

TESTIMONY 4

Testimony of Abu Unaysah Ilyas

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

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**(Abu Unaysah's retraction and Tawbah is also at the end of
this document, may Allah reward him for his honesty and
for setting a good example).**

Witness of Abu Unaysah Ilyas (Nelson)

Regarding the Behaviour of Abu Mu'adh Taqweem Aslam

بسم الله الرحمن الرحيم

I was personally involved with the Dawah in Nelson for just under 10 years and witnessed some instances regarding Abu Mu'adh that caused a split amongst the brothers and also had a negative effect on the Dawah in Nelson and beyond.

The main issues I can attest to were situations where I witnessed unfairness in how some of the brothers were dealt with by Abu Muadh. Certain brothers in our community were singled out. If two Salafi brothers were doing the same job, only one was mentioned in a negative light and 'warned against'.

On one occasion I was made to be a part of a situation against a brother who was being criticised for working with a particular organisation. It was mentioned by Abu Mu'adh that it is not permissible and its is detrimental to the dawah for a Salafi brother to be working in such a sector/company. However, at the same time another brother was working in a similar role and was not being

penalised or reprimanded for it, rather that brother had a very strong personal relationship with Abu Mu'adh.

On another occasion, our brother Abu Arwa was being criticised for sharing the articles of Sheikh Abu Iyyaad on our general, Salafi WhatsApp group for locals within Nelson and surrounding areas. Abu Mu'adh felt this was unnecessary and asked why these articles were being shared on the group. Prior to this instance brothers including myself would post articles and benefits in the group and no disparagement would be made. Abu Arwa was questioned about this but Abu Arwa tried to refrain from participating in this questioning to avoid causing greater harms. But Abu Mu'adh was persistent and would constantly try to get Abu Arwa to respond.

This is where Abu Mu'adh got me and another brother involved by portraying Abu Arwa in a negative manner. He mentioned the fact that Abu Arwa is posting articles in a group of people who are new to the dawah etc. and causing confusion amongst them. As I mentioned earlier, this was never a reason prior to this. An example of this could be at the time of the fitnah of Muhammad Bin Haadi. A full on discussion was taking place regarding that fitnah on the same WhatsApp group and one brother was being dealt with publicly on that group. If I remember correctly, he was also removed from the group.

I was told by Abu Mu'adh since I am part of the Dawah I have to be involved with this situation regarding Abu Arwa and that we have to collectively work together to save the brotherhood in Nelson. But in reality we were treading the path of destroying the brotherhood we once had in Nelson. A Salafi brother was being penalised for trying to share benefits from the very same Sheikh and elder that we have been taking from and have been encouraged to take from by Abu Mu'adh himself, up until this time during the fitnah regarding Covid 19 and issues related to it.

I did mention I didn't want to get involved but I was made to feel as though I had no choice as I was already a part of the da'wah and my involvement was imperative. I was made to sign a document against Abu Arwa (which I have already separately retracted from Walhamduli'Allah) to try and portray Our brother Abu Arwa in a negative light. None of this was necessary and matters were imposed upon brothers without correct and proper manners and without consulting and taking the advice of our elders.

During this Fitnah i was given the false impression by Abu Mu'adh that he is with and consulting with Sheikh Abu Iyyaad and the elders from Salafi Publications.

I was put into situations by Abu Muadh that were beyond my capacity to understand and therefore deal with justly. Key information was withheld from me (by

Abu Muadh) during these periods of fitan within our community thus clouding my judgement to a great degree. During this one Fitnah Regarding Abu Arwa i mentioned to Abu Mu'adh on numerous occasions that we should consult with and get our elders from Salafi Publications involved to help rectify the situation but that advice was not listened to.

Abu Unaysah Ilyas Ahmed

11th Ramadhan 1446 AH

Corresponding to 11th March 2025

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Retraction of Abu Unaysah Ilyas

Regarding the Document Written Against Abu Arwa Ali Mir

Bismillah Ar-Rahmaan Ar-Raheem

Assalaamu'alaykum Warahmathu'Allahi
wabarakaathuhu

I (Abu Unaysah Ilyas) am writing this retraction in relation to an issue that occurred in Nelson in June 2020. The issue was between Abu Arwa Ali Mir & Abu Mu'adh Taqweem Aslam and was in relation to a da'wah based issue.

At the time of this fitnah I was very inexperienced in how to deal with such issues. The main reason I was made to be involved in this fitnah was because I was one of the Salafi Da'wah Lancashire Shoora members alongside Abu Mu'adh Taqweem Aslam and Abu Hudhayfah Nasar.

Abu Arwa advised both me and Abu Hudhayfah not to get involved in this issue as it was beyond our

understanding. He also mentioned that there are a lot of consequences and responsibilities that come with committing to such roles. Abu Muadh then mentioned that these are the responsibilities of the committee members and that I would have to get involved.

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.

Looking back at the situation, I feel my signing of the document was a reflection of my inexperience in the affairs of da'wah and hastiness on my part.

I felt very confused at the time and was looking at those senior to me in knowledge for guidance and support.

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. He was entitled to do things in a manner he felt

fit to do so and should not have been maligned because of this.

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.

Abu Unaysah Ilyas Ahmed

22/05/24

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