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### **Aden Through History**

In historians' books, we find an organic relation between Aden and Abyan that Aden is added to Abyan that it expressed in word Aden – Abyan for distinguishing between them, and between Aden – La'ah in Hajjah region in the North West Yemen.

#### **Aden:**

Absolutely, Aden was the richest Arab cities. It has long history reaching three thousand years. It is truly considered (Gate of Yemen), that it is mentioned in Torah (The Old Testament), its great trade was known by Phoenicians and called (Eden) which is Hebraic name of Aden. During the old Yemeni states, Aden was the main sea port in the region and there were not sea ports alongside of Aden with the exception of both seaports of Qana (the fifth governorate) and Muza'a (close to Mukha), but these two sea ports were never at the same importance as Aden sea port or continuous long history as Aden.

All Asian trade was coming to Aden which was carried on the Yemeni caravans toward the north to be distributed to the old near east countries. As the coast of east Africa belonged to Aden in the old history and such coast was called (Osan) coast.

In that Greek book entitled (Guide of Eritrean Sea) for his author, unknown sailor, which was written at the beginning of Christ ages that such sailor described Aden city at his visit to Aden and named it (Eudemon Arabia) in other words, The far Arabia Land for its great importance in such old time. In the past, he also said it was an important city when the trip from India to Egypt was a matter unachieved, that they couldn't take the risk of navigation from Egypt to the sea ports located behind this ocean rather they used to come to this place. In such times it was receiving the commodities from both countries. This unknown author pointed out that Aden started to lose its importance because it was destructed by one of Saba and Thu Raydan's kings during his wars, then the port was temporarily transmitted to Muza'a (close to Mukha) due to nearness of the latter from Dafar Yareem, the new capital of Saba and Thu Raydan state.

Though its importance was again returned and we find that Batlemous wrote about Aden in the second century A.B. and called it (Anboryum Arabia) that meant, the commercial store for Arab land. The Christianity entered upon Yemen in the fourth century A.B, the Christian preacher, Teophelus established a great church in (Adana), namely Aden. That means that Aden was one of the main cities that the church had to be built in it.

In the Islam ages, we find that the destiny of Aden was connected with the fate of these Yemeni petty states which alternated in ruling of Yemen. It belonged to Al-Ziadi Prince, the owner of Zabid city in the tenth century after birth Christ, but when Al-Ziadi state weakened some princes of the southern regions made it become independent, in addition to Abyan, Lahj, Hadramuot and Shahr, and those princes were: Banaw Ma'an (believed they were Al-Awaliqs). When Ali Bin Al-Fhadel Al-Karmati made a revolution Aden was one of his main cities besides Khanfer city (Ga'ar) in Abyan.

In the Al-Nagaheens' times, Aden belonged to them and Zabid was their capital. When Al-Sulaiheens came, Aden became a land special for Queen Arwa Bint Ahmed (Arwa Queen) and the income of the sea port which amounted to hundred thousand dinars was sent to her every year.

By the end of the twelfth century, we find that Aden became the capital of Al-Zuria'aiah state, while Ali Bin Mahdi, the founder of Al-Mahdiah state in Zabid, subjugated all parts of Yemen except Aden, that the importance of Aden increased during the presence of Al-Ayubis in the twelfth and thirteenth centuries. In the times of the two states Al-Rassulia (twelfth - fifteenth centuries) and Al-Tahria (fifteenth – sixteenth centuries), the education flourished in the city and many schools were established, also the canals constructed in Aden to bring water from its suburbs, and we find that it was the second capital after Al-Meqranah at the times of Al-Tahreens. In 1513, Aden repelled the Portuguese's invasion which was under the leadership of Albuquerque and it is said that the Portuguese lost two thousands persons when they attached Aden.

If we review the historical, literary, geographic and Islamic books which were written in the middle ages, we will find these books paid attention and care to Aden and described it sometimes as Yemen anchor and sometimes Yemen's harbor and now and then as Yemen's jetty.

#### **Crater:**

Crater is the original city of Aden which was described by the ancients and modernizers that the new name attributed to the beginning of British occupation which was called with this foreign name which means crater, because there was a site of volcano in the old time. While the first name following the coming of the English was (Aden camp) since the presence of British and British garrison were in the beginning within Crater city.

Also, the sea port was in Seera Bay since the olden times and changed to Tawahi after twenty years of occupation.

From the description of the geographers in the middle ages, it is clearly shown that Aden city is Crater only. For example, Al-Hamadani said, "Aden is south of Tihama and it is the oldest Arab markets, it is a coast surrounded by a mountain without a road, the road was excavated by iron skewers, hence it had a road to the land."

While Ibn Khaldoon said, "On its north side it is surrounded by mountain circulated to the sea in which two holes were dug at its both ends like two doors ... its natives had no walking in or walking out except via these two holes."

The description and picture of Aden city in two books of Ibn Al-Mujawer and Ba-Makhrama, we find that Aden city means Crater only, there is no mention except for Seera, Al-Mandar Mountain (Hulkat Mountain), and the green mountain (Ma'asheq) and Al-Ma'aglain.

In the Islamic age, we rarely find any geographic book for Arab travelers does not mention Aden and describe its importance. Al-Bashari said, "Aden is a great country, inhabited, populated, well-fortified and vestibule of China, jetty of Yemen, treasury of Morocco, source of trade, with many palaces, blessed upon who enters into it, enriched to whom he dwells with beautiful mosques, with wide sustenance, immaculate morals and visible comforts."

In 'Msallik Al- Mamalik', Al-Astkhri said, "Aden is famous on the coast of the Indian Sea in the direction of Yemen, and this place is the harbor of Indian boats in which the traders are gathered, therefore it is a commercial city."

It is was described by Al-Qalqashandi as, "Fom one of Yemeni Tihamas Districts and it is on the sea coast with halt and sailing". "It is the greatest harbors in Yemen with a built fortified castle. It is a treasury of Yemen's Kings, but it has neither plant nor animal, it is a jetty of Yemen and a stopping place of the traders, since Al-Tababa'ah times up to now it is still neighbor country into which the boats arriving from Al-Hijaz, Al-Send, India, China and Abyssinia where inhabitants of each of its territory used to select the suitable commodities they needed."

While Salah Al-Deen Bin AL-Hakeem said, "The resident in it has abundant gains and profitable trade, in the city there are famous seasons for halt and sailing. If the captain of any boat wanted to sail any sides he would erect a flag with a special color in order to inform the traders with traveling... the attention of the departure was taking place and the traders were rushing to carry their luggage."

Concerning Al-Hakheem Salah Al-Deen Bin Boorhan, he said, "The resident in it will be in need of a cost of expenses... and he will be in need of water to be cooled certain times a day in the days of intense hot." Then he said, "Because of abundant growing of funds, they were not interested in the highest cost of any bad situation."

In the book of 'Feature of Yemen Land', by Ibn Al-Mujawer in the beginning of the thirteenth century, there is an animate picture of the movement in great Aden seaport, and how the city people were receiving the boats arriving, the kinds of commodities that were arriving and details of one tenth on any commodity, then he mentioned that part of the tax was given to Al-Shawani by the government for the purpose of preserving the commercial prosperity in Aden using a fleet of ships that the government had, that they were guarding the commercial ships in Gulf of Aden against the pirates.

Then, Ibn Al-Mujawer pointed out that the Aiyubi ruler Othman Al-Zanjabeli built a wall to separate between the city and Seera Bay. The wall had six gates one of them was the jetty (AL-Pharadah) gate and one for entering and going out and then road (Al-Sikkah) gate through which the water was flowing to the sea during heavy rain. As Al-Zanjabeli added the effectiveness of the city fortifications in the direction of Gabel Hadeed (Mountain) to the Mansoor's range of mountains and had erected the citadels on the tops of the mountains, besides gate of Hulkat.

Really, such strong fortifications were the cause to repulse the great Portuguese attack by Albuquerque against the seaport in 1513. Whoever sees the preserved picture in the British museum of defeat of Albuquerque in front of Aden sea port as depicted at that time, will be surprised of the strength of the fortifications, citadels and huge walls which were about to cover Aden mountains and surrounding the city in the direction of the sea. There was a tablet of Seera Mountain painted in almost 1680 after departure of Turks and entrances of the city within the central authority in Sana'a in which all Seera Island was almost surrounding with walls and castles form bottom to top.

Aden reached its economic peak in the late middle ages. Since the Fatemeeh Caliphate, the balance of political authority had changed from Baghdad to Cairo that the economic activity of Aden revived and became again the connection between the east and west in most of the commercial and economic affairs especially when Aden

entered within the loyalty of the Fatemeens and their influences during its Shiite states as Al-Sulaiheen and Al-Zyuraia'aeen. Then, when Al-Ayubeen ruled Yemen they continued the same interest in Aden that in their times it became more secure and more fortified than any other seaport in the Arabian Peninsula. Since Aden gained independence by Al-Rasulis in the beginning of the thirteenth century up to the end of their state in the fifteenth century, Aden was such that economic prosperity and glory. But in the second decade of the fifteenth century, Aden started to lose gradually its economic prosperity and importance due to the active competition of Hurmoz sea port in the Arab Gulf that could absorb the great part of its international trade. When Al-Tahreens came, they spent the great part of their rule which continued till the middle of the sixteenth century competing with Egyptian Seaports overlooking the Red Sea and Al-Shahr Seaport in Hadramout so that they could control the trade in the Red Sea and Indian Ocean. However, for example, in 1460 Aden was still as a great and fortified seaport, its population ranged from 50,000 – 60,000 persons in which there were mixed of Egyptian, Syrian, Moroccans, Jewish and Indian traders. In the sixteenth century, in the beginning of the modern ages, Aden became the greatest victim of Portuguese's - Al-Mamalek's, and later the Portuguese's - Ottomans' conflict in the Indian Ocean and the Red Sea. When the Ottomans ruled Yemen in the period from 1538 to 1835, they changed Aden to a Military Castle for the southern part of Yemen, contributed to make depression, and the main and flourished seaport is Mocha. The second important cause which destroyed Aden after the Portuguese's - Ottomans' conflict was the growing trade of Yemeni Coffee beans in lieu of eastern spices which was the transit trade as the most important cause of its prosperity.

Coffee trade – through Mocha Seaport – became the new economic basis like a commercial revolution that radically changed the commercial relations between the East and the Mediterranean following the sixteenth century. Thus, the economic deterioration in Aden continued during and after expulsion of Ottomans.

Here, (John Gordon) was one of the crew of first English boat, visited the seaport in 1609, telling us that Aden was no longer at that time (but a vexatious city that he did not find rest in its dwelling, then no vegetables grown within its walls, its natives had nothing but enjoying with sight of its barren rocks and its destroyed houses. It had no fresh water but wells with salt water).

Gordon said that the two large sea ports were (Makha) and (Jeddah) while Aden was in commercial backwardness that nothing was coming to Aden but two or three ships from Indian and or Arab Gulf. As for the governor of the city was a young man of Greek origin embraced Islam, and of his mould were all the Turks with important offices in the country.

All were Pasha's slaves, and the members of the garrison in the city and forts were not more than three hundred soldiers. In spite of that, they filled the hearts of natives with terror that no one could dare to look to the face of any one of Turks. But this dark picture for the city drawn by Gordon quickly changed that the Yemenis could expel the Turks and then the country became under control of strong central government. The stability and tranquility impacted on the commercial life that the foreign trade revived with Europe mainly such as one related to the coffee trade.

Here, we see (Laruk), the French traveler, who visited Aden in the beginning of the eighteenth century described Aden that: "It seems large for lookers. There were tall beautiful houses with wide roofs." What attracted the attention of this French tourist

was the presence of such many great pools in the city which paved well. Those pools had decorated domes with rounded cracks to let sunlight come in through them. In each one of the pools there was a balcony overlooking the swimming pool, on which the lookers and swimmers were sitting equally.

In the beginning of the eighteenth century, Aden seceded from the central authority and gradually subjected to Lahj Sultan. When (Henri Salt) visited Aden in 1809, he never found its vestigial buildings but remains of Al- Taweelah Cisterns.

In 1835, when (Woolsted) visited Aden he said that the remains of the city were not stayed but a few minarets and about one hundred houses, some remains of destroyed walls while the rest of the city was tombs and heaps of stones, soil and remains of old buildings with no roofs, then he added that Crater's population at that time was about (600) males living in the ruined city which was not more than one village of fishermen, that half of those were Arabs (Yemenis) and the rest were Jews, Somalis and Pananians. The most of the population were living in cottages of palm leaves and the best houses were lodged by Pananians who were controlling the trade.

Despite this clear sabotage which occurred in Aden before coming of the English, they were very much interested in knowing its strategic and economic importance. A short time before occupation, Captain (Haines) wrote to his government explaining the significance of the sea port as he said, "This great sea port has possibilities and capabilities which are not possessed by any other sea ports in the Arabian Peninsula. Its prosperity, no doubt, will end Mocha seaport and the rest of the other seaports in the Red Sea, that it occupies an excellent commercial position. It is undoubtedly the best existing seaport for the communication of the Empire through the Red Seam, and in its current position is suitable for receiving and supplying ships all year long "

Besides, the Ruler of Bombay assured his government on the importance of the sea port in 1838 as follows, "For us, Aden is invaluable. It is suitable for coal storage during all the year seasons and it can be as a rendezvous for all boats using the Red Sea route and as a strong military base by which we could protect and utilize from Arab Gulf trade, the Red Sea and the neighboring Egyptian coast which is rich in its products. Aden is as Gibraltar, it will be unattainable from land and sea if it becomes at our hand." Thus, Aden was occupied to prevent any other powers to control such a vital strategic region.

In the current form, the design of houses and streets of Crater city go back to the post occupation period, (the Indian Style) is prevailing in every things due to its connection with India during the first one hundred years. As the reparation and restoration of the walls surrounding Crater mountains or Al-Taweela cisterns return to post occupation as well. Nearly during the first twenty years, Crater city remained the only original city under the direct control of British rule. Moreover Crater stayed the centre for colonial department, and the headquarter of its military garrison and the main seaport. Therefore, it was called (Aden camp). The buildings which contains the Crater Intermediate School in the frontal bay was as camps for the soldiers, thus it was named 'regiment or camp. Also the building of the Yemeni Centre for the Cultural Researches is currently one of the first buildings constructed in the city to be a church for the Christian community of army of occupation and foreigners.

In the time of the first British Resident, the population of the city increased from nearly one thousand persons to twenty thousand persons around in the end of his

time in 1854 that; they were distributed as follows: 4812 were Yemeni inhabitants, 2896 were Somali people, 1114 were Jews, 8563 were Indians, 791 were Europeans and 2452 were from the others and the rest were soldiers, where the Yemeni population was a minority. Most of Crater population were brought from India, despite the emigration of the technicians, artisans and traders from Mocha to Aden after deterioration of the first sea port. Therefore, Crater became Indian as much as Arabian. In 1849, the Yemeni population decreased to less than the half while the Indians increased more than twice that their number averaged out to 40% of the city population, and the other greater communities were: Jewish and Somali.

At the beginning of the British Occupation, the activity of the commercial society in the entire Crater was guided and mobilized to serve the British military garrison, that most of the economical activities were circulating around performing the contracts to supply the garrison with its needs of provisions, food, services or government works as building fortifications and others. The most important installations executed were water project in (Sheikh Othman) and conducted by a canal of six miles long to Hadeed Mountain and from that place to Crater city. Before the execution of this project, the water of the colony was the great problem that the water was distributed for the natives by cards.

At the end of the nineteenth century and the beginning of the twentieth century, the commercial expansion led to make Aden the main center in the route between the east and the west, the matter which resulted in creation of many job opportunities. The characteristic feature of the commercial activity in Aden was the presence of the brokers in nearly all commercial activities and in Crater the top of commercial activity was the foreign companies from England, America, Germany, France, Italy and India that all of them were connecting with their main companies in Europe, United States and Bombay. Under the wing of these foreign companies the category of Indian and Arab traders were forwarded. The most Arabs and Yemenis were dealing with coffee business but through those foreign companies which were in controlling of its marketing. In the liberation war, Crater was the first city which fell down at the hand of the revolutionists and remained under their control for complete two weeks after the events of June 20, 1967.

### **Ma'alla:**

In the time when we talk about Aden seaport, we see the intended for the most part that is the Frontal Bay Seaport in Crater, but up to now indeed there have not been any historical evidences or presumptions about naming Ma'alla which returns to more than the past one hundred and fifty years. The oldest generalized indications were the Portuguese leader's, who invaded Aden in 1513. In his memorandums, he indicated to (the North Sea port) which was near to (Khormaksar isthmus), to this isthmus the water was conducted from the inside by a canal.

In the western end of Ma'alla (near to Hejjeaf Circular), there was a place used for ships repairing called (Al-Barshah). Perhaps this nomination was related to kinds of Ottoman's ships mentioned in the manuscript 'Al- Barq Al-Yemani in Al-Fatah Al-Othmani' (The Yemeni Thunder in the Othmani Conquest) which was used in the beginning of the sixteenth century to pursuit the Portuguese' boats, then later to occupy Aden, besides (Al-Aghrabah) there was another kind of boats named (Barshah). There was recent exegesis about this nomination that (Barshah) was alteration of the foreign word (Birchen) which means (Prussi attributed to German

Prussia) and the evidence brought by owner of this exegesis was that the Prussian ships were repaired there after British arrival.

While the (Ras Hejjef) is at the end of Ma'alla City on the west part, that its nomination is known for us at least since 1837- two years before the occupation- because the British Documents and Haines's Notes himself indicated to the presence of a conspiracy to kill him by Aden population, that one of his spies warned him against a trap when he was in his boat near to (Ras Hejjef).

After the occupation, we find that the British maps and documents began to mention the village of (Ma'alla) and (Ma'alla Bander). Nearly during the first ten years of occupation, the sea port of the frontal bay remained the main port but it was not suitable for anchorage of the big boats because of fullness of the port with alluvium due to the negligence during around the former one hundred years. As a significant alteration occurred regarding the size of the boats at the time of occupation, the boats became commercial after discovering the steams from the coal. Thus, the sea port started to change gradually to (Tawahi) that Ma'alla became its north part and its port called the rear sea port. There were many reasons that helped to change the port to Tawahi and Ma'alla. This means that part of British Garrison as well as the headquarter of the political resident transferred to there, in addition to that Crater sea port was unsuitable for some months of monsoon.

In 1847, (Haines) recommended to erect a sub-customhouse in Aden gate in order to impose the tenth (tax) on the commodities carried by the local boats. In 1855, some Indian and Arab traders constructed Ma'alla Dacca, and in 1862 the customhouse changed to that place.

Some stone houses and shanties were built near to Ma'alla Dacca in order to store the commodities or for residence. In a map annexed to book of (Hunter) published in 1877, we could find that Ma'alla was still containing, at the time, Dacca only and a police station (the old post office of Ma'alla later), and some stone houses, for police forces or some natives whose works has relation with the port activities, were locating behind the station.

The second police station and lime incinerators were on the western end of Ma'alla near to Hejjef. That region was called (Somali Bra) because of most population near to the Dacca were Somalis. Between Dacca and Aden Gate were the cemeteries of Muslims and Jews appearing at that time before one hundred years from now. Ma'alla Dacca was greatly augmented in 1869. After that time there was no longer a sea port in Crater city, but the port was in Tawahi and in Ma'alla for the local boats which plow the African coasts, Yemeni and Gulf coasts.

In 1881, a census was conducted for Ma'alla population and its houses and it was found that (1000) persons were living in (357) stone houses and (2650) persons were living in huts (Kitshah) which amounted to (687) huts, while the rest were mostly homeless coal workers, in other words about 60% of the population were in huts and 15% were homeless.

Hejjef region became a place to store the coal which was used by boats and most of the workers from the northern regions who were fleeing from oppression of the Turkish ruling then from Imam later. However, the most part of the workers of unloading in Ma'alla Dacca in Hejjef were from the mountains of Yemen, and the majority of the Ma'alla population were from Somalia due to the expansion of the trade which was taking place between Aden and Somalia in the last century.

Regarding the prevailing the Somali element at that time, (Al-Raihani) described the social status which was existing at that time prior to fifty years from now, he described how the Somalis were walking in groups in the streets wearing the white clothes as if they were Athens sheikhs and the (tooth cleaners) from Arak trees were in their mouths; their heads were raising as the heads of peacocks. They also used to give up their sticks in the police station in every Sunday morning and not to be turned except in the evening due to their inclination for fighting and disturbance on the holidays.

With respect to the coal workers, they were in continuous problems with the owners of the foreign companies which were employing them. The first problem was housing them in houses or huts because the owners of the companies wanted to leave those poor lying down under the open sky and on the mountains of Hejjef and Ma'alla, thus the big boats could not enter to Tawahi Seaport before deepening the seaport that the boats were anchoring near to Ras Marbat that (risk allowance) was paying to them. Up to now, among the matters which have remained ignorant that the workers were striking in that early time, in the end of the last century. Therefore, the origins of workers' strikes go back to that time and not to the middle of the fifties of the twentieth century as it is the prevailing belief.

Since the beginning of this century, the great part of coal business transferred to (Maiyoun) Island but it was returned again, to Aden, after the thirties already, for two reasons, firstly, the ships company discovered that Maiyoun Company for Coal resorted to adulteration in its treatment because it was leaving the coal to wet with sea water to increase its weight, secondly, new development occurred in the way of proceeding the ships at the beginning of using oil instead of coal. In the period of 1928 – 1931, four oil tanks (stores) were built in the western end of Ma'alla. So, there was a need for new kind of workers in addition to coal workers whose number increased due to transferring all coal stores from Maiyoun to Aden. Also, due to this sudden depression occurred in Maiyoun, most of the island population were transferred to Aden; many streets were built for them in Ma'alla known as Maiyoun lanes.

In 1932, Soap Factory was constructed in Ma'alla which produced (50) boxes of soap daily, each box contained (200) pieces, and then Aluminum Factory was inaugurated too. The industry employed (200) people nearly in three factories and some small stores. There was a growing business done by Jews and Greeks as local cigarettes manufacturing from Egyptian Tobacco, in addition to traditional industries for cleaning the coffee beans and gums which were carried by Somali women in Ma'alla.

Finally, Ma'alla was famous for ships building which was known in Aden thousand years ago, which was performed by (Hadrami people). The boats which were built in Ma'alla resembled the Phoenicians' ships. The teak wood used for those ships had been imported from (Malbard) in India, while the rest of the wood and nails were local products. This industry produced about seven ships in a year. After finishing the ships' building they were painted with some fish oil and inaugurated in the sea, and they used to slaughter one sheep or goat for builders to eat in order not to be the cause to kill its passengers if exposed to storm and sea risks in the future. The captain always was supervising the ships' building while they all were singing during the work. Because Ma'alla was the main anchor for these ships, the sum of the ships which anchored nearly to Ma'alla was reached nearly (1400) ships in the Year.



In the beginning of the fifties, Aden Sea Port Authority reclaimed the sea coast of Ma'alla to expand the docks and stores of commodities on one hand, and to encourage the movement of construction to accommodate the families and soldiers of British forces following the expansion of Aden base to become the main center for the Middle East Leadership on the other hand. It was not the end of the fifties until the tall buildings were erected in Aden at a distance more than one mile, in such buildings thousands of apartments were rented for British officers.

At the same time, and as a result of huge constructional activity, Ma'alla widened in the direction of the ranges, in the back, and thousands of cottages were built in this period in addition to Qalloa'ah city (Al-Rawdah) which was built in the second half of the fifties where most of its houses were resided by the workers and low rank employees. It is possible to say that the population of Ma'alla goes back to this period of the fifties. It is shown by the comparison of the population in two years 1955 and 1973 in which the censuses were conducted. In 1955 census, we find the population of Ma'alla were (20868) persons while increased to (47044) persons in the last census which performed in 1973. During the liberation war, we find that the scenes of more drastic battles were in Ma'alla and Sheikh Othman regions, that the Englishmen became calling Al-Saylah circular in Sheikh Othman (Bombs Circular) and the main street in Ma'alla (Death Mile).

### **Sheikh Othman:**

In clandestine document No. 18 for the year 1858 dated on February 24, 1858 which forwarded from British Political Resident in Aden (W. M. Kujlan) to the India Ruler (H. L. Anderson), when the intention was determined on attack Sheikh Othman, Kujlan tried to convince the British Ruler in India a historical general view about this Yemeni City, he said:

(It is worth mentioning to give short allusion on the importance of Sheikh Othman. Fifty years prior to date of this conflict, it was not but a shrine with a mosque in which the travelers were praying and a caravan station. After that a small citadel was built near to it which was guarded by some members of Al-Abdali's tribe under leadership of an officer appointed by Lahj Sultan, while the rest of population were fifteen people working in fishing and salt collection. Despite the availability of water there is no farming. When the demand for the water increased Sultan Ali appointed guarding for the wells then some members of his tribe occupied the area which is considered a junction coming from the inside and passing through it and from which most supplies going to Aden. The position is of great importance and gives the dominant the protection or vexation to all who are coming close to Aden gates. It is at a distance of two and a half miles of Khormaksar which is the end of the British land borders toward Lahj, while the area between Sheikh Othman and Lahj was resided by Al-Azaeaba clan, it is a branch of Al-Abdali.

Our occupation of Sheikh Othman is a hard strike to Sultan Ali, that may prevent him from incomes of wells in addition to losing his monthly salary something which finally result in his submission to us, then occupation of Sheikh Othman will keep the routs open in all centers even Lahj itself; therefore it is possible for Aden to trade with the other cities and Sultan Ali cannot hinder this communication).

According to the above document, Sheikh Othman was at the beginning of the nineteenth century still a tomb or shrine of the holy man, Sheikh Othman which was named with his name and a few huts containing about fifty fishermen and salters. This speech is emphasized by (Henry Slit) the British traveler who visited the area

before thirty years of British occupation of Aden, that when he talked about Sheikh Othman in 1809 he was in his way to Lahj, it seems to us it was still one of forests that he said after about half a mile of holy man' tomb we penetrated deeply into a deep forest...which extends about eight miles that it was said that one would walk two whole days, its width from west to east. Then Slit added that (the goats and camels were seen in all parts of the forest that they were feeding on soft leaves and branches). Also, a map was drawn by Haines 1839 showing presence of forest in this area.

No doubt, Sheikh Othman was one of sea port suburbs (Crater) that its flourishing and withering correlated with its destiny, but the current designation do not go back to more than nearly two hundred years, in 1500 roughly (before 475 years from now). There was a mention that King Abdul-Wahab Bin Taher extended that water canal from outside of Aden to Crater, from well of (Am Heet) that the length of the canal was (1600) yards. The well was probably in Sheikh Othman city.

After British occupation of Aden in 1839, we find that Sheikh Othman became the main place for resistance gathering against the British occupation of Aden. The most main attacks waged against Crater during the fifteen years of the British occupation started from Sheikh Othman. For example, on November 11, 1840, five thousand combatants from tribes of Lahj and Abyan gathered in Sheikh Othman and invaded Aden. But since the British controlled the Aden mountains they prevented the Yemeni attack close to Hadeed Mountain due to their heavy and developed weapons. In this battle, more than two hundred combatants were martyred and wounded eighty eight ones, while eight out of nine captives were martyred.

So, there was another Yemeni attack on July 1841, the Yemenis tried to climb the mountains of Crater but the British artillery's fires from the mountains and on the deck anchored inflicted on them heavy losses. The Yemenis lost three hundred martyrs and fifty hurts. On October 11, the British attacked Sheikh Othman and destroyed Nobat Al-Sheikh Mehdi and then Sheikh Othman's citadel itself.

Sheikh Othman continued as a place for resistance collection. Sharif Ismail brought the freedom fighters from Central Arab Peninsula to expel the British from Aden we find also that Sheikh Othman was a place of his presidency in 1846, from which the attacks were sent.

Once more in 1858, the British attacked Sheikh Othman by leadership of Kugaln himself, the Second British Political Resident in Aden, and destroyed the citadel and forty Yemenis were martyred.

In 1868, the British agreed with Abdali Sultan to erect canal of water from Sheikh Othman to isthmus of Khormaksar that a big pond was built inside the Turkish Wall close to Hadeed Mountain to collect the water of canal, from which the water was carried by camel carts through tunnels of Hadeed Mountain to Crater. The water problem is one of the matters that led to exchange the attack between the British and the navties of Sheikh Othman due to tax and duties levying by Sultan against carriage of the water on the camels to Aden when the relation between the Sultan and the British deteriorated.

As a result of the Turkish presence in the north of Yemen, the British expanded the area of their influences in 1882, that they bought little Aden from Al-Aqrabi against undervalued price, then Sheikh Othman from Al-Abdali Sultan for twenty five Rials. The design and its planning in the present form of Sheikh Othman were after that

time. While the main Sheikh Othman main village is Sheikh Al-Daweel near which the tomb of the holy man is located called in his name.

In 1885, the Italian company established the first manufacture of salt in Sheikh Othman area which was followed by Indian company in 1899. Sheikh Othman started in expansion. Sheikh Othman started in expansion, in view of the need for hundreds of laborers in this infantile industry, transferring of fair number of people from Crater to the city due to over population mainly the water problem was not present like Crater, Ma'alla and Tawahi. Also, its wild air especially during the night attracted many riches of Crater that they built houses in Sheikh Othman city during the summer season or gardens with pools in the city suburbs.

In the beginning of this century, the holy man Hashem Bahr was buried in the city and his visitation became in a short time most important than Sheikh Othman's visitation in (Al-Daweel Sheikh) where in his name the city was called, rather Al-Hashemi visitation became about to the most important in Aden. Undoubtedly, the location of the city helped to attract the people to it in the day of visitation as kind of entertainment and to escape of hot and humid weather.

Al-Raihani who visited Aden in the beginning of twentieth century describes to us in his ironic manner, and said, "The holy man Hashem Bahr was a carrier with one of Aden traders in Crater, that his employer noticed him chewing too much Qat in the afternoon and sleeping long time in the morning. Over again, he came to his employer carrying a bag of money, and pleased him to buy a plot for him in Sheikh Othman on which he would like to build a mosque in order to purify the city from the seduction of Somali women and the devil of English soldiers who corrupted the morals of the people there due to their frequent visits to the houses of prostitution. Then the trader bought the plot and Hashem Bahr built the mosque after a while God sent inspiration in the form of (fever), that he recommended to bury his body under the dome of the mosque, but that was not possible because the colonial secretariat refused to issue the permit. Mediators went to request the permit but in vain. The good holy man sent an oral notice when he was on the deathbed, as the following text: (say to the Englishmen, I will never die, deo volente, prior to obtaining the permit). So, the permit was issued by the Englishmen to him because of their desire for a new holy man in the city." Of course, the above indication of Al-Raihani to the houses of prostitution was not arbitrarily or by the way of joke. Really, when the Englishmen planned to construct Sheikh Othman city they were aiming to erect houses of prostitution for their soldiers in the city, actually the city was already surrounded from all its four directions by streets specified for women of pleasure whom were imported from abroad especially from African coast. The prostitution was officially practiced in the city until the fifties of this century.

In the World War I, the city was exposed to Turkish Attack, that Ali Saeed Pasha occupied Lahj in 1915, while the Englishmen withdrew from Sheikh Othman city. The natives of the city declared the independence of the city, at the head of them (Bentisha) one of the city youths. During those days, there was no local authority in the city, the shops were looted and some dealers were killed, and some people brought some the Turks who stayed in it for a few days and they withdrew and then the Englishmen returned and occupied the city. Among the old institutions in Sheikh Othman which attracted the people from rural areas and north Yemen was the missionary hospital which was known as (Keith Faulkner) hospital which was constructed in the beginning of this century, the construction of the school, has the

favor to teach the first generation of Sheikh Othman youths, associated with this hospital, such school, it was known later (Afarah) hospital, who was the first Yemeni physician.

Following the World War I, cotton clothes dye – houses were built and part of the city was specified for that. In another lane (Doba'a lane), there was the famous Yemeni cotton textile manufacture which Zabid and Tihama regions were characterized by their manufacturing (Yemeni Berwed). These local manufactures were extinguished since the fifties but some dyeing works still exist.

Among the other tribes besides Doba'a natives who resided in Sheikh Othman, great numbers of (Maqatera) from north Yemen, (Loder) people from the third governorate, (Baihan) the fourth. The cause of Maqatera refuge was their famous wars with Imam Yahia in the beginning of the twenties of this century or after movement of Hameed Bin Ali Al-Maqtari in the middle of the thirties.

The importance of Sheikh Othman increased in the beginning of the thirties when artesian wells were dug in Al-Kamasri garden which became supplying Aden area with drinking water. In the east of the city, bricks, all types of mud, pottery were manufactured so it was called Al-Memdara. Thus, one kind of arrack was processing in such area, the Jews had special streets in Sheikh Othman, that in 1948 disturbance, tens of them were killed and the rest was immigrated to the Occupied Land. In the west of the city, special camps were built called Hashed to emigrate the Jews of Yemen from there following the World War II. In the south east part, there were barracks of levy army - local Yemeni army- which were constructed after the World War I, therefore one of eastern suburbs was headquarter for both government and tribal guards when they were constructed in the end of the thirties. In 1942, the natives of Sheikh Othman revolted due to the matter of Abdulla Sharaf and many of them killed in defense of him.

In the fifties, one thousand small houses were constructed composed of a small room and a small hall in west part of the city to accommodate the increasing numbers of population (adobe lane), as the people were allowed to build in the west outside of the city which was later called Al-Qahira city. In 1955 census, the population of the city reached (29879) persons.

### **Dar Sa'ad:**

Dar Sa'ad or Dar Al-Amir is the far southern point of Lahj Sultanate paralleling with Aden colony and opposite to what was known point No. (6) At the side of the colony and in front of gate of Aden College (currently Aboud Secondary School) and its designation attributed to one of the Abdali princes who was the first chief.

Before the year 1880, Dar Al-Amir was within Sheikh Othman area which was itself an area covered with huge and dense tress but after the English (bought) Sheikh Othman city from Al-Abdali Sultan its entity appeared as a very important custom point to the Sultanate and a passage for caravans, then later for the cars carried with commodities and travelers to the north Yemen and numbers of western Sultanates especially Um-Ruga'a -Toor Al-Bahah Route.

During the World War I and its subsequent ten years, the importance of Dar Sa'ad increased as a result of two new factors, the first was related to communication and the second was related to the military aspect. When the Turks invaded Aden protectorate from north Yemen, the Turkish forces reached to Sheikh Othman at the beginning of their advancement, but finally convinced to stay in Lahj Sultanate all rest

of the war years. Thus, of course the strategic and military significance of Dar Sa'ad increased during such years, so, when the train used for transportation, Dar Sa'ad became an important point in the way of train or (rail) as it was known. Due to reduction of commodities, food and clothes supplies to Aden colony directly after the years of the World War it was used the card system to distribute the commodities to the population in the colony, and created management for control. But smuggled trade to Dar Sa'ad outside of colony, with these commodities flourished especially due to its location on the borders. Smuggling trade increased and expanded due to inability of Aden police to control strictly then the smugglers bribed the policemen in charge of inspection only in the three points: Bab Al-Slab (close to Hadeed mountain), point No(4) in Al-Memlah and finally in the point No. (6) close to Dar Sa'ad, therefore the smugglers were seen running away from the inspection points with smuggled commodities over their backs at the sight and hear of inspection men. In many cases, the cars loaded with smuggled commodities were smashing the point beams did not stop except in Dar Sa'ad. Due to smuggling trade which was known (Parachute), Dar Sa'ad greatly flourished during the years and those venturers enriched in such smuggling trade. The Yemeni literature kept to us jesting about such trade as (Mubrshit Diary) by Abdullah Al-Taiyeb Arsalan.

Dar Sa'ad was a refuge for those who were displaced from Aden colony which Aden courts were driving away and preventing them decisively from residing in Aden because of committing trifled criminal cases or if the police considered them loiterers in the streets and they were not born in the colony. Of course, the commands of departing them to their regions were issued but they preferred to stay in Dar Sa'ad close to Aden in order to wage true retaliatory attacks later. Actually, the numbers of the recidivists increased in order to gain subsistence after they had been compelled to that.

In the fifties, out of Aden city, the growing of vegetables such as cucumbers, tomatoes and peppers automatically performed and flourished in reclaimed small plots. The owners of these small plots were from Tihama for many reasons, especially when they fled of Imam's oppression in the north Yemen. All these plots and small gardens were reclaimed and spread out in the deserts surrounding Dar Sa'ad which were abandoned and were not in the possession of any one, after they had dug the wells to watering them in a primitive way they had not the ability to do the other ways. These gardens were known as (Al-Azbood Gardens) attributed to Wadi Zabeed or in other words Tihama. The gardens of Dar Sa'ad were providing a fair part of Aden city with vegetables mainly Sheikh Othman markets. Zabeedis formed a fair proportion of Dar Sa'ad population. As the success of their gardens was impetus, mainly in the sixties, to reclaim tens of large farms with artesian wells outside of Dar Sa'ad city.

At the beginning of the fifties, (Aden College) was constructed too in the area located between Dar Sa'ad and point No (6), but indeed it is located within Dar Sa'ad region. Since then, the college building has become one of outstanding Dar Sa'ad landmarks, which shows to the walking viewer (the borders) and the difference between the two regions.

The most significant commercial boom of Dar Sa'ad in the second half of the fifties was when Qat importation and chewing were prevented temporarily in Aden Colony. Therefore, Dar Sa'ad got benefits as a result of this ban that the Qat was imported from Abyssinia through Djibouti and transported via boats to (Khoromaera) in Lahj

Sultanate and then by cars to Dar Sa'ad, or imported directly from the north of Yemen.

Every day, hundreds of cars and thousands of people were coming in successive groups from Aden to Dar Sa'ad to buy and chew the Qat there. As a result of that Dar Sa'ad benefited from that accidental activity and taxation on such material that most of that tax was going to the treasury of the colony. Thus, Qat banning coincided with banishment of some leaders of the national parties at that time by expelling them to outside of the colony. On the other hand their congregation in Dar Sa'ad led to reflecting a kind of political activity on the accidental economical activity.

In Aden, after removing the ban on the Qat, Dar Sa'ad lost temporarily the income resulted from the ban. But it got -in sounder way- constructional expansion in the end of the fifties and beginning of the sixties due to the acute housing crisis in Aden as a result of huge growing population. In the colony, many workers obliged to build huts and rent small houses which were built in Dar Sa'ad at that time. Even the Abdali Sultan built a new palace in Dar Sa'ad itself.

During the liberation war, by virtue of Dar Sa'ad- formally- locates outside of the security sphere of Aden state, the revolutionists were often using its shanties as hideouts for their weapons used against the Englishmen in Aden, and during the national fighting it played a remarkable role to end the fighting because of its controlling for the main routes coming from Al-Sabaihah and Karish.

#### **Al-Mansoorah:**

At the end of the fifties, the construction of Al-Mansoorah started and completed in the beginning of the sixties, that the designation was announced with a decision by the legislative council of Aden colony in 1962. Al-Mansoorah was built in an area formerly called (Hashed) or Hashed camp that was temporarily a camp after the World War II and used to receive the Jews from all parts of Yemen which was known the Process of Magic Carpet.

The construction of Al-Mansoorah coincided with the acute housing crisis in the colony at the end of the fifties and at the beginning of the sixties due to greatly growing population for many factors such as the expansion of the base to be a center for British forces in the middle east and the most important British base in the eastern Suez. At the beginning of the fifties, Al-Qalaa'ah and Al-Qahira or (help yourself area) were built – even if the smallest scope – prior to Al-Mansoorah construction as a partial solution for growing population following construction of British Refinery Company and increasing sea port activities as a location for transit to the neighboring countries such as east Africa , Abyssinia and Red Sea area.

Al-Mansoorah construction coincided with working of imprest system for government and some companies' employees as a try to solve the housing crisis. Thus, many houses in Al-Mansoorah were built in independent forms of one or two floors that each one was surrounded by a special courtyard. Besides, there were public houses in a form of apartments which were built for rent.

In the western section of Al-Mansoorah, the industrial zone was erected as places for alabaster, building materials manufacturing or garages, Canada Dry factory and stores.

Al-Mansoorah construction helped to mitigate the blowing of wind on Sheikh Othman during the summer season. In the beginning of the fifties, the intensity of the problem

led to establish the green belt of trees in west of Sheikh Othman to prevent blowing of the wind on the city in the direction of Al-Mansoorah prior to its construction that the area was still dunes. The green belt was in the plot on which the Textile Factory.

Meat, fish and vegetable markets were built in Al-Mansoorah following the completion of houses building. Public gardens and tree-planting line erected in Al-Mansoorah south. Among the public utilities that was causing the common inconvenience for the population was the continually blowup of sewage pipes because the contractors in charge with construction of sewage network before independence did not comply with necessary specifications because of the bribes paid to the officials by the contractors to get the contracts to execute these public utilities and act fraudulently in public funds.

Among the important landmarks of Al-Mansoorah is Al-Mansoorah prison, the central political prison which was built by the Englishmen during the armed struggle to arrest the revolutionists after interrogation and torturing in Ras Marbat prison. In Al-Mansoorah prison, April 6, 1967 was a memorable day when the United Nation's mission for facts finding came to the occupied south Yemen.

On the third day the committee went to visit Al-Mansoorah prison to directly be acquainted with the status of the political prisoners that they were carried by British armored cars at about five o'clock at the eve of that day. When they entered the prison gate the prisoners met them with demonstration and acclamation with revolution and shouting with falling out the colonialism. Outside of the prison walls and above Al-Mansoorah houses close to the prison, the revolutionists waged large battle against the prison and British forces surrounded using all kinds of weapons such as artilleries, machine guns and bombs that the committee was besieged within the prison until the evening. In the end, the British Security Forces compelled to evacuate the members of the committee to return them to the hotel by a helicopter rather it did not escape danger of the bullets of the revolutionists when it was running away. While the other mission' staff returned by armored vehicles.

Among the drastic battles of liberation in Aden especially after defeat of June 5, 1967, the revolutionists' battles against the British patrols, forces centralized in the centers, checkpoints and control towers surrounded by wires to stop the missiles and blasted bombs there in Al-Mansoorah.

The revolutionists wanted to grab Al-Mansoorah from the English. As the British Documents indicated, the matter became (open war in which all weapons were used such as pistols, guns, missiles, mortars, bombs and mines matchless in Aden. There were no demonstrations or groups but second desperate round by them -the revolutionists meant - to take hold of Al-Mansoorah).

In the second national fighting during the period November 3 – 6, 1967, the most important battles were in Al-Mansoorah in which all kind of weapons as armored vehicles were used that most people left their houses and did not return but after completion of the fighting due to the aggressiveness of the battle. Many of Al-Mansoorah houses were stores for revolutionists' weapons.

Nowadays, the south side of Al-Mansoorah is surrounded by a lane of popular houses, schools, hospitals and factory of textile in the Republic. All these constructions and institutions were built in the last years only.

### **Little Aden:**

It is the recent designation of (Al-Burairqah), this English name was called after British occupation of Aden because it is the only region surrounding and opposing to Aden and containing the mountains like Aden. ('Shamsan' is the most important mountain in Aden while 'Ihsan' is the most important mountain in Al-Burairqah). In (The History of Aden Port) written by Ba-Makhrama, there is what indicates that the old name of Ihsan Mountain was Emran Mountain. The lake of Al-Aa'agem located between Aden and Al-Burairqah was created in the times of Persians.

When the English came to Aden Al-Burairqah was part of Al-Aqrabi Sultanate that Ibn Al-Mujawer mentioned in the Middle Ages the name of Al-qarabies so that it is older than many recent nominations of the rest Sultanates as Al-Abadil, Al-Awaliq and Al-Hawasheb since their emergence as Emirates and Sultanates independent from the central authority in Sana'a after the eighteenth century.

When the British colonialism came to Aden Al-qareb were extremely hostile to British authority and their Emirate was in continuous enmity with their neighboring Al-Abdali Sultanate especially when the latter allied with the English. Therefore, their main village in (Bir Ahmed) was subjected to more than joint English – Abdali attacks.

At first, the desires of the English were directed against in (Bir Ahmed) or (Al-Hiswa) in the Al- Aqarib Sultanate not against (Al-Burairqah).

In the sixties of the last century (19<sup>th</sup> century) especially when the sea port transferred from Crater to Al-Tawahi, the sea port was expanded in Tawahi due to the opening of Suez canal, and arrival of the Turks again to the north of Yemen, the English wanted to protect the western part of the sea port for fear of their enemies, the Turks and the French who started to compete the Turks in entrances of Bab Al-Mandab as (Sheikh Saeed), (Obokh) and (Djibouti). The fact which made them feel more fearful that Aqrabi Sheikh offered one time to sell or rent the port of Al-Burairqah at Al- Khaisah village to the French. Therefore, as part of British policy, after the seventies of the last century (19<sup>th</sup> century), to expand the diameter surrounding Aden to the outside of Sheikh Othman, they exerted pressure on two Sultanates Al-Abdali and Al-Aqrabi to buy Sheikh Othman and Little Aden in the western part of Al-Aqrabi Sheikdom, that they achieved this in the last quarter of the past century.

Since they bought Ihsan Mountain in Little Aden the British did not do any development in the region so that the aim of buying was for strategic reasons and to protect Tawahi sea port only. But, due to flourishing of salt trade after the World War I, the British rented a large land of Little Aden to one of the foreign companies to establish salt basins for drying the salt from the sea water and refining it there.

The community in Little Aden especially in (Al-Khaisah) continued to depend mainly on the fishing and supplying the fish in Aden markets. The roads were not paved to Little Aden except in the fifties of this century (20<sup>th</sup> century), therefore the trip from Little Aden to Aden was arduous and pass through dunes of sands. Due to the community in Little Aden was independent and far from effects of the city, that they had their own and distinguished folklore that was a subject of a good study by (Mr. Mairs) entitled: 'Little Aden Folklore'.

When Musaddaq nationalized the oil in Iran the English decided to construct the refinery in Little Aden that its cost was (45) million pounds. Naturally, the construction of the refinery and then management will generate economic activity, population, laborer and social movement, that the colony did not see before. Therefore, the



present Little Aden was erected with all its styles and degrees of developed houses and became the first industrial city in Aden and a rendezvous to all various specialized and technical qualifications. The technical and managerial leadership were foreigners while the laborers, clerical and technical offices were in the hands of Yemenis and Somalis. When the British oil refinery inaugurated in 1953, about (2500) workers and employees joined British oil Refinery Company directly without brokers as the same, formerly in the foreign companies. Most employees lived in the houses built for them around the refinery.

Some serious quarrels occurred between the Somali and Yemeni workers after a short time of inaugurating the refinery, in such quarrels some lost their lives and the police of the colony intervened with arms in such quarrels. In fact these quarrels led to organize the social relations for better between the Yemeni and Somali community in general in Aden as a whole. Following such events the refinery company pursued a policy of encouraging enrolling new workers from the Sultanates that desired to join the Union Project which the English was planning to form in mid of the fifties.

After the emergence of the working force in the colony especially after the foundation of laborers' conference, the labor union in the refinery was one of the strongest, restive and more organized unions, by virtue of the workers in the refinery were to great extent qualified for (proletariat) capacity, due to their connection with manufacturing and refinery of the oil not with the activity of services in general. The labor union in the refinery threatened to stop the activity of the refinery when starting long strike at that time, it was always one of the pioneering unions in the working movement.

Little Aden which was the first region in Aden Colony from which the British Forces withdrew in September 1967 and delivered the city to the responsibility of Arab army at that time.

On May 1, 1977, the ownership of the refinery returned to the People's Democratic Republic of Yemen.

عبد دخاص بصفا

# الأكيل

مجلة دورية تعنى بتاريخ اليمن الفكري والحضاري - تصدرها وزارة الاعلام والثقافة - صنعاء

العددان الثاني والثالث - السنة الثانية - ١٤٠٣ هـ - ١٩٨٣ م

