

BARRIERS OF POLITICAL DEVELOPMENT IN YEMEN

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ABSTRACT

Nowadays democracy has become as a most popular approach of urban life & its values have become universal. The essence of political participation is as the same as the desirable democracy & in this way the citizenry & civil society being meaningful.

Political participation is one of the pillars of democracy & one of the reasons of political growth.

In fact, one of the items in determining our fate is political participation.

The aim of this survey is to recognize the reasons of political development's failure & its obstacles in Yemen. Because understanding these factors can help us make better decisions in dealing with national & international enemies & in this regard, we survey the factors such as: religious, social & political gaps in Yemen

The aim of this article is to survey & recognize the factors which prevent the political development in Yemen for a long time.

Key words: Yemen, political developments, Islamic radicalism, Democracy

Introduction:

It seems that Arab people's attitudes to political issues has consisted short-sighted for a long time.

The main question in this survey is as follows:

What are the causes of the failure of political development in Yemen & the obstacles of political development?

The research hypothesis is that the lack of formation of the popular government is the obstacle of political development.

The political development in this research not necessarily means the maximal ideal system as a democratic way of life in all areas, but it's a kind of available political systems means the minimum & as a form of government or political management in which political authority as a main source of political legitimacy arises from competition & participation in an election through political parties & by the votes & citizen's satisfaction.(Ghanbari 2011)

Religious gaps

Yemen has a wide range of religious diversity. In addition to Jews, Christians & their different sects, there are many different sects of Islam in this country which the most important of them are: Shiite such as Zeydi, Ismailia, Asnashry& in the Sunni such as Hanbali, shafhi, salafi, Hanafi.(Jaafari 2009)

Among these different religions two main sects of Yemen, Shafehi&Zeydi, are checked in this research.

Shafhi & their beliefs:

Shafhi refers to the followers of Abi Abdallah Mohammad bn Edris bn Osman bn Al shafe Al hashemi . He is a moderate priest & expert & his religion combined the Iraqi &Hijazi jurisprudences.

The difference of Shafhi with the other three groups of Sunni is in the minutie& they also have a little difference in faith. The integrity of faith in Shafhi religion has three conditions. The tongue confesses, accepting with your heart & performing the pillars. If these three conditions are followed they can increase the obedience & decrease the sin.(Hojati 2009)

We can list the beliefs of Shafhi as follows:

1. Believe in the eternity of God with all its features & not resembling God to other creatures.
2. Believe that the Quran is not created by human & belief in heaven & hell & believe in the grave punishment & the fact of being questioned by two angels who are named Nakir & Monkar.
3. Believe in the intercession of prophet & his ascent to ascension
4. Believe that the human beings have authority for their actions
5. Believe in the correctness of the caliphate of the Rashdin caliphs (Abu-Bakr, Omar, Osman& Ali) as if not to consider the Qadir Hadith.
6. Give more attention to Hadith & oppose the theology.(Havshki 2012)

Zeydiah & their beliefs:

Formation of Zeydiah as one of the Shiite sects dates back to the early second century AD.

This sect was formed at first by two groups of Kofi's Shiite with the names of Jaroodieh & Btrih.(Havshki 2013)

The identity of this sect was formed by rebellion & activities against the oppression & tyranny of the government & this matter became a reason for their effort to exit the control of central government. This current was active in the north of Iran & plains of Yemen in the rest of its life. Additionally it was divided into sub-groups.

The beliefs of Zydiah which still most of its members believe them are as follow:

- 1.Rebellion against ruthless rulers is obligatory in all circumstances.
- 2.It is not necessary that the Imam is aware of prescient.
- 3.Chastity is not the requisite of the pontificate.(Farmanian 2011)

Zeydiah has three main sects:

1Jaroodieh: The founder of this sect is Aboljarood Zyah bn Manzar who is known as Sarhoob. Their beliefs are as follows:

The prophet of Islam did not mention the name of Imam Ali, Imam Hassan & Imam Hussein for the successor to the imamate & expressed this matter as only a description- imamate is only in the Fatemeh's family & is not out of her generation.- Imam Ali is the best Muslim after the prophet. We should accept the caliphate of Osman, Omar & Abu-Bakr because Imam Ali had an homage to them. (Gli zvazh2007)

2.Sulaymaniyah:

The founder of this sect is Suleiman bn Jryd & the beliefs of this sect is as follows:

Imam Ali is the best companions of the prophet.

Although Companions were wrong in choosing Abu Bakr but due to this mistake was because of Ijtihad it is not considered as a sin. Accordingly, they considered Ijtehad & deduction in determining particular sutra about the successor of the prophet permissible. Avoiding Osman's thoughts is necessary due to his proceedings in providing the preparations of Omavian's domination. Everyone who has fought with Imam Ali is pagan (this refers to Talhe, Aieshe, Zobair) . A reservation is not permitted in any conditions. It is not necessary that Imam is a descendant of Fatemeh only having justice, courage & ability for rebellion with sword are enough.

3.Salehieh:

The founder of this sect is Hussein ben Saleh & their beliefs are as follows:

Imam Ali is the best companion of the prophet. Imam Ali for pontificate has priority over others.(farmanian 2011)

Social Gap

Yemen is a country which has a simple structure in some ways & complicated structure in other ways.

It has a simple structure because the dominant culture in this country is based on tribalism & specific requirements of simple tribal society & it has also a complicated structure because this seemingly simple society has major gaps which face the unity of this country with important challenges & make it difficult for rulers to rule.

Yemen is a country which is divided into two parts, north & south, over the centuries. The northern part has mountainous & impassable areas & southern part is a smooth region. This matter has caused that northern Yemen to get molested less because of its conditions, especially when Imam Zeidi's government was formed in this region in the year 818 AH, cultural & social structure of this region was formed as a relatively stable structure, but it was different from the other parts of this country, on the contrary, the southern part of this country was influenced by different cultures, communications & governments. It was always molested by the governments because of its nearness to the red sea & Adan Gulf, overlooking the strait of Bab al Mandab & being a smooth region. Before Islam Rumian & after that Asmalyan & Ayyoubian & finally Great Britain have dominated the southern part of Yemen & especially the port of Adan. (jaafari 2009) During the Cold War Yemen is divided into two governments, northern Yemen & southern Yemen. Northern Yemen was the united of west & southern Yemen was the united of Soviet. This difference was the result of two revolutions in two Yemen in 1960. in northern Yemen in 1962 through a coup with republicans who were opposed to Imamate system a republic regime was formed & northern Yemen renamed the Yemen Arabic Republic.

Southern Yemen after 130 years in which the Adan was the colony of Great Britain, in 1967 through a revolutionary movement achieved independence & people's Democratic Republic of Yemen was formed in this part of Yemen.

Northern Yemen which was a deeply religious society, by the widely influence of tribes, especially two big tribes Hashed & Bakil which have a strong political influence, acted in the opposite direction of southern Yemen especially Adan city & it was fairly secular & respected the human's & women's rights. (Elham 1996)

Political gaps

In Yemen we can divide Islamism into five distinct Islamist groups as follows:

1. Violent jihadi groups

2. Zeidi groups

3. Muslim brotherhood

4. Salafists

5. Sophy In this part we want to explain about the Alvahsy (Shiite) & Alghadeh (sunni) & Islamic Radicalism groups. (Group of authors 2012)

Alhavsy:

Hussein Alvahsy interpreted the principles of Zeidite religion in a way which can unite the Zaydi tribes. Hussein Alvahsy believed that the prayer which after it the slogan of death to Israel was not said & the repudiation of Zionism was not brought up was not acceptable to God, therefore he & his followers always after their prayers repeated these slogans & nowadays The white flag which these slogans has been written on it is regarded as a symbol of Alvahsy Shiite movement. His training led to the replacement of Anti-Western political attitudes instead of their extremist ideas. They fought with government six times.(Havshki2013)

The first war happened in 2004 in fact, after complaining some of the Jewish citizens the local government sent three soldiers to the settlement of Hussein Alvahsy but his followers killed the soldiers & after that the skirmish continued until becoming a big war & when Hussein Alvahsy was killed the war was ended.

The second war was started in the March of 2005 & it was began when Badral-din Alvahsy was asked to come to Sanaa for consultation, but he was in house-arrest there & after a while he escaped from there without meeting with Saleh therefore the government arranged a war against Alvahsy areas in Saada, then the war was ended in April of 2005.

The third war was begun in July 2005 & the leader of it was the younger son of Abdolmalk Alvahsy & in the year 2006 for providing a secure environment for the election the war was ended.(Havshki2014)

The fourth war was started in 2007 due to the government accused Alvahsy of expelling Jews from saada& attempting to decompose the government then the war was ended in February 2008 by Qatar mediation & reaching agreement.

The fifth war was commenced in May 2008 & this was a long war the reason of this war was the expansion of Alvahsy territory & reaching Bani Hashish region. This war finished in July 2008 by a war declaration from the president in thirtieth anniversary of coming to power.

The sixth war was begun in 2009, in third of March Arabia entered the war from the southern border, the limited skirmish which turned into a big war & after entering Arabia took on a large scale but it is ended in February 2010.(Sadeqi&colleagues 2011)

Alghaedeh:

Islamist militants are considered more in relation with Alghaedeh organization, but we should say that they had a longer history in politics than that, in the early of 1970 an Islamic movement which is called Moahede Al Alamalieh was formed in the country & acted an important role. They taught extremist Islamic & provided the preparations for Islamist ideological works.(Ahmadian2011) These radical Islamists went to Afghanistan as warrior or became ready for fighting against pagans in Yemen.

In parliamentary elections in 1993, Yemeni congregation reform which is known as the reform party could have a coalition with general people's congress party & become part of the government & achieve a direct influence in the country's politics. This matter cause that Islamists gain a lot of freedom & Yemen became a refuge for Afghanistan's fighters & extremist Islamists. In fact Yemen was the second country after Saudi

In providing Islamist forces who inhabited in Afghanistan later & assigned the title of Afghan Arab to themselves.(Ahmadian 2011) The end of the war in Afghanistan coincided with the united of northern Yemen & southern Yemen in 1990 but because of some reason Alghaedeh which was one the America's and Saudi's allies turned into their opponents & we can see the pinnacle of these attacks against America's interests in Yemen in October 12, 2000 in which Yemen's Alghaedeh organization blew up America's battleship (USS Cole model) in the Adan city by a suicide attack that during this attack 17 U.S troops were killed.

Conclusion:

We should not forget that during these two decades due to global changes a spurt to better conditions emerged. Cultural fragments of Yemen are because of the existence of a lot of religious groups such as:

Muslims (Shiite, Sunni, Soofi, Alavi & Vahabi)

Christians (Assyrian, Orthodox & Protestan)

Jews

For example the recent events in Yemen showed that although democracy is growing in this society, but the lack of structural areas & not presence of durability of traditional culture even for a short-term are the obstacles in becoming successful.

Generally the presences of cultural, religious, political & social fragments in each society prevent the formation of consensus & agreement about the future political aims. This fact is the prominent feature of Arabic communities in the Middle East.

The other problem of Yemen society is dissimilar levels of education in multiple layers

Of urban & rustic areas which makes it difficult to plan.

Totally because of Yemenis are apart from each other for religious, social & political reasons, even after 30 years from the time of uniting the two parts of Yemen the nationalism trend still has not been created in & the national government has not been formed in this country & the political development will not realize in this country until the mentioned problems of Yemen is solved.

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