ОСОБЕННОСТИ РОЛИ ЙЕМЕНСКИХ СМИ В РЕВОЛЮЦИИ И ЕДИНСТВЕ

FEATURES OF THE ROLE OF THE YEMEN MEDIA IN THE REVOLUTION AND UNITY

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Аннотация: Статья посвящена анализу особенностей истории и роли йеменских СМИ в достижении йеменской революции и единства Йемена, прохождения своей роли на различных этапах, которые пережил Йемен, в свете разделить Йемена на два лагеря: Северный и Южный.

Северный Йемен находился под османской оккупацией, а Южный Йемен был британской колонией.

В статье рассматривается ход йеменской прессы и ее значение, поскольку йеменские СМИ играли важную и влиятельную роль в ходе событий, их дублировании и разнообразии.

Мы попытаемся пролить свет на роль, которую СМИ играли в Йемене до и после йеменской революции в сентябре 1962 г. и в октябре 1962 г. до

осознание единства Йемена 22 мая 1990 г. И как СМИ были важным и влиятельным средством в борьбе йеменского народа.

Целью данной статьи является изучение особенностей истории и хода йеменских СМИ на разных этапах под контролем османов, а также последующего правления имамов над северным Йеменом и британской оккупации южного Йемена. И роль СМИ в достижении чаяний йеменского народа в революции спасения и освобождения и достижения единства Йемена. Поэтому мы должны остановиться на этом этапе более аналитическим образом, поскольку этот вопрос недостаточно освещен в научной литературе, что определяет научную новизну нашего исследования.

Annotation: the article is devoted to the analysis of the peculiarities of the history and the role of the Yemeni media in achieving the Yemeni revolution and the unity of Yemen, passing through its role at various stages that Yemen experienced, in the light of dividing Yemen into two camps: North and South. North Yemen was under Ottoman occupation and South Yemen was a British colony. The article examines the course of the Yemeni press and its significance, since the Yemeni media played an important and influential role in the course of events, their duplication and diversity. We will try to shed light on the role that the media played in Yemen before and after the Yemeni revolution in September 1962 and in October 1962 until the realization of Yemen's unity on May 22, 1990, and how the media were an important and influential tool in the struggle of the Yemeni people.

The purpose of this article is to study the peculiarities of the history and course of the Yemeni media at different stages under the control of the Ottomans, as well as the subsequent rule of the imams over northern Yemen and the British occupation of southern Yemen. And the role of the media in achieving the aspirations of the Yemeni people in the salvation and liberation revolution and achieving the unity of Yemen. Therefore, we must stop at this stage in a more analytical way, since this issue is insufficiently covered in the scientific literature, which determines the scientific novelty of our research.

Ключевые слова: Особенности роли йеменских СМИ в достижении йеменской революции и единства, Османское владычество в Северном Йемене, правление имамов, Британская оккупация Южного Йемена.

Keywords: Features of the role of Yemeni media in achieving the Yemeni revolution and unity, Ottoman rule in northern Yemen, the rule of imams, British occupation of southern Yemen.

First, a brief definition of Yemen's history and political path is necessary. Yemen was divided into two halves, north and south, until they were united on May 22, 1990.

The northern part was under Ottoman control, while the southern part was under British colonial rule.

The northern part of Yemen got rid of the Turkish occupation in 1911 and came under the control of the underdeveloped kingdom of Mutawakkil until the revolution broke out on September 26, 1962. A republican regime was declared “and the Yemen Arab Republic was established” in the northern part of Yemen.

While the southern regions of Yemen were under British occupation, until the southern part gained independence after the revolution on October 14, 1963, and completely independent from British colonialism on November 30, 1967 and the proclamation of the Yemen People's Democratic Republic. Thus, two republics arose in Yemen.

Northern Yemen - Arab Republic of Yemen with the capital Sana'a, on the ruins of the Kingdom of Mutawakkil. And the southern part of Yemen, the People's Democratic Republic of Yemen and its capital, Aden, are in the ruins of the British occupation. Unity has been the goal of both regimes in the north and south since the 1960s, and special institutions were created in both republics to deal with unification, but differences in the political and economic system were a hindrance. In addition to other factors such as external interference. However, emergency internal and external changes helped bring about the unity of Yemen and the creation of the Republic of Yemen on May 22, 1990.

That the foundation of every successful revolution is a successful media that multiplies its achievements and inspires the lives of its citizens across the country, so they are directly proportional to the revolution and reflect its commitment to national responsibility to society.

There is no doubt that the Yemeni press has played a pioneering and fundamental role in Yemen's modern history.

During the national struggle against colonialism and the imamate, since the press is the oldest media known in Europe in the 16th century, and before that time, modern typography emerged in the middle of the fifteenth century as an introduction to the emergence of the modern press. At the Yemeni level, the first newspaper was published on behalf of the Ottoman presence in 1872. While the first Yemeni newspaper was published on behalf of the Yemeni kingdom of Mutawakkil in 1926, the first Yemeni newspaper was published in the diaspora in 1916, and the first civil newspaper in Aden in 1940 was the first national newspaper. To fight the imamate in the north and colonialism in the south.

Yemeni media played a key role in the popular, collective, military and influential struggle in the depths and minds, essence, life, present and future of the Yemeni people, so that they inspired a spirit of enthusiasm and aroused the desire for freedom and liberation in order to preserve conquests and principles this great revolution and its noble goals that liberated people from oppression and tyranny.

From its inception until 1940, the Yemeni press carried the responsibility of the Secretariat in performing its national role by going to educate Yemeni society, increase awareness and national cohesion, intensify national efforts and deepen the revolutionary spirit in Yemen. Society and embodies the principles of loyalty to the homeland and the homeland, to be liberated from the difficult and harsh conditions - which besieged Yemeni society under the control of the Ottomans in northern Yemen, and the subsequent backward imperial rule, and the hated British occupation of southern Yemen, the media had to carry the banner of revolution. And with it, partners will join in a single struggle in pursuit of the goal of change and renaissance. The Yemeni press was able to play a remarkable role in the country's national

liberation march and its unification, and the struggle for national liberation necessitated the development of periodicals that were in their infancy until 1940 [1, p. 14].

In the 1940s, many daily, weekly and monthly newspapers appeared, political, social, cultural, artistic, professional and labor, each of which had its own political role, belongs to the liberal movement and there were many party and labor newspapers. was a supporter of freedom and political and social demands from the imamate regime and British colonialism.

In the 1950s and 1960s, newspapers split into two pro-colonial sections - indirectly - and another, demanding liberation from British colonization in southern Yemen and the removal of backward imamates in the north and the creation of a unified Yemeni republic.

Thanks to the liberal approach of British colonization, Aden was an important base for the national movement and a refuge for all Yemenis. This valiant city represented the basis for national ideas and tendencies, for the revolutionary and republican system of Yemen, and for the formation of national parties and organizations in various fields [2, p. 109].

When the revolution broke out in Sana'a on September 26, 1962, national and revolutionary forces moved from Aden to Sana'a, the capital of the revolution and the Republic of Yemen, through the movement of thousands of Yemenis from Aden , Hadhramaut and various Yemeni regions to Sana'a to defend the revolution and the Republic through participation in the National Guard. at this historic and pivotal stage of the march of national struggle, the media in Aden were divided in their positions between pro and pro revolutionary and republican and between who reduces the success of the revolution and praises the royal power and praises hostile states against the revolution and the United Arab Republic. After making Sana'a the center of gravity, which was occupied by Aden before the revolution, revolutionary forces in the south plan and act from Sana'a On the formation of the National Front Then the Liberation Front and other national movements of Sana'a newspaper and radio mocked the program and commentary to praise the October revolution in the

south as a continuation of the September revolution in the north and devoted many programs of radio "Taiz" to the problem of the revolution in southern occupied Yemen. Thus, the media played a leading role in the success of the Yemeni revolution [3, p. 40].

In order to deeply understand the processes that took place in the Yemeni movement, it is necessary to analyze the origin of journalism in Yemen. Features of the work of journalism in the north and south, which for historical reasons had different paths of development. Of course, the press played a growing, active and influential role in raising awareness among the Yemeni public and stirring up society in the north against the imam, and in the south against the English colonial regime: political, economic, financial, legal, etc.

To what extent has the history of the birth of the Yemeni press and the differences in the northern and southern parts of the country influenced the work of the Yemeni press and the formation of the National Liberation Movement? What are the political forces leading the fight to liberate Yemen, and how did they use the power of the press?

If we want to refer to the old stage as a prelude to reach the modern stage of Yemeni history, where the media, especially the press, play an important role in crystallizing the goals of the revolution as an imperative, but the historical perspective in which we begin research proves the historical fact that the eternal unity and destiny of the Yemeni people, recognized by the geographical, political, cultural, social and religious reality and common destiny. Yemen's history bears witness to national unity with the emergence of small formations here or there. The question of division did not know Yemen only in the middle of the eighteenth century, when the occupying forces occupied the British colonial Aden in 1839, extended its influence to the rest of the southern regions, as well as to the Ottoman presence in some areas in the north, until it expanded its presence in Sana'a in 1872 year. [4, p. 68].

At this stage, the division of Yemen began, which was an agreement between British Colonialism and Ottoman rule in 1914 and they remained so until the

formation of the Republic of Yemen. In 1990, before that, the Yemeni national struggle continued in two directions: A trend against all colonial and occupation forces on the one hand, developing awareness and knowledge among citizens, and working with all national and popular forces towards achieving national cohesion in defense and unification of Yemen, and moving forward in achieving noble national and humanitarian goals.

The Yemeni media played a major role in achieving these goals entrusted to it, in fighting the forces of colonialism and occupation and the backward clerical Imamate regime, and strengthen national cohesion.

The northern part of Yemen "subject to the rule of the Ottoman Empire" witnessed violent resistance by the national forces against the Ottoman presence. Defeat befell the Ottoman Islamic Empire in the First World War.

The rise of the secular and constitutional trend of the Turks, through which the secular government of the Turks was established and the fall of the Ottoman Islamic Empire, which made the Ottoman forces summon Imam Yahya bin Hamid al-Din from the mountains to "take power" in the northern regions, especially when he signed with the Ottomans the Da'an agreement in 1911, which included This "notorious and notorious" agreement stipulated that Imam Yahya would preside over a court specialized in the Zaidi sect only.. and when Imam Yahya bin Hamid al-Din assumed power, he began managing power with the mentality of the chief justice, and he used to meet with citizens after Friday prayers to solve their cases in a jurisprudential manner and according to the custom followed at that stage.. and he used some of the Ottoman elements that remained in Yemen and that were opposed to the secular constitutional system of government in their country. And he began to consult them on many matters that were usually not acted upon by the evidence that Imam Yahya had failed to run the state and reached a dead end until the period of the thirties and forties, and the Yemeni reality prevailed in severe opposition, especially in Aden, which was witnessing the strength of the opposition and the Yemeni press had a major role in crystallizing the opposition So that the Yemeni opposition in the north and south became characterized by the one vision of national

unity through working to expel British and colonialism and bring down the imamate regime in the north.

The period of the forties and fifties in Aden in particular was dominated by widespread political and cultural activity, through the emergence of more than fifteen political parties and dozens of newspapers, including the union newspapers of the Free Party and the workers' newspapers, especially the establishment of the United National Front, which was based on Yemeni national unity in its specific programs and slogans and this unitary consensus Represented in the Boycotting of the Legislative Council elections in 1955 [5,p. 20].

When the British authorities insisted that the people of the North not participate in these elections and allow the people of the British Commonwealth who are in Aden, according to the agreement signed by Britain with Imam Yahya in 1934, which determined the rule of the imam in the north and the English in Aden and the protectorates, "and the boycott results are over seventy percent, which indicates On the sweeping of the deep adherence to national unity .. the British colonialism faced opposition to the demand for immediate independence through the forces of the Yemeni people, their national organizations and their national political parties, whether they were, as the imamate rule witnessed, many attempts at coups or operations that targeted the assassination of Imam Yahya and Ahmed after that: It was the first coup in 1948, which succeeded, and then the coup was overcome within three weeks ... the Taiz coup in 1955 and the Hashid uprising that killed the leadership of a crowd and an assassination attempt in the same year, and the assassination attempt of Imam Ahmad in the same year by Saeed Iblis .. and the attempt to assassinate the imam in 1961 in Al-Ulofi Hospital in Hodeidah.

The Yemeni press in Aden has dealt with these attempts against the rule of the imamate in the north with a lot of analysis, interpretation, explanation and comparison, and among those attempts made by newspapers from the paradox between the coup of 1948 in Sana'a and the attempt by the Lt. Col. Ahmed Al-Thalaya, led by Prince Abdullah in 1955, the following newspapers published a style Comparison and including such as:

Ftat Al-Jazirah "Island Girl" newspaper, its owner, Muhammad Ali Luqman, which was published in January 1940 in its 1955 issue, says: The army did not perform its role in 1948 and took a turn in the revolution in 1955.

The army was a spectator and the people were a fighter in 1948, the people became a spectator, and the army is a fighter In 1955.

The revolution of 1948 was between the people and the king, and the revolution of 1955 was between the royal family, whose members compete for the king.

The imam of the 1948 revolution was ignorant of the outside world, and the imam of the 1955 revolution knew the outside.

The isolated imam was besieged in 1955 and the imam was assassinated in 1948.

The army commander assumed the position of governor in the second capital, Taiz, in 1955, while the imam assumed the position of governor-general in the first capital, Sana'a, in 1948.

Al-Nahda “Renaissance” newspaper Renaissance also went with a comment, in which the newspaper took Imam Ahmad as a living legend in people's minds and said: He was a cunning fox when he pretended to be sick and began to surrender until he was able to leave his palace wielding his sword, penetrating the siege imposed around him, with the army's cannons, then the imam took to roaming the streets of Taiz, and the putschists were retreating and turning away, and the imam would return to his palace as if nothing had happened ??.

And the Algnwup Alarabi "South Arabi" newspaper said: The evidence was that something new would happen and it was certain.

Al-Qalam Al-Adani "Pen Al-Adani" newspaper, which was published in 1954 by Muhammad Luqman, after Al-Jazeera Girl turned into a daily in 1953, says: Imam Ahmad resorted to Hajjah after his father was killed, and his son Muhammad al-Badr sought refuge in Hajjah 1955. The scholars of Sana’a supported the allegiance of Ibn al-Wazir to the Imamate of Yemen in 1948, they also supported

the pledge of Saif al-Islam Abdullah to the Emirate of Yemen in 1955 to his brother Abdullah in 1955.

Saif Al-Islam supported Al-Hassan Abdullah Ibn Al-Wazir and pledged allegiance to him in 1948 and supported Abdullah in 1955.

All the swords of Islam united in support of Imam Ahmad against Ibn al-Wazir in 1948 and also united to support Saif al-Islam Abdullah after the coup in 1955.

The imams of the mosques called for victory for Ibn al-Wazir after the 1948 coup and they called to support Saif al-Islam Abdullah after the 1955 coup.

Then the newspaper continues Al-Qalam Al-Adani"Pen Al-Adani": The two revolutions agreed that they were permanent.

These opinions are expressed in newspapers published in Aden in 1955 after the coup in 1955, which was carried out by the Lt. Col. Ahmed Al-Thalaya and Muhammad Qaid Saif as soldiers in favor of the new imam, Abdullah bin Yahya Hamid al-Din, the revolution receded and the imam returned to the throne, but the opinions of the free people were opposed to this coup, as changing one imam with another imam considering that the slogan of the republic was the basis, but it was no longer possible to restore the imamate system considering that the slogan of the republic is the basis, it is no longer possible to restore the imamate system and introduce reforms from within it, and what is required or demands in the south to introduce reforms and establish self-government but all the demands on the level of Yemen have become fundamental demands the republican system became the people's demand on the basis of Yemeni unity, and that any part, whether in the north or the south that is liberated, becomes a base for the liberation of the second part.

This is what we found in the September 26, 1962 revolution in Sana'a, which became a starting point for the liberation of the south, so one year after the revolution, the October 14, 1963 revolution took place. That is why the National Union was within the concept of the national liberation movement as a natural response to what colonialism seeks to do in terms of deepening the secession of the south from The North through its control of the South to serve its military, political

and economic interests through: Strengthening its military base due to the important strategic location of Aden.

Building the infrastructure for the Aden region to accommodate the transit movement of goods from its factories to the Gulf region, East Africa and others .The British authorities also enacted laws and regulations such as the labor law, publications, etc. Building the Union of South Arabia as a local force and support for British forces.

Building residential cities to accommodate the officers and soldiers of the British base, which gave birth to a wide labor movement that began with one union in 1951, and within five years, the Aden Conference of Trade Unions of 25 unions in 1956 , which generated a lot of movement in the field of daily demonstrations and continuous strikes.

The unification of the Yemeni national movement had a moral and material impact on the national, labor and literary movement, which expanded many new organizations and parties in Aden, newspapers, magazines, and activities within the frameworks of clubs and social associations, all of which were aimed at deepening the unified political movement and the most important political forces that united the Yemeni struggle is the rise the United National Front on October16, 1955, which included many groups of trade unionists and workers. It carried the goals that were published by the Al-Baath newspaper, which speaks in its name, and the goals were: Belief in Yemeni unity and Arab unity.

Establishing the great unity of Yemen on the basis of a people within the framework of an independent democratic republic [6, p. 233].

The matter that the establishment of the first Yemeni unitary organization had had a great impact on the march of the student movement, as the Yemeni Students Association in Cairo announced its support and involvement in this national front on the other hand, political parties, newspapers, magazines and organizations took on new dimensions and forms, as these formations were divided among some of them: The minority demands rule and the continuation of the Yemeni division into the south and north.

The majority supports the unity of Yemen and the unity of the political movement to confront the imamate rule in the north and work to liberate the south from colonialism and the establishment of Yemeni unity after that. Yemen's modern and contemporary struggle has continued as an extension of the Yemeni people's struggle since ancient times, and Yemeni unity has remained the basis and rule of struggle as it is the fundamental rule.

As the secession, it is the exception. From this standpoint, the unity of the Yemeni revolution and the unity of the Yemeni people's struggle with all their groups, parties, social, political, cultural and intellectual organizations, and all their military formations and resistance against the imamate have remained and colonialism.

In the northern part of Yemen the revolution took place September 26, 1962, against the backward tyranny of the Imamate and from the day after the revolution, the yellow newspapers that were issued during the era of the imam stopped issuing new newspapers in the name of the revolution and in the name of the republic, and the newspaper al-Akhbar, which took the newspapers speaking in the name of the revolution, the ideological approach of the Al-Thawra "Revolution" newspaper and its Al-Jumhuriya "political", social, cultural and economic concept [7, p. 19].

The radio that was broadcasting during the reign of the Imamate three days from two to sixteen hours after the revolution interacted daily to spread enthusiasm and awaken revolutionary sentiments through chants, poems and commentary inflamed with emotion, just as newspapers formed a vigil among the ranks of young people who have some kind of education and these newspapers have crystallized the goals of the revolution Yemen in all its influential dimensions.

The September 26 revolution gave morale to all Yemenis - and restored to all willpower, freedom and the preservation of personal and national dignity, which prompted the Yemenis to continue the struggle to complete the single Yemeni revolution on the road to liberating southern Yemen from British colonialism through a comprehensive, strong and great military revolution, which made the revolutionaries The British forces are besieging its air and land base in the city of

Aden for three days in response to the July 5 setback in Egypt in 1967, and this position confirms the dignity, pride and strength of the Yemeni revolution with the presence of the power difference represented by the huge military base in Aden and the light weapons that the revolutionaries possess ..

This force was derived. Its strength came from the direction of the Yemeni revolution, unity and a clear and radical revolutionary trend, since the national movement in Aden until the September 26 revolution, 1962, and the launch of the October 14 revolution from the Radfan Mountains until - the revolution included - all Yemeni regions.

The period from 1967 to the eve of May 22, 1990 was indeed the darkest period in the history of the political division of Yemen, when two opposing and conflicting political systems emerged: the Marxist socialist in the south and the tribal capitalist in the north.

Thus, the period of the Yemeni split of the north the regime of the Yemen Arab Republic and the south the regime of the Yemeni People's Democratic Republic the estrangement nearly 27 years but ended with the announcement of the failure of the two previous regimes and the establishment of Yemeni unity, and the declaration of the establishment of the Republic of Yemen on May 22, 1990 on the rubble of the two republics of the North and the South, which constituted the worst stage of a political break in Yemen’s political history, due to the ideological trends of the two regimes, and their transformation into playing cards Political in the battle of international conflict and polarization at the time.

Conclusion:

We have taken a historical overview of the particular role of the Yemeni media in revolution and unity as a prelude to the transition from the past to our present Yemeni unity. We must emphasize the importance of the role of the media at all stages, and also communicate the crystallization of the goals of the revolution as an imperative.

The media played an important and effective role in the struggle of the Yemeni people under the rule of colonialism and the imamate, which served as a catalyst for

national forces at the level of what was known in two parts of Yemen in deepening the unity of the Yemeni struggle until the emergence of the Yemeni revolution in September and October and achieving Yemeni unity the media discourse interacted positively and negatively with the unilateralism of the Yemeni revolution and the fate of the Yemeni people and their aspirations.

There is a very important and complex stage that we did not address with the expansion required to enrich it, enrich it and highlight its features, implications, and media stances, which it witnessed in terms of transformations and variables that include stages, including the seventies and even today, a stage that requires a deep pause and qualitative stances.

The Yemeni media have made quantum leaps at different levels in line with the transformations that Yemen has witnessed under blessed unity.

The media and information play an important role in the development of the Yemeni state in all areas.

Recognizing the important role that communication policies and the media play in mobilizing all resources, developing the perception of individuals, their practical and scientific potential, and introducing new concepts, values, customs and ideas that meet the needs of the times in a society that looks to the future, and begins to progress and develop.

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