

Press Release

## A Stance with the Celebration of the Anniversaries of the Two September Revolutions

### One of Them Introduced Secularism Into Yemen and the Other Calls to Consolidate It!

(Translated)

In the month of September of every year Yemen has two occasions; the first on 26 September 1962 which is the anniversary of the overthrow of the monarchical system in North Yemen, and the second on 21 September 2014 which is the anniversary of the Houthis' entry into Sana'a which led to their control of the northern provinces.

The first occasion is taken by what is called the legitimacy – specifically the Congress Party, the Yemeni Congregation for Reform Party, and the rest of the allied parties – and its media mouthpieces and followers, as a source to attack the Houthi movement and call people to rise against it, considering them an extension of the Imamate rule before 1962. The strange paradox is that the Revolution of 1962 did not save the people of Yemen but rather delivered them to the kufar (disbelieving) West. As for the second occasion; the anniversary of the Houthis' entry into Sana'a, which they have come to celebrate every year, it did not result in the implementation of Islam but rather proceeded on the path of its predecessor in implementing the secular republican system, raising Islam as a slogan only under the name of the Qur'anic march! And in these two occasions media noise rises, whose dust we in the Media Office of Hizb ut Tahrir in the Wilayah of Yemen must clear for the people of faith and wisdom. In what do the two revolutions unite, and do they differ?

The two revolutions glorify the borders of Sykes-Picot, which drew and entrenched the borders between Yemen and Hijaz and Sham and Iraq and Egypt and Algeria, etc. of the lands of the Muslims, which remained under the one banner of the Muslims despite the state to which the Khilafah (Caliphate) had come and was called the sick man. That is, they sanctified the lowly national bond which tore the Ummah apart and today prevents it, in the shadow of massacres and blood, from giving victory to its people in the blessed land of Palestine. Today the Ummah longs to uproot the Jews, and what prevents it are these national borders which the disbelieving West planted among it. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“The believers are but brothers...”** [Al-Hujurat: 10]. And Allah Subhanah forbade division among the Muslims, He (swt) said: ﴿وَاعْتَصِمُوا﴾ **“And hold firmly to the rope of Allah all together and do not become divided.”** [Aal-e-Imran: 103]. So we are one Ummah apart from humankind, and the bond that must bind us is the Islamic Aqeedah (doctrine) under one state and one ruler.

Both parties of the two revolutions raise the flag of Sykes-Picot, sanctify it and glorify it, and it serves colonialism, whether they know or not, and they prosecute the one who throws it on the ground, and it is a colonial Western legislation. And this flag that both parties sanctify is a flag of jahiliyyah (pre-Islamic), blind, tribal, that does not represent the Muslims and does not emanate from the Islamic Aqeedah. Rather both parties worked on planting sanctity for it among the generations. So the Muslims in Yemen must realize that the flag of Sykes-Picot is a vile tribal jahiliyyah banner from the remnants of colonialism. The Messenger of Allah (saw)

warned us against raising it and calling to it, he (saw) said: «دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ» **“Leave it, for it is rotten.”** [Sahih Muslim 2584]. The Prophet (saw) said: «لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ» **“He is not one of us who calls for ‘asabiyyah (tribalism).”** And in contrast the Islamic state has Lewa’a and Rayat (banners and flags); the Lewa’a is white with “La ilaha illa Allah Muhammad Rasul Allah” written on it in black script, «إِنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَلَوَاؤُهُ أَبْيَضٌ» **“...The Prophet ﷺ entered Makkah on the day of the conquest, and his banner was white.”** [Ibn Majah on the authority of Jaber]. And the Raya is black with “La ilaha illa Allah Muhammad Rasul Allah” written on it in white script. The Messenger of Allah (saw) said: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، فَأَعْطَاهَا عَلِيًّا» **“Tomorrow I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him. So he gave it to ‘Ali.”** [Agreed upon]. So did the Messenger (saw) give ‘Ali the flag of Sykes-Picot?!

The first revolution separated religion from life, and the second kept that separation, and did not return to the origin of Islam, a Deen not separated from the state. Rather they made the country groan under the weight of the United Nations, the sponsor of the secular system. The perished Ali Saleh deafened our ears, and today what is called the legitimacy with all its factions, with working by the charters of the United Nations. And what Al-Alimi said in his speech on Thursday, 25/9/2025, at the United Nations, “...Together, we pledged that this institution would stand as a guardian of human dignity, of peoples’ right to a decent life, to security, development, and peace...” and he added: “I call today for the establishment of an effective international coalition...liberates our country from the grip of militias and terrorist organizations of every kind.”

By this he described the United Nations while knowing that it is a criminal partner in all the calamities that befell Yemen and the rest of the lands of the Muslims and what is happening today in Gaza. And in contrast Mahdi Al-Mashat said on Tuesday, 17/06/2025: “There is no international charter that authorizes anyone to unleash his rabid dog on whomever he wants, for the Charter of the United Nations is the regulating contract of relations of states and we will not allow it to be exceeded.” This is a call, a clear invitation, to throw the Shariah of Allah behind their backs, and to rule to taghut, about whom Allah said: «أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يَرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا» **“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Shaytan wishes to lead them far astray.”** [An-Nisa: 60]. And it was sufficient for him to answer the saying of Allah: «وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَمِثْرٌ عِبَادٌ» **“And those who avoid Taghut, lest they worship it, and turn back to Allah — for them is good news. So give good news to My servants.”** [Az-Zumar: 17].

Islam is a clear frank Aqeedah (doctrine): “La ilaha illa Allah Muhammad Rasul Allah,” from which emanates a system that organizes all aspects of life — political, economic, international relations, etc. — and its flag is Al-Uqab. And the state of Islam included Najd and Hijaz and Yemen and Iraq and Egypt and ash-Sham (Levant), and expanded until it reached Andalus in the West, Indonesia in the East, Chechnya and Crimea in the North, and the Great Sahara in the South, transcending the lowly national and ethnic and racial bonds. All those bonds were placed to divide the Muslims and hinder them and prevent them from gathering under the leadership of one Khalifah. The Messenger (saw) said: «إِذَا بُوِيعَ لِخَلَيفَتَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا» **“If a pledge is taken for two caliphs, kill the latter of them.”** And sovereignty must be to the Shari’ah, and authority to the Ummah, placing it in the hand of the one whom it gives bay’ah to rule by Islam under the second Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood. Allah said: «إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ» **“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.”** [Ghafir: 51]. And the Messenger (saw) said: «ثُمَّ تَكُونُ خِلَافَةٌ»

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وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ  
الَّذِينَ مِن قَبْلِهِمْ وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Then there will be a Khilafah upon the method of Prophethood  
beware, O people of Iman, of following one who follows.

