

Response to Abu Muadh Taqweem Aslam.

18-03-2025

In the name of Allah the Most Merciful, the Bestower of mercy.

In response to Taqweem's recent comments about myself it's quite clear that he, is adamant on continuing with his deceptive tactics of attempting to discredit witnesses, using rhetorical questions and tabloid-esque writing.

He attempts to **divert attention** from his faults, sidestepping the observations by calling for a supposed 'Mubalah' with third parties over whether 'a witness is acceptable or not.' This is a familiar tactic of Taqweem and is his way of 'refuting' those he cannot directly address. By doing so, he shifts the focus away from the actual observations against him, making an unrelated issue (with no bearing on the situation) the centre of attention.

Instead of reflecting and addressing the core issues he attempts to refute the observations against him, he focuses on what he perceives as a 'fault' or 'weakness' to exploit. He then fixates on that single point, attempting to draw the reader's attention away from the actual accusations by using unrelated examples and allegories to derail the discussion.

So in this case Taqweem has decided to discredit my "integrity and ability to narrate", all with the hope of getting out of the corner he has found himself in. It is clear why he would attempt such a diversion - **as I've known him for long enough to be privy to intimate knowledge of his actions and behaviour.**

He claims that I have "been disparaged by multiple brothers in Nelson - at the forefront of them our brother Abū Arwa 'Ali himself,

for years and years.” This is a smokescreen, to side track from the main issue.

If the observations against him are false, he could simply refute each and every one—state that they did not happen. This applies not just to my testimony but to the many others from Nelson, Manchester, and Bradford. But he cannot do so, nor can he say they are lies and didn't happen because the truth is manifest and clear.

Imam Ibn al-Qayyim (رحمه الله) said **“A person’s sincerity is known when he prefers the truth, even if it is against himself.”** (Madarij al-Salikin, 2/345)

Rather than being truthful and addressing the issue directly, Taqweem has resorted to cherry-picking sensationalized examples—designed for shock value—then distorting them to suit his narrative, all in an attempt to divert the discussion and avoid accountability for his actions.

He knows these testimonies directly contradict the generalised ‘shining’ endorsements of his ‘unquestionable integrity’ released on his behalf. An image he has carefully projected to those who don’t know him well. And he also knows that my initial testimony exposed aspects of his character that have long been hidden, revealing years of cruelty and oppression spanning over a decade.

The irony is that by doing so, Taqweem actually reveals to the audience - his resentment for Abu Arwa - whom he quotes multiple times- and his resentment towards Salafi Publications - stating “Of course no PDF will be written on Ali for “warning against his brothers” because he’s in the good books and needed as a witness - and these are the double standards”.

This spiteful response makes it clear that Taqweem is enraged by the fact that someone has dared to speak out and **expose how he treats those who don't align with him or whom he disagrees with**. Instead of resorting to such tactics to maintain this charade, **he would do better to put his pride aside, rectify his affairs, and resolve his issues with the brothers and elders.**

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.” (Surah An-Nisa’ 4:135)

Whatever he may now attempt - then the truth of his actions will remain and is recorded with Allah. And his lack of humility, and resorting to mocking and humiliating people is laid bare.

We were patient with him for the sake of Allah and the unity of the Salafiyoon, whilst he only increased in his oppressive behaviour and went from a representative of Salafiyah, to splitting the brothers in our community.

We ask Allah to keep us safe and unveil the truth so that others see it.

Abu Ismaeel Shuhood