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The business of Eid sacrifices

■ Rasheed Al-Mulaiki

As Muslims around the world prepare to sacrifice a lamb to commemorate Abraham's willingness to sacrifice his son, the word "sacrifice" has an added layer of meaning to Yemen's struggling masses. An increasing number are forced to celebrate the century-old tradition through installment payments.

At the Nuqoom lamb and sheep market in Azal, Sana'a, voices grow louder and air becomes tense as negotiations get underway over animal prices.

Sheikh Murad Al-Qadasi, originally from Taiz and now living in Sana'a, explains that religious scholars agree that the custom can be followed only by those who can afford it. But as a cherished ritual, even those who are not obligated to make the sacrifice strive to do so.

"I cannot stand the idea that my children would have an Eid without a sacrifice. They only have meat on special occasions, and what is more special than Eid? Why should my children not enjoy it as other people's children," asked Aaref Al-Shamiri, a government employee.

"It costs more than I can afford, but it is worth the smile on my children's face," he added.

It is customary, according to the Sunnah (the teachings and practices of the Quran and the Prophet's life), to divide the meat into three portions: The family keeps one third, gives another third to relatives and neighbors, while the final third is set aside for the poor.



Muslims around the world sacrifice a lamb to celebrate Eid Al-Adha. But can everyone afford it? Of late, more Yemenis are turning to installments to pay for their Eid sacrifices.

Mohammad Al-Ba'ni, a school teacher in Al-Odain area of Ibb governorate, says the problem with installment payments is that dealers exploit the poor by charging high interest fees.

"A sheep that would cost YR20,000 (about \$95) ends up costing us YR36,000 (about \$170) after the installation payments are made. It is a huge and unfair markup," Al-Ba'ni said. "We are upset about this because it is a type of trickery and usury."

According to Al-Ba'ni, the installment period differs from one trader to another. It ranges from six months to a whole year,

and the longer the installment period is the higher the installments become."

Mabruok Al-Dhamari, a trader in the Nuqoom market in Azal area of Sana'a confirmed, "we [traders] offer installments for three months, but many other institutions give longer installment, but for much higher prices."

Al-Qadasi told the Yemen Times that vendors are religiously allowed to sell their animals for whatever price they want. The only thing they are not allowed to do is benefit from installments that are made through middlemen.

"This is usury and it is not ac-

ceptable in Islam," he said.

Al-Dhamari is sympathetic to Al-Qadasi's argument.

"Some parties used to buy Eid sacrifices from traders and sell them through installments with huge price increases, sometimes exceeding a 50 percent mark-up to reach 100 percent. Sometimes it becomes usury," Al-Dhamari said.

Al-Dhamari added, however, that as far as he knows vendors at Nuqoom market do not do this. "Right now selling is made directly through us and without middle men we have used this mechanism for profit and for God's satisfaction."

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The man who armors vehicles in Yemen

■ Madiha Al-Junaid

Military engineer Captain Hassan Bin Jalal has recently been featured in "The tribe's son and the challenge," a documentary that was launched in Sana'a on August 16.

The film, which was directed by Fatima Jalal, depicts the life of 38-year-old Bin Jalal, his unique career, talent, and the challenges he faced.

Bin Jalal is an inventor of a special kind who dedicated his life to serving his country. He worked for the Military Manufacturing and Development Department at the Defense Ministry for four years, but his work there was suspended indefinitely in 2011.

"We started [our military] manufacturing in 2009 and 2010. It was suspended after the uprising in 2011; after the former commander of the now-dissolved Republican Guard, Ahmed Ali [son of former

President Ali Abdullah Saleh], left his position," said Bin Jalal.

He continued, "the entire manufacturing was stopped in spite of our continuous efforts to continue. We submitted official request letters to the Defense Ministry with no luck and no reaction from their side."

Explaining the importance of his previous work and why it should resume, Bin Jalal pointed out that between 2009 and 2010 alone around 400 armored vehicles were produced. The development of a reconnaissance aircraft to secure the Yemeni coast had also been underway.

"We only lacked the engine. We designed the entire structure of the aircraft before the whole operation was suspended right before the uprising," said Bin Jalal, who finds it irrational and pitiful that the government did not proceed its successful production of military vehicles.

What makes Bin Jalal's engineering career particularly interesting is that he never had formal training.

Not having finished high school, let alone university, Bin Jalal's engineering skills seem to have grown out of passion.

"Military engineering is a hobby of mine that I have been pursuing since the fourth grade," he explains.

It was then that he held his



"Jalal 3" was built in 2012 and named after its inventor Hassan Bin Jalal. Newer models include "Jalal 4," "Jalal 5," which includes protection against anti-tank rockets, and "Jalal 7," which was only built a few months ago.

first gun, which triggered his interest in firearms and their mechanical composition.

In an attempt to further explain the origins of his unique hobby, Bin Jalal says that it was his Al-Jalal tribe in Marib governorate—its tribal issues, conflicts, and wars—that triggered his fascination of weapons and firearms.

"As a tribal member I grew up with weapons," he says, comparing his passion for arms with a poet's love for language. Like a poet, who is able to form fascinating poems through simple words, Bin Jalal explains that his love for weapons makes him produce beneficial tools for the country and its military.

"In the summer of 1994 [during the civil war], we used to modify regular vehicles and turn them into armored vehicles which we used

for the protection of our tribe," said Bin Jalal. Explaining how his talent was discovered by the Yemeni government, he added, "after that, military leaders heard of them [the upgraded vehicles] and those who saw them reported to higher commands."

Upgrading tanks for the homeland

Bin Jalal did not only develop ordinary vehicles, turning them into military equipment, but also upgraded tanks while working for the Defense Ministry. He saved the country millions by adding advanced technological parts and equipment to "US and Russian vehicles that our military owns after I was assigned to my current position after 2007," said Bin Jalal.

Continued on the back page



Hassan Bin Jalal never attended university. Yet, his advanced engineering skills impressed the Yemeni government which hired him to design and produce armored vehicles.

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Al-jibaya: A controversial wedding tradition?

■ **Mohammad Al-Khayat**

“Al-jibaya,” or “al-rafd,” means “financial support” and is traditionally given to the groom about to marry. It is a tradition that came about in the 10th century, according to independent Sana’a-based Yemeni historian, Nebras Anam.

People from villages would traditionally give money to each other, particularly as a form of aid to the groom from a poor family background. But over the centuries, the tradition evolved, introducing various nuances in different governorates around Yemen.

“Al-jibaya is a beneficial thing for us young men so that we can marry and complete the other half of our religion and settle down,” says Ali Mutahar, a young man from Dhamar who is preparing for his wedding which is scheduled for the second week of October.

Toward the end of the wedding people flock to donate money—a little or a lot, depending on what they can afford—which they usually put in a scarf placed on the floor. An announcer simultaneously proclaims the amount given and the sums donated on behalf of others.

This tradition is carried out in many governorates around Yemen, with more of a focus in the north, according to Taj Al-Deen Al-Yamani, who wrote a historical book on Yemeni traditions.

In some cases, the grooms’ friends and family surreptitiously drop an envelope filled with an undisclosed sum of cash in the groom’s pocket, according to Anam.

Al-jibaya: Pros and cons

“Jibaya is very beneficial for us, it

helps pay for the weddings costs, which tend to be expensive these days,” said Ali Mutahar.

He added, “although the tradition takes place towards the end of the wedding, the groom borrows the money prior to his wedding and then pays it back to his donors from al-jibaya money collected from the guests on the wedding night.”

Mutahar said that there is no stipulated sum of money that guests have to pay, and the contribution depends on the means of an individual. The amount of money each groom receives varies according to his social standing in society.

On average, the money collected through al-jibaya usually ranges from YR250,000 to YR400,000 (\$1163 to \$1861). Sometimes it can reach a million riyal or more, according to Mutahar.

Like Mutahar, Mohammad Fadel, a resident in Al-Hada village of Dhamar governorate, feels positive about the practice. “It’s a very good tradition, we grew up seeing it at weddings here in Dhamar,” he said.

“This tradition aids the marriage process and alleviates its costs for the groom and his family. Apart from that it brings people together and makes them feel united,” Fadel added.

However, there is a flip-side to the wedding tradition.

While some Yemeni grooms delight in the idea of the practice, others consider it a social taboo that puts unnecessary pressure on the financial donors.

Essam Al-Omary, also a resident of Al-Hada village in Dhamar, condemned the practice, saying “al-jibaya is an old tradition forcing people to borrow money in order to give it to the groom on his wedding day. People feel obliged to give

more than they can afford.”

“If the money donated is not a high amount, it can be embarrassing for both the groom and the guests,” Al-Omary added.

Dr. Abdulkareem Nasser, former professor of Sociology in Taiz University, explained that “the tradition is widespread in Yemen, particularly in villages. It is a positive thing if done secretly, at which point it is considered a sign of solidarity and cooperation within a given community.”

“However, of late, due to the way it’s undertaken, it forces people to donate money and participate out of societal pressure,” he added.

Basheer Al-Qasim, also living in Al-Hada village, echoed Al-Omary’s thoughts for a different reason, saying, “al-jibaya discriminates between people from different classes of society. When a sheikh’s son gets married, people offer huge sums of money, but when a normal person gets married you find people giving small sums of money.”

If it’s a popular wedding season, the practice is a huge financial burden to many families. “This tradition is a bad practice because, when many people get married, we have to give huge sums of money on a daily basis,” Al-Qasim said.

Moreover, Al-Qasim added that the social norm obligates everyone who knows the groom to come to his wedding otherwise it is seen as a sign of disrespect to the groom and his status. In turn, the groom who receives these payments from his well wishers, must attend all their weddings and pay the same amounts of money they paid or more, according to Qasim.

Apart from the financial burdens, the idea behind giving money loses its original meaning as affluent families compete with each other to



Some view the practice of giving financial support to the groom as a show of solidarity which should continue, while others feel it places too much of a burden on those who can not afford the extra cash.

give higher amounts. “Rich people in the village compete on amounts given so that they look good in front of people. Then it’s no longer about helping the groom,” said Ahmed Al-Dhoher, from Dhamar’s Al-Hada village as well.

He added that this tradition meant that the richest person in the village has to provide the largest sum of money otherwise he would not be respected as much by the groom, his family, and the neighbors.

The sums of money given by the elders, people who are financially sound and enjoy respect, influence, and power, range between YR50,000 and YR150,000

(\$233 and \$698) depending on the groom’s status, according to Al-Dhoher.

While the tradition of al-jibaya primarily involves giving monetary sums, some argue it can also be gifts with a significant monetary value. “Al-jibaya does not have to be about money only, it could be furniture, airplane tickets, or any other type of gifts,” Al-Dhoher added.

Losing its significance?

While the tradition is widely practiced in many Yemeni villages, it’s gradually dying out in cities.

In Al-Qasim’s view, it is because people in cities tend to forget their traditions easily. “Many people

from villages migrate to cities and forget their traditions,” he said.

Professor Nasser said that people started abandoning this habit in many governorates, especially in cities, and now it only exists in Dhamar, Mahweet, and Taiz governorates.

Anam was of a similar mind to Al-Qasim, having seen a continual decline in the practice at some weddings in the capital.

Nasser and Al-Qasim agree that the tradition of al-jibaya should continue. At the same time, Anam said it’s not being carried out properly for the reason it was started in the first place—to support people when in need.



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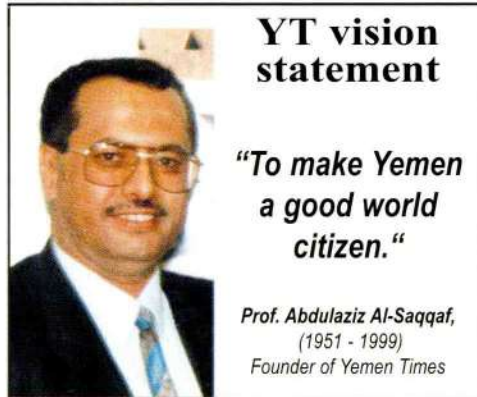


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OUR OPINION

Welcome to Aden

During this Eid holiday the capital appears deserted. Those who could not afford to travel abroad seem to have realized that Aden is the next best thing.

Aden city these days is an amazing mixture of Yemenis from all over the country seeking refuge from their troubled homes. Until last year it was the opposite: Because of the Southern Movement, Aden used to be unstable and both Yemenis and foreigners fled the city. Nowadays, however, many international agencies have relocated their staff from Sana'a to Aden.

What does this mean for this important coastal city?

In the short run, it means huge pressure on its underdeveloped infrastructure. Demand for electricity, water, traffic, and other basic resources is going to overburden the city. Already now Adenis carry deep resentment against the north and anything that comes from it. On the other hand local tourism means money. The prices during Eid holidays skyrocket as the city's service industry, including restaurants and hotels, takes advantage of the season. Locals know about these price fluctuations and stock-pile items before prices go up. They are unlikely to hold any grudges against the waves of tourists flooding the city, as they are primary beneficiaries of this temporary commercial influx.

In the long run, the new trend to seek refuge in Aden carries a lot of political ramifications. It has been said that the capital should be changed from Sana'a to Aden. In fact, during the National Dialogue Conference there was a general agreement while approving the federal system that there should be a summer capital as well as a winter one and that indeed Aden should be the winter capital for six months—from September/October until February/March.

However, shifting the capital to Aden may not be entirely feasible any longer due to both political and security reasons.

Most importantly, there is the natural resources element that must be factored in before such a grand decision is made, including water, land, and energy resources.

Adenis are realizing that their city could be much more if its potentials are managed properly. Seeing Aden as the center of attention this season will give them an idea of how the city would look like if it is indeed made into a capital. For policy makers and local leaders this is something to think about.

Nadia Al-Sakkaf

Alleged Islah symbol in textbooks

■ Ali Abulohoom

While helping her little sisters study one night Hadeel Al-Jawzi noticed that the design on the front cover of her siblings' textbooks had been changed. At first, she thought that the change was initiated by the Ministry of Education—an effort to keep up with the changes brought about by Yemen's 2011 uprising. Later, she was shocked when realizing that it was not a general update, but a very party-specific change that was undertaken. "The logo of the Islah Party—the sun—was printed on the covers of most school textbooks," the 22-year-old student said.

Rather than simply including a political symbol, she argued, "the change, of course, should have been in the students' favor in terms of improving the way of teaching and easing the topics to be assimilated by the students."

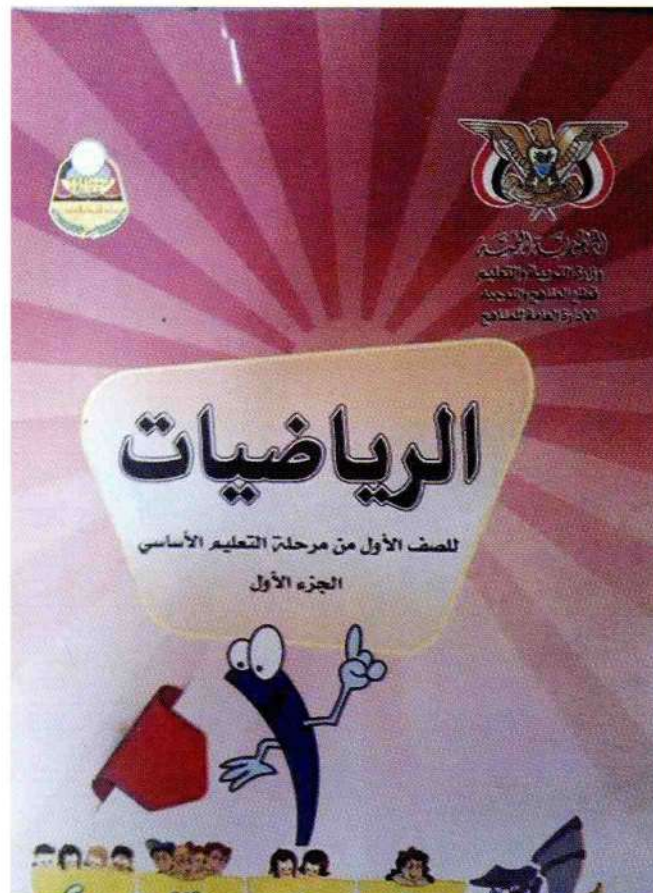
When Al-Jawzi asked her sisters, eight and ten years old, whether they were familiar with the logo printed on the cover they simply "shrugged their shoulders," indicating they had no idea.

There has been mounting criticism against the policies of the Ministry of Education since the new minister, Abdurazzaq Al-Ashwal, who is a member of the Islah Party, came to office.

It was argued that the ministry has been recruiting personnel affiliated with the Islah Party; that it has been depriving non-Islah staff of promotions; and that it has made politically-motivated changes to school textbooks since late 2011.

Following Yemen's popular uprising, a new coalition government was formed which was divided between the General People's Congress (GPC) party and the opposition parties, mainly Islah.

Before 2001, school textbooks were devoid of political symbols, according to Waleed Amer, the head of the Education Orga-



Some think that since Islah gained the education minister position the party has put their logo on the cover of school textbooks, a claim the ministry vehemently denies.

nization, a local NGO formed in 2013.

Amer told the Yemen Times that his research shows the Islah Party, since it gained the position of education minister, tried to make changes in the textbooks in order to impose their policy and agenda on the new generation.

Ayman Abdulaghani, the headmaster of

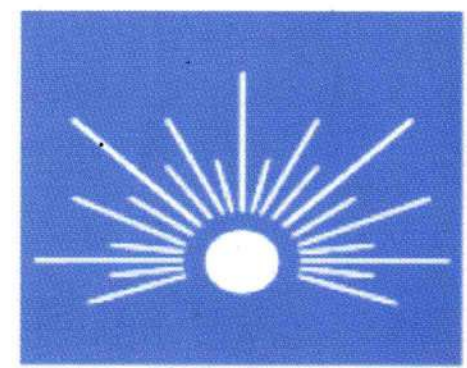
Al-Noor School in Taiz governorate, said once a new minister comes to office, he decides to make changes in the textbooks, including the colors, drawings, the name and a speech by the minister being printed on the second page.

"Apart from the deterioration of the print quality this year, including the kind of paper used, the new minister made changes in the textbooks, including the printing of the sun logo, whilst the old ones were devoid of any politically-motivated symbols," he added.

For his part, Ismael Zaidan, the director of media and educational activity department in the Ministry of Education, said the school textbooks are in dire need of change. The last time they were updated was in 1990, following Yemen's unification, when several new national principles, including that of national unity, were included.

"The only changes the ministry made since 1990 are the annual revision made to the textbooks to make sure they are free of errors," Zaidan said.

For the change on the cover of the textbooks, he said that the sun logo was spontaneously set, indicating hope and referring to the sunrise. None of those two notions, he said, carry any political connotations or



symbolism.

"The ministry will make changes in the content and the shape of the textbooks once the new constitution will be in the hands of the people and its outcomes are seen on the ground. The new textbook editions will include the principles and values emphasized in the NDC outcomes, including those of human rights, federalism, and good governance," said Zaidan.

According to Mahdi Al-Ghwaiddi, the executive manager of the Supreme Committee for Awareness in the Ministry of Education, the ministry has implemented many changes in the textbooks for first grade students this year.

But the changes never included the content of textbooks, according to Al-Ghwaiddi. They are found in applied teaching methodologies.

"The amended textbooks with new changes in the methodology will be used for the second grade next year and the third grade the year after and so on until we have all the textbooks changed by 2025, including the change of the content which will result from the new constitution."

Al-Jawzi said she wishes the textbooks will include the values that the NDC outcomes came up with.

"I hope that human rights and peaceful values will be taught at school through textbooks, rather than political symbols."

OPINION

Does the Middle East really need nuclear power?

Ali Ahmad & M. V. Ramana
al-monitor.com

First published Sept. 25

As Iran's nuclear program inches closer to international acceptance, a number of countries—Saudi Arabia, Turkey, Jordan, Algeria, and Egypt—are in various stages of planning the construction of nuclear power reactors. The most ambitious among these is Saudi Arabia, from which many in the nuclear industry are hopeful of profiting. Despite this strong push, nuclear power makes little economic sense for these countries, and they would be much better off investing in solar power, because it is rapidly becoming cheaper and it is especially appropriate for regional electricity demand patterns.

The stated arguments for nuclear construction are familiar. An April 2010 Saudi royal decree stated, "the development of atomic energy is essential to meet the kingdom's growing requirements for energy to generate electricity, produce desalinated water, and reduce reliance on depleting hydrocarbon resources." Another argument that is sometimes offered is economic competitiveness with fossil fuels. A comparison of electricity generation costs from nuclear reactors, natural gas-based power plants, solar energy from photovoltaic cells, and concentrated solar power stations reveals, however, that unless natural gas prices rise dramatically, gas will remain the cheapest source of energy.

Nuclear electricity would be more

than twice as expensive as gas for the simple reason that constructing a nuclear reactor is extremely costly, both in absolute terms and on a per unit cost basis. Electricity from gas would continue to be cheaper even if a relatively high carbon cost—even above \$150/ton CO₂ in some scenarios—were imposed. This large cost difference also negates the argument about the foregone opportunity cost from Middle Eastern countries consuming natural gas resources instead of exporting them. In reality, when the costs of liquefying and shipping these resources are taken into account, a country like Saudi Arabia would have to be assured that natural gas prices will rise to and stay well above the current and historical global average for decades, before it becomes a sound economical choice for it (and other natural gas-producing countries) to replace a natural gas plant with a nuclear reactor. The downward pressure caused by US shale gas expansion makes it unlikely that natural gas prices will reach the high levels needed to make nuclear power economical anytime soon.

The argument about lost opportunities does hold for oil. It makes good economic sense to shut down oil-based power plants and replace them with nuclear reactors or natural gas. Saudi policymakers may have already realized this, as nearly 100 percent of installed capacity in recent years is based on natural gas. Surprisingly, solar tech-

nologies are economically competitive with nuclear reactors. The key points are that it would take at least a decade or more for a country like Saudi Arabia to generate its first unit of nuclear electricity, and solar photovoltaic and concentrated solar technologies have both undergone dramatic declines in prices. Based on current trends, the cost of electricity from solar plants will become cheaper than that from nuclear plants around the end of this decade in areas with ample sunshine, like the Middle East.

In contrast, nuclear reactors are

not becoming cheaper. Some studies have found evidence of "negative learning," wherein nuclear costs rise as more reactors are constructed. For reactor construction projects, significant escalation in cost should be understood as inevitable given the nuclear industry's tendency to underestimate construction times as well as costs. The best recent example comes from Olkiluoto, in Finland, where losses exceed 5 billion euros and the commissioning of the reactor has been delayed by nearly a decade.

The average period it takes to construct a nuclear reactor is about

eight years, which does not include the time spent before construction on infrastructure, regulatory activities, and so on. In general, one can assume that it would take a decade or even two, from planning to commissioning.

Meanwhile, solar power has shown itself quite appropriate for the Middle East. There is substantial overlap between electricity demand and solar insolation patterns, and there would be little or no need for constructing expensive storage facilities to deal with the sun not shining at night.

Continued on the back page

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مركز اللغات الدولية

جامعة العلوم والتكنولوجيا
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Libya aid push constrained by insecurity

IRIN
First published Oct. 1

A wave of violence between militia groups vying for power is sweeping across parts of Libya, prompting international organizations to put forth an ambitious plan to provide humanitarian aid to 85,000 people by the end of this year. Yet concerns remain over the feasibility of such an operation, given the security risks, access issues and communication problems.

Since May at least 165,000 Libyans have fled their homes, according to the UN Office for the Coordination of Humanitarian Affairs (OCHA), as the capital Tripoli has been rocked by clashes. This is in addition to over 55,000 people who have been displaced since the Western-backed military overthrow of Muammar Gaddafi in 2011, many of whom have now been re-displaced.

Last week the UN World Food Programme (WFP) and UN Refugee Agency (UNHCR) sent their second aid convoy into the country from Tunisia, delivering food and materials to 6,700 people in the western Libyan areas of Zintan, Gharyan, and Tarhuna.

The organizations say this is the start of a much larger programme, with UNHCR aiming to reach 85,000

people by the end of the year—including in the eastern city of Benghazi.

Few aid workers on the ground
There are numerous reasons why this might be a challenge. The first is the small number of humanitarian actors with staff on the ground. Following Gaddafi's overthrow, oil-rich Libya was thought to be less in need of aid than other Arab countries. Huge amounts of newly unfrozen reserves were earmarked for development and humanitarian support, with traditional donors such as the European Commission's humanitarian aid body ECHO not seeing the country as a priority.

This trend for disengagement has been exacerbated by worsening security. In May, fighting between different militia groups erupted in and around Benghazi and more recently in Tripoli and the surrounding areas, causing aid organizations to review their staff security. International organizations, including many UN agencies, have withdrawn most of their employees to neighboring Tunisia because of the surge in violence.

Laure Chadraoui, spokesperson for WFP, said this causes logistical problems when planning major aid deliveries. "Availability of reliable cooperating partners remains a major challenge," she said.

WFP and the UN are now operating through local organizations such

as Taher Al-Zawi and the few international NGOs that remain active on the ground, such as the International Medical Corps (IMC). But doubts remain over their ability to scale up their operations unless fighting eases.

Access problems

Amid ongoing clashes, reaching the displaced can become nearly impossible. "It's all because of the heavy fighting," said Abdulrahman Alfetouri, field coordinator on the ground for IMC. "[In many cases] we couldn't reach [civilians] through the roads that are mainly used by the sides leading this fight," he said. WFP's Chadraoui admitted the armed conflict between groups poses "significant operational constraints" on aid delivery.

This is made worse by the fractured nature of the fighting. The country now has two rival parliaments—the internationally-recognized house of representatives in the eastern city of Tobruk and the General National Congress in Tripoli, which accuses its rival of being illegitimate. The two have supported separate sides of a five-week battle for Tripoli's main airport. Across the country there are dozens of rebel brigades, many of them relatively newly-formed and not used to dealing with aid workers.

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Does the Middle East really need nuclear power?

So far in the region, only the United Arab Emirates has begun nuclear construction. This is an exceptional arrangement, because the South Korean government appears to have subsidized the project substantially. As a result, the deal was criticized in South Korea as commercially weak. South Korea's primary aim seems to have been to enter the nuclear export market. Hence, this case offers no conclusions about the relative eco-

nomics of nuclear power. In sum, the economic case for countries in the Middle East to build nuclear reactors is non-existent unless natural gas prices shoot up or a climate agreement introduces very high carbon costs. To the extent that countries desire to move away from fossil fuels, switching to solar power makes much more financial sense, and one that seems naturally suited to local conditions.

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The man who armors vehicles in Yemen

"An example," he went on, "is the N113, which are convertible vehicles. We improved the protection of the shooter on the vehicles, and added an extra grid and protection against anti-tank rockets." Bin Jalal said he is the first in the country who armors, shields, and generally upgrades military vehicles. Before his time Yemen had to rely on importing expensive military vehicles. Bin Jalal is keen to emphasize his patriotism. It was his love for Yemen that made him decline a number of other, more lucrative offers than the one he received by the Yemeni government. In 2004, 2006, and 2007, he claims to have been approached by affiliates of the Houthis and Al-Qaeda in the Arabian Peninsula (AQAP). Both were hoping his skills and technical expertise would help them strengthen their forces. While Bin Jalal did not want to reveal the amount of money he was offered, he emphasized that the sum was considerable. "This son from Marib governorate didn't accept the attraction and polarization of AQAP nor the Houthis and joined the armed forces," said journalist Hasan Al-Zaidi, who also lives in Marib and is friends with Bin Jalal. Al-Zaidi adds that Bin Jalal not only rejected offers by Yemeni militants, but also those by foreign countries. "He declined attractive offers by

some Gulf countries which wanted him to work for them. The offers included incredibly high salaries—hundred thousand dollars a month," said Al-Zaidi. Ahmed Al-Amri, who works for Al-Saeeda TV channel and knows Bin Jalal personally, is shocked by Yemenis' lacking awareness of his work and deeds. "Bin Jalal offered all these [services] to the country, having all these qualifications in a land where talents and [creativity] are not supported." Fatima Jalal, the director of the documentary film, praised Bin Jalal in an interview with the Mareb Press newspaper, saying "he is a role model for all people in Marib. He played a [significant] role in protecting this land."

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