



Salafi Publications

المكتبة السلفية

**An Advice to Abu Mu'aadh Taqweem and our Muslim Brothers
Regarding the Dangers of Bad Conduct – with Evidences**

In the Name of Allāh, The Most-Merciful (to His creation), the Ever-Merciful (to His believing servants). All praise is due to Allāh and may blessings and peace be sent upon Allāh's Messenger, to proceed:

The main goal of our initial document was to clarify the misconception that has spread in many circles that our disinviting of Abu Mu'adh Taqweem was due to differing over COVID. This was important, as the false accusation of Al-Walaa wal-Baraa' (allegiance and disavowal) being established due to COVID has been causing major misunderstandings in some quarters, and has been leading to unjust refutations against Salafi Du'āt, and to some people warning against Da'wah efforts in the UK.

We reiterate that:

- The reason for un-inviting Abu Mu'adh Taqweem to our Birmingham Annual conferences was not due to COVID but due to other long-standing affairs of conduct.
- We continue to advise the students of knowledge and callers to Allāh not to engage in over-controlling behaviour, and to uphold the most exemplary manners of humility, politeness, and gentleness with their brothers and communities.
- We refute any false accusations that have been made against the Du'at claiming that they establish Al-Walaa wal-Baraa' (allegiance and disavowal) around COVID, as this remains unproven.

It has similarly been mentioned that we have publicly warned from the upcoming “Sufyan Ath-Thawri” conference. This is not the case.

We sincerely ask that Allāh subhānahu wa ta’ālā rectifies between the hearts of the Salafis in the UK and in every place, and gives us unity against the calls of Kufr and Bid’ah.

As relates to Abu Mu’aadh Taqweem, it is true that he was advised for many years regarding certain behaviours, with the goal being unity between him and the community leaders of the cities he was involved in, as well as cooperation between him and his brothers from the younger du’aat, as well as the older ones. We constantly advised with patience upon the trials of Da’wah.

We still wish good for Abu Mu’aadh and recognise that he may wish to put this affair in the past, and of course the door is always open to advice and rectification, as well as friendship and cooperation. May Allah give us and him success to all that is good. None of this entails tabdee’.

The noble Scholar and our Father; Al-Allamah Salih Al-Fawzan (may Allah preserve him) was asked: **“I mentioned the faults of a person to warn from him due to his evil manners/character. Is this considered to be impermissible backbiting?”**

So he responded: **“No, this is from advice! If a person is a corrupter, and he performs these acts amongst the people, and he spreads corruption amongst the people, then your warning from him is from advice to the Muslims.”**

Based on this, there are some affairs that need answering, and that need rectification. We worship Allah upon the belief that the following is advice to the Muslims, and to Abu Mu’adh Taqweem. From those is:

- The campaign of unjust warning against da’ee and student of knowledge Abu Arwa Ali Mir.

- Attempting to split communities in Leeds and elsewhere.
- Trying to undermine and split Shooraa committees of different Marakiz and Masajid — and in fact succeeding.
- Claiming that his disinvitation to the Birmingham SP conferences was due to holding differing opinions in COVID, and spreading this which led to huge harm.
- Bullying community members with whom he has disagreements.
- Putting on a show of cooperation for the eyes of the people, when it is then proven that it was a facade.
- Using the name of Salafi Publications as a reason as to why he should be obeyed, saying “I’m SP”.

The campaign raised against a student of knowledge and da’ee; Ustadh Abu Arwa Ali Mir.

Ustadh Abu Arwa’ Ali Mir (Da’ee and Student who Studied in Madinah and Yemen) testified:

In the document, Taqweem threatens to send his refutation of me to relevant Salafi individuals and marakiz. Some of them contacted me and were baffled as to why Taqweem has got them involved. Only recently I discovered that Taqweem contacted the Salafis of Stoke regarding me once I had moved there with my family. This behaviour of Taqweem’s is exactly what results in the destroying of brotherhood and sowing seeds of disunity which he accuses others of, and Allah’s aid is sought.

Abu Unaysah Ilyas was a Nelson Da’wah Shooraa committee member

who was talked into signing this document. He corroborates Ustadh Abu Arwa's account saying:

"I don't feel the points made against Abu Arwa were ever justified. His reason for not wanting a sitting as he mentioned was because he did not want the situation to escalate."

"The document which I signed portrayed our brother Abu Arwa in a negative manner. I have clearly wronged my brother Abu Arwa by testifying to the statements made in the document. It was incorrect of me to sign this document and so to rectify the situation I'd like to retract from the statements I testified to in the document. I should have sought further advice on this matter and stayed away from involving myself in this issue.

I do not want to be a part of this Fitnah and retract from any statements I made justly or unjustly. From any mistakes I made knowingly or unknowingly and from wronging anyone knowingly or unknowingly. I ask Allaah to forgive and pardon me for my shortcomings and for transgressing the rights of brotherhood."

[...] "I advised Abu Mu'adh to get advice from the elder du'aat but he mentioned it was not necessary to do so. Given my inexperience in such issues I accepted this.

Another mistake on my part was that I should have at this point moved away from this fitnah but I didn't. I was still hoping for rectification and so continued to try and resolve the situation. Throughout this fitnah my only intention was to diffuse the situation and rectify the bonds of brotherhood between the brothers in Nelson. Namely, Abu Muadh and Abu Arwa.

However, in my efforts to do so I signed a document which I didn't fully understand the implications of."

Trying to split up communities in Leeds:

An example of Abu Mu'aadh causing discord in cities in the UK, is his encouraging of certain youth to operate independently from the Marakiz and Da'wah efforts that have existed there for many years.

This has taken place in Leeds¹ where he encouraged some university students to operate their Twitter account independently of the established Da'wah Centre, and split away from the brothers who have established da'wah for decades at Markaz As-Sabeel Leeds.

Abu Mu'aadh mentioned in WhatsApp messages to some brothers from Leeds:

They do not have any right to stop a gathering in a private house. Sabeel does not control that at all. And to avoid any future issues you could inform him that your account "Leeds Dawah" is going to operate independently without supervision of Sabeel from now on for the university students etc. That way no one has any authority over you and you can organise these classes freely and tweet them freely.

The Shoorah of Sabeel (Leeds) mentioned that some young Salafi students attending the local university had a Twitter account that they were using. As seen in the quote above, Abu Mu'aadh encouraged these students to use the existing twitter account as a tool to express independence from the older and existing Salafi Da'wah in the city.

1 — This section has been edited: The point remains unchanged that Abu Mu'aadh was advising some well-intentioned brothers in Leeds with independence and splitting instead of cooperation and unity, and to use existing Twitter accounts as a tool for this — rather than setting up Twitter accounts from scratch as was incorrectly mentioned previously. Refer to the testimony of **Markaz Sabeel (Leeds)** for more evidence.

Ustadh Abu Humayd Salim is a graduate of Jami'atul-Imam in Riyadh, and a caller to Allah based in the North of England, who has knowledge of the very communities that these issues were occurring in — and he writes:

I fail to see the maslahah in encouraging young twenty year old students - that are not even from Leeds but visitors there - to abandon cooperating with the local and elder Salafis already established there for over two decades, to isolate themselves from them and to do their own Da'wah activities.

Ustadh Abu Humaid Salim (hafidhahullah) quotes more speech from Abu Mu'adh Taqweem where he tries to fearmonger about other Du'aat:

"I'm sure he will make many excuses, and say the "elder mashaikh" know better about the dawah - even though they have only been to leeds maybe once or twice in the last 12 years. And he will try to make you fear the consequences if you carry on and tell you many things are going to happen etc."

Ustadh Abu Humaid also observes:

I — Abū Humayd - say that with everything I have presented here and with coming to know of the path you have chosen; the attitude you continue to adopt and especially **coming to learn of your honest and candid statements against your Salafī elders and brothers of various Salafī Centres and numerous insinuations against them;** that you so openly and brazenly spread these opinions of yours to young brothers who are quite possibly twice as young as you - I say: I hold a different position to Shaykh Abū

Khadijah² and am closer to warning from you than not, **due to what I see as serious matters that pertain to creating discord and dissension within the Salafi communities.**

Trying to Split and Undermine the Shuraa Committees of Various Centres

The Shuraa committees and aides of various Marakiz have undergone turmoil and some have even been split totally. From the committees that have been split are:

- **Markaz Al-Bukhari in Liverpool** — where Abu Aminah Yusuf, the elder brother on the committee had to resign last year after over 10 years.
- **Markaz Salafi (Nelson, Lancashire)** — Abu Mu'aadh's hometown Markaz. Two Shuraa committee members who were forced to resign from the committee (Ustadh Abu Arwa Ali Mir, and Abu Unaysah Ilyas).

Issues were also formented in Manchester. Their board committee testifies:

He started to undermine certain committee members while praising others. **Initially, he worked well with Amjad and Faizal; however, he soon attempted to impose his views on their roles, believing them to be inexperienced.** He expressed this opinion to Abdullah Jallow, who clarified that Faisal and Amjad, like all members, do not make independent decisions, instead they do consult the Shurah before proceeding. There were also occasions when Amjad and Faizal

2 — This is in reference to the position that he had heard from Abu Khadeejah that he does not warn from him, and affirming his Salafiyyah without question.

presented Taqweem's suggestions to the Shurah, which led to his frustration when they were not accepted.

[...]

Upon his return from Hajj, the situation deteriorated as he communicated to Abdullah Jallow his decision to **cease collaboration with Amjad and Faizal, opting instead to work solely with Abdullah and Dawud.**

[...]

He dismissed the observations made by committee members concerning the community's needs, arrogantly asserting, as someone who is only present in the city on lesson days, that he possesses a better understanding of these needs than those who live and work there regularly.

[...]

Taqweem frequently mocked Shurah members in his lessons, belittling individuals much older than him. One elder, approximately 20 years his senior, often attended his lessons despite a physically demanding job. **However, Taqweem made disparaging remarks about him sitting at the back of the room. This led young attendees to view the elder with disdain.**

On another occasion, upon seeing a Shurah member enter the masjid, he sarcastically remarked, "Here come the main men of dawah." Similarly, when an elder moved his car to allow someone else to leave, Taqweem mockingly announced, "Everyone get a good look," further belittling him.

[...]

Indeed, although Taqweem's conduct became increasingly intolerable, we chose to allow him to continue teaching, prioritizing

the importance of the dawah and unity over our personal sentiments. In the past, we have sought guidance from our senior teachers, who have consistently counselled us to exercise patience and forbearance, and to acknowledge Taqweem's rights as a student. We made efforts to uphold these rights; however, such rights do not extend to behaviour that involves maligning, attacking, ridiculing, mocking, or creating divisions, nor to exhibiting disrespect towards those who are older or those who have contributed to Dawah before him. Furthermore, Shaikh Abu Khadeejah had once proposed that we include Taqweem in our Masjid Committee. However, recognizing his challenging demeanour and difficulty in being accommodating on certain issues, we communicated to Shaikh Abu Khadeejah (Allah preserve him) that he was unsuitable for a committee position. **We ask Allah to reward him with good for the time he dedicated to teaching at Salafi Centre. However, due to the deterioration of his circumstances and his actions that are leading to division, we have made the independent decision to remove him from our platforms.** May Allah guide him towards what is better and protect all of us from harm Ameen.

Abu Aaminah Yusuf Ho is one of the elder brothers who was a board shuraa member of Markaz Al-Bukhari Liverpool. He witnesses:

I remember our brothers Abu Zakiyyah Ibn-Ahsan Shah was outspoken and had sent him some words of advice. Abu Muadh told me he was a bit miskeen and **'mouthy'**, his brother Nadheem is good but nobody really listens to Abu Zakiyyah Ibn-Ahsan Shah.

During 2024 the shura decided we should go and sit with Shaikh Abu Khadeejah and find out exactly what the issues were.

Abu Muadh was adamant that we shouldn't go.

[...]

We chose to go to Birmingham, contrary to his advice as we had a feeling he maybe had something to hide and we wanted the truth. I can expand on the meeting separately if needed but it was not anything like Abu Muadh had warned it would be.

Upon our return I mentioned how Shk Abu Khadeejah had advised that Abu Muadh should sit with the brothers where there are issues and rectify the situation. I explained that I felt Abu Khadeejah was simply protective with regards to the dawah due to his love for it, the Man had been through 30 years worth of struggle, and how I didn't believe that it was wanting some power or control but I was rebuked.

Things escalated quickly between Abu Muadh and the other 2 shura members against myself. Ironically, it was felt that by me questioning Abu Muadh, I was somehow disrespecting my teacher. They didn't want to take the advice of Shk Abu Khadeejah and I regrettably felt I had to remove myself from the Shuraa and Dawah in Liverpool as I was on my own and the tone became abusive, despite me having been involved since 2011.

There are other affairs of conduct that we will leave off for now, but we in general we advise ourselves and all the callers to Allah with 3 affairs:

1. Being gentle, kind and patient with people.
2. Avoiding harshness towards Salafis and keeping away from disputations with others.
3. Not to abuse status as a student and speaker, with

respect to those people, and some of the communities in which he gave lessons.

As mentioned, we sincerely ask that Allāh subhānahu wa ta'ālā rectifies between the hearts of the Salafis in the UK and in every place, and gives us unity.

Abu Mu'aadh was Not Disinvited Over COVID Differences

As mentioned, Abu Mu'aadh has been giving the impression to some that his not being invited to the Salafi Publications conferences (which happened quietly and without announcement), was due to differing over issues of COVID.

The spreading of this claim has led to a lot of harm and people spreading fitnah about the Salafi Da'wah and the Callers of the UK. It has led to a huge amount of time being spent on clearing up false claims, and fixing misunderstandings — time which could have been used in Worship and Knowledge. This is to the extent that even some of the People of Knowledge have been told of this claim, and have erroneously believed it based on false narrations that have been brought to them.

In fact some of these People of Knowledge have even issued public refutations of the Salafi Du'aat in the UK, and warned against them, just based on this deceptive narrative.

Abu Aaminah Yusuf Ho (Senior Shuraa Committee member of Markaz Al-Bukhari Liverpool) states:

In 2022 we in the shura of Liverpool had noted Abu Muadh absence from the Salafi Publications conference line up of speakers. We had asked as to why and **Abu Muadh explained it was due to the issue of COVID and his refusal to 'side' with shk Abu Iyyads views on COVID.**

Abu Mu'aadh stated in WhatsApp messages:

"They have a problem with them for a long time because [PERSON] & [PERSON] did not accept the approach and writings of Abū Iyād etc during covid."

"Everything basically revolves around some people being upset that [PERSON] & [PERSON] etc have been invited to the U.K. Myself likewise, some people upset that I refused to defend Abū Iyād on his contagion opinions and all his covid articles, and his refutation on [PERSON]."

This is incorrect, and as has been repeated many times; many of the Salafis and Mashayikh hold differing views on Covid, and that has not damaged the brotherhood between them. In a lengthy sitting of advice between Abu Mu'aadh Taqweem and some of his elders from the callers in the UK such as Abu Idrees Muhammad, Abu Khadeejah Abdul-Wahid and others, this affair was clarified as noted down in the minutes of that meeting (almost 3 years ago):

MINUTES OF MEETING HELD ON 31/05/2022

Abu Idrees mentioned that he doesn't want Abu Mu'aadh to think this is "all about COVID."

Abu Khadeejah agreed: "It is not."

Abu Idrees mentions that he doesn't agree with everybody on everything Covid-related, but he says that it's a matter of how to deal with certain differences so it doesn't cause a bigger fitnah amongst the ranks of the brothers, and then the awaam.

Abu Khadeejah mentions that it's perfectly fine for Taqweem to strongly hold any mawqif on COVID – quote: "Have it STRONG!" And: "But with adab (good ettiquette)."

Putting on a Show of Cooperation for the Eyes of the People

As in any place where Ahlus-Sunnah are present and in good strength, as they are in the United Kingdom (by the grace of Allah), there is cooperation upon righteousness and piety, and good mutual consultation, and this is fulfilled even when the 20+ different Salafi centres around the UK arrange events and conferences, to take into account clashing timings, speaker availability, and so-on.

However, Marakiz also independently arrange events without consultation for various reasons. Many marakiz will attest to the fact that they have arranged conferences without any consultation whatsoever, and invited from the Salafi students and speakers whom they wish, without any issue. We work together with trust and good opinions of each other, and optimistic that everyone is moving forward with the best interests of the Da'wah and its unity in mind.

However, in the Summer of last year a conference was arranged in the UK, organised by Abu Mu'aadh Taqweem without any consultation. It was scheduled right for around the time of the National Annual Summer Conference that Salafi Publications has been establishing for 20+ years, and that was one of the reasons why we expressed displeasure to Taqweem in small WhatsApp groups that we were all in. Consultation would have avoided this scheduling clash.

Furthermore, the conference seemed to have been done with the intent of deliberately severing the ties of cooperation and mutual consultation that has been present in the UK Da'wah for over 20 years — and which, by the immense grace of Allah, has kept us all united through major Fitan. The bida' and trials of Faalih Al-Harbi, Yahya Al-Hajuri, Muhammad Ibn Hadi, the new-age Ash'aris, the Mumayyi'ah, the Haddadiyyah, the Ikhwanis and liberals, and more — have all left the Salafi Da'wah in the

UK unharmed, by the Mercy of Allah and then the healthy and robust, and sometimes stern consultation that we all engage in.

We are truly blessed with amazing unity between the Salafis and their Da'wah is powerful — along with the beautiful and powerful unity we see amongst our brothers in America. Why would we throw this unity away?!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“So which of the favours of your Lord do you deny?”

Abu Aaminah Yusuf Ho is one of the elder brothers who was a board shuraa member of Markaz Al-Bukhari Liverpool. He witnesses that the express purpose of the conference was to break away from the noble tradition of consultation with the other marakiz and Du'aat in the UK — focusing his attack on Salafi Publications.

He testifies:

Abu Muadh told us that Salafi Publications (he used that term interchangeably with Abu Khadeejah and Birmingham) would never be happy if we set up a conference of our own but by doing so, and it being successful, then it would break their grip on the dawah and pave the way for future conferences and events.

He further testifies that Abu Mu'aadh sent invites to other du'aat, just to portray the image that he doesn't want a split. He quotes Taqweem saying:

“We will invite the UK Duaat so they can't say we are looking to seperate.”

He further testifies:

He did suggest that we would invite some of the UK du'aat, even though he knew they wouldn't accept, **so nobody could say we were splitting away. The only issue he said was inviting Abu Khadeejah, since that might necessitate sending an invite to Abu Iyyad.**

However, he still had an issue working with Abu Khadeejah and Abu Iyyad Amjad Rafiq, as Yusuf quotes him as saying:

“You have to decide though as it'll look odd if you don't invite Abu Iyyad too”

All of this proves that he knew the callers and speakers up and down the country in the UK, from SP and from other Marakiz, would have concerns about the path he was taking — but the only reason he invited them anyway was for public optics.

We advise our brothers in Salafiyyah not to use these tactics and methods, and to continue cooperating with Ahlus-Sunnah to achieve piety and righteousness, and progress the pure Da'wah forward.

It is possible that some of these aforementioned facts were hidden from the authors of the letter released on the 17th of March 2025 entitled: **“Update on the Sufyan Ath-Thawri Conference”**, wherein they present evidence on an invite to Abu Khadeejah Abdul-Wahid to their 2024 conference as some kind of evidence of cooperation. It is clear that that invite was merely a PR stunt — but we do have good suspicion to believe that the authors of the recent document may have been unaware of that.

The reality is that we have cooperated with Abu Mu'adh Taqweem many times in the past, and we hope that the Salafis will all continue cooperating again, once some rectifications have been made. Furthermore, we have had nothing but good relations with the brothers

at the Marakiz in Sheffield, Liverpool and Nelson — they are currently the beacons of hope we have for Da’wah As-Salafiyyah gaining a strong foothold in those cities, and that requires cooperation and love and honesty between the Salafis.

Bullying Community Members who he Disagrees With

There is also the issue of Abu Mu’aadh’s language and approach when he disagrees with people. In a spat over an audio-publishing disagreement he had with some brothers a few years ago, he became quite bullying and abusive. The issue was fairly minor, based in simple misunderstandings mainly, and nothing to warrant extreme anger. The messages speak for themselves:

TAQWEEM: One of the brothers mentioned last night **you are quite stressed** over this issue.

As I said previously [NAME REMOVED], a very clear plan for the Dawah in the North was made by agreement of not one, but FOUR Marakiz (bradford, leeds, nelson & liverpool) to set up independant broadcast channels and upload sites to promote local Dawah, and it was agreed that centralising to SunnahRadio and LAI was NOT in the interest of other Marakiz in the long run.

Someone - whoever that was - upon complete and utter arrogance thought themselves to be in a position too high to listen to a word I said and arrogantly ignored everything and carried on secretly taking audios from bradford and leeds instead of deleting those embedded playlists as they were told to do, (I have the messages between us from September and they are as clear as the sun in the sky).

This person/persons has damaged and hindered the Dawah plan myself and several Marakiz agreed upon by arrogantly ignoring my

advice, an!advice that has now been confirmed to you all by other duat like Abu Khadeejah, that the speaker has primary right on his audios and his permission is needed to take audios, so if the speaker does not give permission it is useless claiming the markaz gave us permission. And in this case even that will be refuted since I clearly told you bradford and leeds no longer gave permission back in September.

I need to “nip this in the bud” by establishing **who this arrogant individual/s is, what his qualifications are, what he has studied etc for him to think he can arrogantly override a Dawah decision that was made by FOUR Marakiz in agreement.**

If it wasn't you, then it's simple [NAME REDACTED]. Just tell me you were forced to leave audios and ordered NOT to delete them, and you were ordered to IGNORE to me upon the arrogant claim that the Marakiz gave us permission so ignore abu muadh. **Just tell me who ordered you do that and you have nothing to stress about yourself. If it was you of course then you have every right to be stressed.**

But someone has a lot of explaining to do in order to “nip this in the bud” once and for all as other duaat have advised.

I need to establish whether SunnahRadio are trustworthy and reliable, or if they are too arrogant in thinking they know what's best for Dawah and will continue to ignore others and refuse to respect their decisions.

All that needed to be done was for someone to contact me in September and tell me what their concerns were and that would've been the most simplest and obvious solution right from the start, but it appeared arrogance got the better of them. Now it's got to

a level where someone will need to start providing some serious answers, playing around with Dawah issues is a serious matter.

Of course all this will be done amicably and upon brotherhood.

So as I said, if its not you who made the decision to ignore my requests and you were just following orders then just say who ordered you, it's simple. If it was you, then you can explain your actions yourself, simple again.

In another message to the same brother, after the brothers involved had decided to meet to sort out their disagreement, the following conversation ensued, after a very polite message message from the brother:

BROTHER ONE: Salam alaykum akhi, I've been asked to work an extra shift tomorrow. So I can't make it to the lesson. When we do meet, I also need [PERSON 1] to be there as witness as he was also involved. I just spoke to [PERSON 2], he has told the elder du'aat that we (all involved) will have a brotherly chat together about everything InshaaAllaah. [PERSON 2] will text you on Sunday.

TAQWEEM: Wa alaikum assalam **you don't dictate terms to me** [NAME REDACTED] I'm afraid. So **please show some respect and know your own level please.**

Don't text me telling me who's attending and who's not. If you want someone there then at least have some mannerisms in asking whether this private sitting between us can involve another party.

Neither do you need to tell me what other duat have said, I am in regular contact with them and have already discussed this whole thing with them in detail

That all said, just so that we understand each other clearly, it makes not a scrap of difference who attends. Amjad is welcome.

I actually wanted to sit with them last Saturday but Abdullah said no need.

I'll see you next week Insha'Allah in that case.

This was indicative of his style in dealing with people he had disagreements with, and we would witness his temper when he would inform us of these disagreements, referring to good Salafi brothers as being **“more foolish than a domesticated donkey”** and going on long rants.

The advice of the elders in the UK when they heard these rants was always to pay concern and attention to him, with kind fatherliness, and to advise him with rectification and patience. Here are some examples of advice he received:

Shaikh Abu Umar Farooq (rahimahullah) advised him in 2017:

If it is to do with you - let's say- you need to be patient akhi. You can control the affair. As in, not let it escalate. That would be a museebah

No differing in Usool here.

Need to be careful

خلاف شر

الخلاف شر

الخلاف شر

In this example, we see the kindness and maturity of Shaikh Abu Umar Farooq (rahimahullah), where he guides Abu Muaadh towards patience

and de-escalation of brotherly disputes. He states that these are not differences in the fundamental affairs of the religion, and escalation and differing are calamitous evils. However, we see that Shaikh Abu Umar is respectful and fatherly towards Abu Muaadh, and encourages him saying: **“You can control the affair.”**

In 2017, Abu Khadeejah also gently offered words of advice to Taqweem:

It seems they're (or he is) upset at the tone of the text and it's escalated from there. I think it is seen by them as a you making demands and forcing them into a sitting and making them answer your questions.

A bit of a storm in a tea cup. *But* I've seen this before - it will escalate unless some early intervention is not made and people don't step back. People who have known each other for years become entrenched.

So somehow tell them: “The tone if my text message shouldn't be seen as a sign of aggression to my brothers... You are close to me and the affection remains... I do have some concerns but I wish to discuss them on the basis of our love and brotherhood... etc”

They need to know that it's not that serious, yet your point needs to be heard.

And you didn't intend them to take your speech as a sign of aggression or bullying.

Then move on from there.

He also added:

Yes. If nipped in the bud, shaytaan will have no avenue of approach.

And you'll still make your point with a tone of affection and brotherly love.

In 2020, around three years later, Abu Khadeejah advised again:

Assalaamu alaikum,

I would advise with patience, bārakallāhu feek from the outset.

It is clear that there is some friction between Abu Mu'ādh and a few of the Manchester brothers (nothing major inshā' Allāh) -- so, let's try and resolve it so it doesn't get worse.

We have a lot of people trying to harm us, so we need to close ranks and excuse shortcomings and mistakes as much as possible and not pay attention to what may seem like "prods and pinches" -- and we'll offer advice behind the scenes to those concerned, inshā' Allāh with the intent of bringing conciliation and a mutual understanding.

And we certainly can't allow things to get out of hand that may lead to rifts and weakening our ranks.

But first step is patience and to overlook and make excuses. And we will all work to rectify our relationships and advise each other in the best manner. And with good intentions, best of manners in speech, sincere advice and du'ā, things will get better inshā' Allāh.

Allāh bless you.

Shaikh Abdulilah Lahmami also gave some beautiful advice:

When I read those tweets I was hoping they were not referring to anything specific whilst knowing the small tension between 1 or 2 brothers.

Whatever the case push forward with that which is better

{ادْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ}

Give gifts to each other to bring about love

Uwais At-Taweel also recommended patience back in 2017:

Be patient Abu Muadh clashes happen. You might just have to give advice through your patience

جزاكم الله خيرا

Not easy I know

And:

Ok be patient with the foolishness you've noticed

Kill it InshaAllah

It will boil over InshaAllah

The examples of this over the years are many, over the phone and in-person, including a sitting held in May 2022 in Birmingham with Abu Idrees, Abu Khadeejah, Abu Hakeem, and Abu Maryam Tariq; where we discussed various issues including Abu Arwa Ali Mir, and other issues of importance. In that meeting stern words were spoken, as well as words of softness, and it was respectful throughout. A summary taken from the written minutes of the meeting shows that the following advice was given:

MINUTES OF MEETING HELD ON 31/05/2022

ABU IDREES mentions everything is for the Da'wah, and you don't need to agree with everything we say, nor that we won't differ.

But there needs to be Hikmah not to belittle your brothers when disagreeing.

ABU KHADEEJAH mentions that no public bayaan is expected from Taqweem, merely an effort to rectify in private and work with his peers from the younger du'aat such as Abdul-Hakeem Mitchell and Abu Ukkashah. He mentions that they are getting old, and they want to step back and push the Da'wah into the hands of the youth like Abu Mu'aadh, but that means knowing how to cooperate smoothly.

ABU KHADEEJAH mentions that the point is that we need to be tight together and not being suspicious of each other. He mentions that the Kibar Al-Ulamaa will die such Shaikh Rabee, Shaikh Al-Fawzan, Shaikh Ubaid.

But Alhamdulillah for Shaikh Abdullah Al-Bukhari, and also Shaikh Arafat Al-Muhammadi although he's younger, and Shaikh Abdullah Adh-Dhafiri and Shaikh Khalid Adh-Dhafiri.

ABU KHADEEJAH says that the direction of the advice is from the heart, and the goal is not to clip Taqweem's wings, and we have not interfered with your Da'wah.

Using the Name of Salafi Publications to Justify Why he Should be Obeyed

Abu Ismaeel Shuhood who was an acquaintance and companion of Taqweem for around 20 years, and a member of his Markaz in his hometown of Nelson, stated:

ABU ISMAEEL SHUHOOD (NELSON):

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 to me, I’m SP.” (Salafi Publications).

This is also corroborated by many similar narrations of Taqweem justifying his commands by exclaiming that he was from “the du’aat” or “SP”, which is not from the humility or way that we have seen from our scholars. Being a daa’ee is not an excuse to demand, or for bad manners.

This was further reason for us to clarify our position from him, as he was claiming to act under our name, and that was detrimental to our reputation given some of the behaviour detailed above.

It is also important to note that out of many 10’s of students of knowledge and du’aat around the UK, many of whom have known him, not one of them supports his behaviour and his splitting. Some of these du’aat have had their differences with each other and with us, and they maturely and wisely keep them out of the public eye, and resolve them according to the Shari’ah.

Conclusion

To conclude, the issue is not one that requires sleepless nights, nor does it require Salafis to engage in argumentation on social media — this is not an issue of allegiance and disavowal at all. We advise all brothers to cease disputation about this matter. Our main objective with our first document was not to make claims, but rather to free ourselves from the accusation that our temporary pause from inviting Abu Mu’aadh to our own conference was due to him having a different opinion in COVID. As mentioned, that claim has caused immense damage, and it needed to be clarified that the true reason was other than claimed.

Likewise, this course of action is based on years of our own advices and observations upon our brother Abu Mu’aadh, and years of testimonies

and complaints — about which we initially took Abu Mu’aadh’s word for before eventually realising that there was clearly an issue that needed solving here. These reports became so numerous that it became clear that some advice was necessitated. Imam Ibn Taymiyah (rahimahullah) stated: **“The condition of the people is known sometimes by the testimonies of the people, sometimes by way of Jarh wat-Ta’deel, and sometimes by examining and testing.”**³

Furthermore, the testimonies have come from numerous and corroborating sources. Imam Al-Albani states: **“If the door is opened to rejecting the speech of a trustworthy person without any proof, and it is rejected merely due to the possibility of them being mistaken, or due to them actually being mistaken in some areas - then there will remain no way of accepting any news or knowledge from any trustworthy person or Scholar in the world - for indeed there is no infallibility for anyone after our Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as is well known in the religion by necessity.”**⁴

However, it must be reiterated that this is not a reason for Salafis to divide, nor for them to dispute and argue, nor to stop loving each other. Avoid disputation on Twitter and other social media. Our Aqidah is one, our Manhaj is one, and that which is lesser than that can always be discussed and rectified.

In fact, we pray that Allah returns us to a state of cooperation, and after some rectifications and returning of Huqooq, we pray that Abu Mu’aadh Taqweem returns to the state we once knew from him. Verily, the love for the sake of Allah that is between us cannot be extinguished so easily, and must be regained through rectification.

May Allah bless the Da’wah all around the world, and may He bless

3 — Majmoo’ Al-Fatawa: 15/330

4 — Sharh Al-Aqidah At-Tahawiyah bi-Takhrij Al-Albani, page 34.

and unify it here in the UK specifically, and Allah is All-Powerful over all things.

We ask Allāh for pardon and safety, and may blessings and peace be sent upon our Prophet Muhammad, his family, and his companions.

Maktabah Salafiyyah Administration

Tuesday 19 Ramadān 1446 / 19 March 2025