

وثيقة رقم (10411/9) المؤرخة في 17 مارس 1953

من : رئيس المفوضية البريطانية في تعز

الى : وزير الخارجية البريطاني السير انطوني ايدن

ملخص الوثيقة:

✧ ارفاق بعض المقالات الصحفية من صحيفة الفضول التي تنتقد النظام الملكي بالشمال وخاصة الأمام احمد حميد الدين والذي كان قد اشار اليها نائب وزير الخارجية اليمني القاضي العمري لدى التقائه برئيس المفوضية البريطانية في تعز لدى تسليمه مذكرة الاحتجاج بهذه الشأن.

✧ فحوى هذه المقالات هي الانتقاد المباشر لشخصية الإمام احمد بشكل مباشر بذكر اسمه او بشكل غير مباشر بالإشارة اليه بصيغة الجمع مثل الحكام او السادة او القضاء.

✧ الحاح رئيس المفوضية البريطانية في تعز لدى حكومته بفرض عقوبات على صحيفة الفضول

✧ ارقام اعداد هذه المقالات كالتالي : العدد الخامس 15 فبراير 1951، العدد ؟ 1 مايو 1951، العدد 20 17 اكتوبر 1951، العدد رقم 131 ، 17 اغسطس 1952، العدد 133 18 سبتمبر 1952، العدد 134، 1 اكتوبر 1952، العدد 136، 15 نوفمبر 1952، العدد 137، 1 ديسمبر 1952، العدد 140، 15 يناير 1953، العدد 142، 15 فبراير 1953، للمزيد من الإطلاع على هذه الاعداد يمكنكم الرجوع الى الصحيفة الرئيسية والذهاب الى " صحيفة الفضول" لقراءة تلك المقالات .

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DESPATCH NO:19.  
(10411/9)

CONFIDENTIAL.

BRITISH LEGATION,  
TAIZ, YEMEN.

17th March, 1953.

ET 1671/10

Sir,

I have the honour to refer to my despatch No.10 (10411/6) of 9th February, about the Yemeni Government's request that steps should be taken to prevent the Aden newspaper Al Fadool publishing articles contravening the terms of Article VIII of the modus vivendi agreement between Her Majesty's Government and the Yemeni Government, and with reference to the third paragraph of that despatch to transmit herewith translations of extracts from various issues of the newspaper Al Fadool.

2. These translations are of articles or parts of articles which the Yemeni Deputy Foreign Minister, Qadhi Mohamad al Amri, has indicated as some of those which his Government claim contravene the terms of Article VIII. That these articles are in fact designed to be, and are generally accepted as, violently critical of the Imam Ahmad, has to be admitted. In many cases, however, the Imam is not mentioned in person. The criticism is made of the "rulers" or "masters" of the Yemen, who are the Saiyids and Qadhis holding senior official positions. The intent is, nonetheless, to include the Imam amongst these officials.

3. If it is accepted that in criticising the "rulers"

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The Right Honourable,  
Anthony Eden, M.C., M.P. etc. etc. etc.  
Her Majesty's Principal Secretary of State  
for Foreign Affairs,  
Foreign Office,  
London, S.W.1.

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of the Yemen the article is in fact criticising the Imam, then there can be seen to be adequate grounds for the Yemeni Government's claim that the newspaper Al Fadhood does contain articles contravening the terms of Article VIII. The recurrence of abusive epithets and the constant repetition of allegations of despotic, tyrannical and cruel actions, though sometimes fairly appropriate cannot be accepted as permissible when applied to the behaviour of the Imam and published in the press.

4. I have previously recorded my view that the newspaper Al Fadhood has published articles contravening the terms of Article VIII, and I now have the honour to state that I feel that the Yemeni Government's present request is justified. I shall therefore be grateful to learn in due course whether it is decided to take any action in this matter and what reply I should make to the Yemeni note.

I have the honour to be, with the highest respect,  
Sir,

Your most obedient servant,

(M.B. Jacomb)



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ENCLOSURE IN MR. JACOMB'S DESPATCH NO.19 (10411/9)  
OF 17TH MARCH, 1953.

TRANSLATIONS OF EXTRACTS FROM ISSUES OF THE  
ADEN NEWSPAPER AL FADHOOL.

1. Issue No.5 of 15th February, 1951.

The Liberals wanted good and reform for their country.

The masters of the Yemen are unaware that when they oblige the people to celebrate with them in what they call the Victory Feast, they do no more than remind this nation of its lost-hopes and respectful life by the disappearance of the constitutional government which declared its rights and freedom. If they had remained until this day this nation would have been in a different state and condition. Now they drive everyone in the Yemen with the whip to celebrate their Victory Feast each year. It is the memory of the day when they induced the mob and the poor to steal and loot and allowed them what the Yemenis owned of property and honour.

Yes. It was the nation whom they had deprived for 40 years and whom they had made hungry, sick and scattered that they took advantage of, in its state of poverty and deprivation and induced to eat each other in order that they might return to rule them with force and oppression over the dead bodies of their own honour and over the dead bodies of their martyrs and sacrifices. They were able to play with the minds of the people and cheat them.

When they attained their desire from the people they rewarded them with evil and spat fire in their faces. They stepped on their necks with their shoes and threw their respect in the mud.

The masters of the Yemen were able to cheat those ignorant people and induced to do evil and commit crimes placing thereby in their hand the axe which has shattered the most valuable treasure for which free people fight - Freedom. This freedom which was given to them without the payment of a price or the submitting of a sacrifice. They soon believed the words of the masters and followed them to return to: The shackle, to get lost, the ties, to be flogged, oppression, to suffer from hunger and subjugation, to return to a state worse than had been before.

2. Issue No. ? of 1st May, 1951.

The Yemen as it is.

There is in the Yemen horrible oppression which is beyond description and which is incredible. Noone will know it but those who have tried it and tried its unbearable difficulties and hardships. It was not content with the subjugation of the bodies but has also affected the minds, humiliated the souls and suppressed freedom of speech. It continues in its way of force as though it aims at subjugating wishes and thoughts. It has not subdued our class of people but has rather gone through every door and entered everywhere. It has disturbed the farmer in his field and the soldier in his barracks. It has brought fear to the labourer, the educated and the ignorant.

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In the Yemen there is utter poverty which is making people die; it prevails everywhere. Many try to leave the country. The luckiest is he who is able to go.

There are in the Yemen "Shadow" people who pretend to be defenders of virtues and manners and the heirs of prophets. When you try them and know them you will find them liars far removed from what they say or pretend they are. In the face of oppression and before the shedding of blood they stand still and pretend not to see.

There are in the Yemen human images who worship instead of God the hate of light and the love of darkness. They hate nothing more than education. They fight it and fight those possessing it. They love ignorance and those possessing it because knowledge reveals their faults whereas ignorance lays on it a cover of darkness.

These fading gods, however, never reward their worshippers or prevent affliction from coming to them. They are stupid gods who reward their worshippers with no more than evil and repay their devotion with misery and harm. They are (the worshippers) before them similar to fire worshippers; he loves it and it burns him. Woe to the worshipped and the worshipper and to the master and slave. You and what you worship instead of God are fodder for hell. Verily to it you are going.

3. Issue No.20 of 17th October, 1951.

We and these.

There exists in our country things that need criticism and require alteration or removal or reform. She also has an administration and an authority who do not wish to hear, unfortunately, anything besides the compliments of liars, the praise of hypocrites, thieves, swindlers and opportunists. They have become so much accustomed to all these that they cannot bear to hear a right word uttered to the good of the government, the nation and the country. Our country will not achieve any of what we hope for it so long as the men of the present state of affairs do not find in themselves the desire to cooperate to remove this rule and this nation from this darkness, and as long as they are willing not to find near them other than hypocrites, cowards, spies and traiters, who make the present good to them and warn them against the awakening of the nation and describe to them the good adviser as a bitter enemy.

Yes, nothing will be achieved by our country so long as those responsible in her are in this condition.

4. Issue No.131 of 17th August, 1952.

Yemen behind an iron curtain.

The newspaper "Al Gamhour" in Cairo still continues to fight the case of the poor Yemeni students in Cairo. It said :-  
"The politics of the Yemeni Government and the way the authorities rule the country are very similar to the outlaws; there is no liaison between the rulers and the people except the bond between a master and his slaves."

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5. Issue No.133 of 18th September, 1952.

God's will has come... Don't hasten it.

There is no doubt that Egypt is the most civilised country in the Arab world, and yet the Egyptians threw out their Rulers as soon as they felt they were bringing corruption to their country. In the same way a "Coup d'état" took place in Syria. What the Yemeni people say about the Rulers of Yemen, and what words shall we qualify them with? "Disgrace" and "Shame" are the two predominant qualities of the Yemeni Government. Yemen obtained her independence long before Egypt or Syria, but what sort of independence is it when it has no effect whatsoever on the country? Who are the independent ones in Yemen? Certainly not the people! The population of Syria or Transjordan have progressed more than the Yemenis. Those who were independent exploited Yemen, enslaved it and killed its people, are the rulers and personalities of the country. It is more distressing when we realise that the people of Yemen themselves helped these few to attain their aims.

There is no need to prove what we say, one look at those thousands Yemenis who are naked, sick, hungry, without work and homeless is enough. A further look at distressed towns, dead villages, homes, markets and farms, convinces us all the more. There is nothing worse than the independence that Yemen is supposed to have. Who are these rulers? They are nothing but foreigners and intruders, because anyone who steals the property of the nation, chooses ignorance, poverty, distress and spreading of fear everywhere among the people, are foreigners to the nation and their enemy. Can these rulers prove one good action they have undertaken other than invent the words "independence and security"? We are tired of hearing this record of having brought security to the roads, the only reason for this security is because the authorities themselves have monopolised everything the thieves and road bandits used to do, so much so, that these thieves no longer have a job to do. Thieves and road bandits were individuals and therefore less harmful to the Yemeni people than an organised armed gang who call themselves "the Government", who steal, requisition, imprison, hang and leave the people no rights.

The Yemeni Rulers are devoid of any actions of a benefactress, they have to the contrary and purposely made life distressing, while the road to goodness is so clear. They control the fortunes and property of all and they are determined to steal everything belonging to the nation. Need we produce more proof that the Government of Yemen is a bitter enemy to its own people? The Yemeni authorities will be foolish to think that they can continue to rule the people in this manner; indignation has overruled despotism, and the time has come when God will reward the unjust with what they deserve. The end of these dark days is near and will give way to a beautiful dawn when a new life of faith and happiness will start. The prophecy of Heaven will come true: "God's will has come, don't hasten it!"

6. Issue No.133 of 18th September, 1952.

Yemen and Hejaz.

What will the representatives of Al Hamid al Din and Al Saud do in the great meeting of the Arab League, when they will be seated by the great free men who got rid of the despotism of kings and the corruption of Palaces. I never

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knew a meeting of the Arab League with such opposites in its seats as the men who threw out kingdoms and men who live in the tyrannism of kings. What will they say to one another?

7. Issue No.134 of 1st October, 1952.

The Imam is puzzled.

The favourites of the present reign in Yemen say that the Imam wishes to reform the country and stir it from poverty, illness and ignorance. But he is puzzled - so they say -! He is puzzled because he is alone and cannot himself attend to all needs of the country.

They say that the Imam complains of the lack of competent men upon whom he can depend in order to execute these matters. He complains that the men who work with him are of two kinds: one is clever but dishonest and uses his cleverness for personal ends. He does not care for the common welfare. The other is honest but dull. He (the Imam) can depend on his honesty but he fears that "bad persons" may exploit him and make of him a plaything to dispose of as they wish!

The Imam - so they say - is torn between these two different groups. He wishes - so they say - to do things and to introduce reform but he does not find clever and honest patriots. This is the reasoning according to which the favourites of the present reign justify the attitude of the Imam towards reform. We do agree with them, but before we can become convinced, we must discuss the matter.

Who is responsible for killing clever men's honesty? The answer is the present regime. The regime under which they were brought up, the regime which spoiled the political system and put an end to all political movements. But if it is necessary to limit responsibility for prevailing corruption, which they suggest even the Imam is complaining of, it would be easy to recognise them. They are those who occupy senior positions and control the main policy of Yemen.

8. Issue No.134 of 1st October, 1952.

How Moslems understand the Yemeni case.

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Then he related to those present a story of his sojourn in Yemen. He said: I had been in Yemen and was teaching "Al-Hadith" in the mosque of Ibb. I had noticed many things about the tyranny and despotism of the Hakims and thought that the Imam was not aware of these bad deeds. But once I visited Taiz and saw many people round "Al-Maqam al Sharif" treated as cattle. Then I believed that the King and the Hakims are of the same type.

9. Issue No.136 of 15th November, 1952.

The big prison.

Our continuous opposition to the present ruling in Yemen has only one aim, we want freedom and prosperity for our nation, to raise it to the standard of the civilisation of other countries. We have no feelings of enmity towards the rulers,

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but since they took over the administration of Yemen until today's date the people have not been treated like human beings. The awful conditions under which the millions of people in this country live, no one with a conscience could bear. The persistence of the Yemeni rulers in keeping the population subjected to their present policy is one only practised against enemies. The lies and false pretences practised by a few against the population does not hide the misery of the Yemeni people in their everyday life. All this gossip about reforms, oil and gold in the Yemen is only an attempt to drug the people into forgetting their hatred against the rulers; they only want to deceive them into forgetting the lack of everyday necessities.

Up to the present, the Yemeni authorities have done nothing for the people; but continue to remind them, as they will until they reach their graves, that they have given them independence. If the rulers were in the place of the people they would not be grateful for the maintenance of such an independence as they say they have given to the people.

If they knew the meaning of the word independence they would be ashamed to give what they have given and call it independence, unless their understanding of the word means hunger, poverty, slavery, darkness and ignorance. The people of Yemen have been poor and ignorant for the past forty years, and if those who have ruled them during this period had any conscience or realised their responsibilities, they would choke with shame.

This imaginary independence which has imprisoned and enslaved several millions of people is no independence but robbery of a whole nation. This is not an independent country but a "big prison".

10. Issue No.136 of 15th November, 1952.

Read and be surprised.

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How dare they speak of freedom when their policy of tyranny has no limits? By saying this they made fun of the members of the United Nations because they preach what they do not practice. Not only have they no free newspaper, but the Yemeni authorities watch every spot in the country, and whipping and imprisonment still reign there.

11. Issue No.137 of 1st December, 1952.

How the people of this country were frightened away.

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Has this country been so mean towards its people until they had to desert it. No, the fault falls on the ruling authorities who have transformed life into darkness and despotism, and the country is now like a prison.

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The Yemeni Rulers have done nothing for their people nor have they given them anything; not even good intentions. They will never bear to see them live free from want, because they hate to see a strong nation, or rule a free people.

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12. Issue No.140 of 15th January, 1953.

The Yemeni case in the Arab press.

The "Arab World" newspaper, the most influential paper in Egypt and the Arab countries, continues to publish the horrible truth about the life of the Yemeni people under their despotic rulers. Recently, this newspaper published the following article :-

"What goes on in our beloved sister country Yemen nowadays is beyond the comprehension of anyone. Yemen is similar to a big prison, and the prisoners are the people. There is no such thing as constitutions, law or legal courts in Yemen, it is an individual ruling."

13. Issue No.140 of 15th January, 1953.

The great scientist of Arabia gives his advice about Yemen.

The "World Arab" newspaper wrote the following :-

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It would have been easy if poverty and ignorance were the troubles of Yemen, because work can fight poverty and education will soon kill ignorance; but the trouble is in the Rulers and the swords which are not used to kill the enemy but to kill the voice of the free people and destroy progress.

The Yemeni Rulers are singular in their kind, like no one else on earth; for this reason the advice of Al Ibrahimy was strongly in the interest of Yemen and its people. If only it would be carried out!

14. Issue No.142 of 15th February, 1953.

Letters to the editor.

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If our Rulers had a little commonsense, they would leave the festival until the day when they organise the life of their people in education, social security and stable politics, which cannot come true unless they are realised on the basis of a true "Constitution".

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Very well....if these Rulers believe what they say, let them abandon their palaces and luxurious life and share the people's poverty and hunger in the way they preach. Let them be hungry, bare and sick like the people, walking bare footed like them to protect their independence and Islam.

Is there any prophet who can predict to us when the Rulers of Yemen will realise that the deceitful and misleading times have past?

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I express my surprise and astonishment that there are certain Yemenis here who still believe that the Rulers of Yemen

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are innocent of any corruption or despotism which the Yemeni people suffer. They think that the fault falls on the officials and assistants.

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Oh Yemenis, don't be mistaken and believe that any corrupt person or traitor can remain for a single hour under a true and trustworthy Ruler.

15. Issue No.142 of 15th February, 1953.

The Yemenis will not return to their country unless despotism is subdued.

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But as long as Yemen is as they left it, under a despotic dictatorship ruling, noone will return. The Rulers must not waste their time in appeals, they must be content with those slaves they still have in the country, and leave in peace those who ran away to lead a normal life somewhere else.