was over the Muslim Brotherhood, which has widespread activity in Yemen. The Brotherhood's Yemen branch, Islah, is a prominent political player on the Yemeni scene. Riyadh accused Qatar of supporting this organization, which it recently added to its list of terrorist movements. While Qatar supports the Muslim Brotherhood, the once close relationship between Islah and Saudi Arabia has sharply deteriorated since the Arab Spring. Saudi Arabia also accuses Qatar, along with Iran, of supporting the Houthis with the aim of harming the kingdom. Riyadh fought a brief war with the Houthis in 2009.

The Yemeni file, however, is complex. Unlike today, the Muslim Brotherhood in Yemen once held close ties to Saudi Arabia, and Qatar did not ally with the Brotherhood in Yemen until 2011.

This scene has greatly confused Sana'a's politicians and diplomats. What position can Yemen take in the current Gulf dispute? And what should Yemen think of the relationship between local Yemeni parties and movements on the one hand, and regional powers on the other?

Yemen's rule is fragile. The presence of several open battlefronts on the ground between local factions and regional powers makes Yemen's options extremely limited. Yemen sometimes limits itself to accusing Tehran of meddling in Yemeni affairs, because Yemen knows about that meddling and can see its manifestations. Criticizing Tehran is not as dangerous as adopting mutual accusations among regional parties about their involvement in Yemeni affairs. Indeed, criticizing Tehran is probably the matter that the Gulf states will look positively on, in varying degrees.

Yemen's financial ties also hinder its political maneuverability as they are mostly restricted at the regional level to Riyadh, Doha, Abu Dhabi and Kuwait. Yemen's donors have pledged more than $7.8 billion in aid and loans to Yemen since 2012, but less than $2.2 billion has actually been transferred, including a $1 billion deposit from Saudi Arabia in the Yemeni Central Bank. Out of the $7.8 billion, Gulf Cooperation Council countries alone pledged more than 55 percent, and Saudi Arabia pledged the highest amount at $3.25 billion. Thus, Yemen cannot afford to take positions that might anger one of these capitals.

Official money channels, the only kind that the Yemeni government is looking for, are not the whole story. Unofficial money channels, through which sisterly states provide funding to local Yemeni groups, is also a problem that will determine Yemen's future.

Saudi Arabia informally supports tribal and religious forces in Yemen, either through its embassy in Sanaa or directly through Riyadh. But changes in the regional power balance have moved Islah from Saudi's circle of allies and beneficiaries to the circle of enemies.

The relationship between the Muslim Brotherhood and Yemeni tribes on the one hand, and Saudi Arabia on the other, is fateful. This relationship has deep and complex interests and Riyadh used to be able to tip the power balance in its favor.

But Doha is meddling in Saudi Arabia's hypersensitive files in Yemen, including the issue of Yemeni labor. Riyadh deported tens of thousands of Yemeni expatriates after adopting a new labor law that was passed in November 2013. More are being deported: as many as 12,500 expatriates through the airport in Sana'a alone in January-March.

Qatar, however, has announced that it will open its doors to Yemeni labor and ordered that Yemenis residing on Qatari soil be treated like Qatari citizens in terms of access to education and health. Whatever the justifications, Riyadh's actions have earned it widespread popular anger in Yemen because the actions happened at a time when Yemen is in a critical state.

Yet, regarding the official and popular aspects one cannot compare Yemen's links to Saudi Arabia, in terms of interests, with those it has with Qatar. Nearly 2 million Yemenis remain in Saudi Arabia, which is one of the most prominent donors to Yemen. Qatar still retains the ability to manipulate Yemeni issues.

In late November 2013, Qatar pledged $350 million for a trust fund to compensate southerners who say they were unfairly dismissed from public service. The fund is separate from the $7.8 billion donors already pledged.

Yemeni President Abdu Rabbu Mansour Hadi is currently hostage to the agreements and disputes between the Gulf states. He now stands powerless and prefers to keep quiet, especially about Yemen's most sensitive issues.

The Yemeni conflict is being run from outside its borders and is funded by regional states, all of which declare their support for the stability of Yemen and officially deny meddling in its internal affairs, while their unofficial actions sing another tune.

On March 31, Hadi accused Iran of supporting the Houthis in the north and the Southern Movement in the south, but he extensively praised Riyadh's efforts and its support for Yemen without accusing or praising Doha.

Yemen is a step away from total dependence on the wishes of the region's rivals and is heading for disaster, as occurred in the past when Yemen was the victim of a regional agreement in 1990 after it refused to support the Gulf War against Saddam Hussein, resulting in the expulsion of more than a million Yemeni workers from Gulf states.

There is nothing new in the power dynamics in Yemen, and the great influence richer Gulf states have in it. That it is becoming a front line in an intra-Gulf dispute only adds another layer of complexity to an already complex, unstable political environment.

Farea al-Muslimi is a columnist for Al-Monitor.

مدراء وقياديون
مجموعة شركات هائل سعيد أنعم وشركاه
(معاً في مسيرة البناء والتقدم)
وظائف شاغرة في تعز
RSA
• هل أنت من الشباب اليمني الطموح عالي الهمة الذي يتطلع لمستقبل قيادي متميز.
• هل تحلم ببيئة عمل ممتعة وثقافة مؤسسية سامية تحترم الإنسان وتشجع على الرقي والتطور.
• هل تود إضافة نوعية لدورك في الحياة وخدمة الوطن.
إن كنت كذلك فإننا ندعوك للإلتحاق بوظيفة مدير موارد بشرية ضمن التخصصات التالية :-
- التعويضات والمزايا.
- التوظيف والإختيار.
- التدريب.
- إدارة تقويم الأداء.
ويجب أن تتوفر فيك الشروط التالية :-
• يمني الجنسية.
• مؤهل بكالوريوس أوماجستير في التخصص.
• خبرة في نفس المجال والمستوى الوظيفي.
• إجادة اللغتين الإنجليزية والعربية (نطقاً/كتابة/قراءة).
• إجادة التعامل مع البرامج التطبيقية للكمبيوتر.
ستمنح المجموعة مزايا مغرية وظروف عمل مميزة ومستقبل وظيفي قيادي واعد.
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Islamic law and the rules of war

This article is the first in a series on the intersection between Islamic law, jihadists and humanitarian norms.

IRIN
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With the majority of today's conflicts taking place in Muslim countries or involving Muslim combatants, aid agencies are operating—arguably more than ever before—in situations where Islamic norms govern the terrain in which they work.

Islamic law contains a rich but complex set of rules on the protection of civilians. But can that centuries-old canon be reconciled with modern international humanitarian norms?

In this series of reports we explore the tension (and overlap) between Islamic jurisprudence and international humanitarian law: we report on how jihadists are interpreting Islamic edicts , and how humanitarians are using those same principles to further access.

Do humanitarian norms exist in Islamic law?

As one expert of international humanitarian law (IHL) and Islamic law put it: "Islam has always handcuffed its fighters' hands."

What are the sources of Islamic law?

The primary sources of Islamic law are the holy book, the Koran; the teachings and practices of Prophet Muhammad, the Sunnah; and the military conduct of the Caliphs and military commanders of the time.

However, at times, these sources can be seen to contradict each other. As such, "Islamic law is a jurist's law," says Andrew March, associate professor of Islamic law at Yale University. "It is determined by scholars."

Scholars have translated these sources into a legal system through two recognized methods—Ijma Ulama, the unanimous consensus of scholars, and qiyas, analogical or deductive reasoning—which have themselves become sources of law. Islamic law is also shaped by commentaries and rulings, known as fatwas, by Muslim scholars.

Jurists developed the Islamic law of nations—known as the siyar—to regulate the conduct with non-Muslim states during the rise of Islam. This is the basis of the rules of war, which were first codified by Muslim jurist Mohammad Ibn al-Hassan al-Shaybani in the eight century AD.

Islamic norms emphasize restraint and stress the importance of not doing more harm than is necessary to accomplish the goal at hand.

"While according sanction to fighting in self-defence...[the Koran] enjoins concurrently, humanitarian rules of warfare to mitigate the human suffering it inflicts," writes former Pakistani Foreign Minister Agha Shahi in his book The Role of Islam in Contemporary International Relations.

"Fight in the way of Allah with those who fight with you, and do not exceed the limits," says the Muslim holy book, the Koran, *"surely Allah (God) does not love those who exceed the limits."*

Much like in IHL, "Muslim jurists balanced practical interests against various imperatives," writes Khaled Abou El Fadl, a professor of Islamic jurisprudence at the University of California, Los Angeles (UCLA). "Muslim juristic discourses were neither purely functional nor moralistic. Even more, they were far from dogmatic or essentialist in nature."

The actions and statements of the Prophet Muhammad and of the early Caliphs of Islam point to strong humanitarian considerations.

In a famous decree, Abu Bakr al-Siddiq, the first Caliph, told his military commander: "Stop, O people, that I may give you ten rules for guidance on the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies; do not kill a woman, a child, or an aged man; do not cut down fruitful trees; do not destroy inhabited areas; do not slaughter any of the enemies' sheep, cow or camel except for food; do not burn date palms, nor inundate them; do not embezzle (e.g. no misappropriation of booty or spoils of war) nor be guilty of cowardliness... You are likely to pass by people who have devoted their lives to monastic services; leave them alone."

According to Islamic tradition, Muslim rulers have the right and even obligation to suspend the law in the interest of justice. In addition, the evidentiary standards of many Islamic laws are so high that they should, in principle, rarely be implemented.

Still, for Mohammad Fadel, associate professor of law at the University of Toronto, tension sometimes exists between morality and legality; in other words, between "religious values - which tend to be on the more humanitarian side and that's reflected in popular Muslim discourse—and technical, juridical discourse—which tends to be a lot more abstract and a lot more concerned with philosophical problems."

Is Islamic law reconcilable with IHL?

It depends on who you speak to. Many scholars, especially those with a contemporary view of Islamic law, see in early Islamic rules of war many roots of modern IHL.

"By affirming the principle of humanity in the midst of war, al-Shaybani and [Imam] al-Awza'I helped pioneer the modern law of armed conflict," writes the International Committee of the Red Cross, mandated by the Geneva Conventions as the guardian of IHL, referring to early codifiers of Islamic rules of war.

The limits placed on Muslims in the conduct of war "gives to jihad [holy struggle or war] an ideological-cum-ethical dimension that is obviously missing from the pre-Islamic practice of war," writes Kanina Bennoune in the Michigan Journal of International Law. "More than a millennium before the codification of the Geneva Conventions, most of the fundamental categories of protection which the Conventions offer could be found, in a basic form, in Islamic teachings."

In fact, many of the restrictions placed on combatants by Islamic law go far beyond what is required by IHL, especially in the arena of non-international armed conflict. When Human Rights Watch organized meetings with civil society leaders in the Muslim world to discuss the protection of civilians, "we were not encountering arguments that Islamic law had different standards," says Joe Stork, deputy director of the Middle East and North Africa division. "If anything, people would stress the congruence of IHL and Islamic law, and perhaps even overstate that congruence."

© IRIN

Armed men on top of an armoured vehicle in Kabul, Afghanistan on December 10, 2003. The rule of the gun is stronger the first months after the Taliban collapse.

One of the basic tenets of Islamic law is that treaties must be respected. As such, some scholars argue that combatants in Muslim countries are religiously bound by the Geneva Conventions signed by their governments. Mainstream Muslim theologians and authorities, including al-Azhar, Saudi Arabia, Iran and Pakistan, all accept the principle of Muslim states and sovereign authorities signing international agreements.

However, neo-classical Muslim scholars—now the minority—who interpret Islam to be fundamentally at war with the non-Muslim world, see Islamic law and international law as inherently irreconcilable

When is the use of force permissible under Islamic law?

This is perhaps the biggest point of debate in Islamic jurisprudence on the laws of war.

The term jihad, often translated as "holy war", actually means struggle or exertion. The Prophet Muhammad referred to battle as a "minor jihad" in comparison to the struggle against the evil of one's soul - self-exertion in personal compliance with the dictates of Islam - which he describes as the "superior jihad".

Military jihad is the only form of acceptable war in Islam, which prohibits the use of force for material gain or revenge. As such, in the 7th century, the very concept of jihad acted as a primary limitation on the use of violence.

But under which conditions is jihad permissible in Islam?

During the formative period of Islamic law in the 7th and 8th centuries, early Muslim jurists – referred to as the classical scholars - argued that Islam was in a default state of war with the non-Muslim world.

As such, classical scholars argued, if polytheists refused to either convert to Islam or sign a peace treaty with Muslims, the use of force against them was authorized.

While jihad for the purpose of spreading Islam is considered an obligation, collectively, on Muslims, many scholars say in the modern world, this can be done through peaceful means, namely da'wa, or missionary work. Yusuf al-Qaradawi, an influential - though controversial - Muslim Brotherhood scholar, argues Muslims have many means at their disposal to counter wrongdoing in their own societies, other than war.

As such, the more common contemporary interpretation is that offensive jihad is not legitimate, except in a few circumstances: aggression against Muslims, assistance for victims of injustice (akin to humanitarian intervention), defence of the homeland (including pre-emptive attacks), and guaranteeing security for Islamic missionary activities.

Many chapters of the Koran support this more limited interpretation of the use of force: "If they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then God hath opened no way for you (to war against them)" (4:90); "But if they (the enemy) incline towards peace, do thou (also) incline towards peace, and trust in God: for He is the One that heareth and knoweth (all things)" (8:61).

The Henry Jackson Society, a UK-based think tank, recently published a handbook of theological refutations of militancy in which it claims there is no religious duty to re-establish an expansionist Islamic state.

Accordingly, non-Muslims should not be attacked simply because of their disbelief - "Let there be no compulsion in religion," the Koran says - but rather only if they pose a threat to Muslims. Advocates of this interpretation point to Koranic references to fighting in self-defence only.

In his book, Fiqh al-Jihad (the Jurisprudence of War), one of the most seminal texts of modern interpretations of the Islamic laws of war, al-Qaradawi argues jihad cannot be waged to eliminate disbelievers from the earth or force people to convert. Instead, he has a narrower definition of acceptable jihad: "Islam has only justified fighting those who fight them, or aggress against their honor, or seek to disrupt and divide them in religion, or repel them from their homes, or block the path of the Islamic mission (da'wa) and violate their right to spread Islam through proof, argument and clarification or kill their missionaries."

Upon his return from the last known raid in Islamic history, Prophet Muhammad said: "We have returned from the lesser jihad to embark on the greater jihad," describing the latter as the fight against inner demons controlling one's ego.

Can civilians be targeted?

Specific prohibitions on the methods of warfare were given by the Prophet and the first Caliphs (rulers of the Muslim community) to Muslim warriors as they went into battle.

Before departing for the conquest of the Levant, Caliph Abu Bakr told his warriors: "When you meet your enemies in the fight, behave yourself as befits good Muslims.... If Allah gives you victory, do not abuse your advantages and beware not to stain your swords with the blood of one who yields, neither you touch the children, the women, nor the infirm, also men, whom you may find among your enemies."

However, as mentioned above, scholars disagreed over whether disbelievers could be killed simply for their disbelief or only if they posed a danger to Muslims.

Followers of the former school of thought justified the killing even of women and children disbelievers who refused to either convert to Islam or live under Muslim rule and pay a tax, citing a verse from the Koran: "When the sacred months have passed, slay the idolaters wherever you find them" (9:5). The Prophet is also reported to have said: "I have been commanded to fight mankind until they say 'There is no God but Allah'."

But Abdelhamid Kishek, a prominent Sufi sheikh during the jihadist attacks on nightclubs and bars in Egypt in the late 1980s and 1990s, argued this 'Kill the infidel' mentality had no basis in Islamic logic: Satan, he told Salafists at the time, promised God that if he was kept alive, he would send Adam, the first Prophet, to Hell. Islam's purpose was to show people the light. By killing the so-called 'infidels' and sending them to Hell, Salafists were not helping God; they were helping Satan.

By the 10th century, according Abou El Fadl, the predominant view was that only those who fought could be killed.

Interpretations also differ over time. "The way the world was conceived in classical times is very different than the way modern jurists frame it," says Mohammad Fadel of the University of Toronto's Faculty of Law. As such, there is debate between those who stick to medieval, literalist interpretations of the jurisprudence, and those who aim to re-interpret it in line with the Islamic scholarly tradition of renewal.

"God does not forbid you to show kindness to unbelievers who do not fight you because of your faith or drive you from your homes," the Koran says (60:8-9). "Do not promote disorder in the earth after peace has been established" (7:56).

In a 2009 study published in an attempt to "correct" the wrongful ways of some of its adherents, Al-Qaeda member Fadil Harun wrote: "I wish to make clear to those who choose random targets purposely causing [innocent] casualties, be they Muslims or non-Muslims: this is not our method."

One major exception to the general prohibition against targeting civilians is defensive jihad, at which time illegal acts become permissible out of the necessity of protecting Islam from destruction. This parallels the notion of "supreme emergency" put forward by some secular philosophers to justify killings of civilians in order for a society to save itself from the "ultimate threat" of annihilation.

Who is considered a civilian?

Generally speaking, even in the neo-classical interpretation, women, children, peasants, and religious or medical personnel cannot be targeted.

However, civilians can lose their protected status if they take part in the fighting. As in IHL, the definition of direct participation in hostilities (DPH) is hazy.

"Once they carry weapons for fighting, or contribute intelligence, war strategies or suggestions to the army, their status changes from civilians to combatants," says a 2011 article by Malaysian professors, published in the International Journal of Humanities and Social Science.

According to more extreme interpretations, supporting the enemy even by opinion, propaganda or moral support makes someone a combatant.

In a situation of invasion or occupation, all those associated with the effort, even if not carrying arms, are considered legitimate targets and all Muslim civilians are under obligation to fight to defend the homeland.

Muslims versus non-Muslims

Islamic law distinguishes not only based on status - combatant vs. non-combatant - but also based on identity - Muslim vs. non-Muslim. In some cases, it distinguishes further between fellow "scriptuaries"—Jews and Christians—and other non-Muslims, such as pagans.

Muslims are not supposed to fight other Muslims unless they oppose Muslim rulers because of a diverging, but plausible, interpretation of religious texts.

Just as IHL has a different set of rules for international armed conflicts and non-international armed conflicts, Islamic law differentiates between war among Muslims (non-international armed conflict) and war between the Islamic state and the non-Islamic world (international armed conflict). Unlike IHL, the rules of war governing conflict between Muslims (internal armed conflict) are stricter than those between Muslims and non-Muslims.

"If Muslims fight one another, the fugitive and wounded may not be dispatched. Muslim prisoners may not be executed or enslaved, and children and women may not be intentionally killed or imprisoned. Imprisoned male Muslims must be released once the fighting, or the danger of continued fighting, ends," writes Abou El Fadl.

If the Muslim is considered an apostate, as many Muslim governments are labelled by rebels in today's conflicts, none of these exceptions apply.

But Usama Hasan, a senior researcher in Islamic studies at the Quilliam Foundation, which works to counter extremism, says these restrictions were relevant in ancient and medieval Islamic jurisprudence. "Modern Islamic law would make no distinction between Muslim and non-Muslim: the overriding principles are those of justice and public welfare."

Destruction of civilian property

In his address to warriors, Caliph Abu-Bakr added: "In your march through the enemy territory, do not cut down the palm, or other fruit-trees, destroy not the products of the earth, ravage no fields, burn no houses...Let no destruction be made without necessity."

He reportedly went so far as to say that when Muslim armies ran out of food, they should only take food from civilians in enemy territory enough for one meal.

But the overwhelming majority of scholars argued against destruction of property.

Continued on the back page

Still, many Muslim fighters misinterpret the Koran, says one Palestinian aid worker who has trained armed groups across the Muslim world on international humanitarian law (IHL), because they do not understand the context in which a particular verse was revealed or because they adopt only the parts of it that suit them.

BUSINESS FOR PEACE AWARD
YEMEN TIMES

Public Health and Population Ministry to the Yemen Times:

"We have done our part. If the seven hospitals are still operating, it is the responsibility of the prosecutor to prosecute these hospitals."

Ali Mohammed Al-Shuaibi, deputy director of the Public Health and Population Ministry's office in Sana'a, speaks to the Yemen Times about the status of the seven hospitals ordered to be shut down and other initiatives of the ministry.

■ Interview by **Amal Al-Yarisi**

Yemen Times: What have you accomplished in the past year?

We closed seven hospitals that didn't meet standards, the seven hospitals are the Al-Salam, Al-Madina, Sharha, Al-Sahab, Khalifa Bin Zaied, Shaher Al-Shibani Surgery Center, and the Women and Children's hospital. The owners of the Sharha hospital simply broke the padlocks and re-opened the hospital. The government will follow-up this month to take the necessary procedures to finally shut down all the hospitals ordered to shutter.

Caller, Akram Al-Sharjabi: I have called and complained about the situation of the Dialysis Center and you promised to visit the center but nothing has happened.

Al-Shuaibi: The Ministry of Public Health and Population is in charge of the Dialysis Center and the Central Laboratory. However, we send memorandums to the concerned bodies whenever we receive any complaints.

I have said several times that the Al-Thawra and Al-Jumhori Hospitals are independent hospitals and we are not in charge of them. We are in charge of the Motherhood and Childhood Hospital, Al-Sabeen, Al-Rawda and Sheik Zaid hospitals.

Al-Sharjabi: Why is there no attention paid to the Dialysis Center in the Al-Sunina area?

Al-Shuaibi: We will contact the director of Ma'een District again to follow up on this issue. As I told you earlier, the center is associated with Al-Thawra hospital. It will either be rehabilitated or shut down.

YT: What are the consequences for the seven hospitals that didn't meet the standards?

Al-Shuaibi: That decision is in the hands of the minister of public health and population—he is organizing a campaign to raise awareness about such violations. We are performing our duties and the local council has taken legal procedures and referred the case for prosecution.

We have done our part. If the seven hospitals are still operating, it is the responsibility of the prosecutor to prosecute these hospitals.

Caller, Salah Al-Ammari: Where do the complaints that we make go?

Al-Shuaibi: We take immediate actions once we receive a complaint and then gather documents about the case and submit it to the Medical Council at the Ministry of Public Health to decide. If you have any complaints, present them to the Public Health Office.

Caller, Mohammed Mutahar: The Police hospitals lack sufficient staff.

Al-Shuaibi: They do not fall under our jurisdiction. Military institutions are in charge of running and supervising police hospitals.

YT: Who has control over the issuing of licenses to private hospitals and clinics?

Al-Shuaibi: Because of a decree issued by the health minister, we have suspended the issuing of licenses. However, the situation Yemen has undergone these past three years has opened the door for corruption.

Pharmacies, for example, have been opening without licenses, but we are shutting them down.

YT Archive photo by Ashraf Al-Muraqaf

The MPHP has threatened to shut down an additional 38 private heath facilities in Sana'a unless improvements are made.

Caller, Yasser Ahmed: Are you satisfied with the performance of the Public Health and Population Ministry?

Al-Shuaibi: Yes, I'm satisfied with the performance of the ministry, despite some negative set-backs. This is because there are justifications for some of the negative performances.

Caller, Ahmed Noman: I visited the hospital at the Defense Ministry compound and found excellent treatment there, unlike other hospitals in Yemen. Why?

Al-Shuaibi: I want to explain that finance is the vital factor and that budgets provided to private hospitals are double the budget allocated to public hospitals in the capital. We are ready to provide adequate service for patients if we have adequate budgets.

YT: What is the solution for the current situation?

Al-Shuaibi: We are responsible to our patients, we are responsible for providing them with good service. Aside from the instutitional obligations, we have moral obligations. But we are short of funds, and this is the problem.

YT: Tell us about the Student Health File Project?

Al-Shuaibi: This is a project launched by the health minister. It targeted first to fourth grade students in 20 public schools. This includes checkups and dental services for students in ten districts of Sana'a governorate.

YT: How were these schools were selected?

Al-Shuibi: They were selected based on their proximity to the Health Compound and on their teaching standards. This phase of the project is implemented in 20 schools in Sana'a and Lahj and will be implemented in other governorates in the near future. The services are provided for free.

وزارة الصحة العامة والسكان لليمن تايمز:

"نحن قمنا بواجبنا وإذا كانت المستشفيات السبع ما زالت مفتوحه فهذا مسؤولية النيابة لمقاضاتها وإغلاقها"

علي محمد الشعيبي، نائب مدير مكتب الصحة في صنعاء، يتحدث لليمن تايمز عن وضع السبع المستشفيات التي امرت الوزارة بأغلاقها، بالإضافة إلى الأشياء الأخرى التي قامت بها الوزارة.

■ مقابلة: **امل اليريسي**

يمن تايمز: ما هي الأشياء التي تم تنفيذها خلال العام الماضي؟

الشعيبي: أغلقنا سبع مستشفيات مخالفة للمعايير وهذه المستشفيات هي مستشفى السلام والمدينه وشرحه والصحاب وخليفه بن زايد والمرأة والطفل ومركز شاهر الشيباني للجراحه. ولكن قام أصحاب مستشفى شرحه بكسر الاقفال وفتحها من جديد. ستتابع الحكومة الموضوع هذا الشهر لإتخاذ الإجراءات الضرورية لإغلاق هذه المستشفيات بشكل نهائي.

مداخلة هاتفية: اكرم الشرجبي: طرحت موضوع مركز الكلى ووعدتم بالنزول للمركز والى الان لم يتم عمل شيء؟

الشعيبي: مركز غسيل الكلى والمختبر المركزي لا يتبعنا وانما يتبع وزارة الصحة. ولكنا لا نهمل أي شكوى تصلنا بل نرسل مذكرات للجهات المسوؤلة.

قلنا مراراً وتكراراً ان مستشفى الثورة والجمهوري هي مستشفيات مستقله ليس لنا علاقة بها. وإنما تتبعنا مستشفى الامومة والطفوله والسبعين والروضه والشيخ زايد.

الشرجبي: لماذا يوجد اهمال في مركز الكلى التخصصي الواقع في منطقة السنينة؟

الشعيبي: سنتواصل مع مدير مديرية معين وسنتابع الموضوع مره أخرى. وكما قلت لك في المرة الماضية ان المركز تابع لمستشفى الثوره ولكن سيتم متابعه المركز وسيتم إما إعادة تأهيلها او إغلاقها.

ما هو الحل للسبع المستشفيات المخالفة للمعايير؟

الشعيبي: الحل في يد وزير الصحة – الوزارة الأن تقوم بتنظيم بحملة قادمة تستهدف هذه المخالفات. نحن نقوم بواجبنا والمجلس المحلي اتخذ إجراءات قانونية ورفع بها الى النيابة. نحن قمنا بواجبنا وإذا كانت المستشفيات السبع ما زالت مفتوحه فهذا مسؤولية النيابة لمقاضاتها وإغلاقها.

مداخله هاتفيه: صلاح العماري: أين تذهب الشكاوى التي نقدمها؟

الشعيبي: عندما تصلنا أي شكاوى نتخذ إجراءات أولية ونجمع الوثائق المتعلقة بالقضية ونحيلها للمجلس الطبي في وزارة الصحة للنظر في هذا الشي. إذا كان لديك أي شكوى، تقدم بها لمكتب الصحة.

مداخلة هاتفيه: محمد مطهر: المستشفيات التابعة للشرطة تفتقر إلى الكوادر الكافيه؟

الشعيبي: المستشفيات العسكرية تتبع الخدمات الطبية العسكرية من ناحية الرقابة والتشغيل.

من هو المسؤول عن إصدار التراخيص للمستشفيات والعيادات الخاصة؟

الشعيبي: بناء على قرار وزير الصحة، أوقفنا إصدار كافة التراخيص لكن الوضع الذي مرت به اليمن خلال الثلاث السنوات الماضية فتح باب الفساد. نحن عاجزين عن اغلاق المستشفيات
هناك بعض الصيدليات، على سبيل المثال، فتحت ابوابها بدون أي تراخيص ولكننا اغلقناها.

مداخلة هاتفيه: ياسر احمد: هل انت راضٍ عن ما تقوم به وزارة الصحة؟

الشعيبي: بالطبع راضٍ عن اداء الوزارة بالرغم من وجود بعض السلبيات لأن لدينا مبررات لمثل هذه الأشياء.

مداخلة هاتفيه: احمد نعمان: كنت في مستشفى العرضي في وزارة الدفاع ووجدت معامله أفضل؟ فلماذا لا يوجد هذا الاهتمام في بقية المستشفيات؟

الشعيبي: أوضح أن المال هو شريان العمل وان الميزانية الممنوحة لهذه المستشفى ضعف الميزانية الممنوحة للمستشفيات الحومية الأخرى الموجودة في أمانة العاصمة. إذا وجد المال فنحن مستعدين لتلبية احتياجات المرضى.

يمن تايمز: ما هو الحل لما نمر به الآن؟

الشعيبي: نحن نتحمل مسؤولية المرضى وتقديم الخدمات الصحية الجيده لهم، وقبل القوانين والنظم هناك شي اسمه الضمير. ولكن لا يوجد لدينا المال الكافي وهذا سيبب عائقاً كبيراً لنا.

يمن تايمز: اعطينا فكره عن الملف الصحي للطالب؟

الشعيبي: هو مشروع دشنه وزير الصحة واستهدف طلاب الصف الأول إلى الصف الرابع من المرحلة الإبتدائية في 20 مدرسه حكومية. وقد تضمن هذا إجراء فحوصات وخدمات الأسنان للطلاب في العشر المديريات التابعة للأمانه.

على أي أساس تم اختيار هذه المدارس؟

الشعيبي: معايير قربها من المجمع الصحي وكذالك معايير التدريس فيها. هذه المرحلة تتم في 20 مدرسة في الأمانه ولحج وستتوسع في المستقبل القريب. وهذه الخدمات تقدم مجاناً.

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The Romantics and the Orient:

What English poetry owes to the Middle East

■ **Samar Attar**

Many times I have asked myself how can I concentrate on the British Romantic Poets when people in Syria, the country of my birth, have been killing each other for the last four years, supposedly in the name of liberty and freedom? Thousands of men, women and children have been killed, maimed, or made homeless. Historical monuments that stood there for centuries were erased from the ground. Was I trying desperately to forget my misery and immerse myself in a mythical world? If so, I did not entirely succeed.

Ironically, even in the poetry of the Romantics, I cannot escape the haunting images of past such paroxysms of violence in my homeland. Coleridge much admired Hulagu,the brother of Kublai Khan (the Mongol Emperor of China), but Syrians remember him as a tyrant who sacked northern Syria in 1260, and attempted to destroy the latest traces of civilization. Byron greatly admired Timur Lang (Tamerlane), who destroyed Aleppo and Damascus in the fourteenth century, leaving behind him mountains of skulls out of which hundreds of towers and pyramids were built. But neither of these icons of the romantics can be blamed for the current destruction. It is the Syrians themselves who are engaged in self-destruction, not, as in former times, intruders.

Reciting poems such as "The Rime of The Ancient Mariner", "La Belle Dame sans Merci", "Daffodils", "All Religions are one", "Ozymandias" or "Childe Harold's Pilgrimage" seemed to relieve somehow my physical and spiritual pain. But it did not take me long to realize why I was haunted now by poets like Coleridge, Keats, Wordsworth, Blake, Shelley and Byron. They too lived during a turbulent historical period not very different from mine. Their country was always engaged in wars. The injustice of the social system was appalling. Religious minorities were oppressed. The slave trade was rife. Indigenous Africans were mostly brought from west central Africa by British ships and exported to British plantations, especially the sugar colonies, and to North and South America.

The French Revolution that destroyed the most centralized absolutist state in Europe excited the British poets' imagination. They hoped for radical political reform both in France and their own country. But gradually they witnessed the failure of successive constitutions in Paris, the Reign of Terror of 1793-94, the execution of the French King and Queen, the endless fighting between political factions, and finally the triumph of a military dictatorship.

To relieve their anxieties and fears they all turned to the East hoping to find a remedy and inspiration. Many Arabic and Persian books were available to them in English translation, from One Thousand and One Nights to the Seven Ancient Arabic odes called Mu'allaqat, from the philosophical novel, Hayy Ibn Yaqzan, a 12th century Arabic book, to the works of the Persian poet Shams al-Din Muhammad Hafiz, from the romance of Majnun Layla by the 16th century Persian Hatefi to the poetry of the 11th century Syrian philosopher and poet Abu al- 'Ala' al-Ma'arri, from the Quran to Muhammad's Journey to Hell and Heaven. English and other European writers also produced many books on the history and religion of the people constituting the Ottoman Empire whether Turks, Kurds or Arabs. In short, 18th and 19th century Britain was teeming with Arabic and Islamic books that were read and absorbed by young British poets who were desperate to forget their misery in an era of bloodshed and violence.

But once I started reading the poems of Coleridge, Wordsworth, Blake, Keats, Shelley and Byron I heard familiar voices, saw familiar images, discovered familiar themes and characters that I had known all along during my life when I was growing up in Syria. It was not new poetry to me, but it was certainly new to Britain. (I did not discover this fact recently. I knew that already when I was working on my doctorate in up state New York at the end of the sixties, and I had passed my observations to my students at the time, most of them were New Yorkers. But then I did not pursue my work on the romantic poets for almost 36 years!)

Only today I have come to reflect on this artificial binary opposition created by some scholars between East and West, and how philosophers and literary and cultural critics have ignored for so long the role played by Arabs and Moslems in helping the British romantic poets develop their themes, characters, imagery and narrative modes. On the other hand, I had to wrestle with the ambiguous feeling of the poets themselves towards the East. For Coleridge for instance, the prophet Muhammad was considered a rebel, a Prometheus type, but also as someone "who scattered abroad both evil and blessings." For Byron, the poetical passages in the Quran far surpassed European poetry, and Muhammad was another admirable Napoleon. Yet Byron was very proud of his own ancestors as Crusaders in Palestine. In spite of all these contradictions and anxieties, the East hardly differed from the West. The British poets reached Hayy Ibn Yaqzan's conclusion that all people are alike, though infinitely various.

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ADVERTORIAL

Sana'a University organizes workshop to discuss irrigation development

Under the patronage of the Rector of Sana'a University and his Excellency the Ambassador of EKN the water and Environment Center, Sana'a University organized a workshop under the title "Assessment of Users' Needs for Remote Sensing and GIS" within the framework of the project "Open and Accessible Data Platoform on Irrigation for Yemen"

On Wednesday, ninety academics and specialists gathered in Sana'a to discuss the water issue in Yemen under the title "Assessbment of users' needs for remote sensing and GIS within the framework of the Project "Open and accessible data platoform on Irrigation for Yemen open."

Organized by the Water and Environment Center at Sana'a University, the seminar centered on introducing the the project's aims to develop irrigation systems and provide relevant information through a specialized website.

Abdulqareem Al-Sharjabi, the rector of Sana'a University, expected that the initiative would sound the alarm on the water situation in Yemen, which has become critical.

He said the project will result in information provision which will lead to a genuine map of the water situation in the country, noting that information is indispensable for planning future projects.

the Political elite, the people and the farmers are not prioritizing the water problem in Yemen. He urged universities and research centers to play a role in raising awareness about this issue.

Abdulla Baqi, the head of the center, said the workshop is important to highlight the positives of using remote Sensory technology through satellite to give accurate information about the water situation in Yemen.

Baqi commended the scientific, practical and remedial effort of the center's sponsors, including the Netherlands, to tackle water issues in Yemen.

The Dutch ambassador to Yemen, Jeroen Verheul, praised the efforts to carry out this project in coordination with the center. He said studies have highlighted water scarcity in Yemen and the country's needs for water rationalization policies, particularly with regard to ground water.

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Ministry of Water and Environment

Provincial Towns Open Program (PTOP)
KfW Reference No. 2007 65 222

Pre-qualification for
**"Consultancy Services for Water Supply and Sanitation Projects in Provincial Towns (PTOP)
- Preparation of Conceptual Studies, Preliminary and Detailed Engineering Designs,
Tender Documents and Construction Supervision-"**

The Government of the Republic of Yemen has received a grant from the German KfW Bankengruppe towards the cost of PTOP, and intends to apply part of the proceeds of this grant to payments under contracts for consulting services for the preparation of conceptual studies, preliminary and detailed engineering designs, tender documentation and construction supervision of water supply and sanitation projects in various provincial towns throughout the country.
PTOP intends to establish a long list of consultants categorizing the consultants according to the (estimated) financial volume of the works/projects to be implemented/executed:

- **Small size:** **EUR 0.3 – 1.0 Million,**
- **Medium size:** **EUR 1.0 – 2.0 Million,**
- **Large size:** **EUR 2.0 – 3.0 Million.**

Consultants qualified for the small size category will be listed for consultancies for small size works/projects, consultants that are qualified for the medium size category will be listed for consultancies for medium and small size works/projects. Accordingly, consultants that are qualified for the large size category will be listed for consultancies for large, medium and small size works/projects.
Through PTOP, the Ministry of Water and Environment now invites qualified local and international consultants to indicate their interest in providing the above mentioned services. The consultant to undertake the assignment must be an independent firm or a joint venture with another firm. The joint venture might consist of local consultants, international consultants or a local consultant in joint venture with an international consultant. The consultant should have adequate expertise in rehabilitation and expansion of urban water supply and sanitation systems and should have at least five years of relevant experience. This should preferably include similar experience from working in the Republic of Yemen or neighbouring countries.
Specifically, the Consultant will be required to carry out the following:

- consultancy services related to rehabilitation and optimisation of existing water supply and/or sanitation systems,
- consultancy services related to extension of existing water supply and/or sanitation systems.

Interested eligible consultants must provide information that they are qualified to perform the services (company profile(s(/brochures, description of similar assignments, experience in similar conditions, availability of appropriate skills among staff etc.).
The consultant will be selected using the following criteria:

- Information comprising the general, organizational, legal and financial position of the consultant/JV,
- Experience and past performance on previous projects of similar nature, and
- Capabilities with respect to design and supervision staff.
- Interested eligible firms may obtain a copy of the Pre-qualification Document free of charge at the address stated below, containing detailed descriptions of all requirements as stated above.

One set of originals and two sets of copies of the Pre-qualification Document must be delivered latest on the date and time and to the address as stated below. Please note that all submissions must be in English and all inquiries must be made in writing.
All Pre-qualification Documents must be delivered in closed envelopes bearing the mention:

Pre-qualification for:
"Consultancy Services for Water Supply and Sanitation Projects in Provincial Towns Open Program (PTOP)
Preparation of Conceptual Studies, Preliminary Engineering Designs, Detailed Engineering Designs, Tender Documents and Construction Supervision"
not later than 30 days after the first date of the advertisement i.e. on 28 May 2014, 13.00 hours (Yemen Standard Time) at the following address:

Provincial Towns Open Program (PTOP)
Attention: Mr. Zaid Abutaleb, PTOP Manager,
PTOP Office, Hadda, next to GIZ office, Sana'a, Republic of Yemen
Telephone: + 01 413413, + 733 710 934, Facsimile: + 01 410138.
E-mail: ptop.mwe@gmail.com

Deadline for the receipt of requests for clarifications (RfC) shall be not later than ten (10) days after the first date of this advertisement.

UNDP

REQUEST FOR INFORMATION

In line with the objectives of the United Nations Development Program (UNDP), especially fostering inclusive growth and accountable governance systems, collaboration with NGOs/CSOs is essential to programme countries' sustainable human development efforts. NGOs/CSOs are often uniquely positioned to ensure quick response, to reach communities at grassroots, and to engage with excluded or marginalized population groups.

In this context, UNDP is constituting a Roster of national and international NGO's and CSO's operating in Yemen in the field of poverty reduction, governance, crisis prevention and recovery, gender and human rights, to support the implementation of UNDP programmes and projects.

Interested NGO's are kindly encouraged to fill the "Request for Information" (form available on the UNDP website).

http://www.ye.undp.org/content/yemen/en/home/operations/about_undp.html)

For further clarification please contact Mr.Abdulraheem Almekhlafi in his mobile number 00967 712222123.

كليات سليمان الراجحي الأهلية،

هي كيان تعليمي متكامل غير هادف للربح، يتطلع إلى تقديم تجربة تعليمية متميزة عبر اصطفاء أفضل الطلاب في العالم الإسلامي وإعدادهم من خلال كوكبة من الأساتذة والموظفين ذوي الخبرة والكفاءة والشخصيات المتميزة، لتخريج قادة للمجتمع، يحملون شخصيات متكاملة الجوانب، تؤهلهم إلى قيادة ركب النهضة الحضارية للأمة الإسلامية.

وقد أبرمت الكليات شراكات أكاديمية مع جامعات عالمية حرصاً منها على تقديم تجربة تعليمية وشخصية متكاملة، فالطالب في كليات سليمان الراجحي لا يتخرج فقط بشهادة علمية عالية المستوى معترف بها عالمياً ومصدقة من جامعة ماسترخت الهولندية العالمية، ولكن يتخرج أيضاً بمجموعة متكاملة من الأدوات العلمية والشخصية التي تُقدم بمستوى عالمي احترافي، ومزيج من التجارب والخبرات التي تصقل الشخصية وتطورها لتكون شخصية قيادية فذة ومؤثرة في كل المجتمع.

وفي إطار التعاون الدائم بين الشعبين الشقيقين، ورغبة منها في نشر التنمية والنهضة في الدول العربية، فإن **كليات سليمان الراجحي تسعد بتقديم منح دراسية للعام الدراسي 2014/2015م في مجالات:**

بكالوريوس الطب البشري

بكالوريوس العلوم الطبية التطبيقية (مختبرات)

شروط القبول لطلاب كليات الطب والعلوم الصحية والصيدلة والأسنان:

1. أن يكون اجتاز السنة الدراسية الأولى في كلية الطب أو الصيدلة أو الاسنان بمعدل لا يقل عن 4/5.
2. الحصول على 500 درجة أو أكثر في اختبار اللغة الإنجليزية التوفل (TOEFL) أو 5.0 في اختبار الأيلتس (IELTS) .
3. اجتياز اختبار كلية سليمان الراجحي.
4. اجتياز المقابلة الشخصية بنجاح.

يتم إرسال الملفات مكتملة إلى البريد الإلكتروني:

admission@sr.edu.sa

مع وضع عنوان للبريد الإلكتروني: منح كليات الراجحي-اليمن

علماً أن فترة التسجيل تبدأ من **28/6/2014** إلى **02/08/2014م**، وسيتم التواصل مع المرشحين لتحديد موعد ومكان اختبار كلية سليمان الراجحي، ومواعيد المقابلة الشخصية.

ولطلاب الثانوية العامة سيتم فتح باب القبول في شهر أكتوبر، بإذن الله، للعام الدراسي 2015/2016م

كما ترحب كليات سليمان الراجحي بالراغبين بالانضمام لها على نفقتهم الخاصة بشرط مطابقة الشروط المطلوبة. وستقوم الكليات بتسهيل إجراءات الحصول على إقامة دراسية في المملكة العربية السعودية للطلاب المقبولين.

لمزيد من التفاصيل عن نوعية المنح المقدمة وشروط القبول العامة،

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BUSINESS FOR PEACE AWARD
TIMES

Yemeni globetrotter covers 40,000 kilometers on foot and camel

Story and photos by
Amal Al Yarisi

In a room inside his house, Ahmed Al-Qasimi, 52, has hung photos, souvenirs, handicrafts and gifts he received over the course of countless journeys across the Middle East and Africa on camel, each item telling the story of a place he visited and the people he came across.

Al-Qasimi, a modern-day Ibn Battuta, was born in 1962 in Bait Swaid village of Ibb governorate, south of Sana'a. He is a father of ten and a former police sergeant.

"I grew up in my village and I used to take the cattle each morning to graze in the mountains and come back at night," Al-Qasimi said.

Always the adventurer, Al-Qasimi spent much of his childhood rock climbing and running long distance. He tells of how his daring and free spirit earned him the reputation of "the crazy guy in the village."

He used to travel to the neighboring village each day to attend school because his own village had no school. In the early 1970s, Al-Qasimi moved to Sana'a to finish his schooling. It was during his stay in the capital that he joined sport clubs and participated in soccer and weightlifting competitions.

He became a serious competitor, pushing himself to greater successes until a lack of financial support meant that he had to move on from competitive sporting at the age of 26.

He says that he was not disheartened by his circumstances. Instead, he began to think of ways to achieve new feats by doing something that few of his contemporaries had attempted before.

"I thought of diving in other countries but I changed my mind because diving costs a lot. I then decided to climb high buildings, but a friend of mine suggested traveling and I liked the idea," said Al-Qasimi.

In 1996 Al-Qasimi traveled from Sana'a to Yemen's neighbor, Oman, by foot.

He traveled a total of 3,000 kilometers and arrived in Muscat, Oman's capital, after 95 days.

"Several people mocked me in the beginning, but when I returned to Yemen the former president Ali Abdulla Saleh and top ministers received me. People admired what I did," he added.

Two years after the first trip, Al-Qasimi began planning for a new trip around the Middle East, North Africa and the Horn, this time on the back of camels.

"I went to several public institutions and private companies to get support for my trip," he said. Eventually, high-ranking government officials and regional governors pledged their support and Al-Qasimi managed to collect more than $10,000. He then went to Hodeida and bought two camels for about $1,000 each.

His friend from his sporting days in Sana'a, Ali Saleh Al-Qadi, accompanied him on this trip.

Al-Qasimi and Al-Qadi crossed from Yemen to Eritrea, and traveled through Sudan, Egypt, Libya, Algeria and Morocco. The trip lasted 210 days .

His travels were not all about personal goals. He says that he wanted to make a positive contribution on his journeys and so he took the message of peace and tolerance with him, delivering lectures on topics such as Yemen, Islam and equality as he made his way across different countries.

His reception in new countries, he says, was generally warm and welcoming. "People of different ages welcomed me in their countries and were surprised to see me using camels in the age of planes and technology."

But the journey was not without setbacks and risks. Right at the outset, $1,000 dollars was stolen from Al-Qasimi and his companion in Hodeida while they were sleeping.

The pair had a brush with death on more than one occasion, including encounters with armed bandits and a near drowning in the Nile.

But for Al-Qasimi, these were character-building experiences. As far as he is concerned, traveling is the greatest school in his life. "I came to know myself, know others and their traditions and customs. I learned how to be generous and patient."

No sooner had he returned to Yemen than he began plotting his next trip. This time he, along with Al-Qadi, visited Saudi Arabia, Qatar, Bahrain, the United Arab Emirates, Iraq, Jordan, Syria and Lebanon. The trip lasted 360 days.

The pair faced problems with contaminated food and insufficient water, as well as wild animals encroaching on their camp, which they would scare off with fireworks.

Prior to setting off, the pair carefully planned ahead. They knew beforehand where they would stay for longer breaks and reached out to Yemenis in those places. They also had official documents from former president Ali Abdulla Saleh requesting safe passage for the two globetrotters and stating their intention to spread the message of peace.

Al-Qasimi's latest journey took him to Pakistan, India, Bangladesh, Thailand and Malaysia.

He aimed to reach Australia but was prevented from entering the country. "I headed to Kuala Lumpur and was about to enter Australia but I was stopped. They feared that I could be a terrorist." It was the only trip of his which was cut short and he ended up flying back to Yemen.

Al-Qasimi is unhappy with what he says is the Yemeni government's broken promise to help globetrotters in their endeavors. "We contacted them [the government] several times so that they could step in and facilitate our trips. They turn a deaf ear to us."

After his failed attempt to reach Australia, Al-Qasimi came back to Yemen and stayed for some years. He began his latest journey on March 6, 2013, heading to the east Africa with a companion from his village, Moneer Al-Dohmi.

After crossing the Red Sea by boat with his camels, Al-Qasimi and Al-Dohmi headed to Djibouti and Ethiopia before heading south through Kenya, Tanzania, Mozambique, Malawi and finally on to South Africa. He had sold his Toyota Hilux in Yemen to cover the expenses for the trip.

For his next journey, he plans to head to Turkey, Armenia, Iran, Uzbekistan, Kazakhstan and then on to China.

Commenting on his relation with his family, Al-Qasimi says that for all the adventure, the solitude and the roughing it, he remains a tender family man.

But his wife, Qatiba Saleh, is somewhat ambivalent about her husband's adventures. "I am proud of my husband who is having such an adventure. However, I am facing difficulty in raising our sons and daughters alone," she said.

The two married when Al-Qasimi was 17 years old. He says his children do not like him going on trips, but that is not enough to stop the intrepid traveler.

His travels have not made Al-Qasimi a rich man—he lives in a modest house on the outskirts of Sana'a—but his ambitions are as grand as ever and his restless feet are unlikely to stay put for long. His eyes are set on Europe as his next destination.

The 52-year-old Al-Qasimi sits in his living room with six of his ten children.

Photo courtesy of Ahmed Al-Qasimi

Al-Qasimi's travels have taken him as far afield as Morocco, Malaysia and southern Africa.

Al-Qasimi's living room is lined with awards and photos from his many adventures.

Al-Qasimi has traveled 40,000 kilometers around the world.

Job Seekers

- B.A in English, Diploma in teaching methods, Aichi university of Education, Japan. Experience in English instruction, freelance translation, office management, correspondence, consierge and telephone operator services, looking for a part-time job in Sana'a. 736051605
- Bachelor English - Diploma computer - experience in trade correspondence for 2years. seak for a job in part time (morning). 733778849
- M.A. in English, five years experience in English-Arabic translation, business correspondence. Looking for a part-time job in Sana'a. 771002635
- English-speaking teacher of physics, chemistry and math seeks work at a school. 735694439
- Indian female with English and secretarial diplomas, experienced in graphics, translation, commercial correspondence, and with work experience in sales administration, wants to work in Taiz. 736653489
- An indian with 10 years experience in Yemen as business development/procurement manager of international tenders at oil companies, seeks work in a similar business. 733816219
- Male, bachelor's degree in English language, diploma in marketing & computer science, experienced as an operations officer, treasurer and teacher. Looking for any job that requires English. 777004207
- Female, BA in Arabic literature, very good written and spoken French/English, seeks work as a babysitter for a foreign family (Aden or Taiz). 737168816
- Ambitious man, holding a BA in English, with two years of experience in administration including secretary, translation and coordination, ready to utilize acquired experience in a suitable position. 770658490
- Bachelor's degree in English language, 2 years experience in teaching, good with computers and Internet. Contact 772663229
- Sanal Venugopal, B. Com graduate, one year work experience in banking industry. 737436520

Job vacancies

- A Yemeni government body wishes to hire a full time media and PR person. Candidates must have experience in working with the media and presenting the authority in public. English is favorable. Applicants must send their CVs and cover letter to yasinsaif@gmail.com

Others

- Two male Persian kittens for sale. They are grey and white and two months old, each at 100$. Serious buyers only. Contact: yteditor@gmail.com

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Coffee Break

Sudoku

Easy

6		8		7			9	
	2		9		6			4
5					8	3		6
	4	7		6				9
	3		5	4			6	
2			1			4	8	
3		1	6					2
4			7		5		3	
	7			3		6		8

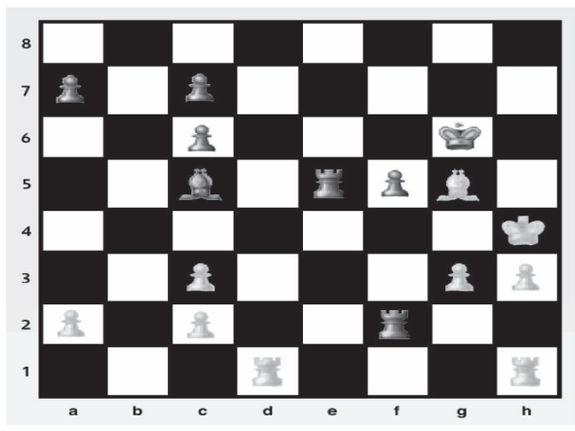
Intermediate

7				1		4		
		1			3	6	7	
3					6		1	
		4	8				6	
1			4					2
	7		2	5		8		
	5		1					9
	9	7	6			3		
		2		9				6

Difficult

								3
		5	7	8				
6				5			4	
3			4				8	
	8	7				4	1	
	9				8			7
	6			2				1
				1	4	7		
2								

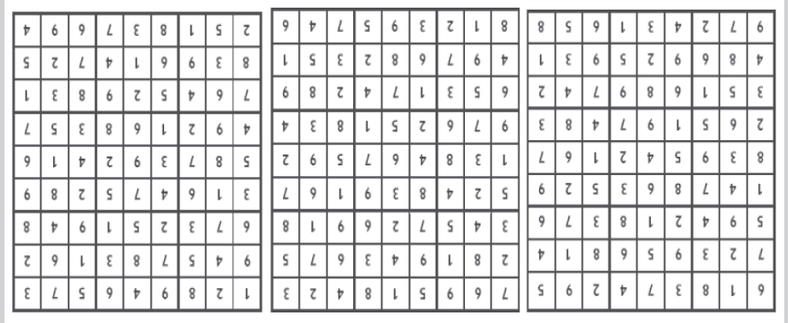
Chess



Black plays and wins in the 3rd move

Solutions

Chess: R†4+



Sudoku

Electricity problems 177, Emergency Police 199, Fire Brigade 191,Water Problems 171, Telephone enquires 118, Accident (Traffic) 194, Foreign Affairs, 202544/7, Interior Affairs 252701/7, Immigration 250761/3, Inter-City Bus Co. 262111/3, Ministry of Communication 325110/1/2/3, Radio Station 282061, Tourism 254032, TV Station 332001/2, Red Crescent 203131/3, Tel-Yemen 7522202, Y.net 7522227

AIRLINES

Continental Airline	278668/283082
Egypt Air	273452/275061
Gulf Air	440922
Qatar Air ways	Fax: 506038, Tel.506030/5
Royal Jordanian	01 446064/5/8
Etihad Airways	01-442725
Fly Dubai	01-446750
Turkish Airlines	01-445970-3

BANKS

Yemen Gulf Bank	Tel. 967-1-260823 Fax:260824
	02 - 270347
	fax 02 - 237824
Shamil Bank of Yemen & Bahrain	Tel. 264775, 264702 Fax. 264703, 503350
Central Bank	274314/1
Yemen Commercial Bank	Tel: 01 277224 Fax: 277291
International Bank of Yemen	01 407030
Arab Bank	01 276585/2
CAC Bank	01 563813
Al-Amal Bank	01-449731
Qatar International Bank	01-517544
Yemeni Bank for Reconstruction and Development	01-271601
Saba'a Islamic Bank	01-286506
Calyon Bank	01-274371
United Bank Limited	01-407540
CAC Islamic Bank	01-538901
Yemen and Kuwait Bank for Trade and Investment	01-209451

CAR RENTALS

Budget	Tel: 01 309618 / 506372 Fax: 01240958
Europe Car	Tel: 01 270751 Fax: 01 270804
Hertz	Sana'a: 01 440309 Aden: 02 245625

CAR SHOWROOMS & SPARE PARTS

FORD/HYUNDAI	267791
MERCEDES-BENZ	01 - 330080
NISSAN	Hodeidah: 200150/49 Sana'a: 400269
OPEL / GM	203075
SUZUKI	02 - 346000
TOYOTA	445362/3

COMPUTER EDUCATION AND INSTITUTES

Computer Education	Aden: 02-237199
Infinit Education	01-444553
NIIT Quality Computer Education	207025/26
British Institute for languages & Computer	266222 - Fax: 514755
YALI	01-448039
ALTI	01-274221
Exceed	01-537871
MALI	01-441036
Horizon	01-448573

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Hodiadh 03 226 975	Taiz 04 205 780
DHL	01 441096/7/8

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Al-Nasim Cargo Forwarders	407905
World Link	01 444550/441935
YEMPAC Cargo	01-447126
Mas Fright International	01-429671
Mareb Travel and Tourism - Cargo Division	01-441126
Sas Cargo Services	01-472192/3
World Shipping	01 260746 / 267929
Universal Cargo	01-447299

HOSPITALS

Modern German Hospital	600000/602008
E-mail:felixpene@hotmail.com	Fax. 601889
Al-Jumhury Hospital	01 274286/87
Hadda Hospital	01 412981
Al-Thawra Hospital	01 246967/66
Al-Junaid Hospital	01-424765
Al-Ahli Modern Hospital	01-444936
Science and Technology Hospital	01-500000
Al-Kuwait Hospital	01-283283
Sadui-German Hospital	01-313333
Azal Hospital	01-200000

HOTELS

Royal Crown Hotel & Suites	01406661 406681
L'AZURDE suites hotel	01-432020/30/40
Versailles Hotel	01-425970/1/2
Sheraton Hotel	01 237500
Movenpick Hotel	01 546666 Fax: 01 546000
Sheba Hotel	01 272372
Relax-Inn Hotel	01 449871
Gulf Tourist Hotel and Suits	01-630494
Mercure Hotel	01-212544
Shammar Hotel	01-418546
Universal Hotels	01-440305/7-14
Shahran Hotel	01-418320

INSURANCE COMPANIES

UNITED INSURANCE	Tel: 01/555 555 Free Number: 800 55 55
Al-Watania Insurance (Y.S.C.)	
Sana'a 272713/874	Aden: 243490-242476
Taiz 250029	Hodeidah: 219941/4/6
Marib Insurance	Sana'a: 206129/8/13 Aden: 255668 Taiz:240927/34 Hodeidah: 219545/8
Yemen Islamic Insurance Co.	Sana'a 284193, 5 lines Taiz: 258881, Aden: 244280
Yemen Insurance company	Sana'a: 272806/ 272962/43, Aden: 247617, Taiz: 250345, Mukalla: 304292, Hodeidah: 261839/17
Aman Insurance	01-214093
Yemeni Qatari Insurance	01-448340/1/2 Fax: 448339

RESTAURANTS

Al-Shaibani Restaurants Super Deluxe	Tel: 01 505290 01 266375 Fax:01 267619

SCHOOLS

Rainbow Pre-School	Tel: 414026 / 424433
Juniors' Oasis kindergarten	Telfax :01- 440840 - Mobile734522225
Sana'a International School	Tel: 01 370191/2 Fax 370193
International Turkish Schools	01-419330-1, 737999199, Taiz 205593
Al-Majd Yemen School	Tel: 206159
Manarat Schools	01-410011

SUPERMARKETS

Al-Jandul Supermarket.	01-422610
Happy Land supermarket	01-444424

TRANSLATIONS

Urwa Wautqa Int. Auth. Trans. Arabic-English-French -German-Russian-Italian-Spanish-Polish-Dutch- Iranian-Turkish-Eriterea-Amharic.
Tel: 01-240515

TRAVEL

Sky Travel & Tourism	01-535080/83 02-221270
Falcon Holidays	444118
Falcon Business Center	446250
Al-Nasim Travel	270750
Universal Business Travel Center	441158/9/60
Qadas Fly	01-280777
Yemen Travel Agencies	01-272895/6

UNIVERSITIES

American World University, Rep. by IS academy	Tel. 01 - 535700 - 733061203 Fax: 535702
University of Applied and Social Science	Sana'a:412442 Fax: 412441, Aden: 234533 / 234960
Queen rwa University	Tel: 449971/2
Sana'a University	Tel: 250553/4/5
Alandalus University	Tel: 675567 Fax: 675885

MINISTRIES

Presidency	01-290200
Prime Minister	01-490 800
Ministry of Public Works and Highways	01-545132
Ministry of Awqaf and Guidance	01-274439
Ministry of Higher Education and Scientific Research	01-535031
Ministry of Fisheries	01-268583
Ministry of Culture	01-274640
Ministry of Civil Service and Insurance	01-294579
Ministry of Defence	01-276404
Ministry of Agriculture and Irrigation	01-282963
Ministry of Social Affairs and Labour	01-262809
Ministry of Legal Affairs	01-402213
Ministry of Public Health and Population	01-252211
Ministry of Youth and Sports	01-472913
Ministry of Industry and Trade	01-235462
Ministry of Justice	01-236512
Ministry of Tourism	01-220050
Ministry of Expatriates	01-402254
Ministry of Petroleum and Minerals	01-202309
Ministry of Internal Affairs	01-289577
Ministry of Transport	01-260900
Ministry of Human Rights	01-444831
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Islamic law and the rules of war

Prisoners of War

There is a wide range of opinions on permissible treatment of prisoners of war, with most scholars concluding it is up to the imam or Muslim ruler to decide whether to execute, enslave, exchange, ransom or release them, based on what is in the best welfare of the Muslims. A minority argue killing prisoners is prohibited unless it is impossible to give them safe passage without harming Muslims.

However, one of the Prophet's hadiths was to treat captives well and there are a number of verses in the Koran sending the same message, including Chapter 76, verse 8, which says: "And they feed, for the love of God, the indigent, the orphan and the captive" and Chapter 47, verse 4, which says: "So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make [them] prisoners, and afterwards either set them free as a favor or let them ransom [themselves] until the war terminates."

Caliph Abu Bakr said: "Treat the prisoners and he who renders himself to your mercy with pity, as Allah shall do to you in your need; but trample down the proud and those who rebel."

Prohibition against torture

Torture and mutilation are strictly forbidden under Islamic law, regardless of the enemy. The Prophet is reported to have said: "God will torture those who torture people on earth."

According to Bennoune, except in cases of necessity, the Prophet prohibited killing enemies by burning or drowning, as these methods inflicted unnecessary suffering. But some scholars say that while he opposed "treacherous killing and mutilation", he allowed Muslims to retaliate in kind against such practices.

Child soldiers

The Taliban's Code of Conduct, for example, explicitly says: "The deployment of children in Jihadi ranks has its own moral disadvantages which are legally forbidden." However, in January, a girl less than 10 years old was caught wearing an explosive vest in Afghanistan's Helmand Province. According to media reports, her brother, a Taliban commander, had forced her to wear it.

Proportionality

Particularly in the context of internal armed conflict (rebellion by Muslims against a Muslim ruler), "Muslim jurists advocate a type of balancing test according to which the possible evils are weighted against the potential good," writes Abou El Fadl. "This is similar to the notion of proportionality in the Western jus ad bellum tradition, by which the act of resorting to force might be justified if the total good outweighs the total anticipated evil."

The scholar al-Qaradawi also argues that the harm caused by war must be less than the harm war tries to correct.

Accountability for war crimes

According to Bennoune, Islamic tradition outlines clear standards of responsibility and accountability.

The following hadith encourages fighters to refuse to commit war crimes on the battlefield: "It is obligatory for one to listen to and obey a Muslim ruler's orders, unless these orders involve disobedience to God; but if an act of disobedience to God is commanded, it is not listened to or obeyed."

In one example, the Prophet's companion, Abdullah bin Umar, refused to comply with an alleged order from his commander Khalid bin Walid, one of Islam's greatest generals, to kill all prisoners since bin Umar saw it as unjust. His decision was later vindicated by the Prophet.

In addition, Bennoune says, fighters who committed "war crimes" during the Prophet's time were subject to punishment.

After the conquest of Egypt, the son of governor General Amr ibn al-'As beat an Egyptian Copt without legal justification. Caliph Omar, the Muslim ruler at the time, whipped ibn al-'As's son as punishment.

However, according to Fadel, criminal and civil liability only applies if a Muslim power violates the rules of conduct against other Muslims. "Islamic law does not provide any remedial regime for violations of those restraints against non-Muslims. There could be moral blame, but there is no legal liability as such."

Are aid workers protected?

Humanitarian work in general is validated within Islamic law: the Koran affirms that the needy have a right to aid and that believers must give to the poor, the orphans and the captives "for the countenance of Allah" (76:8-9). For some analysts, this places an obligation on Muslim fighters to either provide aid themselves or allow others to do so.

Under Islamic law, one way to ensure safe passage for aid workers is through a concept known as aman, a pledge of security. Respecting promises made or contracts signed is a very important principle within Islam.

"Both moderates and salafists agree that the concept is valid, but it is a question of negotiating it and making sure that other groups know you are protected by it," says Andrew March, associate professor of Islamic law at Yale University.

Practically speaking, when groups like Médecins Sans Frontières and the International Committee of the Red Cross negotiate with armed groups for safe access to conflict zones, they are negotiating an aman, even if the specific terminology is not used.

However, different groups may not respect the amans signed by others. As such, aid workers have to ensure they understand what each aman means in each context.

The justification for targeting humanitarian workers, says Fadel, of the University of Toronto, is that "these are just another part of an invading army. They haven't come here with our permission. They haven't gotten any sort of formal protection from us."

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