

والصلاة والسلام على رسول الله، أما بعد:

The following is the independent position of myself - Abū Humayd Sālīm - towards our brother Abū Mu'adh Taqweem and my own personal comments regarding his eagerness to sit with his brothers here in Bradford and Leeds in light of the recent events taking place in the U.K. Da'wah scene. My permission is granted to you (Bradford Shurah) to share this with him directly if you so desire.

From the onset I say: that taking the time out to compose these words together comprises of a degree of tanāzul from what can be argued is the right to deal with a person in the way he deals with the others, since on the one hand our brother Abū Mu'adh insists that we ***“sit together to talk and discuss the issues”*** that are affecting the Salafī communities of the country, yet at the same time he shows no eagerness at all to sit or talk with anybody else from his elders or brothers from the many other Salafī Masājid and Marākiz up and down the rest of the country with those whom he knows the roots of the issues lie and with whom he can truly seek a means of remedy if he so desires the brotherhood that he so passionately speaks of. In other words, if the brothers of Albaseerah were to refuse to sit with him, this would be a just and equal recompense for his own actions since it is allowed to deal with a person in the way he deals with others - *وجزاء السيئة السيئة مثلها* - However, due to the Saying of Allāh immediately after *فمن عفا وأصلح فأجره على الله إنه لا يحب الظالمين* - it is from this bāb that tanāzul is made and I take the time to write these words, hoping before Allāh that the obligation upon us is fulfilled of advising the Muslimīn if and when necessary.

If it is said that Abū Mu'ādh only seeks to sit with us since we are the ones who have temporarily postponed his classes at As-Sabeel, Leeds and at Masjid As-Sunnah in Bradford, the question arises why has he not insisted to sit with our brothers at the Salafī Centre in Manchester since they also independently chose to end his classes?!

I present here - for the attention of Abū Mu'ādh - his own words (*in bold italics*) forwarded to me from his messages and voice notes sent to the students Jaasir & Umar of Leeds, Abū Ishāq Basharat & Naeem of As-Sabeel in Leeds and to Abū Umayrah Waseem in Bradford. I see that the need for Abū Mu'ādh to clarify the matters presented here is more pertinent than him sitting with brothers who may be detached from the hidden realities or at least realities that are purposefully being camouflaged.

OBLIVIOUS TO WHATEVER IS SUPPOSED TO BE GOING ON?! OR BECAUSE BIRMINGHAM HAS A PROBLEM WITH THE CONFERENCE?! OR JUST TERRIBLE POLITICS THAT EXIST IN DA'WAH WITH SOME PEOPLE REGRETTABLY?! WHICH IS IT?

Abū Mu'ādh - سدّدنا الله وإياه - addressed Waseem and the brothers in Bradford: *“About this whole situation and whatever is going on ... whatever is supposed to be going on? When can we sit and speak as brothers?” “Fifteen years of brotherhood and nothing’s even happened for that to stop or for that to end! What calamity has occurred to split anybody up? Nothing of the nature.”*

Yet, to the young students of Leeds, he writes: *“It seems some people are upset that Ustādh Musa and Ustādh Abū Muhammad were invited.”*

“We know it is because Birmingham has a problem that Ustādh Mūsā & Ustādh Abū Muhammad have been invited to the U.K. & that I am participating with them, because they do not want them here. They have a problem with them for a long time because Ustādh Mūsā & Ustādh Abū Muhammad did not accept the approach and writings of Abū Iyād etc during covid.”

“Everything basically revolves around some people being upset that Ustādh Mūsā & Ustādh Abū Muhammad 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 Mūsā. I rejected it all, there is no basis to split the Salafīs over ridiculous issues of covid. So now there are many accusations being made and spread - some of them targeting myself I’m sure - but I do not respond.”

I say: that it appears when Abū Mu’ādh addresses Waseem that he is oblivious to *“whatever is supposed to be going on”* and that *“nothing’s even happened”* and is curious to know *“what calamity has occurred to split anybody up?”* - yet on the other hand, when he speaks to the youth of Leeds he doesn't seem to be as oblivious, but rather pretty certain about what’s going on : *“people are upset that Ustādh Musa and Ustādh Abū Muhammad were invited”* and he knows *“everything basically revolves around some people being upset”* - *“We know it is because Birmingham has a problem that*

Ustādh Mūsā & Ustādh Abū Muhammad have been invited to the U.K.” and because he is *“participating with them.”*

If Abū Mu'ādh knows exactly the people that are upset with him as well as their reasons for being upset, why is his concern and efforts being directed towards sitting with the brothers in Bradford who are not party to these issues? Rather, he makes no apparent effort to sit with those brothers he is certain are upset and yet speaks of the importance of preserving brotherhood and unity.

I say: that the pressing urgency that Abū Mu'ādh has to sit with the Bradford brothers and to learn of their answers to his questions - *“what has happened / is supposed to be going on and what calamity has occurred?”* - is an urgency that is misplaced and instead needs to prioritise himself with answering the following far more pertinent questions:

- What is it - that after fifteen years of Abū Mu'ādh having brotherhood and cooperation with his elders, the senior and younger du'āt, with Maktabah Salafiyyah and the large number of united Salafī Masājīd and Marākiz throughout the entire country - that has led him to undermine and disregard this brotherhood and unity and to abandon this long-lasting unified cooperation?
- What is it that has caused you to describe some of your brothers as being involved in *“terrible politics that exist in dawah regrettably?”* What exactly are these politics?
- What is it that makes you think *“There is a huge campaign against the event with Ustādh Mūsā & Ustādh Abū Muhammad*

etc and all the frustration is coming out on these tweets.” - and that “The reason for the frustration is that they have no Islamic justification or refutation based upon the shari’ah to refute the event and that’s why you see the poor behaviour and all these writings on Twitter.”? The real questions regarding this conference will follow below, Allāh willing.

- How has Abū Mu’adh reached this level of certainty in his opinion regarding Birmingham and some people having a problem with specific asātīdh and events being arranged if he has not even attempted to sit with them or communicate with them for over a year and a half?! Has he discussed these matters with them directly? Did he cooperate with his brothers before inviting these asātīdh if he suspected beforehand they had a problem with them? Did he seek to make amends between them if he genuinely felt there exists contention between them? Wouldn’t the one who strives to rectify between the people stay away from matters which would further aggravate tensions (if such tensions actually exist in the way it is suspected or portrayed) and make matters worse? Rather the good doer would strive to sit with both parties seeking to remove the causes of dissension!
- The people that you believe are *“upset”* with you because you *“refused to defend Abū Iyād on his contagion opinions and all his covid articles, and his refutation on Mūsā”* and who are upset with some asātīdh/mashāyikh and events being arranged - have you sat with them and ascertained from their own mouths these matters or is this your personal opinion regarding them?

THE MATTER OF COVID AND CONTAGION

“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 Mūsā. I rejected it all, there is no basis to split the Salafis over ridiculous issues of covid.”

The reality is that the matter of contagion and its discussion during the time of Covid was not a ridiculous issue since it involved the very serious matter of livelihood, health, life and death etc. based on matters being propagated at the time such as lockdowns and social distancing (resulting in many losing their health and lives not due to Covid but due to the lack of work, provisions, required medical treatment etc.) and rapidly-developed vaccine roll-outs which - is now clear to all - was nothing but a scam to sell vaccines and the great harms and devastating side-effects of which are now undeniable.

The strange thing is that Abū Mu’ādh, although he says the issues of Covid are ridiculous, saw it serious enough to compile a 26-page document on the matter of contagion very shortly after being in a discussion with the Mashāyikh on the Marākiz group about contagion in which he seemed to have a hard time grasping and had to be informed of the different views. At the end of this discussion he admitted ignorance in matters of science and medicine, as well as the religious perspective in the matter. Yet, in spite of that and very shortly after, he compiled and put out his document in which he pretty much claimed there to be a contemporary consensus (almost) on the affirmation of contagion.

Abū Mu'ādh displayed a number of weaknesses in his abilities as a student of knowledge to proficiently compile together research in a complex matter, how to navigate the differences of opinion that exist around it and how to present them to the people. He failed to comprehensibly cite in his document the scholars of past and present who held the view of no contagion (*At-Tabarī, Ibn Khuzaymah, Al-Khattābī, At-Tahāwī, Ibn Hajr, Hafidh AlHakamī- Muqbil bin Hādī Al-Wādī'ī - Muhammad Amān Al-Jāmi - Sālih Al-Luhaydān and others*). He also displayed a lack of trust in conveying the whole speech of Ibn Uthaymīn regarding the view of 'no contagion' in which the Shaykh commented on words he thought to be from Ibn Hazm and described him as being Dhāhirī (a literalist), but was later informed that the transmitted words were those of Ibn Hajr. Presenting this speech - without honest clarification - could suggest that the position of 'no contagion' is one of the Dhāhiriyyah (Literalists) alone. The student of knowledge who is precise and thorough in his research and presentation of it, especially in important affairs, ought to make clear these matters and further verify the original speech being discussed since it was clear that the Shaykh himself was unsure as to which of the two's speech (Ibn Hazm or Ibn Hajr) was being transmitted.

In addition to all of this, Abū Mu'ādh displayed mannerisms not befitting of a student of knowledge in the way that we - Ahlus-Sunnah - deal with one another when differing in matters of Fiqh. Unfortunately, we came to know of bully-tactics being deployed (highlighted later in this document) to prevent people from propounding the other view and once again, the same observation made against Abū Mu'ādh - bigotry to a view, gathering others

around that and the intimidation of those who do not agree with him in his adopted position. All of this! - and now, Abū Mu'ādh seeks to downplay the 'issues of Covid' and feels strongly about not allowing this to split the Salafis!

I say: that Abū Mu'ādh's ardent attempt to deflect to the matter of contagion, the writings, opinions and refutations that took place during Covid is a clear distraction from the reality of what is taking place and the reasons leading up to the recent happenings. It is well-known and established with Ahlus-Sunnah from the time of their existence until now, that differing opinions exist amongst them and in some matters, knowledge-based refutations between them can take place. This however, has never been a source for them becoming upset with each other, to have enmity towards one another, nor to split and disunite. This was no different from what we all witnessed from the Scholars in the Mamlakah and the du'āt in the West between themselves during Covid when each had their own personal position and opinion. The clearest evidence for this is how a difference of opinion existed amongst all of the Mashāyikh from the UK and US - between Abūl-Hasan Mālik, Hasan As-Somālī, Kashif Khan, Anwar Wright, Abū Iyyād, Abū Khadījah, Abū Idrīs, Abdulilāh, Uways At-Tawīl and others and yet during that time and until today - nobody is upset with he holds a differing view, nor is there any enmity of the slightest towards each other, nor has there been any disturbance to their love and cooperation with one another. Rather, we witnessed all of them coming together and delivering lectures side by side with each other during the National Salafī Conference very recently. Thus, the claim that Birmingham have a problem with others due to their

position on contagion or matters revolving around Covid is a clear transgression and smokescreen from the reality of the situation.

I say: to my brother Abū Mu'adh - سددنا الله وإياه - that your pretentious claim of people having issues with the arrangement of the conference you arranged and the speakers invited to it as the reason for the separation you feel is unfolding, is a clear distortion of the reality and a masquerade of the situation and of historical events leading to where we are now. However, due to you choosing to feign ignorance of these matters, I recall them here between us and I ask that if I have misunderstood or failed to comprehend anything from them, that you clarify for me the reality you hold to be true.

HISTORY AND ITS INSEPARABLE CONNECTION TO THE PRESENT

I, myself, have been aware of a number of issues and observations that were raised against you by a large number of trusted Salafi brothers across varying Salafi Communities in the UK for a number of years now. The fact that you are able to confidently behave as though these issues involving you do not exist and how many brothers become surprised when learning of these affairs about you serves as a testimony to the fact that many of these brothers and Salafi Centres have been patient with you for a good duration, concealing these matters as much as possible in the hope that improvements will be made.

I say:, that for many years I have often times been consulted by a number of our brothers from the Salafi Centre in Manchester and from the surrounding towns and cities regarding your personal

dealings with them. Many of their grievances can be summarised into a tendency from you to unjustly criticise and warn from your brothers; to intimidate and compel others; to forcefully embed yourself into an administrative role within pre-established Da'wah organisations. Few examples of what reached me is your criticism and mistreatment towards your brothers in Manchester when your personal positions in fiqh matters were not adopted by the Masjid; dictating to Shurah members and others that they must attend your classes and sit at the front; your unjust criticisms and treatment of Dr.Umar from Bolton; similar with our brother Abū 'Arwā 'Alī Mīr from your place of residence, Nelson, who felt the need to leave his home town and move to Stoke-On-Trent, only then to have those in charge over there be told of your unwarranted criticisms of Abū 'Arwā; our elder and dear brother Taqweem Ahsan-Shah from Masjid As-Sunnah in London likewise conveyed his concerns regarding some of your dealings in the past; our brother Jābir from Sheffield faced a similar fate to Abū 'Arwā and was ousted from the role of aiding the Salafī Da'wah in Masjid Al-Hudā in Sheffield. Sadly, even one of the elder teachers was not free from your unjust criticisms and unwarranted speech.

Specifically regarding Masjid Al-Hudā, Sheffield and your treatment of the brothers for arranging a conference with some of the elder teachers, I say: the following: Jābir and Hasan informed me of your disapproval and dislike of the fact that you were not scheduled to lecture at that conference, and after learning of your justification as to why you were upset - the local community being familiar with you, viewing you as an integral teacher of that community and being displeased with a conference being arranged if it did not involve your

participation - I ask - why then did you not show the same dislike and disapproval of the conference scheduled with the younger duāt that took place there in the same masjid just prior in which you did not participate? Would the locals not have the same attitude towards that line-up of teachers which excluded yourself?!

Whilst on this topic - an observation made about you is the consistency you maintained in tweeting about the National Salafi Conferences and promoting it to your followers on Twitter and elsewhere whenever you were a participant, consistently encouraging the Salafis to attend. Yet, if and when the line-up of speakers did not include you, the same vigour and energy to promote the conference was non-present. Do the people deserve to be encouraged only when you attend these conferences?

I remind myself first and then my brothers of what we were always taught in the religion and what we saw from the ‘Ulamā - the importance of staying sincere and humble; the attitude and practise of not putting oneself forward (excluding times of necessity of course); not becoming upset with our brothers when they choose not to call upon us to teach in their Masājid, at conferences and events; that one does not vehemently insist from the people to attend his own classes and become upset if they don’t; to regard oneself as the serious student whilst making others feel they are not without due reason; not to behave as though one has a given-right to teach in the Masājid and a right to teach the books of the scholars, as though there is no one else other than him who can teach; that a da’ee asserts himself upon the administrations of Masājid as though he is rightfully deserving to front and lead the Da’wah in their locations;

that he is a cause for isolating communities from each other; or that he is displeased with certain matters for others but pleased with those very same things for himself, such as he who disagrees and is uneasy with those who are referred to as 'Shaykhs' by the Salafis including some of their senior Scholars like Shaykh 'Ubayd. So he becomes upset that his elders and those who have a right to be referred to with the title 'Shaykh' for example; yet when it comes to himself he shows no qualms with being branded with the same title!

By Allāh, I ask if any of these matters above is what we saw from the 'Ulamā? Did we see anything of this nature from them? This is not what we saw from Shaykh Al-Gudayān, Shaykh Al-Luhaydān, Shaykh Al-Fawzān and the Ulamā of Riyādh, nor from those in Makkah and Madīnah such as Shaykh Rabe'e, Shaykh 'Ubayd, Shaykh 'Abdul-Mohsin and others. Nor did we ever see these matters from our teachers and elders here in the U.K. and the U.S.! It is not hidden from those who were blessed by Allāh to spend time at the hands of the Ulamā, in their lands, in their company, in their lessons, in the Islamic Universities etc. - the countless textual evidences and scholarly statements in reprimand of blameworthy *tasaddur*, self-amazement, seeking leadership in the dunyah and with far greater warning against seeking position by means of the Dīn!

HE WHO DOESN'T THANK THE PEOPLE, DOESN'T THANK ALLĀH

From the blessings of Allāh upon us here in the UK specifically, is Him paving for us the path of 'Ilm and Da'wah by way of those who preceded us. Those who, after Allāh's Tawfeeq upon them, established

and spread Salafī Da'wah throughout the various cities and towns making it easier for those who came after them. In the late eighties and early nineties, numerous pockets of Salafīs throughout the land appeared and grew to become larger communities. Many of them established Masājid and Marākiz of Salafīyyah and all of them came together seamlessly cooperating with each other just as Allāh has commanded them and exactly as Allāh's Messenger ﷺ described them - a unified and recruited army. Those who came later joined with those who came before them and learnt from their invaluable experiences and wisdom. Those who were unlearned referred back to those who learnt. Those who had no connection to Ahlul-'Ilm referred back to those of them who did. The younger ones who followed later sought forgiveness for themselves and their senior brothers who preceded them asking Allāh to not put any rancour in their hearts towards them. All of this and more, is from the basic teachings of our religion.

I remind you - Abū Mu'adh - you may remember or may not - of a personal meeting between yourself and I in the late 90's early 2000's. We met together whilst we were students in Manchester. My brother and companion Abū Ibrāhīm Ma'rūf and I were invited to a gathering where we met you for the first time whilst you were in the company of Sajjād Rāna and others. I recount this to say that during this time whilst this region of ours (Manchester, Bradford and other northern cities) was in a sea of confusion and desperately in need of clarity in Salafī Da'wah, the brothers in the South of the country - Birmingham, London and other Southern locations with the exception of Abū Iyyād in Teeside - were already well-established in teaching and propagating the Salafī Da'wah close to a decade prior to

us later going on to reap the fruits of their efforts in Salafiyyah spreading to our locations with the Permission of Allāh.

We witnessed the continuous efforts of those at Maktabah Salafiyyah in Birmingham along with good brothers at the various Salafī Centres throughout the country who spread the teachings of the Scholars from the various Muslim lands, connecting us to them and encouraging those from amongst us who are able, to travel and learn from them directly. And after some of us who were afforded this ability to sit with those Scholars and study in the Islamic Universities had returned to these lands, our brothers across the country saw from the likes of you Abū Mu'adh and others that which would be a means of benefitting the Salafī Communities, and thus, they invited you to the various Salafī Marākiz to teach the books and works of the Ulamā.

I say:, that you in particular - yā Abā Mu'adh - were favoured over others by our brothers at Maktabah Salafiyyah due to their good thoughts of you and what they saw from you of efforts in Da'wah and teaching. They extended to you a great platform in order for you to benefit further the Salafīs on an international scale. For many years, you taught and spoke at the same desks as your elders, you spoke highly of them and encouraged the Salafī masses to benefit from them at the knowledge-based events. Thus, I say: - and these are the real questions that you should preoccupy yourself with - ***“what is the calamity”*** that has made you change your tone of speech regarding Maktabah Salafiyyah? What is it that makes you now utter the likes of ***“Birmingham has a problem that ...”***; ***“Birmingham believes they should be in charge”***? What has happened for you to take such a

different stance against your elders who you once used to praise and encourage all to sit with but whom you now clearly appear to criticise and condemn? Have you seen some opposition from them - have they *“taught some bidah?”* - have they started to teach *“something which is not the ‘Aqīdah of Ahlus-Sunnah?”* or *“manhaj that is the manhaj of the ikhwānis or the manhaj of the Tablīghis?”*

I think it would be clear to anyone who comes to know of these words of yours that by your preferred term of ‘Birmingham’ you are referencing your brothers at Maktabah Salafiyyah. Out of curiosity I ask why you seem to have some hesitancy in using the title of Maktabah Salafiyyah which the likes of Shaykh Muqbil, Shaykh Al-Ghudayān, Shaykh ‘Ubayd and Shaykh Rabee” would always use but instead you refer to them as Birmingham?

Abū Mu‘adh states: *“Myself, Ustādh Ahmad and many others we know it is because Birmingham has a problem that Ustādh Mūsā & Ustādh Abū Muhammad have been invited to the U.K. & that I am participating with them, because they do not want them here. They have a problem with them for a long time because Ustādh Mūsā & Ustādh Abū Muhammad did not accept the approach and writings of Abū Iyād etc during covid. They also have a problem because the marakiz who set up the event with Ustādh Mūsā & Ustādh Abū Muhammad & Ustādh ‘Umar Quinn did it themselves (as is their right) without consulting Birmingham. Birmingham believes they should be in charge & consulted for events like this even if it’s 200km away from them in the North. The Marakiz who set it up obviously know that is not an obligation at all, no one is in control of the whole dawah of the U.K., if these marakiz in*

different cities want to invite Salafī speakers they can do so of their own free will. Some of the shura members of these marakiz are in their 40's & 50's - they are not young, some of them have been in the dawah themselves over 30 years like uncle Yusuf from Sheffield shura. So they know they do not need to seek permission to set up a dawah event or conference or be under the control of other people many miles away from their city.”

I, Abū Humayd, say: Yā Abā Mu'ādh! You seem to have clear and strong opinions about Birmingham and are confident in your statements regarding them as though these are verified matters. I ask, have you come to your positions after sitting with them and verifying all of these observations you have of them? Have you given them their basic right of advice if you genuinely hold these matters as true before relaying these serious accusations to others? What is the justification and wisdom behind sharing the likes of these opinions of yours with young twenty year old students? Is this conducive to building brotherhood or destroying it?

It is extremely unfortunate that I read from you - Abū Mu'ādh - words that display your apparent discontent with Birmingham without due cause and substantiating evidence. We don't defend brothers or Marākiz blindly since everyone can err and make mistakes, but we do work with principles that teach us that any criticisms of our fellow Salafī brothers whose uprightness is well-established must be detailed and presented in order for us to accept any disparagement or else such matters are firmly rejected. Your claims that your brothers *'have a problem with such and such'* or that they *'believe they should be in charge'* and in *'control of other*

people many miles away' is strange and foreign to what is known from them. What is your clear detailed evidence for such accusations?

Regarding your statement: ***“I’m sure he (I assume you mean Bashārat or Naeem) 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.”***

Yā Abā Mu’ādh! - These terms ***“I’m sure he will make many excuses and say ...”*** - ***“he will try to make you fear ... and tell you ...”*** are these not affairs of a man’s heart that are impossible for you to know? If it is from the bāb of ghalabat-addhan, then even that must be based on experiences with your brothers. What have you previously experienced from them that brings about these suspicions of them?

The Da’wah in Leeds, as I recall, was primarily propagated as early as the late 90’s/early 2000’s by our brothers in Leeds namely Abū Ishāq Bashārat and the brothers who invited Abū 'Iyyād to teach. In fact, Shaykh Abū Iyyād - *hafidhahullāh* - was my very first teacher and for many others of this region. Again, I recall another occasion where we came together once again in the same gathering very early on before the clarity of Salafī Da’wah spread throughout the north - at Abū 'Iyyād’s class in Leeds well before those of us who eventually would go onto leave the country and become students in the Islamic Universities. Alhamdulillah, our brothers from Leeds and Abū Iyyād later agreed to relocate his classes to Bradford when the Da’wah there began to spread. From what I have known since then until now, is

that the brothers at As-Sabeel, Leeds have continued to seek advice and consultation with Abū Iyyād to this day, as well as others such as Abū Khadijah, Hasan As-Somāli and including myself. Thus, in addressing your claim that your brothers “*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.” - I say: - even if it was the case that our brothers did refer back to their elders for advice - I ask you regarding your opinion in this matter of Salafis referring affairs of Da’wah and Dīn back to their elders and those who they trust with offering sound guidance - is this a blameworthy affair, disliked, discouraged or impermissible?

Do you not hold and support the position along with your Salafi brothers that from Ahlul-‘Ilm are those who are well-acquainted with Da’wah affairs outside of their cities, even outside of their own lands. The likes of Shaykh ‘Ubayd and Shaykh Rabee’ were well-versed with the Da’wah affairs of the West whilst sitting in Makkah and Madinah! Often times they are more aware of complex matters in specific locations than those that reside within them. Furthermore, is it a requirement for an advisor to be local to a place or to have visited there recently if he is asked for advice in general or specific matters pertaining to there?

COOPERATION IN DA’WAH, NOT AUTHORITARIAN CONTROL

“They also have a problem because the marakiz who set up the event with Ustādh Mūsā & Ustādh Abū Muhammad & Ustādh ‘Umar Quinn did it themselves (as is their right) without consulting Birmingham. Birmingham believes they should be in

charge & consulted for events like this even if it's 200km away from them in the North. The Marakiz who set it up obviously know that is not an obligation at all, no one is in control of the whole dawah of the U.K., if these marakiz in different cities want to invite Salafi speakers they can do so of their own free will. Some of the shura members of these marakiz are in their 40's & 50's - they are not young, some of them have been in the dawah themselves over 30 years like uncle Yusuf from Sheffield shura. So they know they do not need to seek permission to set up a dawah event or conference or be under the control of other people many miles away from their city.”

It is clear from your words Abū Mu'ādh that you differ with the advice of Shaykh Rabee' to the Salafis and youth in the West that they cooperate with their elder Salafi brothers from Maktabah As-Salafiyyah warning them against what the Shaykh has seen from all those who broke away from them of misguidance and misguiding others, and that they seek advice from them in their difficult matters and return their affairs back to them. This advice of Shaykh Rabee' was translated by our brothers at Masjid Daar us Sunnah in London (*jazāhumullāhu khairan*) and shared with the Salafis in the West (<https://dusunnah.com/article/the-visit-of-imam-saud-university-students-to-shaykh-rabi-ibn-hadi-al-madkhali/>)

It is clear to all that Shaykh Rabee' in his advice never stated it is a strict obligation for Salafis in the West to refer back to Maktabah As-Salafiyyah but rather something he strongly advises with. Secondly, he advised with cooperation with them and never stated that the latter have binding authority over others besides themselves or that

everyone needs to work under them, nor have they themselves ever expressed such an idea or acted in such a manner. On the contrary, we did see an attempt made to attribute such speech to Shaykh Rabee' about all Salafis in the whole of the West supposedly being told to work and come under a single individual residing across the pond from us.

I say: it is understood from every learned Salafī who knows the basics of his religion that referring back to individuals - taking knowledge and guidance from them - is conditional to the soundness of that person's 'Aqīdah, Manhaj and moral character, as well as his teachings and advice being in line with the Book of Allāh, the Sunnah of His Messenger ﷺ and the understanding of the Salaf. This is applicable to individual advisors and teachers as well as a body or institute of advisors.

Therefore, it is agreed yes, that all the Marākiz *“obviously know that is not an obligation at all”* that Maktabah As-Salafiyah be consulted in all matters including organising events since no one has ever propagated this. However, there still remains the divine order from Allāh to **“Cooperate upon truth”** [Al-'Asr] and to **“Cooperate one another upon righteousness and taqwā”** [Al-Mā'idah]; as well as the advice from the Scholars to cooperate with each other and return our affairs back to the elders from amongst us.

I say:, that the vilifications that the hizbis and those who mount their bandwagon formulate about the Salafis of the UK - that there exists a hierarchy amongst them; they have a head office, so and so are their heads, they always refer back to Birmingham etc. is a vile attempt to

malign the Salafis. I confidently speak on behalf of many of my brothers from the Salafi Centres across the UK - that this is a description we strongly reject and dismiss. I would include yourself as one of those brothers who - at one point at least I thought - held this view and not so long ago.

I say: that if one was to ask *'do the Salafis not refer back to specific individuals in specific locations for specific matters?'* - I say:, yes - they refer back to those who in their view possess knowledge, experience and wisdom - who often times give sound and balanced advice whilst never making their advice binding on others to follow (in my experience with them for over two decades) - those who consult them do so with this approach in mind, without having any cohesion placed upon them to do so or having any form of ta'assub from themselves. Some of them being located in Birmingham has absolutely no bearing on these matters. A sincere advisor that the people refer back to could be located in Katmandu, this bears no effect. An attempted distortion of the reality is the forged perception that the Salafī advisors, elders and Mashayikh are based solely at Maktabah Salafiyyah in Birmingham (even if that was the reality and Allāh decreed such a matter- that the carriers of truth or du'āt that remain steadfast upon truth are found to be restricted to a single location, is this a means of disparagement? Did not Allāh's Messenger ﷺ say that knowledge would return back to Madīna like a snake returns back to its burrow?) The reality is, that the Mashayikh of the UK are spread throughout various places - Abū Iyyad in Teeside, Abdulillāh in Slough, Uwais in London, Abū Khadijah and Abū Idrees in Birmingham.

Walhamdulillah, there is no contradiction or iskhāl with the following: recognising there is no obligation to refer back to any particular individual or organisation in all our matters yet closely cooperating with the People of Sunnah in our lands, especially with the presence of countless opposers who try endlessly to sow discord between us and disunite our ranks. And by the Fadl of Allāh and after holding to the instruction of having mutual cooperation and consultation between the Salafīs, there are now over twenty Salafi mosques and centres throughout the U.K. - all coherently collaborating with each other.

What is extremely worrying is why a dā'ee who is in a position of Da'wah and teaching would promote and justify - to the youth as well - the opposite to all of this - to isolate themselves from the Salafīs present in the city and discourage cooperation upon truth; to sow seeds of dissension towards their elders by insinuating them as being ones who seek total control and authority; to describe the Salafīs as being involved in politics etc.!

You stated to the young students of 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. In any case, if he tries to order you or pressure you to cancel you can refuse that. Sabeel has no authority over a gathering in a house. These politics have destroyed the dawah so many times in so***

many places, these politics have destroyed brotherhood between so many people,” 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.

DO YOU THROW ONTO OTHERS WHAT YOU YOURSELF DO?

“Birmingham believes they should be in charge & consulted for events like this even if it’s 200km away from them in the North.”

Ironically this is the very observation made about yourself from a number of trustworthy Salafi brothers across a range of Salafi centres across the north, this has been a major criticism of you over many years. Rather this very recent dealing of yours with As-Sabeel, Leeds serves as just another example of what others have stated about you - imposing yourself in the running of Da’wah in Leeds, Manchester and Sheffield that are many kilometres away from Nelson, examples of this I have demonstrated above more than once. A further example not previously mentioned is when we, in Bradford and our brothers in Manchester, received from you words and advice when you sought to impose upon us and influence how we choose to deal with the rights of a dā’ee’s recorded lectures -where they should be published and with whom they should or should not be shared with.

Let us revisit the dealings with our brother Abū Arwa ‘Alī from Nelson at the time when a document was compiled and he and others felt pressured into agreeing and signing to particular matters.

Just one example of the points:

4/ Abū Arwa 'Ali committed a great error in refusing to listen, to coordinate and communicate on a simple matter that never required even a minuscule of a fraction of any of this. He has no authority to do as he pleases independent of the committee...and that was the basis of the issue that continued to fuel the matter, despite multiple requests over and over again to communicate as a committee....**he purposely and intentionally refused. Da'wah does not work upon the basis of one given individual believing he has authority to do as he wishes, especially and crucially when he is actually being requested to coordinate in a matter.**

I note from the words *“Da’wah does not work upon the basis of one given individual believing he has authority to do as he wishes, especially and crucially when he is actually being requested to coordinate.”* - there are a few points of discussion we can extract from this 4th item or article of the agreement and which we can relate to some of the discussion points presented here in this writing. However, for the sake of brevity, I mention only the following: we can say that there seems to be some resemblance with the point being made here to the point made by Shaykh Rabī to the Salafis in the West - a request to coordinate in matters of Da’wah with each other and especially and crucially with the elders from amongst us.

A genuine question about the above agreement and the reason for its formation - was this during the period of Covid and due to Alī and some brothers holding a different view and position from others in the matter of contagion?

To address the insinuations you make about your brothers receiving orders such that they are unable to reach independent decisions by

themselves pertaining to the interests of the Da'wah in their own cities but who rather take orders from others as though they are muqallidīn, or that they go and speak to others and receive a collective message from their masters as though there exists over them those who order and compel them - ***“not for you to go and speak to others and get a collective message”*** - ***“Who has given you this order?”*** - ***“Who has given them the order to cancel ...”*** - ***“They made their decision to follow their orders.”*** - insinuations so numerous they ascend to the station of clear and direct speech leaving no question of what their articulator intends. Although, you made one statement which attempts to leave some room for guesswork - ***“I’m not 100% who has given them the order ...”*** except it is rapidly followed by a confident speculation - ***“but it’s easy to guess for most people.”***

Again, I demand, what is the clear detailed evidence that you have with you that substantiates for you the right to describe your trusted Salafi brothers with such descriptions?

I say: what is it that informs you that your brothers at Leeds, Bradford and Manchester have not made their own independent decision based on what they hold best for the interests of their own communities? Furthermore, What is it that compels you to understand their choice to put a halt to your lessons specifically to translate as though they desire ***“to stop the dawah”*** or that the brotherhood will cease to exist between Salafis in Leeds? How does your classes being postponed equate to Da'wah not continuing? What is it that informs you that there are no others besides you who can teach and call the people to the Religion of Allāh? What if those

administrating the Masājid feel that for a time being appointing another teacher is more suited for due reason?

More importantly, why would you or anybody else including myself whom Allāh has granted the ability to teach, feel the need to compel a Da'wah organisation to continue our classes if they choose to end them for their own reasons? This is a rhetorical question, since although you may seek to answer it by saying nothing has happened to stop the classes, destroy brotherhood & unity and you only want Da'wah to continue or to know if you have erred in a matter, that answer is unconvincing for those who know all of what is contained in this writing.

Putting aside Abū Mu'ādh's insinuations that our brothers received a command from a higher order and a word on the matter of Marākiz making a collective decision in any matter if and when the need requires them to do so. Although this was not the case with postponing your classes, I ask anyway - is the matter of communities banding together collectively and making a unified decision regarded as blameworthy, disliked, discouraged or impermissible? Rather, maybe Abū Mu'ādh should reflect and ponder as to why the longest-standing Salafī Marākiz in the north all unanimously reached the same decision? Maybe this should serve as a sign and reason to ponder? والليبيب من الإشارة يفهم .

I say: everything mentioned above and more are not matters unknown to many brothers including the elders within our Salafi community. Rather, those who know are aware of an advice given to Abū Mu'ādh by a number of Mashāyikh and respected brothers

addressing many of these issues. When you yourself - at a moment when you appreciated visiting your elders and brothers and on that occasion saw no problem with consulting them - went to visit Birmingham - of your own accord - and were advised on a number of issues by Abū Khadijah, Abū Hakeem, Abū Idris and Abū Maryam Tāriq. From what reached us is that a lengthy discussion took place in which you were confronted and asked about many of these matters in addition to some of the issues that arose during the time when the topic of contagion was debated within the Salafī community. This sitting concluded with advice that you acknowledged was rightfully placed and you agreed to rectify with some of your brothers including your elder Abū Iyyād. What later reached us is that neither rectification nor apologies were ever made.

It is between this point in time - after that meeting with your brothers at Maktabah Salafiyyah and the recent weeks just gone - when a summer conference of knowledge was announced to take place in collaboration with centres of the north of the UK. As of my knowledge, the duration between that sitting and the announcement of this conference extended for a year and a half with an absence of cooperation with your brothers, elders and the Marākiz (even in the 'North') in the arena of da'wah.

Question Yā Abā Mu'ādh! During the many years (close to a decade or more) you were scheduled to teach along with the elder du'āt during the Salafī National Conferences, we never saw you organise a summer conference of such a scale during all of those years! But after being absent from speaking at the Conferences for the past two years or so, you now see the need?! What compels you to do so now?

IS THERE A PROBLEM WITH A SUMMER SALAFĪ CONFERENCE BEING ARRANGED?

Let us then address the matter Abū Mu'ādh is adamant on setting the focus on even though he chooses to avoid discussing the matters mentioned until this point - the organisation of a summer conference of knowledge. To the one who is unacquainted with the contents of this document regarding the many issues surrounding Abū Mu'ādh, the announcement of a conference of knowledge with Salafī du'āt this summer is good news and naturally nothing to query. Alhamdulillah, the Salafīs always rejoice at the announcement of knowledge-based events and encourage one another with attending them. Many Salafī Marākiz arrange the likes of these conferences through cooperation with one another. That is not to say, that which some may claim takes place - Birmingham must approve these events first or else the organisers are met with *“a huge campaign against the event”, “frustration”* and *“poor behaviour.”*

Some conferences are arranged without consulting other Marākiz including Maktabah Salafiyah in Birmingham. I can speak with certainty for Albaseerah that a number of conferences and events have taken place without any consultation or request of approval from Birmingham. I would confidently say the same for other Marākiz. Until this day, no one amongst us has ever raised this as matter of contention or error. All of us understand and know that these events are arranged stemming from a place of good intent, love between us and a mutual understanding of cooperating upon good and all things pleasing to Allāh. Not withstanding though, that at specific times - such as times of fitnah and obscurity and for certain centres or

organisers such as newly established communities and those not well versed with the conditions of callers and speakers - it would surely be encouraged in these cases for them to seek counsel from their elders and knowledgeable ones that they have access to.

I - Abū Humayd - say and ask you directly, my brother in Islām and Salafiyah - Abū Mu'ādh - was your arranging and involvement of organising this conference one that stemmed from a place of good intent, love between us and a mutual understanding of cooperating upon good and all things pleasing to Allāh? Is your objective to bring the Salafīs of the U.K. together to Centres where we strengthen our bonds and collaboration with each other? I ask - given that the conference seems to be an attempt to hold knowledge based lectures across the Salafī Centres of the 'North' - did you purposefully or forgetfully choose to not hold any lectures at the longest-standing Salafī Centres in the North - Albaserah of Bradford and Salafī Centre of Manchester? Was there a reason why they were not at least offered to host any lectures at their locations?

You stated - *“many people seem to think I am the one who is in charge of the event ... they do not realise I am not in charge at all and control nothing. There are multiple marakiz and the Shuras who are all doing it.”*

You may choose to submit your above statement as the answer to my last question but I would follow that with a couple of further inquiries - the first, if you are not in charge of the event, did you at least recommend to the multiple Marākiz that they consider including the two oldest and largest Salafī Mosques in the north to

participate in the event? The second is actually not a question or query but you could say, an advice or point for you to consider for next time, since sometimes the general people read things in a way which was unintended whilst they cannot be blamed for such thinking - it could be said, and it actually was said to me by more than a brother from the general community - *'why has the conference been arranged only at places where Abū Mu'ādh has strong connections to?'* I guess you are already aware that many think in this way since you yourself stated ***"many people seem to think"*** you are ***"the one who is in charge."***

A RIVAL CONFERENCE

"Claiming it is a rival conference is simply a fabrication - it cannot be a rival conference if asātidha Abū Idris, Abū ilah, Hasan Somali, Uways Taweel, Abū Hakeem were all invited."

I address you Abū Mu'ādh with all seriousness and come direct with the following - this Da'wah is serious and is the Da'wah of Allāh - it is much greater than any person, than you or me. A rival conference, a rival masjid, a rival da'wah - these are all serious matters whether they are realities or even claims! These matters unfortunately can occur within the Ummah and within our ranks. Even Masājid can be erected for ulterior motives:

والذين اتخذوا مسجدا ضرابا وكفرا وتفريقا بين المؤمنين وإرسادا لمن حارب الله

ورسوله من قبل وليحلفن إن أردنا إلا الحسنى والله يشهد إنهم لكاذبون.

"And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those

who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.” [At-Tawbah]

Until Allāh said, ordering His Messenger ﷺ: **“Never stand therein.”** as they sought to legitimise and validate the masjid they had erected through the attendance of Allāh’s Messenger ﷺ and his prayer therein, although their real objective was to harm and disunite the Muslims. As you know, Allāh went on to state that the Masjid which was built from the first day upon taqwā was more deserving of him standing within it and praying therein. In it were men who love to purify themselves and Allāh loves those who purify themselves. Of course, this was in the time of Allāh’s Messenger ﷺ and specific to the munāfiqīn. Yet, what is established with the Scholars is the rule - العبرة.

بعموم اللفظ لا بخصوص السبب

Coming back to our times, yes we have seen those who set up rival events or a rival da’wah - Salafī Events, MHBAY and others. These events along with their organisers I’m sure you had your own observations towards them. As for this conference in topic, you have made clear ***“it cannot be a rival conference if asātidha Abū Idris, Abū ilah, Hasan Somali, Uways Taweel, Abū Hakeem were all invited.”*** You further made known ***“The organisers invited all that list but they did not reply/or did not accept to attend themselves.”***

From amongst a large number of questions being asked as you have noted, I know some have also questioned the manner in how the asātidhah you mentioned had the invitation extended to them - a single night or so before the official announcement of the

conference?! I share the experience - I'm sure you do too - of being invited somewhere to deliver a lecture or khutbah with extremely short notice, but a week long summer conference would in most peoples' view be regarded as a major event to commit to and thus requires a bit more time than an evening or so to consider confirming one's commitment! Though it did transpire anyway that the decision was already 'full-steam ahead' with or without these select asātidhah and irrespective of whether they did or did not reply within that extremely small window of opportunity due to whatever serious urgency was present requiring the poster to go out asap.

WIFI? NO WIFI?

Along with the asātidhah that were invited with ultra-super short notice many of your Salafi brothers from the various Masājid and Marākiz were also somewhat surprised to learn of a summer conference of knowledge being announced that seemed to be restricted to specific centres in the North whilst excluding others from the same region, in addition to being skeptical of whether the scheduling of this event stemmed from a good place. It's also possible the surprise element came about to some brothers due to there being no prior discussion of the slightest in any way within the gatherings and discussions that frequently take place between the Salafīs, or at least within the dedicated WhatsApp discussion group with all of the Salafi Mosques and Centres U.K. Naturally, some brothers posted very shortly after the poster went out in that group with yourself on there as a member, enquiring about the event wanting to learn of further details. It is unexplainable to me until this point why you

would fail to respond to your brothers on the group at that point or at least at your earliest convenience.

Jaasir - one of the young students from Leeds - relayed to me the reason for you not responding to your brothers: *“With regards to him not responding to any messages, he said he was extremely busy with an Umrah trip with no wifi and couldn't respond to messages when the poster was announced.”* Trips abroad can be difficult without wifi no doubt, but we tend to make an exerted effort for those things that are important to us, like you did when you were able to find the time and access to wifi in order to record over a four-minute voice note about Afzal in Leeds whilst still very busy with the Umrah trip. In any case, why would you not respond to your brothers once you were able to however long after that may have been? Have you reached out to them until now? If not, why not?

Jaasir continued *“He also said ... the first reactions in the group where he is with you Ustādh, was all negative reactions.”* Positive! Negative! Neutral! - At any rate, these reactions can be subjective but often times a good measure of determining whether one's statements or actions are proper and acceptable. What's important is that if one feels negativity from his brothers he should first ponder as to why is he receiving such reactions and secondly, reach out to his brothers directly and remove any misunderstandings.

“No one actually went to him for clarification or questions or did not @ him.” This assertion of Jaasir must be based on what has or has not been relayed to him from you. I ask you Abū Mu'ādh did you relay to him how Shaykh Abū Idrīs asked you regarding the organising of the

conference? Did you inform him of how you were contacted by Taqweem Ahsan-Shah from Masjid As-Sunnah in Cranford or any others who contacted you? How many of your brothers did you reach out to when you noticed these negative reactions? Or have you not yet informed Jaasir and the young brothers about your communication with many including your elders has for some reason become non-existent for the past year and half despite Shaykh Rabe'e's advice for us to cooperate together? Have you informed them how there remains matters you acknowledged and agreed you need to rectify and apologise for? Have you informed all of those who are curious and asking questions of these matters?

FINALLY THE ANSWER TO YOUR QUESTIONS - 'HAVE YOU ERRED IN 'AQĪDAH OR MANHAJ?'

I - Abū Humayd - say to you Abū Mu'ādh - that my personal view of your recent actions and statements is that they are nothing but a culmination of historical factors and influences which have now led to a clear attempt to isolate certain communities from others and to restrict their allegiance and consultation to specific individuals. You are willing to undermine, weaken and oppose the long-lasting status quo amongst the Salafī communities from the very beginning - one of cooperation, love, advice, rectification and sincerity. This is what our Da'wah is built upon and stands for. The conference is not the issue at all but the nuances and context to it and the place from where its arrangement stems from.

Let it not be said that to question the backdrop of this event and to highlight the nuances behind it necessitates warning from knowledge-

based conferences and from specific asātidhah, or that it denotes to saying that you or anyone else has erred in ‘Aqīdah or Manhaj! I share with you two comments from Shaykh Abū Khadijah regarding you, one is older than the other:

The first, was approximately a year ago (August 2023) in Birmingham when he was visited by our brothers from Manchester. It was relayed to me from them that he said about you *“Abū Mu’adh is a good student of knowledge, our Salafi brother just not ready for the big scene.”*

The second is as recent as a few days ago from writing these words and what I heard from him myself: *“I do not say that he is not Salafi or warn from him.”*

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 Salafi elders and brothers of various Salafi 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 younger than you - I say: I hold a different position to Shaykh Abū Khadijah 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.

Again, this does not necessitate saying you have erred in ‘Aqīdah or Manhaj, but I do say that these actions, statements and behaviour bring into serious question your moral character. We have seen more than one example of those who we refrain from saying they are not

Salafi in creed or methodology, but warn from them due to their profane character - such as slandering the innocent, persistent backbiting or tale-carrying, sowing seeds of dissension and disunity etc - which too often we have seen eventually progress into hizbiyyah and opposition to fundamental matters such as walā and barā based on truth and falsehood.

It is based on all that I have relayed in this writing of mine that I recommended to the brothers at Masjid As-Sunnah in Bradford that your classes be temporarily postponed. The actions and conduct you have exhibited over a lengthy duration and which have been exacerbated by your recent behaviour is not in line with what our Da'wah stands for and what we've been taught by our Scholars.

In final, I say: Yā Abā Mu'adh! - my brother in Islām and Salafiyyah - let us fear Allāh in all our affairs. Let us know our limits and recognise that this Dīn and Da'wah is bigger than any of us. Let us not be a means to discord, disunity and weakening the Salafi community. Let us return back to our rushd when we err and make mistakes. Let us learn from the mistakes and blameworthy outcome of others. Let us remember that - الرجوع إلى الحق فضيلة والتمادي في الباطل رذيلة - Let us be of those who stick to the Jamā'ah and call to unity and not be of those who isolate themselves and others from the body of the Salafis for indeed - يد الله مع الجماعة، ومن شذ شذ في النار - and Allāh's Protection is sought from that.

وفق الله الجميع

Abū Humayd Sālim

18/06/2024

The above was sent to Abū Mu'ādh on 18/06/24. Below is a display of his responses - to the queries and questions raised in this document - he sent to Waseem, Bradford, shortly followed by his direct responses to myself on the 'West Yorkshire Queries' WhatsApp group with my final counter-responses to him:

Abū Mu'ādh communicates with Waseem. The following are his words as forwarded by Waseem:

[18/06/2024, 8:55pm] - *“HayyākAllah I'm still on the first page (with the rest kind of read generally not properly). First page always gives a good idea of things. Trying to understand it.”*

“What I've gathered from the skim read and specifically the comment at the start about a “presentation of my words in italics” is confusing me - please you could clarify JazakAllahu khair.”

“Every single one of those communications with every single one of those people occurred after you had already removed me from the classes, therefore none of that was the reason as they didn't exist.”

“I just wanted to establish what the actual reason therefore was for cancelling - or postponing - my classes was & it can't be communications that didn't yet exist at the time.”

“A huge proportion of the document it seems going off the bold italics is based on said communications, so in order for me to be clear about the actual specifics of why I was removed please can I enquire and receive clarification.

Appreciated JazakAllahu khair”

[18/06/2024, 8:57pm] - *“In the absence of all the communications that didn’t exist, it leaves just the summer event again as the “culprit” - I just wanted to understand what the issue with that is. If it’s not the summer event and it is something else I would really appreciate clarity may Allah bless you.”*

“As for all the historical events (the accuracy of which we can get to later) are years old. If they are the reason then the postponement should’ve occurred years ago, not suddenly on a bog standard run-of-the-mill Saturday evening on the 11th May as I was casually coming out from the Liverpool class & I received the message lol.”

“16 pages is very time consuming, I’m just narrowing it down to get to the core reason that led to the message on May 11th 2024.”

“Communications between myself and all those mentioned in his document that occurred after 11th May are obviously ruled out as some other separate issue.”

“Or rather after the time on 11th May specifically after the message regarding my lessons was sent to me.”

“Up until the summer event was announced absolutely everything was just going along as usual. I had just done bradford class before going to saudi, leeds was usual.”

“Clearly none of the historical items (the accuracy or lack of is for later) had any impact up to that point.”

“The only thing that changed was the summer event announcement. So we are narrowed right down to something connected to that summer event. Not history, not communications with anyone that all occurred after I received the message about the lessons.”

“We might be able to get this 16 pages down to 1 Insha’Allah!”

“I just need to work out what the criminal act lol was regarding the summer event that led to my lessons being stopped.”

[18/06/2024, 11:15pm] - *“Meeting with the du’āt isn’t an issue, that can be done at some point. I have not taken any such position that I will not speak to them. My only issue here is your independent decision that has nothing to do with anyone else. It’s worthless sending me a document that isn’t clear, I need to seek clarity on it.”*

“My only thing I’m wanting to try to work out is why my classes were taken off.”

“The 16 page document has a lot of those pages that aren’t relevant to this query which was a main reason for requesting a meeting in the first place.”

“Please if you could seek clarity from the others on what I have queried I would really appreciate understanding.”

“But you know the brothers are going to change the dates, they will not clash.”

“Meaning the North event dates will be changed to earlier or later in summer or whatever.”

“Obviously when we saw birmingham put their dates on same time decision was obvious that we will all just move ours.”

“We’re not going to get involved in same dates issues.”

“But anyway then I’ll await your reply from them on my queries Insha’Allah.”

The following day on 19/06/2024 Abū Mu’ādh switches from communication with Waseem to Abū Ishāq Bashārat, Abū Ibrāhīm Ma’roof and myself via the Whatsapp ‘West Yorkshire Queries’ group. The following are his words followed by my (Abū Humayd's) response (in green):



West Yorkshire queries
Abu Mu'adh Taqwe, Bash, Mahroof



Wednesday



Abu Mu'adh Taqwe

Hayyākumullah I hope everyone had a good & enjoyable Eid.

I have not reached very far reading properly into this lengthy document I was sent (a document that the shura members of Bradford & Leeds are all in agreement to I've been informed) but at the bottom of the 3rd page where I have read, you invited me to clarify certain affairs in case you misunderstood or failed to comprehend.

The onus is upon you to validate your claims & clarify what you are actually talking about and referring to - since I cannot clarify things or give any input if I do not know what incidents you are referring to in the first place or if they ever even occurred - so be specific my brother and present your case with clarity, as for presenting a vague list of supposed issues

people have narrated in a manner akin to gossip from the streets then that is not the way to do things.

If you fail to prove these points actually exist by providing specific details it leads to the conclusion that it is all unsubstantiated gossip or unproven claims and I am freed of the accusations.

Therefore, one or two at a time in chronological order generally, so I don't burden you and can receive quick responses:

(From paragraph 2 on page 4:)

A) Please name all those who I have “unjustly criticised and warned against” and upon what issues that occurred, providing clear proof that indeed I did do so from my statements, recorded lectures, writings etc and when in time that occurred? Especially the “warning” claim; it's one thing brothers saying things, being critical over issues or even having fall-outs, it's another completely to arrive at

the levels of “warning” against your salafi brothers - and “unjustly” at that. Please provide your clear irrefutable evidence I did so. So we can evaluate whether this claim has any substance to it or not, or if people with personal grievances are just spreading stories. JazakAllahu khair.

B) Please name who I “intimidated & compelled” and upon what issue - with unequivocal evidence to support your claim - mentioning clearly what form this supposed intimidation & compulsion took, and when and where it occurred.

We’ll start with those, as I said I’ll keep it short to a point or two so you can reply quickly to help me understand the document you have written and was sent to me as indeed you sought my input at this section of it at the bottom of page 3 and into page 4.

Alhamdulillah I will gladly give you my input - as soon as I

actually understand what the incidents and claims against me are in the first place. I'll await your quick elaboration. 10:48 am

Thursday



Abu Mu'adh Taqwe

HayyākAllah - if you could please provide the evidence & details on the opening two enquiries I made so I can then "clarify the reality as I hold to be true" - just as you sought from me.


I need to know what you're talking about in the first place to be able to do that. I await your evidences and details, so we can then move on to others.

You sought for my input in case you "misunderstood or failed to comprehend" things in this section, I am willingly participating to aid you in that.

JazakAllahu khair

9:27 am

The decision made to postpone your classes was based on the wide



range of issues regarding you brought via numerous trusted Salafi brothers spanning many years - impossible they got together to forge a lie. Even if one or two of these are contested by you, it doesn't take away from numerous trustworthy brothers all narrating the same or similar issues. You sat with your elders and had the opportunity to present your side on many of these issues and which ended the way it did.

Yes, I stated that if there are any misunderstandings in any of the issues presented, that you may feel free to clarify and you can do so with those who they involve directly. You can start with those clearly mentioned by name, Manchester Shurah, Umar Bolton, Ali Mir, Jabir, Hasan, Abu Iyyaad, etc. If you need to be reminded about what was said exactly by who you can go to them directly or ask the brothers you sat with already in Birmingham about these matters, again. If you want me there with these brothers present so I can come to know of the realities according to your account, I can be there.

Your argument that your words to the Leeds shabaab only came after the announcement of the conference so could not have been used as an excuse to postpone your classes, is true and a statement of the obvious, since obviously our postponement came first! As I've clearly highlighted there are matters spanning over years (read the whole thing, instead of saying it's long, I've only read bits and bobs etc). You're asking why then did we allow your classes to continue then before the announcement of the event and only choose to pull the plug now? The answer again is it was hoped that you would rectify with your brothers but when you embarked upon arranging the conference in the way that you did, we saw that as a final culmination of those previous matters (not a stand alone issue). We took into consideration your past and present actions.

As for your brazen words to the youth, although they came after, only served as further confirmation for us of that which many of the brothers stated regarding you. So

again, our decision was made before your speech to the shabaab, but only gave us further contentment and certainty that the right decision was made.

You, yourself, to the Youth in your own words made clear you know its because of previous matters in the past, they have problems with Ustadh Musa, Ustadh Abu Muhammad, with you, positions on Contagion and writings during Covid etc. So you acknowledge it's nothing to do with the act of arranging an event! It's historical factors, why are you allowed to say that but we can't?! But rather you make out as though we postponed due to you arranging an event or that we received orders!

I have nothing further to say in this matter. We are all grown men and know what is going on and what truly needs to be done if we want rectification. If I'm needed to sit, I will with all parties involved that can bring that about.

4:40 pm ✓