

TESTIMONY 1

Testimony of Abu Ismaeel Shuhood

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

Witness of Abu Isma'eel Shuhood Akbar Regarding the Behaviour of Abu Mu'aadh Taqweem Aslam

11th Rajab 1446 | 11th January 2025.

In the name of Allah, the most merciful, the bestower of mercy.

I have known Abu Muadh Taqweem Aslam for around two decades. As a resident of Nelson myself, and once heavily involved with Salafi Dawah Lancs, I personally witnessed much at the hands of Taqweem.

It should be noted that what follows, save one incident, pre-dates Covid and therefore illustrates serious issues spanning at least a decade.

From the outset, Taqweem displayed an ardent desire to coerce and control. Whether it be towards brothers locally, or from various Salafi Marakiz. Taqweem would employ tactics, ranging from bullying, politics and intimidation in order to attempt to control what others said and did.

With regards to the affairs of The Salafi Centre Manchester, Taqweem said on many an occasion that he told the brothers how they should conduct their affairs, saying, “They should listen me, I’m SP.” (Salafi Publications).

Anyone who refused to toe the line would be criticised and isolated. He would regularly criticise the brothers from the shoorah who opposed him. Amongst the criticism was that they didn't attend his classes anymore, as though it was an obligation, even though the cause was his oppressive treatment towards them. This type of behaviour extended to attempting to exclude these shoorah members from attending post Nelson conference dinners, even though he was aware that these brothers were transporting the speakers back and forth. Taqweem personally instructed me to inform a shoorah member they should not attend the dinner. Only Shaykh Uwais was invited, not them (even though they would be driving the Shaikh to the dinner).

Using people to do his dirty work, whilst pretending to be the pinnacle of exemplary behaviour himself, became a trademark of Taqweem.

In Nelson these types of bully-tactics were far worse. Taqweem would gather selected brothers and encourage them to disrespect and intimidate anyone who opposed him. He would drag brothers into affairs, some very

sensitive in nature, involving female family members, despite being specifically told not to do so.

As his elder, Taqweem was not only disrespectful to me on many occasions, but encouraged others to follow suit.

There is no line Taqweem would not cross in order to further his agenda of status and control. He once asked a Salafi brother to compile information for an article, which included the mention of a brother's daughter. Despite knowing the risk of consequences, Taqweem published the article. Enraged, the father of the daughter mentioned, went in search of this Salafi brother that Taqweem had used, with a machete. By the grace of Allah, he did not find him.

Taqweem's coercive and controlling behaviour would even extend to excluding a Salafi child from playing tennis with other Salafi brothers and attempting the same from attending the annual BBQ.

In our presence, Taqweem would humiliate his own younger brother. A brother, who possessed exemplary manners, calm and non confrontational.

Taqweem would blatantly lie, knowing the true state of affairs, commonly using the term, "*I dunno*," and concoct stories regarding incidents in order to bolster his own version of events.

Deceptively, Taqweem would pretend to be interested in the brothers' desire to establish a Salafi masjid in Nelson. Meetings would be organised to discuss this, during which Taqweem would become angry and raise his voice over trivial issues, making it difficult for us to pursue these plans.

He did not think twice about causing a scene at people's homes, where the commotion could be heard by small children and women alike.

Speaking ill of our elders during COVID became increasingly apparent. He would speak ill of Shaykh Abu Iyad and his knowledge regarding the pandemic and say how it was all waste of our time, yet in the same breath, as I myself witnessed, spent forty minutes complaining about his own illness and his stance on the subject.

Using the various marakiz and his status, Taqweem would threaten those who opposed him. Threatening to contact the marakiz and have one warned against regarding opposing him, is something I witnessed myself.

Many sat and advised Taqweem regards rectifying his behaviour, his splitting from the elders and the need to keep the Salafis united. Despite this, his response would be, "Why should I?"

[REDACTED]

As time passed by, his inappropriate behaviour became increasingly apparent, so much so, that even the laymen in our community would comment on how Taqweem carried himself with an unapproachable and aggressive manner.

Deceptively, Taqweem has two faces: a calm collected demeanour for the general Salafiyoon at conferences and lesson, but the complete opposite for those of us who know him well.

Taqweem has destroyed the da'wah efforts in Nelson that took a decade to build. There is no Salafi masjid here nor school for our children because he opposed them. Multiple families have left Nelson due to the fitnah of this individual.

Sadly, self-amazed, arrogant and wanting to sow the seed of enmity amongst the Salafiyoon for his own personal gain, is an individual Taqweem has become. An individual who should be avoided at all costs.

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