

9. Mai Yamani (مي يمني) is a Saudi scholar, writer and anthropologist, born in 1956) daughter of the former Saudi oil minister Ahmed Zaki Yamani (1930–2021).

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VLADIMIR KIRICHENKO. THE SITUATION IN YEMEN AMID THE ESCALATION OF THE PALESTINIAN-ISRAELI CONFLICT

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Abstract. The article focuses on the impact of the escalation of the Arab-Israeli conflict after October 7, 2023 on the situation in Yemen. The Yemeni Houthi movement, which took power in Yemen in 2015, came down on the side of the Palestinians. The article examines both the historical and religious origins of the Houthi movement. The Houthis support the creation of an independent Palestinian state. As a sign of their support, the Houthis are attacking ships which have relation to Israel, or delivering goods to and from Israel. These actions have a negative impact on the world trade.

After another aggravation of the Palestinian-Israeli conflict in October 2023, events in Yemen and the Red Sea began to affect the global economy and trade. This was contributed to the response of the Yemeni Houthi movement to Israel's actions in the Gaza Strip, which began to attack merchant ships in the Red Sea.

Modern Yemen was formed on 22 May 1990 by the unification of the People's Democratic Republic of Yemen (PDRY, South Yemen), Yemen Arab Republic (YAR, North Yemen). At the same time, the formation of a single state was preceded by a long struggle between the two republics.

Yemen is inhabited by numerous tribes, distinguished by their religious beliefs. The majority of the population of modern Yemen is Sunni Shafites. In the northern parts of the country, in addition to Sunnis, there are Shiite Zaydites [1, p. 105]. The Zaydite movement arose in the 1730s, among the Shiites of Kufa. They were disappointed by the reluctance of the Shia imams to fight for the imamate and supported the aspiration of Zayd ibn Ali¹, who began tolerance towards the Sunnis. They stand in positions similar to Sunnis on the imamate problem. The Zaydites believe that the imam should be from the clan of Ali (the son-in-law of the Prophet Muhammad), but they deny the godhead of the imamat. They also believe that any descendant of Ali, who began an armed struggle for the imamat, can be elected as imam. Unlike Shiites-Imamites, Zaydites do not adhere to the doctrine of the "hidden" imam² and do not practice hiding their faith (at-taqiya) [2, p. 73].

From 901 to 1962, the Zaydite imamat existed in Yemen, which by the end of the 18th century turned into a hereditary monarchy. Its rulers no longer possessed the qualities that an imam should have in accordance with the Zaydite teaching, first of all, they were not prominent theologians. At the same time, the imams pursued a policy of marginalization of potential applicants for power, that is, in fact, all the seyids (descendants of the Prophet through his daughter Fatima and grandson Hussein) [3, p. 76].

Modern Houthis are a military-political and at the same time religious group of Zaydites. Their movement "Ansar Alla" ("Adherents of Allah") appeared in Yemen in the late 1990s. The self-name "Hussites" comes from the name of the founder of the movement, Hussein Badr al-Din al-Houthi, a politician, religious figure and a field commander. However, due to his advanced years, sayid Badr al-Din al-Houthi transferred the leadership of