

## TESTIMONY 2

### Testimony of Abu Aishah Mohammed Ibrahim

**Formerly part of the Salafi Dawah Lancs efforts  
alongside Abu Mu'aadh Taqqeem in their hometown.**

# Witness of Abu Aishah Mohammed Ibrahim *Regarding the Behaviour of Abu Mu'aadh Taqweem Aslam*

الحمد لله والصلاة والسلام على رسول الله

بسم الله الرحمن الرحيم

السلام عليكم ورحمة الله وبركاته

Abu Aisha Mohammed Ibraheem Ibn Abdul Latif

## **From what I experienced since 2011**

Having grown up in the same town as Taqweem and been to the same secondary school, and having seen him in the summers whilst he was in the university, and being there when he came back, I can say safely I have known him for 20 years plus.

I alongside other brothers in Nelson have been involved in many efforts in this town before and since the return of Taqweem from Saudi Arabia.

We have experienced much in terms of coercive manipulation and behaviour over many issues, not in line with the behaviour of students of knowledge. Many brothers coming and going, having moved abroad and are still affected, with brothers having shaved their

beards, and sisters having next to nothing for their classes Allahul-mustaan.

From his arrival, from the outset, when issues first occurred there has been a clear atmosphere of hostility and disregard of the sanctity, respect, safety and honour of others. When he perceives his “perceived authority, position, or pedestal” is challenged, he responds with the recipient being marred with defamation openly, and other narcissistic controlling behaviours not reflective of those with a community responsibility, caution, nor of creating and fostering community and individual relationships, in order to protect from harm being caused.

I was rebuked openly and made to feel hostility, and this was whilst we were in a relaxed setting. This and other behaviours were done in the guise of “advice” and “Dawah efforts” but plain to the trained eye, it’s just manipulation and bullying.

Similarly, I was barred from handling microphone/speakers and opening up for the hall in which lessons occurred and this was because “trust had been broken” - as I didn’t feel I needed to explain where I was when I’m simply not available during the working week.

A meeting was held - five brothers invited — and a predetermined response of forcing me off the Nelson

WhatsApp group was planned — as one of the brothers mentioned to me privately. This was in March 2019.

Due to the actions of this brother as far back as 2012/2013, I personally came under threat of physical harm. A brother was enraged due to an article Taqweem made public. I told Taqweem I'd rather not respond and I didn't have time - but he forcefully demanded I respond which caused a disturbance between me and this particular brother. He was enraged that his name was mentioned.

The brother mentioned he was waiting for me for when I come back to our home town with all his male cousins, nephews and brothers, and a sword or machete was being made ready for me.

This is not appropriate behaviour from a community leader or true insightful student of knowledge.

This situation by the fadl of Allah was solved, but needn't have been created, had there been caution in messaging and caution in articulation or response.

The only reason why this occurred was bullying, intimidation and coercive manipulative control. I like to behave as a private person, having very little online, public, open presence, and here I was being asked to make a public statement.

I thereafter in the years from 2013-2022,10 years was very cautious in any public communication with

Taqweem. Hence the reason why I was excluded from many events.

*[Witness mentions community events where Taqweem excluded certain community members from doing certain activities, but expected everyone to pay the same amount].*

Later after a planned stay over for Ustad Uways, on the group on the Whatsapp, I was openly asked and accepted to host our Ustaadh Uways Taweel for breakfast, then at the last moment the venue moved to another brother Ilyas Ahmed's house who had been manipulated into hosting after it was put onto him.

When I asked this brother the night before whether he would like to come for breakfast he mentioned he was busy. When I later asked him why the venue was moved to his house he mentioned he was given no choice.

The night before we had finished the dinner, I slept, not knowing that the venue had moved. After I had been given two weeks prior choice to accept and prepare, this was cancelled less than two hours or so, and I only read the messages when I thought: **Why has nobody arrived?**

The only way I found this information out was when I spoke to the guest Ustaadh Uways during / just moments before, during which time I checked the Whatsapp group and messages were sent indicating the change of venue had been "arranged". No concern whatsoever to our guest, as he called me and asked me "did you know

the venue changed?” To which I responded nobody told me directly.

Personal issues and wasting of time wrapped up in “Dawah related issues.”

On an occasion when one of the trips occurred abroad I came back after the visit to see the mashaykh to learn that Taqweem say to me “ I will find out everything that happens.”

This was when I was asked to come to his house and apologise, as it had been reported to him — by brothers I confided in — that I am asking for advice regarding issues that I felt I was being bullied in by his behavioural practices and attitudes. Others had reported this to him and he threatened that he would tell everyone up and down the country about “everything he experienced” with me if I don’t stop.

For the sake of keeping and maintaining peace and good relations I decided to visit him in his house where I wasn’t even given a bottle of water to drink for the two hours or so I was there. Allahul-mustaan. I was thereafter told I would be put back in the group shortly as a method of giving me a reward. I had exited myself because after the WhatsApp group was completely wasting time reading messages about private matters and making them Dawah related “issues”.

On an occasion a community elder was wearing FILA boots and a guest speaker had come to visit, this brother was an elder and a shoorah member, was publicly told he was not even allowed to walk out of the house with the shoes on and handle the shoes later, but he was told don't even wear them to the car, so he walked with socks from the house to the car, whilst all the ikhwan were onlooking and in witness.

Truly example of complete controlling desire and manipulation without any private naseehah or private communication.

[...]

In fact; brothers from [other countries] would come, from [other cities], for meetings, visits, aqeeqah, walimah, but for the brothers who were from this town, they were ignored. This, I learnt over time, was due to not having any firm desire to develop a strong Dawah here.

After Covid, all classes in all towns resumed, except here in Nelson. Brothers who are from this area and ones that don't travel much are sadly affected to the point I have physically seen people who have now shaved off their beards due to no strength in the Dawah, other people who have no other option locally here in Nelson, sadly end up being swept away with classes from representatives of "madeenah.con".

People who are now closest to him are clear cut, “yes” people, Allahul-mustaan, “yes”, and there are no firmly grounded brothers who have with them anything from sitting with any other Tullaab.

Before Taqweem came back to Nelson there had been previous similar cycles of narcissistic manipulation coercive control, with childish behaviour and bullying.

Alongside fully sidelining the people from Maktabah Salafiyya Birmingham, now these predecessors to the Dawah in this town have fully aligned with GLM, and “madeenah.con”.

Needless to say, unless through Allah’s mercy and guidance we see a change of heart, and through this test trial, the situation changes to one of rectification, no end result other than this same path. In the end, the obligation on me, to stand up, as witness for truth of what I experienced, as per the ayah above, and thereafter the purpose of Allah giving us the Trust, was to enable us to turn back to Him, سبحانه.

Because when we err or fall or take a hit, He is ready:-

وَيُتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ قَلِيلًا وَكَانَ اللَّهُ

عَفُورًا رَحِيمًا

So, like the optimist we are encouraged to be, from the sunnah, we hope, if by anything after our beloved



brothers across the dunya pen down different experiences, that this truly does lead to our brother Taqweem, to stop in his tracks, and turn back, and rectify, and make clear, and make correct, and make Ihsaan.

Because Allah loves the Muhsineen,

And soon we will return to Allah, and for us to rectify this whole situation, before we leave this dunya, would be the action of the intelligent ones.

And Allah Ta'aala is Aleem. Whatever I said that's correct is from Allah because of Allahs tawfeeq and whatever is not is from shaytan. And this is far as I recall from the experiences in this town, many more instances but this should suffice.

وعليكم السلام ورحمة الله وبركاته

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

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