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# YEMEN TIMES

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Friday	YY 748	Sana'a/Paris	11:00	17:25

## Bin Shajee: Prince Sultan's Statements Are Not True

Trusted sources told the YT that the Kingdom of Saudi Arabia has failed to reach an agreement with the Yemeni authorities to lay a pipe line from the kingdom to the Gulf of Aden because of the refusal of the Yemeni side to have the line guarded completely by the Saudis. The sources added that Yemen has agreed to let the pipe line pass through the Yemeni land provided that it is guarded by Yemeni troops inside Yemen, but Saudi Arabia refused. On the other side a well informed source told the YT that the Kingdom of Saudi Arabia postponed its withdrawal from



military sites inside Yemen from the 28th of Shaaban to an undeclared time, this took place a week before the visit of the prime minister Dr. Abdul Karim Al Eryani to Saudi Arabia to attend the meetings of the Yemeni - Saudi coordination council. Some considered that as confirmation to the doubts that Yemeni authorities have agreed to let Saudi troops to stay in those sites for another two years. The source also added that instructions were given to the Saudi troops to stay at ' Ekfaal ' and ' Khalika ' sites on the Yemeni side of border, 25 km

south of 'Albukee'. In a statement made by Sheikh Mohammed Bin Shajee, the Sheikh of Waela'a to the YT he said " statements made by Prince Sultan published by the YT are

not true and trying to distort the facts." The statement also expressed the Sheikh's attitude towards the unity of the Yemeni land , then added " no more land to be taken from us."

### Al-Namer Stops Oil Explorations in Yemen

The Yemen Times has learnt from reliable sources that Al-Namer Petroleum Company has decided to withdraw and stop working in exploration of oil in Yemen. Mr. Sultan Bin Mahfooth, Saudi national of Yemeni origin and owner of the company and the Saudi National Bank, sent a letter some days ago to the Yemeni Ministry of Oil and Mineral Resources informing them of his withdrawal decision. The ministry informed the Oil Investment Company to take responsibility for bloc 4 so that production doesn't stop. The company has been working in four oil blocs; 4,16, 29 and 33. We have contacted the company administration to know the rea-

son for the decision but they told us they did not know the details, confirming that the letter of bin Mahfooth was sent to the Ministry of Oil. The Ministry complains that the production of the company is very little, even less than the Russian predecessor company which used to produce oil in bloc No.4. But Bin Mahfooth company complains that it found it difficult to renew the contracts of exploring in blocs 29 and 33 and so in such bureaucratic routine atmosphere it can not continue working. Al-Namer came to Yemen in 1992 and invested around \$US 400 million in bloc 4 and conducted a 18-month plan to do more exploration work in the four blocs which would have cost \$US 14 million.

### Handicapped in Yemen Between Devil & Deep Blue Sea About 1,400,000 Handicapped in Yemen

The handicapped in Yemen live in very miserable condition. They are really in a crisis of being ignored by the Ministry of Insurance and Social Affairs whose only concern became supervising the financial income of societies without supporting those societies to carry out their tasks. There are no accurate official statistics about the number of the 'handicapped in Yemen. However, a statistical study indicated that there are more than 1400,000 handicapped in Yemen. The official authorities neglected this study and did not



support it financially. It was supported by foreign and humanitarian organizations.  
Continued on page 2

### Stressing Refusal to Constitutional Amendments Abdul-Malik Al-Mekhlafi: No divisions inside the Nassirate party

In its conclusion statement at the end of its seventh session, the People's Nassirate Unionist party again rejected the constitutional amendments

and expressed the party's willingness to vote against them in the parliament, it also called Yemeni people to say No to them. The party stressed the importance of participation of its members in all stages of local elections and the principle of serving people by being present in all local committees. The Central Committee of the party stressed the attitude of



the party towards all economic policies leading to impoverish the majority and made rich of the minority who no longer care about the interests of the country. The seventh session witnessed arguments when the party's secretary submitted its resignation to the Central Committee and elections were made again.  
Continued on page 2

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**Words of Wisdom**

"In any democracy or democratizing society, there are inevitably two sides- those who rule and those who are in the opposition. It is natural for the opposition to seek to discredit their rulers in order to replace them. But that effort is governed by the law, and by various norms and standards. By the same token, those who rule seek to show that society is better off with them at the helm, rather than with the opposition. In this process, those in charge may exceed the appropriate limits."

Prof. Abdulaziz Al-Saqqaf, (1951-1999)  
Founder of Yemen Times

**Our Opinion**

**Eid Al-Fitr**

**TIME TO REJOICE!**

**R**ight now, over a billion Muslims worldwide are celebrating Eid Al-Fitr holidays. This is one of the key religious occasions that are festive.

For a whole month during Ramadan, pious Muslims have refrained from indulging in life. During day-time, they have been fasting - no food, no drinks, no sex, no smoking, etc. They have spent long hours praying and trying very hard to dig deep into their inner souls to reach out to God. During Ramadan, they have accepted an austere lifestyle, though some could afford better.

Ramadan was a tie to mend fences and to let by-gones be by-gone. It was a time for reconciliation and forgiveness. In short, people were supposed to be more selfless.

Eid Al-Fitr comes with its sumptuous meals, delicious cakes, cookies, and other sweet dishes. Most families would slaughter a sheep or at least buy meat on the occasion.

People dress in new and colorful clothes, or at least clean ones; and become their best - at least in term of looks.

Eid Al-Fitr comes with its festive mood as people travel around the country, visit relatives and friends. Some go hunting or simply shooting, etc.

There is a lot of merriment, music, dancing, and fanfare.

The celebration extends for three days, but many people extend the festivities a few more days. All business - government or private are closed. Most urban dwellers are originally from villages. Therefore, those who can afford the expenses, pack up and go to the countryside. It is a costly venture, but quite worth it if you have the resources. That explains the fall in urban traffic as well as the hustle and bustle.

The enjoyment and fun of Eid Al-Fitr, however, is limited to those who can afford them. For the majority of the Yemeni population, unfortunately, this is all off-limits. The occasion calls for new expenditures which the low-income people of Yemen cannot afford. Some 30-40% of the Yemeni population is already too burdened and cannot afford the ordinary costs of life, let alone incurring new expenses.

In the old days, strong kinship bonds and an extended family system enticed the well-to-do members of society to attend to the needs of the less fortunate relatives. In this way, everybody celebrated and enjoyed the holidays. However, as social values change, the degree of obligation and commitment within our community has softened and loosened. Thus, the poorer members of society can no longer fall back on richer relatives. More unfortunately, the government has not yet developed a social security system which attends to the needs of the poor and vulnerable.

The very essence of Eid Al-Fitr is communal happiness. An individual or a small group of people cannot have fun if most of society is deprived. The key words here are compassion and solidarity among people to ensure harmony and peace in society.

Dr. Abdulaziz Al-Saqqaf  
January 18th, 1999

**Heated Political Contention Between Authority and Opposition**

Mohammad Al-Qadhi,  
Yemen Times

**S**wift measures are being taken to conduct local elections and the referendum on the constitutional amendments due in February 20, 2000. This happens amid a heated political contention over false names in the voters' lists and constitutional amendments. On the one hand, disputes between the two biggest parties: PGC and Islah have intensified. Some parties in Opposition Coordination Council (OCC) have also different attitudes while some others have similar views as that of Islah, on the other.

Islah's stance to boycott local elections, unless false names in voters' lists are corrected, is a step viewed as to exert pressure on PGC to gain more advantages and seats in the local elections, some PGC leaders presume. Others viewed this as a way to call the constitutional institutions such as the Parliament and the Presidency post in question as the two institutions were legitimate due to these lists and logs. Islah claims that there are more than 300 thousand repeated names in the voters' lists. However, PGC asserts that Islah has no evidence to prove

that pointing out that Islah has failed to keep to its second conference decisions which stipulate boycotting local elections unless voters' lists and logs were amended. Islah had participated in the presidential elections held in September in 1999, PGC indicated.

Informed political sources told YT that a dialogue between Islah and PGC is now taking place to convince Islah to participate in local elections which Islah threatens to boycott if voters' lists are not corrected before elections are conducted. Islah has also threatened to back up YSP and other opposition parties' candidates in these elections if its requests are not paid heed to.

On the other hand, an in-fighting among the opposition parties is becoming more evident. They do not see eye to eye in their views pertaining to participation in the constitutional amendments referendum and local elections. Some of the opposition parties particularly the People's Nasserite Unionist Party (PNUP) accuse the YSP of not coordinating with other parties in the OCC to have a collective action from local elections. Other parties of the OCC see the importance of participating in these elec-

tions and to call upon the people to say 'no' for the constitutional amendments. These parties assume that boycotting elections will negatively affect the referendum on the constitutional amendments. In that case the number of people voting against constitutional amendments will be very little as both are coinciding.

In-fighting between the opposition parties intensifies with statements of PNUP's officials that YSP has the objective of breaking the unity of party through setting off disputes among its leaders imposing its political ideas on the party.

The general secretariat and central committee of the PNUP held extraordinary meetings few days ago during which a new leadership was elected resulting in Mr. Abdulmalek al-Mekhlafi, the former secretary general, keeping in his post with 37 votes out of 58 votes while his opponent Mr. Abdulkudoos al-Mudwahi with 21 votes.

Supreme Elections Committee (SEC) holds intensive daily sessions to discuss all issues related to constitutional amendments and local elections. A session with political parties was held 19.12.2001 with the objective of considering all the political forces' views

and to discuss issues relating to constitutional amendments and local elections, said Mr. Alwi al-Atass, SEC Chairman. He also indicated that the parties' controversy over shares in the observation committees won't happen any more emphasizing that a committee for the very purpose was formed to avoid such problems. He also said that a special committee was formed to revise voters' lists and logs adding that there won't be any new registration committees in the coming elections.

YSP has already announced that it has not received its share of the observation committees yet which was in contradiction with the other opposition parties which received their shares when the YSP announced its taking part.

However, Islah was not present during the meeting of the SEC with opposition parties. That was attributed to Islah's not calling to meet with the committee and its members, said an Islah leader, adding that parties which asked for meeting the SEC are the only ones that attended the meeting.

High sources in SEC stated that 200 thousand false names in the voters' lists and logs were canceled. However, political observers take the view that Islah's restraint

from attending the meeting as a way to exercise pressure on PGC and to achieve some gains, a step similar to that taken during the discussion of the constitutional amendments. At the time Islah had turned down those amendments viewing them as means to go back to the autocratic regimes. Islah had then further stood by the other opposition parties. However, it soon pulled back from its stance and voted for the constitutional amendments in the parliament. This was viewed as a political bargain between the PGC and Islah. Many political observers tend to discard the idea that Islah will boycott the coming local elections. President Saleh, PGC leader, is pulling all stops to associate the SEC with all the political forces and parties so as to make these elections, the first of its kind since the unity in 1990, a success.

President Ali Abdullah Saleh had asked Yemenis few days ago to do participate in local elections and the referendum on the constitutional amendments.

It is estimated that 48 thousand will participate in facilitating these elections and referendum in all its stages. Casting pulls will be conducted in 2073 election centers and 308 districts.

**Sheikh Moqbel Hadi Still Treated Abroad**

Sheikh Moqbel Hadi Al-Wad'e, leader of the Salafies in Yemen, is still treated in the USA. Mr. Hadi flew to America 6 months ago for treatments for liver diseases. During a visit to Moqbel's center at which he teaches more than 1500 Arab and Foreign students, the Yemen Times was told that Sheikh Moqbel was likely to recover and that he was expected to come back home soon.

In a short interview with the stop-gap principal of the center, Sheikh Yahia, he said that the aim of the Salafies was to spread knowledge and that it had nothing to do with military activities. Asked about relations with other Islamic movements he condemned their political involvement. He added that Salafies forbid democracy as they treated it as an imported concept. About the movement relations with tribesmen he expressed hopes that they would someday follow their movement, indicating the good and strong relations with them.

**Parties' Affairs Committee Threatens To Sue YSP**

Abdullah Ahmed Ghanem, Chairman of Yemeni Parties and Organizations Affairs, warned of suing the YSP if it does not abide by the note given to it regarding dismissal of the members convicted by the court as causing the Separation War in 1994. The party re-elected them members in its Central Committee in its Fourth General Conference held during August 30 - September 2 in Sana'a. In a press statement Mr. Ghanem said that if the YSP did not abide by the note given to it last Wednesday, the committee has the right to give it a warning and if not abided by, the committee would sue it.

The note given to the YSP has aroused large scale reactions amongst the Yemeni political circles. A reliable source in the Secretariat of the YSP considered the content of the note as a non-democratic stand against the YSP and that the content of the note aimed at restricting democracy and its political activity in general. The source also confirmed that the YSP's internal partisan business was based on its by-law and political program upon which it takes

decisions. He added that the Parties' Affairs Committee's stand was not only targeting the YSP but also all the political parties and organizations and democracy as a whole and that the stand came after the party had agreed to take part in the local elections and referendum on the constitutional amendments scheduled for February 20 2001.

Some political analysts consider that the note was directed to the YSP's leaders abroad who were supposed to meet with President Saleh during his last visit to UAE but the meeting did not happen. Others considered the note as a message to the party after Al-Thowri Newspaper published that sons of some military commanders were involved in the USS Cole incident. A number of Yemeni lawyers said to the YT that the Parties' Affairs Committee has no legal warrants to dissolve the YSP adding that article No. (33) of the Political Parties and Organizations Law obliged every party to prohibit any activity that contradicts the objectives of the Yemeni Revolution, Republican Regime, Unity and democracy and not to

violate security or order and not to conspire against them.

Other political analysts did not think that the committee was going to dissolve the party. They indicated that the note could be treated as a political game preceding the local elections and the referendum on the constitutional amendments as the note came after the YSP had

agreed to take part in them. Political analysts wonder why the committee did not give that note to the YSP immediately after its Fourth General Conference. Nevertheless, a big problem might appear, specially at present, if the Committee took any other actions against the YSP which is leading the opposition parties.

**Continued From Page 1**

**Handicapped in Yemen Between Devil & Deep Blue Sea**

According to a source in the Challenge Association of Physically Disabled Women, this calculation causes great fear and still most families refuse to give information about handicapped members in their families when a field survey is done.

Calculations indicated that handicapped children constitute 928200 of the total number and

765,000 are under 18 years of age and that the increasing number of handicapped every year will further aggravate the problem in the future.

A study made by the Challenge Association of Physically Disabled Women indicated that first survey in the Capital Secretariat had shown that handi-

capped men are 8000 and handicapped women are about 2200, while in the other cities there are many. Until now, there are about 4 societies looking after the handicapped and they will perhaps be merged in one union as a step to unify activities in this field to alleviate suffering of the handicapped who are between the devil and the deep blue sea.

**Stressing refusal to constitutional amendments**

Abdul-Malik Al-Mekhlafi:

**No divisions inside the Nassirate party**

In the elections, Mr. Abdul Malik Al-Mekhlafi won the secretary general position with 37 votes following a hard competition with Dr. Abdu Qudus Al-Medwahi who won 21 votes. Parliament member, Mr. Ali Al-Zaidi was elected as the Secretary General Assistant.

Eight members were elected for the new secretariat of the party, five of whom were in the old secretariat. One of the three new

members was Rana Ahmed Ghanim, member of the previous central committee.

Accusations were made against the socialist party, saying that the socialist party tried to split the Nassirate party by encouraging some of its members to change Al-Mekhlafi.

Mr. Al-Mekhlafi denied the presence of any serious problems in the party. In a statement to the Yemen Times, Mr. Al-Mekhlafi

said: "what happened at the seventh session was within the interior or law of the party and part of the democratic competition. Presence of disagreements is not a condition to have a democratic practice. Democracy is the main demand of the whole process."

Mr. Al-Mekhlafi stressed that the news aimed at creating problems with other parties like the Socialist Party at the Opposition Coordination Council.

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## 14 October Corporation for Journalism & Publishing: Three Decades of Unique Journalistic Experience

**T**he 14 October Corporation for Journalism and Publishing is a state press institution in Aden. On the occasion of the 34th anniversary of laying the foundation stone for it, the Yemen Times Aden bureau chief, Radhwan Al-Saqqaq interviewed Mr. Ibraheem Mohammed Al-Kaf, Chairman of Board of Directors of the Corporation and Chief Editor of October 14 newspaper and filed the following:

**Q: Would you give a brief account on the 14 October Corporation?**

**A:** It is not an easy task to brief the history of the Corporation in such a short interview. During the past three decades the Corporation went through ups and downs. In short, it was founded on January 19 1968. The timing was not meaningless. On this very date the British occupied Aden. The issuance of the October 14 newspaper came to strengthen and deepen the sense of national sovereignty. Since then the paper has been daily published in addition to a lot of other commercial, cultural, specialized, etc. publications. In 1973 the government attached the state printing house to the corporation which expanded the ground of our services. This was part of the support we got from the government. In 1983 the Corporation and the printing house were separated. Despite this, publication of the newspaper went on on a daily basis. After the declaration

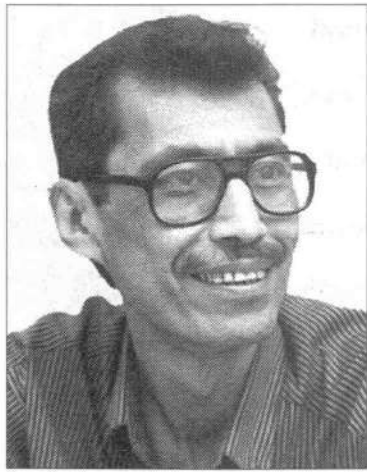
of the blessed unity the newspaper was integrated with Dar Al-Hamdani Printing House and October 14 Advertising Agency to organize the situation.

During the past years the paper was chaired by a number of distinguished journalists. Those have given a lot to journalism and are considered to be the backbone of our journalism.

It is to be asserted that our work is based on the achievements in printing and the experience we have had during the past time.

**Q: The paper's development has been obvious after you started managing it. How have you been able to achieve this in this short period? What have you been depending on?**

**A:** Let me first tell you that we are not fully satisfied with the development you pointed out in your question. Our ambitions have not been yet matched with the potentials the paper enjoys. It has been lack of financing that made us unable to benefit much from those abilities and experiences. However, following the republican decree No (9) for 1999 to separate the Corporation from Dar Al-Hamdani Printing House we could stand strong again and could get rid of some problems the paper was facing during 1997-1998. We are at the moment preparing to make a new move in printing and journalistic work depending on the Corporation long professional experience. We are very optimistic that our ambitions will be fulfilled with the support of



Ministry of Information and the attention of Minister Abdul Rahman Mohammed Al-Aqua.

**Q: How do you deal with the qualified and professional personnel of the paper?**

**A:** The answer to this question is connected with what has been said. Achieving any success is impossible unless there is a qualified and professional cadre. This is, in fact, what we are trying to achieve at the present time.

**Q: To what extent does the paper reflect the everyday life problems and worries?**

**A:** People's problems and issues are the major premises of any cultural or journalistic activities. Unless this is fulfilled the activity will lose credibility and will be doomed to failure.

**Q: What are the major difficulties you face?**

**A:** Our main problem is related to completion of the infrastructure including buildings, providing necessary equipment, etc. We hope that these difficulties will be overcome by 2001. The other difficulties are related to the proper atmosphere that must be provided for journalists to do their work properly. We pin great hopes on the Minister of Information, Mr. Abdul Rahman Al-Aqua who has been exerting great efforts to eradicate difficulties and to help journalists improve their living standards.

**Q: What are your future plans?**

**A:** We hope that the Five-Year plan (2001-2005) will match our expectations and ambitions. The plan we have submitted to the Ministries of Information and Planning included 14 projects. If they are implemented I can guarantee that our Corporation will make a unique move forward in its work and will confidently carry out its various missions.

**Q: Any last word?**

**A:** My greetings to readers of the Yemen Times and the Yemeni people on the occasion of the Eid Al-Fitr and the new year. Many Happy Returns.

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### Iman Anqad:

## "My Only Concern is to Make Handicapped Happy"

**T**he mentally diseased group of people needs special care for they cannot look after themselves and consequently become a burden on the family and society they live in. However, if the handicapped got the required rehabilitation and training on simple work to change their behaviors and improve their mental abilities to depend upon themselves in all their needs, they may become efficient members of the society. Mr. Isamael Al-Ghaberi of the Yemen Times interviewed Ms. Iman Hashem Anqad, Manageress of Al-Iman Institute for Rehabilitation of Mental-Retarded Children and filed the following:

**Q: You are the only woman who works in this field. What motivated you to establish this institute?**

**A:** I established this institute in 1992 after realizing the society's need for such rehabilitation centers for the handicapped. Through my work in a hospital of mental diseases, I found that many people complained about lack of rehabilitation centers for handicapped children. On many painful occasions, I felt deeply sad for some mentally retarded children specially girls. Consequently, I determined to break into this field however difficult it was. Believe me, though working in this field is hard and involves many difficult problems, I feel extremely happy for I forget my own pains and worries when I am in the institute. The smile of the handicapped child dispels any worries or concerns and fills me with happiness and power to continue and improve for the good of this group of people that had been neglected by all authorities.



By the way, I am not the only woman who manages this center for there are two young ladies who have been trained for 8 years to undertake the responsibilities and squabble of this job.

**Q: What cases does the institute receive and what are the departments of the institute?**

**A:** We receive all the mental diseases, cerebral palsy, slow learning. The departments of the institute are: 1) Mental Diseases Department, 2) Cerebral Palsy Department and an annexed Clinic of Physical Therapy, 3) Slow Learners Department, 4) Deaf Department and an annexed Clinic of Articulation Treatment, 5) Introvert Children Department. The annexed rehabilitation departments are: Carpentry Department, Computer Department, Tailoring, Embroidery and Tricot Department, Textile Department, Gardening Department and Poultry and Livestock Department.

**Q: What are the Institute's systematic plans?**

**A:** We teach, train and rehabilitate children who have cerebral palsy and hearing retardation. We open special classes for slow learners and generally this is the first institute for special needs. When children come to the institute, we make them assessment tests and then enroll them in departments suitable for them. Later, we put a systematic plan for four months. This plan includes many sub-plans because cases improve every month but the families do not recognize such progress. So, we try to develop certain desirable behaviors and sometimes we spend years to make children understand their needs.

Continued on page 7

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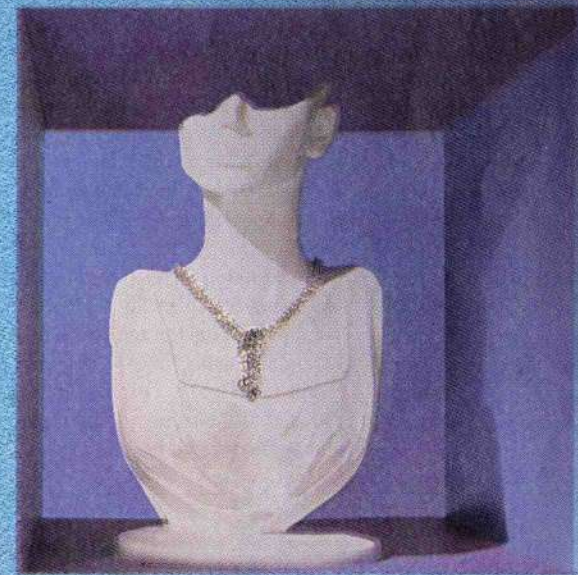
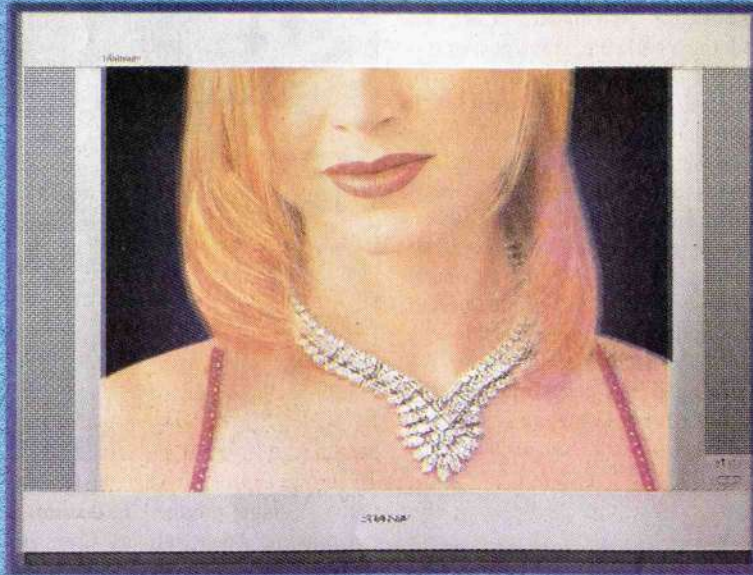


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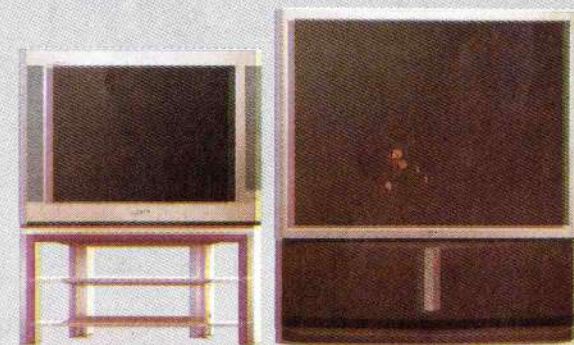
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# Eid in Yemen: Economic Deterioration and Poverty Demolish Happiness

Mahyoub Al-Kamali

Generally speaking, economic activities of Yemeni people show a mark-down during holidays of the Lesser Bairam reaching 20% in the industrial sector and 15% in the agricultural sector. At the same time, 55% of the people living in the capital and main towns tend to move to spend Eid rituals in the countryside. Now it is commonly observed that the low income and cramped economic and living conditions of quite a good portion of the people in the capital and main cities have posed some restrictions on their migration back to villages. At the same time, there is a clear mark-down in festivals in towns, except for some dancing groups: Shops are closed and streets are empty except for some restaurants and shops whose owners are obliged to open by the authorities concerned.

Many people find in Eid festivals a great opportunity to get their sons and daughters married as most of their family members get together and is a holy festival. It is a Yemeni custom to spend fortunes, amounting to \$10 thousand in high families, \$5 thousand in middle class families and \$3 thousand in limited income families, who most of the time tend to borrow money so as to cover all the expenses of these celebrations.

Specialists assert that early marriage doubles the productivity rate estimated at 3.7% considered to be one of the highest rates all over the world. This consequently increases the population density impeding the economic and social development plans in the country.

Psychologists tend to attribute spread of this phenomenon to some religious and social beliefs associated with Eids, especially in the Lesser Bairam and Greater Bairam.

Economists take the view that most of

the poor families resort to girls propagation meaning that each family marries one daughter to the son of the other family, consequently leading to some family problems. Such a phenomenon is prohibited in Islam as such marriages are not made with the ascent of all the parties involved. Other families tend to borrow money from other families which also leads them to some future problems with the creditors.

It is estimated that lavish expenditure during Eid is 200% more than the usual expenditure during other days. Another phenomenon is the political marriage which is now on the rise. Many ministers prefer to marry their sons and daughters to families of their level. Some of those families abuse their positions by using facilities provided to show off their status in front of others.

Marriage festivals widely vary from one place to another. However, most families exchange valuable gifts in the



Lesser and Greater Bairam including perfumes, jewelry, clothes, etc. Many families feel that they are no longer enjoying Eid due to hard economic conditions, high rate of unemployment, low purchase ability and limited income. Therefore, the people find it

a chance to go down on the government economic policies. Many people as well as experts raise their eyebrows at the increasing rate of poverty at a time when there is a sharp increase in oil production in the country. All by all, deplorable economic condi-

tions in Yemen has intensified suffering of people even during Eid, days of happiness and joy. Marriage festivals are the only touches that mark some kind of happiness, though are very expensive and ass-breaking.

## Will Aden Refinery Company Be Privatized?

Rhidwan Al-Saqqaf  
Aden Bureau Chief

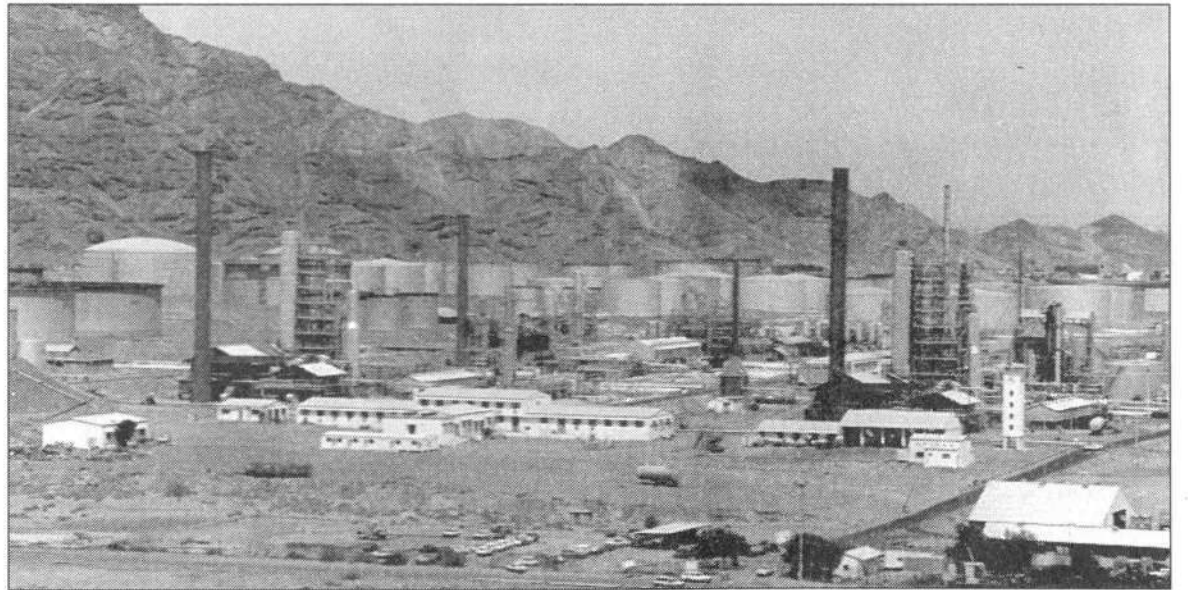
When BP Company established the Aden Refinery in the 1950s, it made a development move in a forsaken area. In a few years the whole area was converted into a city with all services needed to support industry in the area which later known as 'Little Aden'. A special port to transport raw material, a road net, apartments, a hospital, clubs, etc. were built to make the area more of a small city than just a company. Later it was connected with the main seaport, Attowahi, through oil pipes and later on established a branch there to fuel ships. In addition, it built a guest

house and apartments for employees in front of the Rock Hotel. Other apartments were also built in Al-Rawdhah (Al-Qalo'ah). Oil pipes were also extended to the General Authority of Electricity.

All those properties were nationalized. Aden Refinery Company was then established in Al-Buraiqah and Aden Company for Ships Supply in Attowahi. Meanwhile all apartments were granted to their inhabitants and the main building in Attowahi was given to the Ministry of Transportation. The Yemeni-Kuwaiti Company for Ships Supply received 4 locations for anchorage plus a number of titanic tanks in Al-Qalo'ah. The Aden Refinery properties were reduced to the refinery, tanks, oil port and a deteriorated hospital.

Despite the great damage to the Aden Refinery Company during the 1994 Civil War, it could stand strong again and carry out a number of investment projects including huge reservoirs, face-lifting Al-Ghadeer Corniche, building a park, etc. at the cost of millions of dollars. Today, the Company prides itself in refining local oil to meet demands of the local market since September 1990. Although its exports decreased over the past 10 years from 4202 metric tons in 1990 to 3254 m. tons in 1999. However, revenue zooms from 197 million rials to 112,464 during the same period. Besides, it provides free valuable services and to its 2912 employees.

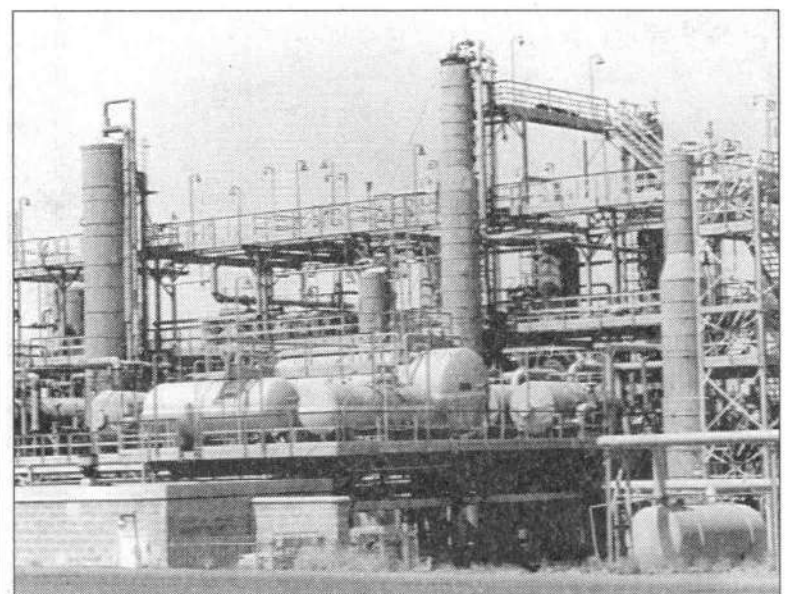
Recently, it has been rumored that Aden Refinery Company is to privatize. This, in fact, has risen a lot of



eyebrows especially when the target is such a huge productive institution such as the Aden Refinery Company whose fixed assets are estimated at hundreds of billions in rials. If its really to privatize, why is still carrying out investment projects either in the refinery or Little Aden which are supposed to be financed by the state? Why is the state in a hurry in privatization process

while the infrastructure needed to make privatization a success has not been yet completed? Where is the Civil Service Fund which is supposed to provide affected employees with their rights? What about the Stock Exchange which is a main factor to make privatization a success? Will the company be whole or partially privatized? The government must also encourage people to buy shares of those companies to be privatized.

Is it necessary to privatize such a successful company? I think that the refinery company must remain public to ensure a fair competition with the private sector if the latter is to establish a refinery in Hadhramaut. President Saleh seems to be more interested in the Aden Company that he called for a face-lift depending on its own revenue. However, there seem to be clandestine powers that work for its privatization.



## Impediments Behind Investment In Yemen

Local and foreign businessmen often complain of shortcomings of the investment law and the difficulties they find when executing their projects.

The investment law was issued in 1991. Although it has been amended on some occasions, complaints have never stopped. Where does the crux of the problem lie? Is it in the law itself or in the administration in charge of applying it? Or is it the lack of feasibility studies to attract investors?

During the past 7 months the General Authority of Investment has licensed 277 projects whose worth is estimated at 40.5 billion rials. Those projects are expected to provide about 7225 jobs.

Investors seem to concentrate on three main areas; industry, services and tourism, avoiding investing in other domains that should top investment priorities. For example, only 190 agricultural projects and 67 projects in the marine wealth have been licensed during the same period. Some of them have not even been initiated.

For the above, thorough studies on the difficulties and problems that make investors eschew approaching these two domains are suggested.

Another important field of investment is the mineral sector. Only five foreign companies are investing in this area despite issuing the law of mines and quarries and the privileges guaranteed in the investment law for investing in

this area.

Many businessmen and investors deplore lack of information on available chances for investment in minerals. Such information must be provided on accurate geological and geographical bases to help investors choose the field of their interest.

Lack of scientific and economic feasibility studies and qualified cadres to manage investment projects seem to be the major problem for investment in Yemen.

To get rid of difficulties of investment there should be organized pre-plans to attract capitals and a strong infrastructure to ensure the success of projects. Unless this is done, many projects will not see light of the day.

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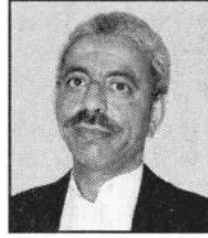
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# COMMON SENSE

By: Hassan Al-Haifi

## What Exactly is Islam? III/IV



The Third Pillar of Islam, fasting the Month of Ramadan, is a unique religious human experience not to be seen in any other faiths, whether monotheistic or polygamist, and truly represent the height of spiritual jurisprudence, in that it creates a one to one relationship with the Lord Al-Mighty, where the only medium between the soul and the Divine lies in the conscience of the believer. It is a beautiful discipline imposed upon mankind, on a universal basis, to fully realize their humble nature and the helpless state to which all men and women can be subjected to once they are deprived of the most basic of life's requirements - food and water. As in all the rites proscribed on the believer, fasting is not taxing to the point that the human cannot bear to handle it or himself; "God does not compel the soul except that which it can bear" (The Holy Qur'an, Sura Al-Baqara). Yet, without a doubt there is a significant sense of strain, a discipline if it can be called that, that one senses as deprivation does not become a feeling confined only to the poor of the world, who have been fated to bear all the hardships of life, while the rest of humanity engorges all the resources of the world excessively to satisfy their limitless appetites. Fasting was prescribed for the full ninth month of the Lunar Year, the month that the Qur'an first descended upon the Prophet Mohammed (Peace and blessings of Allah be upon him) on that fateful Night of Greatness:

*We sent it down on the Night of Greatness. The Night of Greatness; Better than a thousand nights. On it, the angels and the Spirit<sup>(1)</sup> descend By Order of their Lord Peace, it is until the break of Dawn. (Sura Al-Qadr)* It is not exactly known on which night of the Month of Ramadan the Night of Power or Greatness falls. It was left intentionally unknown, so that the faithful will devote the last ten days of the month, one of which is bound to be the Night of Greatness, in deep worship of the Al-Mighty, in the hope that one of these nights will happen to be the Night of Greatness, when the doors of the Heavens open to let in the prayers of the faithful worshippers pleading for the mercy of the Lord and forgiveness for all the sins one may have been guilty of, whether intentionally or unintentionally. It is the month of Ramadan when one finds the rich and the poor Moslems finding themselves equal in suffering and thirst and thus influence the rich to take the poor and deprived people of the world into their hearts, as though they are their kin, and to remind them that whatever wealth is in their hands is merely a trust placed in their hands, which their Lord expects them to expend wisely in the stimulation of the economy and towards efforts of goodwill that will alleviate poverty and remove any elements of deprivation and suffering among their fellow men. Wealth in Islam is not a Divine blessing on its

holder, but a test that could be a door to further blessing if used properly in the cause of Allah. Fasting the month of Ramadan entails that the worshipper abstains from food, drink, and sexual pleasures from dawn to sunset for a full month. It also entails that the worshipper controls his anger and more expressly the hunger for the amenities of life obtained at the expense of the rest of the believers. Of course fasting is waived for the ill and the traveler, but must be made up on alternative days over the next full year before the next month of Ramadan approaches. If the worshipper is unable to carry out the fast even on alternative days, then a certain amount is given to feed poor people, depending on how many days are thus due. That is why the Zakat Religious Duty is also proscribed to be paid in the Month of Ramadan. The Zakat Tax is the Fourth Pillar of the religion of Islam, and represents a means of distributing wealth, as it sets a certain amount of a worshipper's net worth (roughly 2.5%) to the Islamic State treasury to be used in meeting the expenditures of state, to be used for social services and to defend the Nation from all aggressors and attempts to destroy it. The Zakat also encourages holders of capital to invest their funds wisely before the Zakat eats it up over the years or by normal consumption needs. There are various versions of the Zakat, including what is called the sub-Zakat which is imposed on all Moslems - called sometimes Zakat Al-Fitra or Breaking

the Fast Tax, which is normally allocated to meet the needs of deprived Moslems. Of course the Zakat is not compelled on all the Moslems, but only on those who are able to pay it and only if they have accumulated surplus capital over their normal consumption needs and such surplus has lasted for over a year in the possession of the believer accordingly. The Fifth Pillar of Islam, and the last one, is the Pilgrimage to Mecca and again the compulsion is subject to the capability of the worshipper to afford the journey or bear its physical hardships, and need only be carried out once in a believer's lifetime. Here is when the biggest international convention is held every year for the sake of glorifying Allah and bringing together all elements of the human race in a communal rite of brotherhood, sharing and spiritual bliss. It is difficult to fully describe the exultation one senses as he finds himself among hundreds of thousands of people, coming from all walks of life, national identity and social, political and economic status, all dressed in the same garments and not showing any signs of their domestic positions. The Pilgrimage serves to remind the faithful that their memberships in national entities, social cliques or tribal affiliations are meaningless as they have joined the membership of the universal Nation of Islam, which precedes all racial, ethnic or social associations. The faithful in their humble attire also serve to remind the Moslem that this humble stand is how all humans will be facing the Al-mighty as he adjudicates them in the hereafter to determine those who have become worthy of His reward of eternal bliss and paradise or his punishment of eternal damnation and hell. It is a magnificent most for the Moslem to relinquish himself from all his sins and to begin life anew, having been forgiven for all

## Corruption: Malignant Tumor

Abdul-Aziz M. Abdullah  
Yemen Times  
Aden Bureau

Among the successful elements of the strategy of eliminating corruption is that the state must abide by the lawful legitimacy and must not exploit exceptional procedures against it as it is the best means to protect duties and rights with no exceptions. Violation of such legitimacy means violating the constitution and breaking the state's norms and precepts that are indispensable to ensure security and stability. By repeated visits to a number of Arab and foreign countries, the President has been making every effort to promote and attract Arab and foreign investment in Yemen. The Yemen's brotherly relations with Saudi Arabia and the Gulf states and the President's signing of the border treaty with Saudi Arabia will consolidate security, stability and will draw attention to the development process in Yemen. Those efforts by the President will qualify Yemen to attract Arab and foreign capitals and

investment with lawful guarantees to dispel any fears of confiscation and nationalization. Thus, security, that protects the honest people and reveals corruption and punishes violators, must be guaranteed in one way or another. To consolidate and implement the President's approach of elimination of corruption, we hope that the President himself follows up the corruption issues and stops any officials or statesmen exploiting their posts or intervening in the supervision authority under their chairmanship. He should also support the role of the judicature, the Fourth Estate, and hold judges responsible for any shortcomings in their system because they are independent and not controlled by any authority or intervention of any kind. They are the persons who must be concerned about the interest of the people and must preserve the public wealth. adjudication of people must not be based on suspicion or weak proofs and corruption, of any kind, must be detected, stood against, and corrected and violators must be punished.

his sins as he spends three or four full days in total submission and glorification of the Lord Al-Mighty, in equal stature with his fellow Moslems coming from all the distant lands. In this great journey, one also gets a feeling of the great power of the religion of Islam as millions of people are enjoined together from every corner of the Earth, all of whom entered the fold of the faithful without any compulsion, but only after being convinced in heart and soul that Islam truly represents that faith that seeks to bring salvation, peace, brotherhood and social justice to all human beings as only the Creator would deem it to be. Islam has such tremendous powers of persuasion, thanks to all the injustice there is in the world, thanks to the mundane laws that men have become subjected to, which have deviated

greatly from the ordinances proscribed by the Al-Mighty, as delivered by tens of prophets and messengers (Peace and blessings of Allah upon them all). Therefore, this is Islam in its essential elements, which represent the key to God's favor and appreciation of the Lord's acceptance of the fulfillment of the worshipper's mission in life. Accordingly, one is compelled to try to reveal the magic that Islam really has for the open-minded observer, as the observer sees religion that truly conforms to the human nature which God has endowed us with so that we can really see that what the Al-Mighty ordains is the only logical course for all mankind to succumb to.

(1) The translation of the observer.  
(2) The Archangel Gabriel.

Continued from page 3:

### Iman Anqad....

**Q: How many students are there in the institute right now?**

**A:** About 300 students from both sexes.

**Q: What difficulties the Institute is facing?**

**A:** The Small wages cause many teachers to quit. This causes a big problem to us and there is no authority to support us. Working in the Institute is hard for teachers as they deal with children who are not normal and they exert great physical and psychological efforts while training and helping them. Thus, many of them give up. We try to make up for lack of teachers in the Training Department by local or foreign ones on the expense of the institute. Financial support is one of the problems that we are facing. We receive handicapped children from rich and poor classes and the fees range between 7000 rials to nothing according to the financial con-

dition of their families. Another problem is incooperative parents. Our programs require the presence of the mothers in the institute for certain training so that they are completed at home. Cooperation between families and the Institute is essential. Furthermore, children come old enough and it is difficult for us to rehabilitate and train them; the complex cases are only trained to look after themselves but moderate cases are trained on light work. We cannot reach a specific limit with the cerebral palsy cases for work in the institute is still not advanced and the building is not suitable for them but we apply physical therapy and some simple exercises on them

**Q: Does the Institute qualify the teachers?**

**A:** Yes. We train and qualify all the working staff that we have either here or in Jordan.

**Q: Handicap is a fate inflicted on man by Allah, how do you define 'handicap'?**

**A:** I do not know if you could allow me to define 'handicap' a way from the normal definition. I think that there is a handicap of a special kind. We, at the Institute, don't only face mental diseases, treat them and modify them but we also face strange handicap that is related to the souls of those who hate success and who get angry to see successful people. This is 'handicap' in point of view.

**Q: What did you wish to come true but it did not?**

**A:** I wished to meet our President and I still have this wish and through your newspaper I'd just send a call to him to say (We are here, Care for us).

**Q: Any last word?**

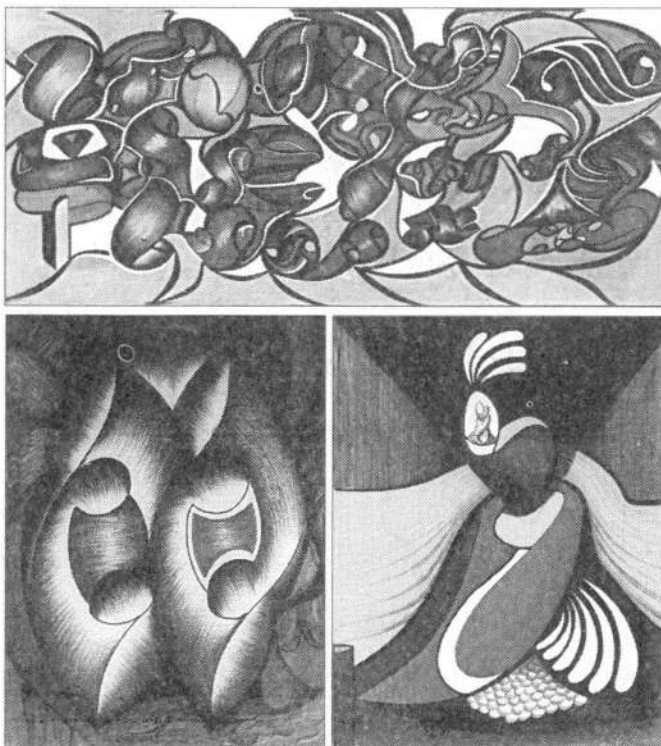
**A:** I thank YT for giving me this opportunity to appeal to all good and charitable people in this country to help this group of people. I call upon all parents to look after their handicapped children.

## Letters to the Editor Letters to the Editor

### A Creative Artist Neglected

Dear Editor,  
Amidst negligence of creativity, fine arts, and bad situation of artists, many of them cannot exploit their talents properly because they are involved in facing the daily life. Yehya Abdullah Al-Showiter, 67 years old, a retired employee, is one of those who are neglected. He started painting in 1986 at the age of 45. This is enough to rise questions as creation such an age is an irregular phenomenon). He participated in a few activities as long as circumstances were encouraging. One of his exhibition was inaugurated by vice president Abdo Rabo Mansoor. However, he still does not have his dream to introduce his works to people come true. Al-Showiter uses ordinary tools of painting such as colored pens. His skills in mixing colors, his vivid imagination are the characteristics which distinguish his works. Finally, I like, through our pioneering paper to give him a bit reward that he deserves.

Sincerely yours,  
Safwan Y. Abdullah  
Ibb



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Sana'a:	15147	01-207028	01-219895	Shesanaa@y.net.ye
		01-207415		
Taiz:	5726	04-242401/8/9	04-242386	Shbni50@y.net.ye
Mukalla:	50261	05-308107	05-308108	To Aden branch



Mr. Tim Thomas, President & General Manager of

## Canadian nexen Petroleum Yemen

and all its staff of the company

Congratulate

## H.E. Ali Abdullah Saleh

President of the Republic of Yemen,

and the Yemeni people

On the occasion of the advent of Eid Al-Fitr Al-Mubarak,

Christmas and New Year Festivities

**Many Happy Returns**



**CANADIAN**  
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يتقدم السيد / تيم توماس  
الرئيس - المدير العام لشركة

## كنديان نكسن بتروليم يمن

وكافة موظفيها

بأحر التهاني واطيب التبريكات إلى فخامة الرئيس /

## علي عبد الله صالح

رئيس الجمهورية

والى كافة أبناء الشعب اليمني

وذلك بمناسبة قدوم عيد الفطر المبارك،

والعام الميلادي الجديد ٢٠٠١م.

أعادهما الله على الجميع باليمن والبركات..

وكل عام والجميع بخير





# إعلان عن تغيير اسم

## ANNOUNCEMENT OF CHANGE OF NAME



### كنديان نكسن بتروليم يمن

((المعروفة سابقاً باسم كنديان أوكسيدنتال بتروليم يمن))

### Canadian Nexen Petroleum Yemen

يسرنا ان نعلن بأن شركتنا الأم كنديان أوكسيدنتال بتروليم ليمن، وهي شركة عالمية في مجال النفط والغاز والطاقة والكيمائيات التي يقع مقرها الرئيسي في مدينة كالجري - كندا قد قامت بتغيير اسمها إلى نكسن إنك.

WE ARE PLEASED TO ANNOUNCE THAT OUR PARENT COMPANY CANADIAN OCCIDENTAL PETROLEUM LIMITED, AN INTERNATIONAL OIL, GAS, ENERGY, AND CHEMICALS COMPANY WHICH IS HEADQUARTERED IN CALGARY, CANADA, HAS CHANGED ITS NAME TO NEXEN INC.

ونتيجة لهذا التغيير فإن عملياتنا في الجمهورية اليمنية لن تستمر تحت الاسم السابق كنديان أوكسيدنتال بتروليم يمن

AS A RESULT OF THIS CHANGE, OUR OPERATIONS IN THE REPUBLIC OF YEMEN WILL NO LONGER BE CONDUCTED UNDER THE NAME CANADIAN OCCIDENTAL PETROLEUM YEMEN.

لذا يسرنا أن نعلن بأن أعمالنا في الجمهورية اليمنية ستكون تحت الاسم الجديد  
WE ARE PLEASED TO ANNOUNCE THAT WE WILL BE CONDUCTING BUSINESS IN THE REPUBLIC OF YEMEN AS;

### كنديان نكسن بتروليم يمن

Canadian Nexen Petroleum Yemen

الاسم القديم Old Name	الاسم الجديد New Name
كنديان أوكسيدنتال بتروليم يمن Canadian Occidental Petroleum Yemen	كنديان نكسن بتروليم يمن Canadian Nexen Petroleum Yemen
 الشعار القديم Old Logo	 الشعار الجديد New Logo

تتطلع شركة كنديان نكسن بتروليم يمن المشغل لقطاع المسيلة (١٤) أصالة عن نفسها ونيابة عن شركائها: شركة

أوكسيدنتال بنسولا وشركة إتحاد المقاولون العالمية، إلى استمرار نجاح شراكتها مع حكومة وشعب الجمهورية اليمنية

CANADIAN NEXEN PETROLEUM YEMEN AS THE OPERATOR OF THE MASILA BLOCK ON BEHALF OF OURSELVES, AND OUR PARTNERS OCCIDENTAL PENINSULA AND CONSOLIDATED CONTRACTORS INTERNATIONAL, LOOKS FORWARD TO CONTINUED SUCCESS IN PARTNERSHIP WITH THE GOVERNMENT AND PEOPLE OF YEMEN.

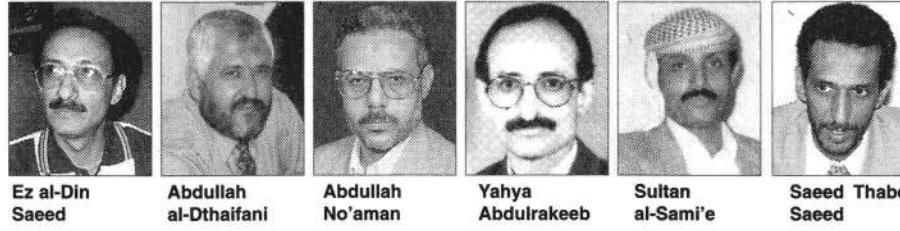




# Mass Congregations, Public Support But Authority Oppression

After the unification of Yemen in 1990, political strife between the PGC and YSP set in. Amid this strife, tribal and mass congregations in some governorates were set up. These congregations aimed at voicing up the worries and suffering of people, drawing the attention of those in authorities concerned to such important issues. Some other congregations were politically inspired supporting one party against another.

In the beginning of 1990s, many congregations were established including the National, al-Talahum, Saba, al-Tadhamon, Hamdhan, al-Wahdah and al-Salam Congregation, the most important of which being Taiz Mass Congregation. This year, 2000, a popular committee in Aden and another one in Taiz were formed with the objective of combating corruption. However, the government opposed them aggressively under the pretext of being illegal serving some foreign political interests.



Ez al-Din Saeed

Abdullah al-Dthaifani

Abdullah No'aman

Yahya Abdulraakeeb

Sultan al-Sami'e

Saeed Thabet Saeed

"Teacher's law" issue was set off. Then, scholars asked for a big mass conference in Sana'a in 10.8.1992. Participants in the conference called for establishing a preparatory committee for the Unity and Peace Congregation as to establish a broad congregation to counter and face up the districtism, limited tribal and areas congregations.

Mr. Saeed said "Due to the hazards posed at the time facing the unity including disintegrating military forces, unifying the currency, aviation, administration and other negative outcomes of the transitory period including ratifying the constitution despite its defects, deplorable economy and price hikes, we named this congregation as "Unity and Peace Congregation" to stress unity and peace. The congregation was held during December 26-30, 1992 headed by Sheikh Abdulmajeed al-Zandani as the chairman, Abdullah Bin Hussain al-Ahmar, vice chairman, Sheikh Abdulrahman Bakathir, 2nd vice chairman, Dr. Abdullah al-Makaleh, reporter and Scholar Mohammed Yahya Mutaher, vice reporter.

#### Unity and Peace Congregation Objectives:

- 1) Gather people under the umbrella of Qur'an and al-Sunnah
- 2) Combating corruption in all its forms
- 3) Protecting the unity of the country
- 4) Making practical and tangible solutions and scientific means to solve the problems of the country

- 4) Ending the transitional period and setting up fair and just elections

#### The National Congregation:

This congregation was established in the beginning of 1990s composing some leaders such as Mohammed Abdullah al-Fusail, opposition politicians and representatives in the public organizations and syndicates.

#### \* Hashid and Bakil Assembly:

Headed by Abdullah bin Hussain al-Ahmar, a tribal assembly combining tribesmen of Hashid and Bakil was formed. Being a tribal society, the society seems to stand against mass and public congregations and supports tribal congregations viewing them as stronger and more effective. Therefore, Hashid and Bakil Assembly is the much reputed congregation ever.

#### People's Committees, Aden

Established by social dignitaries, university doctors and opposition leaders in April 2000, Aden, the People's Committee was set up. Of its objectives is to call for rights of people living in Aden which, according to the committee's report, are subject to rampant corruption, and massive insecurity. The report called for combating the administrative as well as financial corruption stressing the importance of promoting the awareness of people to their rights stated in the constitution. The committee was aggressively opposed by the government. Most of its members were subject to detention

under the pretext of being illegal and as most of its members belong to opposition parties who, according to the authorities, should pursue their activities within the framework of their parties.

#### People's Committee, Taiz:

Established by 22 members of Taiz governorate and headed by Abdullah al-Daifani, Taiz university teacher, People's Committee was announced in August 2000.

Dr. Daifani said "It is an independent committee with the objective of fighting corruption and aggression, protecting the rights of people. It focuses on Taiz governorate, fighting the negative phenomena in the governorate."

Last September, the Eastern Court of Taiz has called in members of this committee to stand before court. A complaint was lodged by Social Insurance Office manager, charging them with going against effective laws and calling for districtism. As for the relation of the committee to Taiz Mass Congregation, Dr. Daifani said "There is no relation for circumstances leading to the establishment of the congregation were different from the circumstances that led to the establishment of this committee. Activities of the committee will be regular and permanent contrary to those of the congregation which had the objective of solving the political crisis at that time.

Mr. Abdullah No'aman, lawyer & People's Committee vice chairman, said "The committee is not an alternative to Taiz Mass Congregation. It was established to achieve specific and definite goals among which is to create and promote awareness among the people to cling fast to their constitutional rights. Other objectives is to fight corruption and corrupt people. These obviously are definite goals while Taiz Mass Congregation was more comprehensive and inclusive for its credentials and documents after setting up the conference indicate a com-

prehensive vision of the modern Yemeni state. The congregation also indicated a clear vision of the public participation in terms of establishing local governance with capacious privileges. The vision of the congregation was also the basis for most of the congregations organized in the other governorates in the Republic.

I even think the Pledge and Oath Agreement, a national agreement, was based on the deep vision that the first Taiz Mass Congregation had come up with.

We do hope that the committee will have such an inclusive and broad scope to work in within the framework of a peaceful democratic dialogue that will help formulate tangible solutions to the deplorable and miserable conditions of the people."

Some of these Congregation established during the beginning of the 1990s came to an end including al-Talahom, Saba and Hamdhan conferences.

Many question marks and inquiries have been set off about the use of these congregations and people's committees. Questions about their real objectives about their quick emerging and quick disappearance. Is it true that there are foreign sources supporting them to create political disorder and chaos? Is it true that they may replace current political parties?

So as to spot light on this, Mr. Yahya Abdulraakeeb, Information and Media Affairs Department chairman, Cabinet, said "I think they are the result of some political disorder and of some wrong official practices, especially in some Southern and Eastern governorates. These wrong acts and practices may not necessarily represent the top leaders. There are some doubts and fears from the real objectives of these committees and congregations. These fears are focused on the assumption that there might be some foreign sources supporting them, consequently leading the country to unknown destiny. It is true that they do exist in many developed countries. However, in such countries these committees and congregations have a clear approach and performance."

Continued on page 14

#### Taiz Mass Congregation:

Taiz Mass Congregation was established in 1992 composing a number of social and political dignitaries in Taiz governorate. The preparatory committee was formed of Sheikh Abdulrahman Ahmad, Saber sheikh, Abdulhabib Salem Mukbel, MP and Sultan al-Sami'e, MP. The mass labor council was formed of 75 members representing social dignitaries, NGOs, syndicates and districts representatives. Some reputed personalities were elected to prepare the objectives and recommendations of the conference. Dr. Abdulaziz al-Saqaf and Dr. Mustafa Abdulhak were elected to prepare the mechanism of work of the congregation.

#### Taiz Mass Congregation Objectives:

- 1) Requesting the government to carry out the local authority law electing local authority councils on the level of districts and governorates.
- 2) Integrating the military forces and evacuating any forces from main governorates.
- 3) Disclosing crooked, fighting corrupt officials.
- 4) Limiting foreign employment in the country giving head attention to Yemenis coming back to the country in terms of assuring job opportunities

for them.

- 5) Affiliating the Central Organization for Control and Audit to the Parliament and releasing political prisoners.

- 6) Establishing Taiz University with all its faculties and specializations. There are many other objectives as well. However, these objectives did not see light and came to an end due to the oppressive attitude of the government leading to its destruction.

#### Unity and Peace Congregation:

In December 1992, the Unity and Peace Congregation was established by some Islah leaders.

Mr. Saeed Thabet Saeed, the preparatory committee vice chairman, gave an account of the establishment of the congregation and said "In May, 12, 1991, a massive demonstration was staged in Sana'a requesting amendments of the unity constitution before it is put for referendum. The President of the Presidential Council promised to look into that request. However, dividing the authority among the PGC and YSP, set this request aside. Scholars after the demonstration called for a general conference for all Yemenis if their request was not considered. The idea of establishing the conference was still there until the

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Congratulate President

# ALI ABDULLAH SALEH

and the Yemeni people

On the occasion of the advent of Eid Al-Fitr Al-Mubarak.

& the New Year

Many Happy Returns to All ...

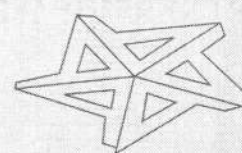
## شركة ألفا المحدودة

تتقدم بأعطر التهاني وازكي التبريكات الى فخامة الرئيس

# علي عبدالله صالح

والي الشعب اليمني الأبي

بمناسبة قدوم عيد الفطر المبارك و قدوم العام الميلادي الجديد ٢٠٠١  
وكل عام والجميع بخير



# ALFA

HAPPY NEW YEAR عيد سعيد



# Improve Your English



Dr. Ramakanta Sahu  
Associate Professor  
College of Education, Mahweet

## I. What to say

### Talking about the climate

**Rizq:** Assalamu aleikom, Ali. Nice to see you again.  
**Ali:** Wa alaikum Assalam. Thank you. I suppose we are meeting after our graduation last year.  
**Rizq:** That's right. This is our first meeting after almost a year. By the way, what brings you Sana'a?  
**Ali:** Well, I joined the Faculty of Education, Hodeidah last year as a demonstrator. In that connection, some official procedures have to be completed at the Ministry of Education, here.  
**Rizq:** I'm pleased to hear that you joined the Faculty in Hodeidah. I've always wanted to pay a visit to the port-town of Hodeidah. Now that you are there, I shall make it a point to come there.  
**Ali:** You are most cordially welcome.  
**Rizq:** Well. How about the weather of Hodeidah? Is it as cold as in Mahweet or Sana'a?  
**Ali:** You mean the climate of Hodeidah?  
**Rizq:** Oh, dear. Yes, I mean climate of Hodeidah.  
**Ali:** It's not cold at all. Being a coastal town, it is naturally hot and humid, not dry and cool like in Mahweet or Sana'a which are cold because of the high altitude. Moreover, they are nestled in hills.  
**Rizq:** I see. So Hodeidah should be too hot, then?  
**Ali:** Yes. It is very hot during the midday. Because of the humidity, there's a lot of sweating as well. However, a cool breeze blows towards evening. One feels pleasant in the evening in Hodeidah.  
**Rizq:** Yes, it must be particularly pleasant to take a walk in the evening in the open air on the seashore. When does it become evening during Summer?  
**Ali:** The evening comes late in Summer, at about 7 p.m. We have the days longer and nights shorter. But Rizq, I can't forget the climate of Mahweet. It's so interesting. As I remember you once said, one can experience the four seasons- Springs, Summer, Autumn and Winter- in the course of one day at Mahweet.  
**Rizq:** (laugh) oh, do you remember that?  
**Ali:** And I remember, too, the fun of cruising through the haze on our way to Mahweet.  
**Rizq:** So do I. Well, I invite you for lunch after you finish your work.  
**Ali:** Thanks a lot. I shall be at your place around 2 p.m.  
**Rizq:** That'll be great. See you there.  
**Ali:** See you. Bye for now.

## II. How to say it correctly

### Correct errors, if any, in the following sentences.

- As you are my younger brother so I shall take care of you.
- He had hardly seen me, so he came to me running.
- I will die someday since all men are mortal.

- No sooner we reached the stadium, it started raining.
- Maqbool was not in a good mood, therefore I didn't talk to him.

### Answers to last week's questions

- She is **very** beautiful.
- I am very glad to see you looking so well.  
**Note:** The use of '**too-to**' in a sentences always conveys a negatives senses. **Too** means more than enough.
- I am **much** interested in the deal.
- This story is **very** amusing.
- The patient is **much** better today.

### III. How to express it in one word

- Natural ability to acquire knowledge or skill.
- Building with an artificial pond for keeping and showing living fish.
- Plants or animals growing or living in water.
- Land suitable for ploughing.
- Settlement of a dispute by the judge.

### Answers to last week's questions

- A short, wise saying or a maxim: **aphorism**
- Something added at the end of a book: **appendix**
- Desire for food: **appetite**
- Show approval of something or somebody by clapping: **applause**
- Learner of a trade: **apprentice**

## IV. Use (be) used to to answer the following questions. The first one has been done for you.

- Do you like Ice land? (the cold)  
**Not really. I'm not used to the colds.**
- Do you like working on the farm? (the smell)
- Do you like living with Ahmad? (his bad habits)
- Does your sister like living so close to the airport? (the noise)
- Do the children like the new house? (living in town)

### Answers to last week's questions

- I **wrote to** Azzan last week, but he hasn't replied to my letter yet.
- I **phoned** Mohammed yesterday, but there was no answer. He must have been out.
- We **discussed** the problem, but we didn't reach a decision.
- They **waited for** Abdullah for half an hour, but he never arrived.
- The children stopped talking when the teacher **entered** the room.

## V. Words of Wisdom

"True goodness springs from a man's own heart"  
 —Confucius

# Tips to The Teacher of English

M.N.K.Bose  
Associate Professor of  
English, University of  
Hodeidah

## Use Arabic in your English classes

Dear Teachers,  
 You may be surprised about my suggestion: Use Arabic in your English classes. I am not joking, I am serious. Do use Arabic in your English classes without hesitation, but with a bit of caution. Many of my teacher trainees have failed in their classrooms because they did not use Arabic when necessary in their teaching practice sessions (probably because I was there!). Think of a teacher who is teaching 'past perfect tense' in the first secondary class. He wants to make his class 'fully English' and avoids Arabic, but miserably fails or wastes a lot of his class time. Another teacher who uses Arabic when he explains to his students, after giving good practice of the use of the tense, that they should use the tense for the earlier of the two past actions gets the message across easily and successfully. Please under-

stand that the second teacher does not sacrifice his English class for using Arabic nor does he turn his English class into an Arabic class. Many of you have a wrong notion that you should teach English 'through English', but this is not possible and feasible in the EFL situation like yours. Do you remember that you were told that you should use Arabic judiciously in your English classes? Who will decide how much English is judicious? Who will decide when to use Arabic in the English class? Only you. Some of you may say that you can manage without Arabic even in the situation I have given above as an example; I agree, but, if you save a lot of class time by using a little Arabic, there is nothing wrong in it. I have also seen teachers using Arabic for giving simple commands such as 'Open your book', 'Answer my question', 'Say after me', 'Next boy/girl', 'Copy this in your notebook' etc in English classes; this may be necessary in the first few classes in the first preparatory class but the teacher should consciously avoid this gradual-

ly and use English for these commands. I would like to suggest that you mix English and Arabic for sometime before you switch over to English: why don't you say 'Open your *qitab*' or 'Copy it in your *dhaf-tar*' with gestures for 'opening' and 'writing' for sometime and use English sentences in later classes. Even in higher classes, using Arabic words in English sentences or English words in Arabic sentences now and then for enabling the students to understand may be a useful strategy. You can speak sentences such as 'Ana/Ani teacher', 'Anth/Anthi student' in beginners' classes and then switch over to 'I am a teacher', 'You are a student'. You could have noticed educated Arabic speakers using English and Arabic while conversing with one another or non-Arabic teachers of English who are 'picking up' Arabic using English and Arabic while speaking to Arabic speakers. So, try this strategy in your classes and see your students' reactions. You can share your experiences with me, if you feel like.

# YOUTH FORUM

Dear sir,  
 I am really short of words to thank you for your great efforts in making this newspaper. I'm crazy about pursuing it regularly and I have notes which I think are worth your consideration.

First: I have noticed that some writers mix in their essays between the British and the American system of spelling which usually get the reader confused. It would be better if, possibly, those writers keep themselves consistent in their writing.

Second what I suggest to you to do is to allocate a column for rapid replies through which you declare for participants what is wrong with the contributions which are seen unsuitable for

publication. I think they will avoid making mistakes again if you do so. With all my respect. **Abdo M. Taleb**

**We Raise**  
 Sometimes... we raise  
 A mask to make smile  
 Even pains and sighs  
 We wear a smile for a while  
 Nobody our suffering knows  
 Mercy is only in His heaven  
 Look at our heart  
 and its wound causes  
 To sooth the things that are hidden  
 So, when we sink in sadness  
 We raise our hand for His grace.

**Fahmia Taha Al Fotih**  
 Dept. of English,  
 Faculty of Education

**The lost peace**  
 Boom, tank and gun  
 Their presence makes peace alien  
 The green branch is gone  
 Brothers and children are killed  
 By dirty Israeli hand  
 Mother is crying "where is my son"  
 He is carried to paradise  
 He is now a bright star in the night  
 The drum is beaten  
 The war is beginning  
 To Israel and the whole world,  
 It is our land  
 We will take it back  
 By our own hand.

**Samira Ahmad**  
 Sana'a University

# Ramadan Wishes and Thoughts

Dr. Margot Badran  
Washington, D.C.

Ramadan is a time for wishing well to others, for taking stock, for reflecting, and for remembering. I was invited to speak a few days ago to Muslims in the Washington area—to members of the community, students, and professors. Well, actually I had been invited to speak *after* Ramadan. I said after Ramadan I would be back in the Middle East but why not do it before. When I heard a certain hesitation in the voice at the other end of the telephone and something about people being very busy during Ramadan I found myself answering that in Muslim countries Ramadan is exactly the time when people get together and hold *nadwas*, lectures, and meetings of all sorts. I said when I was at the University of San'a we used to teach for three hours flat out right up to the breaking of the fast. I remembered at the Empirical Research and Women's Studies Center, those were some of our best sessions. (I did not admit that I felt honor-bound to keep up with the students in those three-hour marathons!) So, I said, "We should start pre-iftar talks here." And, that is how it happened: we took the Yemeni example. As I was talking to the organizer at the other end of the telephone, I became nostalgic, then sad, and then angry. I thought of the house we had built, brick by brick, of the students who we tried our best to nourish in

their intellectual quests. I thought of how the house built with such care—the Empirical Research and Women's Studies Center at the University of San'a—was demolished, in a much faster time that it took to erect, and how people were thrown into the streets. That—in very simple, straight-forward words—was what happened to students—especially, the Master's candidates. After investing several years, helping to build the program and their own lives. Of course, those who did the throwing, and their supporters, did not call it that. How could they? Instead they resorted to posturing (trying to look good, or at least, to look innocent). The students (hoping against hope) did not admit that they were being flung into the street, instead they took the path of judicious arguments, of lawyers, of going to the court, of patience and patience and patience. So we gathered in a room at Georgetown University. The subject of the talk was Islamic feminism. We talked about how through *ijtihad* and *tafsir* women and men theologians and other scholars and thinkers, in old Muslim countries and in new Muslim societies of the West, were explicating the fundamental message of social justice, which includes and is indivisible from gender justice that the Qur'an brought to humankind. (Yes, the word gender still exists and is used in—the proper way—in universities where academic freedom is more than an empty slogan). We talked about how "feminism" is a discourse concerned that both genders—

women and men—live lives of dignity, equality, and opportunity within the context of their own religions and cultures. We talked about the various forms of Islamic feminist activism in some of the countries of the Middle East, in South Africa, in South Asia and in Muslim societies of the West. After the talk ended, many people stayed on informally for as long as they could before dashing back to their homes in Virginia and Maryland to arrive by sunset. Ramadan is supposed to be a time when people are happy and at peace. But, I have to confess that I am very sad when I think of our students at the wantonly demolished Empirical Research and Women's Studies Center at the University of Sanaa. We should still be having those intensive three-hour sessions in the Ghazal al-Magdashiyya Hall. Students should be attending seminars discussing their MA thesis research. We should be celebrating their successes. They should be able to look forward to still higher studies. I am now two continents away from Yemen, but that is just a geographic measure. Let me assure the students that we are with you. The struggle is not over. There are many who know and admire your pioneering work to help women's take root in Yemen. You and the cause are not forgotten. Hope must be the message of this Ramadan—hope that the Qur'anic message of social justice will be realized. But, given the givens at the moment, that is a tall order.

اباء  
 الشوادة  
 ALWAHA  
 COCONUT COVERED WITH CHOCOLATE  
 شوكولاته  
 الشوادة  
 شوكولاته غنيه...  
 محشوه بجوز الهند الطري



## From Universal Declaration of HRs To Globalization



Dr. Mohammed Ali Al-Saqqaf

What has changed since the Universal Declaration of Human Rights in 1948 until the new millennium? What is Yemen's stance and record in the field of human rights?

Briefly, we can say that major changes have taken place in the human rights and the concerned parties.

### I - Changes of Human Rights issue

**Included Three Generations.** After the first and second generation of human rights represented by New York Conventions 1948/1966 for political, civic, economic, social and cultural rights, the third generation of human rights appeared under the name of The Right To Solidarity that can be summarized in four rights:

- 1) The Right to Peace .
- 2) The Right to Development
- 3) The Right Environment
- 4) The Right to Respecting the General Human Heritage.

We will only indicate to the concept of the right to peace in fighting crimes, war and establishing the International Criminal Court (ICC) in Rome on 17 July 1998.

As Prof. M. Cherif Bassiouni wrote on the eve of the Rome Diplomatic conference for the Establishment of an International Criminal Court (ICC) "A journey that started in Versailles in 1919 is about to end in Rome in 1998 ...this three quarter of a century journey has been long and arduous. Since World War I and II with its horrors and devastation, some 250 conflicts of all sorts and victimization by tyrannical regimes have resulted in an estimated 170 million casualties. Throughout this entire period of time, most of the perpetrators of Genocide, crimes against humanity and war crimes have benefited from impunity in the course of the last 50 years, as the world's major political powers saw fit four ad

hoc Tribunals the four tribunals are (1) the International Military Tribunal (IMT) sitting at Nuremberg (2) the International Military Tribunal for the Far East sitting at Tokyo (3) the International Criminal Tribunal for former Yugoslavia (1993) sitting at the Hague, and (4) the International Criminal Tribunal for Rwanda (1994) sitting at Arusha. Unfortunately, few countries that were participating in Rome Assembly in July 1998 did not sign on establishing Creation of Permanent Court, the International Criminal Court. Among those countries were Yemen, US, Israel, Libya and others.

The other development was related to the change of the concept of National Sovereignty as one of the important issues in the international law. In the post-cold war the change was by devising the concept of the right to Humanitarian Intervention as what happened in Somalia and Kosovo.

Regarding the current Al-Qasa Intifada (uprising), the Palestinians and the Arab World view the stance of Western, US and European countries decline from humanitarian intervention against the tyranny of the Israeli forces and their use of heavy artillery and weapons against the defenseless Palestinians, as happened in Somalia and Kosovo, as an indication of double standard in stands. However, there is an Arab tendency towards forming a Tribunal Ad Hoc for Israeli war criminals such as Sharon, Barak similar to what happened in the crimes committed by the Serbs in former Yugoslavia.

### II) Change in the Concerned Actors of Human Rights

Basically the issue of human rights was confined to countries but later it developed to include both public and private actors, the most important organizations concerned with human rights in environment is the "Green peace", and in human rights the British organization "Amnesty International" or the American organization "Human Rights Watch". Since the beginning of 1995, those two organizations played an important role in launching a wide publicity cam-

campaign to undertake the Multinational Corporations their economic and social responsibilities to promote democracy and human rights. In their propaganda campaign, both organizations depended on preamble of universal declaration of human rights of which the last item stated "Every individual and every organ of society" to establish a network devoted to human rights advancement. The Multinational Corporations neglect human rights and most of them still support despotic regimes and semi-democratic regimes in the third world. Thus, The campaign "Amnesty International" came under the theme of "Human Rights is the business of business". In January 1999 in the well-known Economic Meeting that was held in DAVOS - Switzerland, Kofi Annan, Secretary General of UN, generalized the idea of partnership between the UN and businessmen's circles and he called it "Global Compact". This compact is for businessmen, UN and its specialized agencies and the organizations of NGO to cooperate for unifying the market forces with the international values of human rights.

### III) Yemen's Stance and Record of Human Rights:

Yemeni Mutawakkilia Kingdom was one of countries that established and signed the charter of the UN organization in San Francisco Conference according which Yemen became obliged to comply with that charter specially articles 55 and 13 that are related to the human rights. Yemen also recognized the universal declaration of human rights, conventions of the International Labor Organization (ILO) and UNESCO besides the two conventions in December 1966 related to political, civic, economic, and cultural rights. In article No. 85 for the year 1978 the Constitutions of the People's Democratic Republic of Yemen the emphasis was that "the state abides by the Arab League Charter, UN principles, Universal Declaration of Human Rights, Rules of the International Law, ..." while the permanent charter of the

YAR did not indicate to this article. The Constitution of the Unified Yemen came to confirm the principles of constitution of the PDRY. After the unification of Yemen on 22nd May 1990, unity and democratization became the two pillars of the new state. Although human rights and democratization revived in the beginning of the new Yemen, they became weak according to the U.S. Department of State Yemen report on Human Rights Practices for 1999, page 17 " In the third wave, his seminal study of democratization, Samuel Huntington warned that the wave of democratization.....might suffer significant reversals in counting where conditions for democracy are weak. Over the past year, the number of democracies around the world continued to grow, but a small number of countries on the path to democracy saw reversals or threats to democratic governance" One of those countries is Yemen but only after War. There are some examples of the latest events:

### 1) In Presidential Elections:

#### September 1999:

In his book "Democratie et totalitarisme", the great French writer Raymond Aron presented the relationship between democracy and the impunity of economy and trade by giving the consumer variety of goods. This, in politics, resembles variety of different parties, different candidates to presidential and parliamentary elections. However, in Totalitarian regimes there is monopoly in the one-party policy and in economy. In the latest presidential elections, Yemen proved that it encourages multi-market and commodities in the trade impunity. On the other hand, Yemen favors monopoly of commodities and restricted candidacy to presidential elections.

### 2) Constitutional Amendments

#### Draft Law:

Authorities concentration in the hand of President's of the Yemen Republic decreases opportunities of transfer of power and this paves the way for establishing a hereditary republican

regime.

### 3) Associations Draft Law:

The government restricts the freedom of establishing non-governmental associations like the public committees in Dhalee, Hadhramaut and Taiz and considers them illegal. However, it gives its consent to establishing many associations for supporting Iraq, Kuwait, and Al-Aqsa Intifada.

### 4) Encouraging staging of Large public demonstrations supporting Al-Intifada:

The government encourages staging of demonstrations supporting Al-Intifada and suppressed those demonstrations calling for the civil rights in Dhalee and shooting at peaceful demonstrators.

### 5) Abolishing elections of the governor and director in the local author-

ity law: Elections of governor and director in the local authority law was abolished and replaced by appointing them in contradiction with the present constitution. Moreover, the universities law for 1999 was amended and consequently replaced by procedure of appointing. Furthermore, according to the constitutional amendment, all members of the Consultative Council must be appointed.

Those were recent examples showing recession of human rights and democracy which is the other face of human rights in the world that entered the age of Globalization and Internet. Instead of promoting human rights and democratization after unification in our country, they backed down in Yemen, as is the case in all Arab world countries, does not have a charter for Arab human rights like those of the African, Asian and European ones.



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**PRESIDENT ALI ABDULLAH SALEH,**

and all Yemeni People

On the occasion of the advent of Eid Al-Fitr Al-Mubarak.

& the New Year

Many Happy Returns to All...



ممثلة برئيسها الأستاذ الدكتور/ عبدالله حسن الشيبه

ونوابه وجميع اعضاء هيئة التدريس وموظفي الجامعة

يتقدمون بأحر التهاني وأزكى التبريكات إلى فخامة رئيس الجمهورية

**علي عبدالله صالح**

وإلى أبناء شعبنا اليمني العظيم

بمناسبة قدوم عيد الفطر المبارك وبمناسبة قدوم العام الميلادي الجديد ٢٠٠١

وكل عام والجميع بخير







# KAMARAN TRAVEL & LEISURE

للخدمات السياحية



## TIPS TO TRAVELLERS

**Location:** Middle East  
**Capital:** Riyadh  
**Language:** Arabic, English  
**Driving:** National license accompanied by officially sanctioned Arabic translation required. International Driving Permit with translation recommended. Women are not allowed to drive.  
**Currency:** Saudi Riyal (SAR)  
**Business hours:**  
**Banks:** 0830 - 1200 & 1700 - 1900  
 Sat - Wed (0830-1200 Thu  
**Offices:** 0900-1300 & 1630-2000  
 Sat-Thu  
**Shops:** 0900-1300 & 1630-2000  
**Clothing:** Lightweights or tropical throughout the year. Warmer clothing required for nights inland and for winter months in Riyadh and Jeddah.  
**Visa:** Yemeni national do require Visa before entering Saudi Arabia.  
**Climate:** The climate is extremely dry and arid throughout the year. With unreliable rainfall. What little rain there is falls between Nov-Dec-Apr or May  
 Temperature from May-Sep are extremely high and although inland the humidity is quite low on the coast it can become high adding to the discomfort. Temperature in winter are generally mild/warm but in land and in higher areas these can fall low enough for frost and snow to occur. Winter nights in the desert can be particularly cold.



**Shams Tabrez**  
 Director Marketing  
 United Travels, Sana'a  
 GSA of  
 Continental Airlines

Saudi Arabia is about 2.2 million sqkm (0.85 million sqmi) in size and is mostly desert. Its bordered to the south-east by Oman, Yemen and the United Arab Emirates, to its north by Iraq and Kuwait and to the west by Jordan. Western Saudi Arabia is dominated by a mountain chain which runs the entire length of the country, getting higher and wider to the south. About half the country (an area the size of France) is taken up by the Rub'al khali, or Empty Quarter, the largest sand desert in the world. A second great sand desert the Nafud stretches its way across the north-west of the country, while the center and north of Saudi Arabia is mostly gravelly plains. The east is flat and low-lying, an area of SABKHAS (or salt flats). Its main geographical feature is the gigantic Al-Hasa oasis.

Unsurprisingly, considering all the desert, there's not much in the way of flora and fauna in Saudi Arabia. There are a number of scrub species as well as tamarinds growing in some deserts and evergreen in the forested regions of Asir. Camels are the most visible wildlife although there are also nocturnal hedgehogs and sand cats in some areas and Hamadryas baboons in Asir.

Saudi Arabia's deserts have extreme climate. From mid April to mid October, expect daytime temperature of 45C (113F) or higher throughout the country. In the dead of winter December to January things cool down in the cities, it's only around 15C (59F) during the day, and can be colder in the central deserts overnight. In the coastal areas it rains regularly with high humidity in the summer, but there's very little rainfall in the capital, Riyadh.

The best time to visit is between November and February when the climate is mild. The Asir mountains are at their best a bit earlier and a bit later than the rest of the country during winter they are often locked in fog.

**Riyadh**  
 Although Riyadh has officially been the capital of Saudi Arabia since 1932 it plays second fiddle to Jeddah until the 1970s. Built very well, Riyadh is now high-tech oasis of glass, steel and concrete, home to huge hotels, even larger hospitals and one of the biggest airports in world rather beautifully designed and tastefully decorated.

The center of Riyadh is called Al-Bathaa and is the oldest part of the city. Al Bathaa is home to the bus station most of Riyadh's places to stay are near the bus station, as are the coffee shops and shawarma stands. The Riyadh Museum, to the west of al-Bathaa, has all the usual stuff covering the history and archaeology of the Kingdom From the Stone Age to early Islam.

There's interesting display on Islamic architecture and a separate Ethnographic hall, with clothes musical instruments, weapons and jewelry.

Once the citadel in the heart of Old Riyadh, the Masmak Fortress was built around 1865 and extensively renovated in the 1980s. Inside the mud fortress there's a nice reconstructed traditional diwan (sitting room) with an open courtyard and a working well. The fortress is now a museum devoted to H.E. King Abdul Aziz and his unification of the kingdom of Saudi Arabia. Other museums in Riyadh include the King Saud university Museum, which has a display of finds from archaeological digs, and Murabba Palace, with exhibits of traditional clothing and crafts.

The Al-Thumaisi Gate, in the center of town, is an impressive restoration of one of the 9 gates which used to lead into the city before the wall was torn down in 1950. The flash, new, modern Al-Thumairi Gate is just across the road. About 30km out of town is one of the largest camel markets in the Middle East. It's open every day and is a fascinating place to wander around accept the smell.

Riyadh's most interesting attraction the ruins of Dir'ayah lie 30 km north the city center. This was the kingdom's first capital and is now the country's most popular archaeological site. Dir'ayah was founded in 1446 reached the height of powers at the

## Kingdom of Saudi Arabia



end of the 18th century, and was razed in 1818. Riyadh is the capital city and like every capital city it has its own charm, beauty and grace.

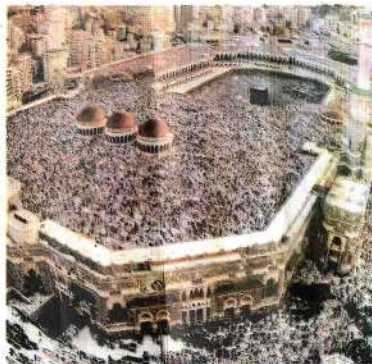
**Jeddah**  
 Hyperbolically known as the Paris of Arabia, Jeddah is one of the few cities in the region to have built around, rather than over, its history. Although it is definitely a modern metropolis, Jeddah (which is mid-way down the country's Red Sea coast) also the most interesting and friendly of Saudi Arabia's big cities. Jeddah is center on Al-Balad, the strip of buildings along its coast road and the old city directly behind them.

Jeddah has some great museums, including the Municipality museum. Located in 200-year-old restored traditional house built from Red Sea coral, the museum has interesting photos of the development of Jeddah along with rooms done up in traditional style. The Museum of Abdel Raouf Hasan Khail houses 10,000 items crammed into 4 mock-Arab, Disney style buildings. The Jeddah Museum the regional museum of archaeology and ethnography, covers the same turf as the Riyadh Museum.

Jeddah has one of the best souks markets in the kingdom, the spectacular souk Al-Alawi, which winds its way through the old city. Although some sections of it have been paved over, and other fitted with bizarre green and white columns, it's still a great place to spend hours, strolling and browsing. Jeddah's three reconstructed old city gates are also worth a look, as are the several good examples of traditional Jeddah architecture found around the North City Gate.

**Mecca**  
 Mecca is the city where holy Kaaba is located. It is the hub of Islam the city of the Kaaba to which every Muslim in the world turns to say his obligatory prayers. The place of Hajr al Aswath; the place of ZamZam; the place of Jabal Al-Rahmah; the place where the Holy Quran was revealed. It is every Muslims' earnest desire to visit the Holy place and perform the Pilgrimage at least once in his life time. Mecca is the city where Muslims holy prophet Mohammed (PBUH) was born in the 6th century AD, where he began preaching Islam and where he returned for his final pilgrimage.

The center of Mecca is the Grand Mosque and the sacred ZamZam well inside it. The Kaaba which all Muslims face when they



pray, is in the mosque's central courtyard. According to tradition, the Kaaba was originally built by prophet Adam (PBUH) and later rebuilt by prophet Abraham (PBUH) and his son prophet Ismail (PBUH).

Mecca and the holy sites in its immediate vicinity are of limits to non-Muslims.

**Taif**

In the mountain above Mecca, the summer capital of Taif is open to all. People come here for the weather (much cooler than Jeddah in the summer months) the scenery and the town's relaxed atmosphere. Taif's central mosque is a good example of simple refined Islamic architecture. Shubra Palace is a beautifully restored traditional house which doubles as the city's museum. It was originally built around the turn of the century, and has been used as a residence by a member of Saudi kings. For a real taste of old Taif, the tailor's souk is a sandstone

alleyway of ancient shops tucked between the town's modern buildings.

**Madina Al Munawarah**  
 Madina Al Munawarah is the city from

where Islamic teachings spread throughout the world. It was here that Allah strengthened the hands of his prophet and his followers (Umma). Inside the prophet's Mosque are the tombs of the Prophet him-

self and his two faithful companions; Abu Baker al Siddiq and Omar ibn Al Khattab. In the vicinity of the Mosque is the Holy Rawda; Medina is also bejeweled with other Holy Shrines which make up significant landmark of Islamic history. Saudi Arabia's only holidays are Islamic. The big one is holy month of Ramadan, when everyone observe fast between sunrise and sunset to conform to the fourth pillar of Islam. Ramadan ends with a huge feast, Eid al-Fitr during which everyone prays together visit friends, gives presents and celebrates Eid Al-Fitr, Eid-Al-Adha is the other big feast of the year, a marks the time when Muslims should perform the pilgrimage to Mecca (Haj). One behalf of our entire team of Yemen Times we wish you Happy Eid-Al-Fitr.

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**ألية المشاركة:**  
 عند شراء أي من منتجات ناشيونال بناسونيك بقيمة ١٥٠٠٠ ريال تحصل على بطاقة أمسح وأربح لتفوز بجائزة في الحال. أملا كوبون المشاركة في السحب وضعه في الصناديق المخصصة لدى معارض الشركة والعملاء فربما يحالفك الحظ لتفوز بإحدى جوائز السحب الكبير الثمينة.

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 فرع عدن، تلفون: ٠٢-٢٤١٢٧١، فاكس: ٠٢-٢٤١٢٧٩







## Press Scanner

Prepared by Mohammed Khidhr

**Y**emeni press this week is still highlighting outcomes of the recent meetings of the Yemeni-Saudi coordination council, developments of investigations in Cole incident and issues pertaining to preparations for the local elections and referendum on the constitutional amendments. There are in addition some other major domestic and world issues front-paging news of the press.

Review of main headlines on press front pages.

- President Saleh Calls on Electors' Voting on CA, LE, February 20
- President Heads for KSA for Umra
- Dr Al-Eryani: Yemeni-Saudi Coordination Council Meetings, Manifestation of Sanaa-Riyadh Fraternity
- Yemeni Community In Saudi Satisfied over Yemeni-Saudi Meetings
- Imminent Yemeni-Saudi Ministerial Meetings
- Administrative, Services Activities in Amran, Deteriorated
- Campaign on Boycotting Israeli, American Firms
- Nasserite Organization Accuses Al-Ishtiraki Party of Dissidence Conspiracy
- Palestinians-Israelis Begin Separate Negotiations With

- Americans
- Yassin & Aziz Meet Yemen's Ambassador to Baghdad
- U.S. CIA Manages Cole Investigations,
- Saudi Arabia Backs Down from Promises on Yemeni Labor
- Saudi-Omani Businessmen Arrive In Yemen
- Maqatira Schools Suffer Shortages in Teachers

Excerpts from articles published in some of this week's Yemeni newspapers.



**ATH-THAWRA**  
daily,  
Dec. 20, 2000

Ath-Thwra has devoted its editorial to deal with the referendum on constitutional amendments and local council elections scheduled on Feb. 20 next year. It says every voter has the right and rather it is his duty to participate in both the referendum and the elections. He is responsible for his options before his society and country. Taking part in these two events, the voter is playing his role and contributes to formulating the form of the near and far future of the country as well as bearing the consequences before the coming generations.

Ath-Thawra editorial maintains that elections of the local authority represent a development in our democratic experiment and the political system

and they are as a culmination of the march for building a prosperous future for the country.

Yemen has boldly entered the regional and international activity and played an effective role in events and their developments, pushing them into the positive course serving stability and peace of

countries and establishment of factors of co-existence among peoples and nations. We are living in a world witnessing qualitative changes towards scientific and human advancement leading to the age of freedoms, democracies and human rights. Thus we have to be at the contemporary level founded on a degree of national development.



**AL-MITHAQ**  
weekly,  
organ of the  
People's General  
Congress party,  
Dec. 18, 2000

An article by Dr Abdulaziz Al-Maqaleh says the Arab summit conference held last October was actually an Arab message to the Zionist entity in order to lessen its craziness and arrogance and against continuing the killing of innocent Palestinians. But it seems that the Zionist entity did not read the message nor comprehend its dimensions therefore it has gone further in its atrocities and acts of murdering the Palestinians.

The second message to the Zionist

entity was from the Islamic conference held in Doha beginning of last November, it in turn has not been realized or understood by the Zionist entity as well.

Against this situation, where the Zionist enemy continues its crimes against the Palestinian people, the answer is with the Arab and Moslem rulers who had attended the two summits. They realize that words, if not followed with actions, silence is then a better stance. Maybe the Palestinians are more capable with their stones of retaliation than Arab and Islamic meetings.



**AL-WAHDAWI**  
weekly,  
organ of the  
Nasserite People's  
Unionist organiza-  
tion,  
Dec. 19, 2000

Abdul Qawi Qubati has written an article on the political work saying that it is not that of dueling with swords or exchanging of bomb-throwing, but rather a conflict with ideas and opinions and discussions and the judge is usually the public opinion.

It is the duty of all parties in our country to begin from time to time reconsidering their programs to make them compatible with developments of event. Most of the problems in our country at present are economic as the authority has made everything politics: food, petroleum and prices. In our country we still consider politics is the power and grinding war against each other, whereas in developed countries politics is considered an ordinary sport, just like tennis. We want national reconciliation not by

slogans or playing with politics and patriotism. We have to keep away from tribal military forces. Thus we can adopt the healthy civilized phenomenon.



**AL-AYYAM**  
weekly,  
Dec. 18, 2000

Columnist Ahmed Abdrabu Alewi criticizes in this week's column the phenomenon of bodyguards accompanying some officials. He says that peo-

ple are usually overcome with astonishment at seeing some second-ranking officials driving in the streets while accompanied by tens of armed bodyguards, as if heads of state. Though the protocol prohibits any official to be accompanied by heavy guards except the president and his deputy.

Regretfully some officials have changed bodyguarding into an aspect of calling attention and boasting, a matter contradicting the simplest security principles.

Continued from page 10

## Mass Congregations, Public Support But Authority Oppression

Mr. Ez al-Din Saeed, Information and Human Rights Training Center in Taiz, said "The weak and fragile role played by the political parties is the main reason behind emerging these committees and congregations. There is a clear deterioration in the political life and democratic margin in the country. The existent political parties have ceased to voice up the worries, needs and suffering of the people. Political parties in Yemen have played their cards bad, consequently losing credibility among the people. A wide gulf has resulted between these parties and the public. This is why these parties and high institutions such as the Parliament are not respected and upheld by the people. An illustration in point, is when important events take place and the people never bother to know or show interest in them. For example, the Presidential, Parliamentary elections and constitutional amendments went unnoticed and with the people being unaware of their importance. Therefore, the people seem to find their solace on these new and fresh congregations and committees."

### Government Opposing Congregations & People's Committees

The government has stood against Taiz Mass Congregation and viewed it as illegal and that its members belonging to YSP. Besides, the PGC and Islah refused to attend the inauguration ceremony of the congregation. To make things worse, some of congregation members were put in custody in December 1992 after rioting incidents, charging them with instigating these incidents. The second reporter, Sultan al-Sami'e was subject to assassination attempt due to his aggressive and opposed stance against the authority. Few months ago, some members of people's committee in Aden were detained by the authorities there. The authority tried its best to demolish the committee. Members of Taiz People's Committee were also asked to stand before the East prosecution. Mr. Abdullah No'aman said "A suit was lodged against the committee by the Social insurance Office manager, claiming that the committee was not legal and that it is a violation of law No. 13 of the year 1963 that stipulates mechanisms of organizing syndicates and societies. He also claimed that the committee has not obtained an official permit from the office. Members of the committee stated that the committee was set up in accordance with law No (57) of the constitution of the Republic that ensures the people's right in all governorates to have themselves organized politically, technically and the right to establish social and cultural organizations serving the constitution objectives.

Recently we were unofficially informed that the prosecution has issued a verdict acquitting members of the committee of the charges. However, it is said that the prosecution verdict contained an order to close any offices of the committee. It is a pity to see that some of the

authorities come to make a foregone and pre-mature attitudes from some political and mass congregations either because of their names as it is the case with people's committee or because the authorities have some grudges against some members of these congregations or committees. These authorities do not deal with these committees and congregations on the basis of their objectives. If they carefully consider the objectives of the People's Committee in Taiz, they will certainly find these objectives in harmony and in line with the articles of the constitution, therefore, supporting them not suppressing them."

Dr. al-Thaifani takes the view that "The authorities oppose the people's committees as they have the assumption that these committees are the result of YSP experience and because their members being strong personalities who combat corruption." However, the question is "Why Does the Government Oppose the People's Committees and Not the Tribal Gatherings?!"

Mr. Yahya al-Jabhi assumes that the authority opposes mass congregations and people's committees as their real objectives and goals are not clear, despite their announced principles. He added "However, tribal assemblies are not a new phenomenon and I think the government will not oppose a tribal assembly if it is announced or established in the Southern or Eastern governorates. That is because more than 90% of Yemenis belong to tribes and this is an advantage and not the opposite. However, sudden practices are what suggest other mistrust and doubts."

Other political observers and personalities believe that the main reason behind the government fears from these committees and mass congregations is a rebellion that might be instigated in the southern and Eastern governorates. They say that tribal gatherings are enjoying unlimited support by the government, despite their being illegal. Mass congregations and people's committees, on the other hand, are opposed as they are set up in the Southern and Eastern governorates and because their members being outstanding political personalities.

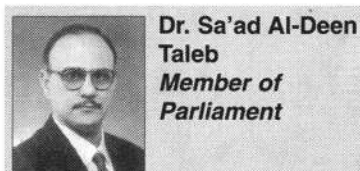
Finally, if we assume that the government will sanction the establishment of these committees and mass congregations, what can they do and achieve in a state of chaos and fragile role played by political parties?!!

Will these organizations fulfill what political parties failed to do in terms of establishing a real democracy, reforming conditions and fighting corruption?!!

### Read next issue

- Mareb, Jauf and Shabwa Conference
- Hashed and Bakeel Tribes Conference
- Saba' Tribes Conference
- Hashed Tribes Conference
- Political Origin and Future Activity

## Local Councils: Salvage of A Maiden Voyage



**Dr. Sa'ad Al-Deen  
Taleb**  
Member of  
Parliament

**I**n a dramatic development, the government has decided to hold elections for local councils at both district and governorate levels. The elections are scheduled to take place around Mid-February, together with the referendum on the constitutional amendments. The decision required that the "local authority law" be amended as the law required the local elections to be held together with parliamentary elections.

The amendment was presented to parliament two days before its recess and the discussion and voting was indeed done in the very last day of the period. The final day was scheduled to pass the budget and very little time was available for the amendment of the law.

There are many questions regarding the holding of the elections and the problems facing the local councils, but first we must look at the constitutional issue.

Basically the amendment was an addition of two articles; the first allowed these elections to be held for councils for a term of two years, and the second is to take the parliamentary election centers to be considered as sub-constituencies for the districts. These amendments are specifically for these first time elections. The obvious purpose for these amendments is for the elected local councils to end their term to coincide with the term of the "extended" parliament. However, the extension of the current parliament is not legal until endorsement by referendum. This is presumptuous, immoral and probably non-constitutional. Further, the assuming of election centers as sub-constituencies poses an issue of equal representation as some of these sub-constituencies have very small numbers of registered voters while others may have ten fold those members. Another constitutional breach? However, painfully and patiently, you tried to argue these

points to the presidium and members of parliament during the discussion, you are met with indifference, non-tolerance, and microphone disconnection. Finally, in a quick burial of the debate, the presidium throws a most ironical remark "What Constitution? This is for the good of the country."

Of course, there is no chance of challenging such a remark or to argue anything further by any of those "constitutionally minded" members of parliament.

The silent majority takes the hint and eventually raise their right hand (sometimes both) to vote the amendment.

The people have patiently awaited, with eagerness, to see the local councils elected. They want decentralization of authority and be involved in the process of decision making. They want real local development get a sincere and credible jump-start. The local authority law took ten years (and nine drafts) to be enacted.

It had its misgivings and disputes, again constitutional, regarding the "appointment" and not "election" of the governor and district directors. This matter is now before the constitutional court awaiting adjudication.

Nevertheless, the people are awaiting the realization of local councils with hope of resolving many problems in infrastructure, education, health services, corruption and general administrative apathy.

Hence, the overwhelming question, will the upcoming local councils succeed?

### PERILS OF UNCHARTED SHALLOW WATERS

First, one cannot overlook the tremendous task to be undertaken by the Supreme Election Council to hold the referendum and the elections of local councils in both districts and governorates.

Political parties, including the ruling PGC, will have a dilemma in organizing themselves to field candidates and organize their campaigns. The logistics of the task are a true challenge. Nevertheless, let us suppose that we managed to sail through all that and actually have local councils elected all-over the land. How will they pro-

ceed to carry out their duties?

Naturally, first-time local councils will be expected to be apprehensive, awkward and perhaps, even clumsy. The government should do all it can to make their job easier. It must remove all obstacles and difficulties facing the local councils as they begin their voyage.

The most immediate and pressing of those obstacles and difficulties will be pointed out. It is sincerely hoped that some reasonable remedy will be applied.

Firstly, there is the unavailability of the administrative infrastructure and framework. Many districts, even some governorates, do not have the proper premises to house the local councils. In addition, there is lack of qualified, and trained secretariat and administrators. There has been no real arrangement, preparation, or financing of such posts.

There is also expected that a real dysfunction will result from the fact that governorates and district directors, who are also chairpersons, of the councils are "appointed" and not "elected".

When parliament was debating this central issue, the government insisted on "appointment" of those posts, in spite of constitution spelling out "election". They pushed their logic through an ill-manufactured interpretation of the constitutional article and by passing the word "What constitution, election of governors is not good for the country."!!

Amazingly, the recent constitutional amendments included the very disputed article (143) to allow for appointment i.e. after legislating the law!!!

### NO FUEL, NO RATIONS.

The most serious obstacle to the success of local councils is the lack of resources and finance for any projects and programs.

The recently approved budget for Y2001 did not allocate any resources for local councils. This clearly indicates that serious decisions are sometimes made without real planning. There has recently been a lot of rhetoric about holding the local elections but no word about their allocation of resources.



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Yemen Times Staff

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on the loss of their mother,

**Aziza M.Al-Saqqaf.**

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# Eid: Festival of Discipline

Prepared by:  
**Ismael Al-Ghabiri,**  
*Yemen Times*

After Ramadan comes Eid. It is a day of rejoicing and festivities. But Muslim festivals have a character of their own. They are not like festivals in other societies where reason takes leave and men and women let themselves go in vulgar and obscene orgies. The festival of Eid is celebrated with decency, dignity, restraint, cheerfulness, friendship and charity, and a sense of gratefulness to the Almighty Allah. It is an occasion for successful ending of the holy month of Ramadan, when the Muslims fasted from dawn to dusk everyday. That fasting was not a penance, but an act of self-discipline, undertaken at Divine command. During those 29/30 days even things permitted become prohibited, even abjured. This was done not to punish oneself but in obedience to Allah. And obedience to His command is the prime duty of a Muslim. The obedience is rendered without question, and with utter joy. The fasting develops Taqwa. Taqwa is a difficult word to translate. "Piety", "devotion", "godliness" do not fully convey its meaning. It is a combination of them all and indicates a state in man in which he cheerfully abstains from everything God has prohibited, and indulges liberally in all that He has allowed. If, for example, God has enjoyed charity, a man of Taqwa is generously charitable. And his actions are not perfunctory: they are driven by an inner bliss in doing it. In Ramadan, a Muslim renews his commitment to Islam. He goes through a refresher course, a reminder of how he should act and behave and what his duties to God and man are. Eid is the celebration of the successful completion of that refresher course. But if the lessons of Ramadan are forgotten after Eid, all those benefits are thrown away. Eid is also a promise that those lessons have been learnt and will

be put into practice in everyday life, for the rest of the eleven months of the year. Ramadan is also the month when the Holy Quran was revealed. The Quran is the greatest gift of God to man. It is the Life-Giver's instruction book of how to live one's life. For the Quran is not just a book of rituals. It is much more than that. It not only regulates man's relationship with the universe as should be. It guides him in conducting relations with society, his parents, his wife and his children, his friends and enemies, and his community. It even tells him how to treat the animals; what to eat and what to abstain from. It guides him in his occupation and business; it guides him in affairs of state; even in his talk and conversation. Eid is thus the double festivity for receiving the Quran, and for having acted on it. It is rejoicing at completing, let us say, a month of probation, and a promise to live accordingly from then onwards. The Muslim who gives alms so generously during Ramadan does not become miserly after that. If he gives Zakat during Ramadan, he starts with Fitra on Eid. Eid is the celebration that the spirit of Islam has been absorbed by the Muslims. But although fasting is an individual act, Eid is a communal celebration. This is a lesson by itself - a lesson to live harmoniously in society, to share the joys and sorrows with the community, and a reaffirmation that the individual, with all his rights is tied with his community. The festivities of Eid begins as soon as the new moon is sighted. There will be great feast, new clothing for all, new toys for children, presents for each other, new furniture and furnishing for homes. Early in the morning the faithful will

## Recipes for Ramadan

Prepared by Faydah AbdulRahman Shaif

### Soft Molasses Cooking

**INGREDIENTS:**  
 1 cup sugar, 3/4 cup sour cream, 1/2 cup butter, softened, 1/2 cup shortening, 1/2 cup molasses, 1 large egg, 3 cups flour, 1.5 teaspoons baking soda, 1 tsp ground cinnamon, 1 tsp ground ginger

**METHOD**  
 1. Mix sugar, sour cream, margarine, shortening, molasses and egg in large bowl until smooth. Stir in remaining ingredients.  
 2. Drop dough by rounded tablespoonfuls about 2 inches apart onto ungreased cookie sheet.  
 3. Bake 9 to 11 minutes or until almost no indentation remains when touched in center. Cool slightly; remove from cookie sheet. Sprinkle with sugar while warm if desired. Cool wire rack.



### Coconut Macaroons

**INGREDIENTS:**  
 3 cup flaked coconut, 1 cup flour, 1 tsp salt, 1 can condensed milk, 2/3 cup cream, 3 tsp vanilla, 1/4 tsp almond, 1 large egg, 1 cup semi-sweet chocolate pieces, if desired, 1 table spoon vegetable oil, if desired

**METHOD**  
 1. Heat oven. Line cookie sheet with aluminum foil.  
 2. Sprinkle 1 cup of the coconut over aluminum foil.  
 3. Bake 5 to 7 minutes, stirring occasionally, or until golden brown; cool. Reserve aluminum foil for baking cookies.

4. Mix toasted coconut, remaining coconut, the flour and salt in large bowl. Beat milk, cream, vanilla, almond and egg in medium bowl until well mixed. Pour milk mixture over coconut mixture; stir until well mixed.  
 5. Drop mixture by heaping tablespoonfuls onto cookie sheet.  
 6. Bake 12 to 14 minutes or until golden brown (cookies will be soft in center and set at edges). Cool completely.  
 7. Heat chocolate pieces and oil in saucepan over low heat, stirring constantly, until chocolate pieces are melted. Drizzle over cookies. Let stand about 30 minutes or until chocolate is set.

completely.  
 7. Heat chocolate pieces and oil in saucepan over low heat, stirring constantly, until chocolate pieces are melted. Drizzle over cookies. Let stand about 30 minutes or until chocolate is set.



### Chocolate Crinkles

**INGREDIENTS:**  
 2 cups granulated sugar, 1/2 cup vegetable oil, 2 tsp vanilla, 1/2 cup baking chocolate, 4 large eggs, 2 cups flour, 2 tsp baking powder, 1 cup powdered sugar

**METHODS:-**  
 1. Mix granulated sugar, oil, vanilla and chocolate in large bowl. Mix in eggs, one at a time. Stir in flour, baking powder. Cover and refrigerate at least 3 hours.  
 2. Heat oven. Grease cookie pan with shortening.  
 3. Drop dough by teaspoonfuls into powdered sugar; roll around to coat. Shape into balls. Place about 2 inches apart on cookie pan.  
 4. Bake 10 to 12 minutes or until almost no indentation remains when touched. Remove from cookie sheet. Cool on wire rack.

on cookie pan.  
 4. Bake 10 to 12 minutes or until almost no indentation remains when touched. Remove from cookie sheet. Cool on wire rack.



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assemble for a special prayer. Before the prayers they will distribute alms, and after the prayers they will join their families and friends for further celebration.

**But will that be enough?**  
 Giving the required amount of Fitra is all very well, but does our responsibility end there? The Prophet said that a Muslim cannot be a true Muslim if he eats while his neighbor starves. In that spirit, and after fasting for the whole month of Ramadan, should not we all ask ourselves whether we have really discharged our duty to the poor and the needy, by paying a few rials in alms? An Islamic state is a welfare state. Apart from the poor tax, Zakat, it leaves it to the individual himself to contribute to the welfare of his fellow citizens of his own free will. After Ramadan, the rich can better understand what going without food means, and they should with the coming of Eid, search their hearts to find whether they are doing all they should in improving the lot of their neighbors and the poorer members of their families. Sadaqah (benevolence) is a continuing process. It should not stop after Eid. It is part of a Muslim's behavior. It is something that differentiates a Muslim from others. It is something he must show not only in Eid but ever afterwards. There are other habits that a Muslim inculcates during Ramadan, and their adoption is the cause for the celebration of

Eid. These include self-discipline, in contrast to self-indulgence, forgiveness and toleration; fellow-feeling and consideration of others; keeping in harmony with the community, and acting in unity. If all these habits are strengthened and made part of one's character, a Muslim would be a much better man, and real Muslim. But do we remember these lessons on Eid days, or do we consider, albeit unconsciously, that with Ramadan, the chapter of good behavior has closed? This is a question we should do some soul searching, and decide whether the lessons of piety and charity, sacrifice and self-discipline, benevolence and good conduct, toleration and unity, that we gladly learnt should be our guide in our everyday lives

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