

Sinan AbuLohom position on the Thalia Coup in 1955 in the Of The Yemeni Mutawakkilite Kingdom

(Extracted Search /PH.D dissertation)

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ABSTRACT:

The research dealt with the position of Sinan Abu Lahoum on the coup d'état of 1955, as it focused on the direct and indirect causes of that coup, and the role of Abu Lahoum in the meetings that were held to plan to carry it out. To openly support the coup against the ruling regime, but the failure of the coup prevented the elimination of the Imamate regime in Yemen.

Key words: Sinan Abu Lahoum, the Thulaya coup in 1955, the Mutawakkilite Kingdom of Yemen.

INTRODUCTION:

Sinan Abu Lahoum is one of the tribal and political figures who played an important and pivotal role in the modern and contemporary history of Yemen, as he left a clear imprint sought by anyone interested in Yemeni affairs, and became famous since the beginning of his political career as an opponent of the Imamate regime, as he soon found himself at odds with the rulers because of Their authoritarian way of ruling and isolating Yemen from the outside world, so he was supportive of every movement against the authority, including the Thulaya coup in 1955, which was led by members of the army. The coup against the regime, and this is what earned him great popularity as an opponent of the authority, and that the intended goal of this research is to highlight the position of Abu Lahoum and his role in supporting the coup.

First: The direct and indirect causes of the Thulaya coup in 1955.

The Thulaya coup in 1955 did not happen in a vacuum, but rather came as a logical result of a number of indirect reasons, the most important of which is that the Yemeni Mutawakkilite Kingdom ⁽¹⁾was witnessing unrest within the ruling family, due to competition over the mandate of the Covenant, which Imam Ahmed bin Yahya Hamid al-Din ⁽²⁾tried since To hand over the rule, assigning it to his son Muhammad Al-Badr ⁽³⁾instead of his brother Saif Al-Islam ⁽⁴⁾Al-Hassan bin Yahya ⁽⁵⁾. And since the latter was supported by the northern tribes, the first

act that Imam Ahmed did was to appoint Al-Badr as Minister of Defense ⁽⁶⁾, and to obtain an arms deal from Italy and Sweden to improve the capabilities of the Yemeni regular army to confront the potential danger of these tribes ⁽⁷⁾, and in exchange for that, the brothers of Imam Ahmed, among them, believed Al-Hassan, Abdullah and Al-Abbas were more deserving of it than the full moon, and they believed that an ominous fate would await them if the full moon ascended to the throne due to what was known about his weakness of character ⁽⁸⁾; in addition to that, it was due to the army's discontent and the deterioration of the citizens' living conditions ⁽⁹⁾, and the repercussions of the 1948 revolution ⁽¹⁰⁾ and what it left a negative impact within Yemeni society, represented in the crystallization of a class of resentful and haters of the royal family, important reasons for the coup. ⁽¹¹⁾

As for the direct reason that ignited the fuse of this coup, some members of the army came into contact with some citizens in the village of Al-Hawban, and one of the soldiers was killed due to the exchange of fire between them on March 30, 1955 ⁽¹²⁾, and as a result of that, the army left its barracks to Al-Hawban in revenge for the killing of their colleague, so they burned the village and robbed the citizens and they plundered them ⁽¹³⁾. As a result of what happened, the people of Hawban submitted a complaint to Imam Ahmed about the army's attack on them, which angered Imam Ahmed greatly on the army, as he secretly contacted the sheikhs of Subh and the Barani army ⁽¹⁴⁾, to crush the regular army, and ordered the formation of a committee to investigate the incident, and directed He ordered the arrest of the army teacher, Lieutenant-Colonel Ahmed Al-Thulaya ⁽¹⁵⁾, being in charge of the camp ⁽¹⁶⁾.

Second: Sinan Abu Lahoum's position on the 1955 coup:

In the meantime, Sinan Abu Lahoum ⁽¹⁷⁾ was present in Ibb governorate to follow up on his commercial activities, especially after the political stalemate that affected the opposition. Although he was in contact with Al-Thulaya regarding a movement of this kind ⁽¹⁸⁾, its timing came as a surprise to all free Yemenis, whether inside or outside Yemen ⁽¹⁹⁾, but that did not prevent Judge Ahmed Al-Siyaghi from inviting Sinan Abu Lahoum to go to Taiz to support the coup. With what he had of a tribal army and money ⁽²⁰⁾, however, the deterioration of the security situation in Taiz and the flight of large numbers of regular army members for fear of the imam's tyranny outside Yemen, but the remaining of them determined to attack the palace of Imam Ahmed on March 31, 1955, believing that it was As soon as he was attacked in his palace, he surrendered and relinquished power to his brother Saif al-Islam Abdullah, who was supportive and supportive of the army movement and called for it because of Imam Ahmad's failure to carry out reforms and install his son al-Badr as crown prince. ⁽²¹⁾

It seems that the previous meetings that Abu Lahm was conducting with Al-Thulaya contributed to a certain extent in preparing for such a movement, but the civil skirmishes between the people of the village and the army has accelerated the coup against the government, and as evidenced by the fact that Al-Siyaghi asked Abu Lahm to provide urgent support to it, including It means that there were previous understandings between Abu Lahoum and Al-Thulaya and the other leaders of the opposition on Abu Lahoum's willingness to support in the event of a movement against the imam, but the acceleration of events and the

spread of chaos in Taiz and the inability of the force that carried out the movement to control the situation prevented Abu Lahoum from making a quick decision Heading towards Taiz, because doing so would mean suicide for him and his forces.

And when Sinan Abu Lahoum was on his way to Taiz to support the coup, he received news that Al-Thulaya had summoned religious scholars and sheikhs on March 31, 1955 to persuade them to depose the imam and install his brother Abdullah on the throne. Its siege of the imam's palace after an exchange of fire with his guards, and a delegation of them went to take Imam Ahmed's abdication of power to his brother, so he bowed to their request and issued a (concession) in writing by relinquishing his administrative and executive powers to his brother Abdullah, but Imam Ahmed did not actually relinquish the imama and the king ⁽²²⁾, However, the two revolutionaries deceived them, thinking that it was the required concession, as they were overwhelmed with joy at the speed of the imam's response to their demands ⁽²³⁾.

The position of the opposition leaders at home and abroad who were surprised by the coup was different. Some of them were pessimistic, fearing that the new imam would put the country under the control of the West (especially America) ⁽²⁴⁾, and that his remaining in power means the continuation of the Hamid al-Din family, including Sinan Abu Lahoum, who wanted to take over the full moon. Al-Hakam is an enlightened personality with reform aspirations more than any person belonging to the ruling family, especially since he travels a lot and is acquainted with reform movements outside Yemen, including Nasserite thought ⁽²⁵⁾. As for the optimists, they aspired for a change in the political and economic situation, and attributed that to Abdullah's influence on modern life abroad, albeit in a relative way, but they all kept watching the events with caution after preserving the life of Imam Ahmed and what was known about him of cunning and deceit, especially the formula of concession that he liberated It did not disclose his abdication of the Imamate and the rule, and contented himself with abandoning the deeds of his brother ⁽²⁶⁾.

After the news reached Sinan Abu Lahoum, who arrived at the outskirts of Taiz and stayed with those with him in the suburb of Al-Qaeda affiliated to it, he began to closely monitor the situation due to his important and sensitive tribal position, which required him to study all his steps well ⁽²⁷⁾, after knowing that Imam Ahmed began to take The way of prevarication and procrastination in preparation for an anti-coup movement, as Imam Ahmed obtained the approval of the palace guards from the supporters of the movement to transfer his family from him to a safe place, and then lavished money to bribe and gain some of the officers and soldiers besieging his palace to his side, and launched an attack on the palace on April 5, 1955 and ended in He was impressed by the resistance and the failure of the coup by executing its perpetrators, including Al Thalaya, and 12 officers, judges, and sheikhs, including Judge Abdul Rahman Al-Iryani ⁽²⁸⁾., but the imam commuted the sentence of the latter to imprisonment⁽²⁹⁾ .

After the failure of the coup and the victory of Imam Ahmad, the position of Sinan Abu Lahoum and those with him from the sheikhs of Ibb became critical. If they return to Ibb, their involvement with the two coups will be revealed, and if they continue advancing to the center

of Taiz, they will be accused of working against the opposition, but Sinan Abu Lahoum preferred the second option over The first, which might cost him his life if he returned to Ibb⁽³⁰⁾, entered Taiz on April 6, 1955, and they were received in the guest house by the entourage of the Imam, who informed them that he would meet them the next day. Sinan Abu Lahoum took advantage of that matter and met with Hamid bin Hussein al-Ahmar, He was the eldest son of the sheikh of the Hashid tribe⁽³¹⁾ Sheikh Abdullah bin Hussein al-Ahmar⁽³²⁾, as well as one of the members of the opposition in one of the cities of Taiz, known as Cairo, far from the eyes of Imam Ahmed. I addressed him in the field square the next day, and everyone swore to continue⁽³³⁾ the opposition to the house of Hamid al-Din, whatever the price and by all means⁽³⁴⁾.

As a result of the above, Sinan Abu Lahoum met with Judge Abd al-Rahman al-Iryani on the evening of April 6, 1955. Imam Ahmad decided to release him through the mediation of Muhammad al-Badr. His eyes, which were planted everywhere⁽³⁵⁾, and that is why he decided to deliver his sermon and meet the sheikhs inside his palace, and refused to meet Sinan Abu Lahoum and those with him under the pretext of being busy managing the affairs of the kingdom⁽³⁶⁾.

the plans of the opposition failed, including Sinan Abu Lahoum, as a result of the eyes of the imam, who were revealing everything that was going on around him, to begin a new phase in his life in which he would become the sheikh of his tribe and expand his tribal and political influence to oppose the family of Hamid al-Din.

Conclusion

The movement of 1955 was considered the second declared movement led by the Yemeni opposition against the ruling regime, as that movement aimed to get rid of Imam Ahmed, and Sinan Abu Lahm had an important role and position in it, as it was the first declared refusal by him towards the ruling regime, so he went with the sons of his tribe Bakil To support the coup and get rid of Imam Ahmed bin Hamid al-Din, but the army's support for the last imam prevented that.

¹-**The Mutawakkilite Kingdom of Yemen:** This name was officially given to Yemen after the death of Imam Yahya, and a royal decree was issued in that regard in June 1948. The decree stated (that the name came to perpetuate the founder of the Kingdom, Imam Yahya). And he (who trusts in God, Lord of the worlds). For more, see: Dr. K. And the. Royal Court Files, File No. 4829/311, Ministry of Foreign Affairs (Confidential) No. 300/16108/1889, on August 26, 1948, Report of the Iraqi Royal Commission in Cairo No. 359/9/27, dated August 18, 1948, about the Mutawakkilite Kingdom of Yemen, and 13, p.17; Ibrahim Fanjan Saddam al-Emara, Relations of the Mutawakkilite Kingdom of Yemen with Britain 1954-1962, a historical study, unpublished doctoral thesis, University of Basra, College of Arts, 2002, p. 45.

²-**Imam Ahmed bin Yahya:** He is the eldest son of Imam Yahya. He was born in Al-Ahnum in 1895. He was known from a young age for his intelligence and love of science and the arts. He acquired military skill and led the war in the northern front against Saudi Arabia in 1934. After the 1948 coup and the death of Imam Yahya, he assumed power and was called the Helper of God's religion. His father's policy, therefore, made several coup attempts against him, including the failed coup carried out by Lieutenant Colonel Al-Thulaya in 1955, and in 1961 he was subjected to an assassination attempt that resulted in him being hit by several bullets. Al-Din, New Book House, Sana'a, 1965; Muhammad Boudhina, World Events in the Twentieth Century 1960-1969, Tunisia, 2001, p. 121.

³-**Muhammad al-Badr:** Politician, military man. He is the eldest son of Imam Ahmad. He was born in Hajjah in 1929 and educated in the scribes. He was appointed governor of the Hodeidah district in 1949. After the failure of the 1955 coup, he became crown prince and minister of defense. He signed the unity agreement with Egypt and Syria in 1958. He received He came to power after the death of his father in 1962, and not more than a week had passed since he assumed the reins of power until the Free Officers led a revolution against the monarchy and declared the republic. He moved to London and settled there until his death in 1996. For more, see: Abdullah Farea Al-Azazi, The Yemen Revolution 1962, A Study in the Historical Background, unpublished doctoral thesis, University of Baghdad, College of Education, Ibn Rushd, 1999.p.87.; Ahmed Jaber Afif, The Yemeni Encyclopedia, Vol. The first, Center for Arab Unity Studies, 2nd edition, Beirut, 2000, p. 139, p. 481.

⁴- **Saif al-Islam:** A well-known title in Arab-Islamic history that was borne by many leaders and princes, and in the modern history of Yemen it was carried by the second man after the imam, and he is often the son of the imam who is nominated to succeed him and who is entrusted with the task of commanding the army. Imam Yahya used to give all his children this title until the revolution In 1962, the proclamation of the republican system and the abolition of all titles of the Imamate regime. For expansion, see: Ahmed Jaber Afif, The Yemeni Encyclopedia, Part 2, pg. 1666.

⁵- **Saif al-Islam al-Hassan bin Yahya:** He was born in 1926, and he took over many affairs in the state with his father. He was at the head of the attackers of Sana'a when the constitutional revolution fell in 1948, after which he was appointed deputy to his brother, Imam Ahmed Ali Sana'a, and he soon fell out with his brother because of the mandate of the covenant that He saw that he was more deserving of it than Prince Al-Badr, and when the Republic was proclaimed in 1962, he called himself the Imamate and was given the name Al-Wathiq in God. 1970, and he passed away in 2003. For expansion, see: Ahmed Muhammad Al-Wazir, The Life of Prince Ali Abdullah Al-Wazir, Al-Asr Al-Hadith Publications, Beirut, 1987, p. 545.

⁶-Voice of Yemen newspaper, Issue No. 5, September 19, 1955; Dr.. K. And the. Royal Court Files, File No. 4831/311, Ministry of Foreign Affairs (Confidential) No. 266/266/7/26, January 30, 1956, Report of the Iraqi Royal Commission in Jeddah No. 6/13/554, dated December 24, 1955, about Yemen during its reign New, and 31, p. 50.

⁷- ibrahim Fjanjan Saddam al-Emara, the competition for the mandate of the Covenant in Yemen 1948-1962, Journal of Dhi Qar University, Issue 4, Volume 2, March 2007, p. 40.

⁸- Ibrahim Fanjan Saddam Al-Emara, op cit, p. 42.

⁹- Ahmed Muhammad Al-Shami, op cit, pp. 414-420.

¹⁰- **Revolution of 1948**: An armed revolution carried out by a group of exiled Yemeni freemen in southern Yemen against Imam Yahya bin Hamid al-Din, the ruler of the Yemeni Mutawakkilite kingdom, to get rid of his tyranny and tyranny. Who aborted the revolution and assumed the reins of power and became the imam behind his father and took Taiz as his capital. For expansion see: . K. And the. Royal Court Files, File No. 4829/311, Ministry of Foreign Affairs (Confidential) No. 1010/1010/7/17, April 21, 1948, Report of the Iraqi Royal Commission in Cairo, No. 197, dated April 20, 1948, on the issue of Yemen, and 15, p. 19; Al-Jazeera newspaper (Jordanian) Issue 125, March 14, 1948; Ahmed Qaed Al-Saidi, The Yemeni Opposition Movement during the Era of Imam Yahya, Center for Yemeni Research and Studies, Sana'a, 1983, p. 215.

¹¹- Ali Muhammad Abdo, Glimpses from the History of the Movement of the Free Yemenis, Part 2, Sana'a, 2003, p. 5.

¹²- Shahd Ali Abdullah Al-Amara, Mohsen Al-Aini and his political role in Yemen (1932-1997), unpublished master's thesis, College of Education for Human Sciences, University of Basra, 2020, p. 38.

¹³- Abdullah Farea Al-Azizi, op.cit, pp. 181-202

¹⁴- **The Pranic Army**: The Pranic Army was distinguished by its absolute loyalty to the regime and its constant readiness to carry out the orders of the imam. Throughout the history of the imams, it is the constant dependence on it to suppress tribal uprisings or the regular army. This army consists of the chief of the tribe and the captains of the tribes. Ten thousand fighters, and the hierarchy and ranks of these soldiers in the army were according to their positions within the tribe. For expansion, see: Sultan Naji, The Military History of Yemen 1893-1967, 3rd Edition, Sana'a, 2004, pp. 110-115.

¹⁵- **Ahmad al-Thulaya**: A Yemeni military man, born in Sana'a in 1918, received his initial education in an orphanage, and joined the Yemeni military mission to Iraq in 1936. He participated in the constitutional coup in 1948, and after that he worked as a trainer for the Yemeni army in Taiz. He was admired by his civilian and military friends. , He led a coup in 1955 against Imam Ahmed and was executed as a result. See: Ahmed Jaber Afif, The Yemeni Encyclopedia, Part 1, p. 789.

¹⁶- Abdullah Ahmad Al-Thawr, Brief History of Yemen, Dar Al-Hana for Printing and Publishing, Sana'a, 1983, pp. 122-124.

¹⁷- **Sinan Abdullah Abu Lahoum**: Sheikh of the Yemeni Bakil tribe and one of the poles of opposition to the Imamate regime. He was born in Nehm, east of the capital, Sanaa, in 1922. He studied the Holy Qur'an in the scribes, and was taken hostage by Imam Yahya to ensure that his family did not rebel against the regime. His opposition activity against Imam Ahmed escalated and he had a position From the coup d'état of 1955, he became a sheikh of the Bakil tribe in 1958 after the death of his father. He is considered one of the most prominent tribal leaders in the history of Yemen and had a role in the tribal uprising in 1959. He then fled to Aden, participated in the 1962 revolution, and held several positions in the government, including membership of the presidential councils. And the political office, and then he assumed the position of governor of Hodeidah, and after that he became a member of the successive Yemeni governments, until he became an advisor to President Ali Abdullah Saleh,

and he left political work in 1994. For more, see: Nabil Al-Bakri, Sinan Abu Lahoum: A Century of Wars of Politics, The New Arab Magazine, Issue 13, 2012, pp. 50-54.

¹⁸ -The opposition movement subsided after the revolution of 1948, and Sinan Abu Lahoum took advantage of it to travel between Ibb and Taiz to meet the opposition men to follow up on the reformist steps of the imam. who arrived in Yemen in late 1949, and was discontented with the politics of the new imam. Therefore, the interests of Sinan Abu Lahoum, Al-Thulaya and the Egyptian mission were linked to each other, where the meetings were conducted in secret, away from the eyes of the Imam, and since Sinan Abu Lahoum owned large farms and lands, from which he supplied the Yemeni military establishment with khat, and this gave him the privilege of sitting with the military leaders and knowing the reform plans of the Imam. And transferring it to the opposition in Aden and outside it. Abdullah Hamouda, Sheikh Sinan Abu Lahoum, an exclusive dialogue with the Middle East. Al-Sharq Al-Awsat Newspaper, Issue 5593, March 22, 1994.

¹⁹ - **Ahmed Al-Thulaya** tried to persuade the civil opposition represented by those who remained among the free people inside, such as: Ahmed Muhammad Al-Numan and Judge Abdul-Rahman Al-Aryani, to choose Saif Al-Islam Abdullah as the imam of Yemen temporarily, and then he could be rid of him with his nephew, the Crown Prince, and the opposition would then get rid of Al-Badr. Visions differed in the means by which Imam Ahmed could be disposed of, whether it was exile, house arrest, or arrest, and this difference formed a daily imbalance with fear, hesitation, and lack of conviction in the revolution and lack of agreement on the means, as killings were excluded, as happened to his father, Imam Yahya, in the 1948 revolution. Fearing that Al-Badr and his uncles would take advantage of the accident and revolt the people and put an end to the coup, that is why he postponed the coup plot to consult with a number of officers from Sana'a, Cairo and Baghdad graduates, until the end of July 1955. For expansion, see: Abdullah Al-Sallal and others, Abdullah Al-Sallal, The Constitutional Revolution of Yemen, Center for Yemeni Studies and Research, Sana'a, 1985, p.56, p.136-149; Ahmed Muhammad Al-Shami, Ahmed bin Muhammad Al-Shami, The Winds of Change in Yemen, Sana'a, 1984; pp. 480-481

²⁰ - Sinan Abu Lahoum, Sinan Abou Lahoum, Yemen, facts and documents I lived through, Part 1, Al-Afif Cultural Foundation, 3rd Edition, Sana'a, 2000, p. 75.

²¹ - uma Aliwi, Farhan Al-Khafaji, Iraqi-Yemeni Relations 1932-1962, Beirut, 2013, pp. 177-178.

²² -Edgar Oblance, Yemen Revolution and War until 1970, translated by Abdul Khaleq Muhammad Lashid, 2nd edition, Madbouly Bookshop, Cairo, 1990, p. 95.

²³ - Muhammad Yahya Al-Haddad, The Political History of Yemen, Dar Al-Tanweer, Beirut, Part 5, Edition 1, 1986, p. 386.

²⁴ - There was a rumor attributed to Saif al-Islam Abdullah that he had strong relations with the United States of America, Britain and France, especially the attack that was launched in the newspaper (Voice of Yemen) on Saif al-Islam Abdullah and his father, Imam Yahya, when the latter signed the American agreement in 1946, and Yemen agreed on oil exploration in Yemen. For expansion, see: Muhammad Ali Al-Shahari, A Look into Some Cases of the Yemeni Revolution, Madbouly Bookshop, Cairo, 1990, pp. 70-71

²⁵- Ahmed Obaid bin Daghr, Yemen during the reign of Imam Ahmed between 1948-1962, Madbouly Press, Cairo, 2005, pg. 298.

²⁶- Amin Saeed, Yemen, its political history since independence in the third century AH, Dar Ihya al-Kutub al-Arabiyyah, Cairo, 1st edition, 1959, pp. 219-230.

²⁷ -The talk show, A Private Visit, an interview conducted by Sami Kulaib on July 3, 2006 with Sheikh Sinan Abu Lahoum, Al Jazeera Channel:

WWW.Sling.Com/Arabic/AL-Jazeera.

²⁸- Judge Abd al-Rahman bin Yahya al-Iryani: a Yemeni judge and politician, and the second president of the Arab Republic of Yemen after the revolution. He was born in the Aryan region of the district of Perim in 1910. He studied in the scribes and joined the scientific school in 1925 to study jurisprudence and the principles of hadith. He founded the Islah Association in 1944 and joined the al-Ahrar in The 1948 and 1955 revolutions. He was imprisoned several times because of his political activities. He held the position of Minister of Justice and a member of the Revolutionary Command Council after the 1962 revolution. He assumed the presidency of the Republic of Yemen from November 5, 1967 to June 13, 1974. After his resignation, he settled in Damascus until his death in 1998. For more details, see: Memoirs of President Judge Abd al-Rahman al-Iryani Part 1, Edition 1, The Egyptian General Book Organization, Cairo, 2013, pp. 61-72; Sabah Hassan Budaiwi, President Judge Abd al-Rahman al-Aryani and his political role in North Yemen until 1974, Al-Qadisiyah Journal of Human Sciences, Volume 19, Issue 2, 2016; Ahmed Hadi Gibran Khudair, The political situation of the Arab Republic of Yemen during the reign of President Judge Abd al-Rahman bin Yahya al-Iryani 1967-1974, a historical study, an unpublished master's thesis, Sana'a University, Faculty of Arts, 2017.

²⁹- Muhammad Mustafa Al-Shaabi, Yemen, The State and Society, Dar Al-Nahda Al-Arabiya, Cairo, 1975, pp. 60-61.

³⁰- Sinan Abu Lahoum, op.cit, p. 76.

³¹-Hashid tribe: A well-known Yemeni tribe from the Hamedan tribes, attributed to Hashid bin Jashim, Bakil's brother. They are the sons of Jashim bin Khaiwan bin Nawwaf bin Hamdan, and they used to live west of Sana'a, specifically in the city of Khawan. Until now, the Hashid tribe is the largest tribal group in the northern mountainous heights of Yemen. For expansion, see: Muhammad bin Ahmad Al-Hajri Al-Yamani, Total Countries of Yemen and Its Tribes, investigation: Ismail bin Ali Al-Akwa', Part 1, Dar Al-Hikma Al-Yamina, Volume 2, Sana'a, 1996, pp. 213-214.

³² -Abdullah bin Hussein al-Ahmar: Yemeni politician and tribal leader, born in 1933, in Hashid and educated in its schools. He worked throughout his youth in the struggle against the monarchy and was imprisoned in 1959. He was not released until after the revolution in 1962. He held several positions, including the position of Minister of Interior for three terms. Times, and the head of the National Council, which was formed in 1969, and then he was appointed speaker of the Shura Council from 1970 to 1975, and headed the House of Representatives from its founding in 1993 until his death in 2007. For more see: Haneen Rafi Odeh Hammadi, Abdullah Al-Ahmar and his role in Yemeni political life 1962- 1997, unpublished master's thesis, College of Education for Girls, Anbar University, 2019; Saleh

Al-Baydani, Faces in the War...Yemeni Personalities Shined in the Mirrors of Events, Dar Al-Aan, Amman, 2019, pp. 23-29.

³³- Captain Ali bin Ali Al-Ruwaishan, Captain Muhammad Ahmed Al-Qiri, Captain Abdul-Wali Al-Qiri, Captain Naji bin Ali Al-Ghader, Sheikh Ahmed bin Ali Al-Zaidi, Captain Saleh bin Al-Hayal, Sheikh Muhammad Hantish, Sheikh Amin Al-Qadri. For expansion, see: Ali Muhammad Abdo, Glimpses of the History of the Yemeni Free Movement, Part 2, Sana'a, 2003, p. 5, p. 19.

³⁴ -The talk show, A Private Visit, an interview conducted by Sami Kulaib on July 3, 2006 with Sheikh Sinan Abu Lahoum, Al Jazeera Channel:

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³⁵ -Nabil al-Bakri, Sinan Abu Lahoum: A Century of Wars of Politics, The New Arab Magazine, Issue 13, 2012, p. 54.

³⁶- Ali Muhammad Abdo, op.cit, p. 19.

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