

<p>1 Wednesday, 13 May 2020</p> <p>2 (10.30 am)</p> <p>3 THE CHAIR: Good morning, everybody, and welcome to Day 4 of</p> <p>4 this public hearing. Please go ahead, Ms McNeill.</p> <p>5 MS McNEILL: Thank you, chair. Good morning. We start</p> <p>6 today with two witnesses who will be giving evidence</p> <p>7 concurrently. We have Mr Moin Azmi from the Mosques and</p> <p>8 Imams National Advisory Board, and Mr Shaukat Warraich</p> <p>9 from Faith Associates. Can both witnesses please be</p> <p>10 affirmed.</p> <p>11 MR MOIN UZZAMAN AZMI (affirmed)</p> <p>12 MR SHAUKAT WARRAICH (affirmed)</p> <p>13 Examination by MS McNEILL</p> <p>14 MS McNEILL: Good morning, both. Addressing you both</p> <p>15 together, if I can, at the outset, with some</p> <p>16 preliminaries, this is not a memory test. I will have</p> <p>17 questions for you today based upon your witness</p> <p>18 statements prepared for this inquiry and the bundle of</p> <p>19 documents in front of you. You might find it helpful to</p> <p>20 lift your own statement out of the bundle and keep it to</p> <p>21 hand so you can always get back to it quickly whilst we</p> <p>22 jump through the rest of the bundle.</p> <p>23 I will address my questions to each of you in turn,</p> <p>24 and I will make it clear to whom I am speaking. If you</p> <p>25 can, throughout your evidence, make sure you keep your</p> <p style="text-align: center;">Page 1</p>	<p>1 voices up to make sure we can hear you, and if you can</p> <p>2 speak slowly enough to make sure we can get a note of</p> <p>3 your evidence.</p> <p>4 Documents will be brought up on screen throughout</p> <p>5 your evidence. If it takes a couple of minutes, bear</p> <p>6 with us. I will also let you know where to find it in</p> <p>7 the bundle in front of you.</p> <p>8 We will be taking a scheduled break at 11.30 am this</p> <p>9 morning. If you need any other breaks before that, or</p> <p>10 there any other problems, please just let me know.</p> <p>11 Mr Azmi, I am going to start with you. Can you just</p> <p>12 confirm your full name for us?</p> <p>13 MR AZMI: Moin Uzzaman Azmi.</p> <p>14 MS McNEILL: You provided a witness statement to this</p> <p>15 inquiry dated 8 January 2020. That was signed with</p> <p>16 a statement of truth. Can I please confirm, have you</p> <p>17 had a chance to review that statement and make sure it</p> <p>18 is true, to the best of your knowledge and belief?</p> <p>19 MR AZMI: I have reviewed it. It is true, to my best</p> <p>20 knowledge, and it is accurate and correct.</p> <p>21 MS McNEILL: Thank you. You are quite softly spoken, so if</p> <p>22 you can, Mr Azmi, just keep your voice up a little bit.</p> <p>23 You are giving evidence today on behalf of</p> <p>24 the Mosques and Imams National Advisory Board. Can</p> <p>25 I refer to that throughout as MINAB, just for ease.</p> <p style="text-align: center;">Page 2</p>
<p>1 MR AZMI: Yes, you can.</p> <p>2 MS McNEILL: Can you please tell the panel what your role</p> <p>3 within MINAB is?</p> <p>4 MR AZMI: I'm the vice chair of MINAB.</p> <p>5 MS McNEILL: Thank you. Mr Warraich, just moving across to</p> <p>6 you, could you please confirm your full name?</p> <p>7 MR WARRAICH: Shaukat Warraich.</p> <p>8 MS McNEILL: You provided a statement to this inquiry dated</p> <p>9 28 February 2020. Likewise, it was confirmed with</p> <p>10 a statement of truth. Can you confirm whether that</p> <p>11 statement is true, to the best of your knowledge and</p> <p>12 belief?</p> <p>13 MR WARRAICH: Yes, I can confirm that.</p> <p>14 MS McNEILL: You are the chief executive officer at</p> <p>15 Faith Associates; is that correct?</p> <p>16 MR WARRAICH: That's correct.</p> <p>17 MS McNEILL: Mr Warraich, I am going to start my questions</p> <p>18 with you, whilst we have you on the screen. Can you</p> <p>19 please tell us what Faith Associates is and what they do</p> <p>20 as an organisation?</p> <p>21 MR WARRAICH: Faith Associates was set up in 2004,</p> <p>22 fundamentally to try to look at developing proper</p> <p>23 governance models, strategies and developing</p> <p>24 capabilities in faith organisations, because we felt at</p> <p>25 the time that a lot of faith institutions that we were</p> <p style="text-align: center;">Page 3</p>	<p>1 engaged with on a kind of private basis were quite weak,</p> <p>2 so we created this organisation to kind of fundamentally</p> <p>3 help them improve their governance. It was quite</p> <p>4 quickly that we realised the Muslim community needed</p> <p>5 a lot more help than others at the time.</p> <p>6 Faith Associates fundamentally started to work on</p> <p>7 governance, strategy, and then, when we started to work</p> <p>8 on governance, it -- quite clearly, safeguarding was</p> <p>9 a very key component of that work, and we started to</p> <p>10 developing training programmes, courses and develop</p> <p>11 infrastructure to implement safeguarding systems within</p> <p>12 faith institutions.</p> <p>13 MS McNEILL: Just to draw out a couple of features of that</p> <p>14 evidence, does the Faith Associates work exclusively or</p> <p>15 predominantly with the Muslim community?</p> <p>16 MR WARRAICH: Not exclusively. We work with other faiths as</p> <p>17 well. But a lot of our work currently is with the</p> <p>18 Muslim community.</p> <p>19 MS McNEILL: You started by focusing on governance in</p> <p>20 general. How much of your work now focuses on child</p> <p>21 protection in particular?</p> <p>22 MR WARRAICH: In terms of child protection, literally, we</p> <p>23 are doing a level 1 and a level 2 training programme</p> <p>24 virtually every month, and that's been the case for the</p> <p>25 past five years. Literally, every month, we will be</p> <p style="text-align: center;">Page 4</p>

<p>1 doing at least one training programme somewhere in the 2 UK. 3 So I would say a lot of -- I mean, I would say -- 4 because the organisation covers lots of things. We have 5 got a team of people. So governance and strategy and 6 leadership development I would say 60 per cent, and then 7 safeguarding, child protection, other kind of regulatory 8 type of advice and training, 40 per cent. 9 MS McNEILL: Thank you. I am going to ask you questions 10 largely about your work with the Muslim community, as 11 you're giving evidence together with MINAB today. But 12 if at any point you want to distinguish between your 13 experiences in the Muslim community and with other 14 faiths or communities you've worked with, please let us 15 know, and just make it clear. 16 You have said as part of your longer answer that it 17 became clear that the Muslim organisations you were 18 working with needed some additional help around child 19 protection. Again, was that distinct from any other 20 faiths you work with, was it particularly the Muslim 21 organisations? 22 MR WARRAICH: No. I mean, in terms of the distinction -- 23 because what we found was that we were being inundated 24 primarily for help and support from the Muslim 25 community. So obviously we were very much driven by the</p> <p style="text-align: center;">Page 5</p>	<p>1 need. And because we -- I think we were the first 2 organisation in the western hemisphere to write a book 3 about mosque management and, within that context, we 4 started to talk about child protection, because we felt 5 that there was a clear gap in the Muslim institutions 6 when it came to safeguarding practices. 7 So we -- if I understood your question correctly, we 8 fundamentally started to deliver child protection 9 training because, one, we found that there was 10 vulnerability within the institutions, because there 11 weren't any systems in place, and this -- remember, this 12 is now 2007/2008. When I saw that vulnerability, in 13 2009, I wrote the next book about madrassa management 14 and safeguarding, and that, again, was the first book of 15 its kind in the western hemisphere, because we saw clear 16 vulnerability and we saw evidence of abuse in those 17 institutions, and hence I wrote about it with guidance 18 of how to implement child protection and safeguarding 19 practices. 20 So from that guidance, clearly, when we distributed 21 that for free -- and I think it's -- the document is in 22 the bundle as well as evidence, that when the community 23 saw that piece of literature, then, again, we were 24 inundated with requests for assistance and help. 25 The help was very much face to face. They requested</p> <p style="text-align: center;">Page 6</p>
<p>1 us to come into their institution, audit, assess, review 2 and provide recommendations, and then, after those 3 recommendations were given, provide training as well. 4 So that's been our modus operandi very much since 2008 5 until today. 6 MS McNEILL: We will come back to some of the work that 7 you're doing, but, again, I just want to stick with 8 something you mentioned in that evidence. You talked 9 about there being a gap or vulnerabilities within 10 mosques and madrassas around child protection. Can you 11 help us to understand, were those gaps or 12 vulnerabilities around the awareness of, or 13 understanding of, child protection or child abuse, or 14 were they gaps and vulnerabilities around proper 15 procedures or implementation or following procedures? 16 On none of the above? 17 MR WARRAICH: Fundamentally, what we have seen is that these 18 institutions that you have in the UK -- so from our 19 assessment and analysis and working in the sector now 20 for over 15/16 years, is that these institutions -- 21 mosques in particular, you're looking at in the UK 22 between 2,000 and 2,500 mosques. In terms of 23 the madrassa, which is where you've got -- it's 24 a supplementary school either within the mosque, 25 teaching Quran and religious scripture or -- inside the</p> <p style="text-align: center;">Page 7</p>	<p>1 mosque, or you've got a life proliferation now of those 2 institutions being developed outside of the mosques, 3 because the mosques don't have the capacity to deal 4 with -- from our calculation, around about 300,000 young 5 Muslims that go to these places. 6 The larger institutions, the 2,000 or so, the 7 majority of them were set up from the '60s and '70s and 8 '80s. So in the 1960s, '70s and '80s, you have people 9 coming primarily from the Asian subcontinent, and they 10 could build infrastructure, they could build the 11 buildings, and I usually call that the hardware; okay? 12 But the software to run those facilities was pretty much 13 non-existent. Because it wasn't within their frame of 14 reference. 15 So when it came to safeguarding, it wasn't that they 16 didn't want to implement them. Actually, they weren't 17 aware of those policies and procedures and systems in 18 place. 19 The hardware was getting bigger and bigger, but the 20 software, in terms of the policies, the procedures, the 21 manuals, the documentation to run that hardware, to run 22 those institutions, was not there, and that's where we 23 came in. We started to develop those policies, 24 procedures and guidelines very much in line with what 25 the government at the time was developing as well and</p> <p style="text-align: center;">Page 8</p>

<p>1 the local authorities were tooling up and gearing up as                  2 well. So everything that we developed was very much in                  3 line and in sync with national guidelines, and then,                  4 obviously, if we were invited to Bradford or                  5 Huddersfield or London or different parts of London, we                  6 would match the safeguarding requirements to the Local                  7 Authority Safeguarding Boards.                  8 So the software wasn't there, and that wasn't                  9 because it was -- it was just primarily that the                  10 leadership at the time was an elderly leadership, and                  11 that leadership was -- very proudly built the                  12 institution physically, but the internal software and                  13 the management systems were not there, and that's where                  14 we came in, to help to develop those.                  15 MS McNEILL: It is a theme I think we will develop                  16 throughout your evidence, but in short terms, have you                  17 seen any real changes? So are those same sort of                  18 problems still occurring now or do you think there's                  19 been a sea change?                  20 MR WARRAICH: I think there's been a sea change. I think                  21 that lots of institutions have now started to implement                  22 safeguarding procedures, and in particular child                  23 protection procedures, and that's for a number of                  24 reasons. One is obviously there's obviously                  25 a national -- there's been a national debate, there's</p> <p style="text-align: center;">Page 9</p>	<p>1 been lots of public scandals, and also there's been                  2 challenges internally with these organisations and they                  3 have had to make changes, number 1.                  4 Number 2 is that there has been a concerted push                  5 from local authorities. I think that is clearly evident                  6 from our work, that local authorities have made an                  7 effort through safeguarding boards to kind of encourage                  8 organisations within their physical remit to kind of                  9 adopt certain practices.                  10 And, thirdly, we see that, for instance, insurance                  11 companies have said that, "Look, if you implement a --                  12 if you have got a child protection policy, we will                  13 reduce your premium", and wherever monetary gain is                  14 there, people do seem to make changes in their                  15 behaviour.                  16 So -- but, also, I think, fourthly, I think there                  17 has been a growing internal public pressure, where there                  18 has been rumours of mispractice or where there has been                  19 evidence of mispractice, communities have put pressure                  20 on leaderships to basically adopt practices to safeguard                  21 the children within those institutions.                  22 So -- and, obviously, on top of that, we have been                  23 very active and public in our push to get child                  24 protection practices implemented within mosques and                  25 madrassas as well.</p> <p style="text-align: center;">Page 10</p>
<p>1 MS McNEILL: I am going to turn in a minute to bring Mr Azmi                  2 into this discussion, but first, Mr Warraich, I think                  3 you were involved around the time that MINAB was first                  4 set up. Is that right?                  5 MR WARRAICH: Well, I was commissioned by the -- well, after                  6 7/7, the government put together a Task Force. I was                  7 invited to sit on that Task Force. One of                  8 the recommendations from that Task Force was to set                  9 up -- and the Task Force was set up -- it included                  10 community leaders from the UK. One of                  11 the recommendations was that there should be a national                  12 advisory body for mosques. That recommendation was                  13 accepted by the government at the time, in 2006, and                  14 then I was commissioned by the government to consult on                  15 this idea of creating the national advisory body and                  16 then I was requested by the government at the time to                  17 see if I could set up MINAB, and I was the one that set                  18 it up in June 2006.                  19 So I was actually the one that created it, in                  20 partnership -- virtually handed it over to four umbrella                  21 bodies at the time, in 2006, and then the organisation                  22 was then constituted two or three years later as well.                  23 MS McNEILL: What was the purpose of MINAB? Was child                  24 protection, when it was set up, even considered as part                  25 of the purpose for MINAB?</p> <p style="text-align: center;">Page 11</p>	<p>1 MR WARRAICH: It wasn't a particular exclusive requirement,                  2 but I envisaged that to be within the framework of                  3 governance. So governance was clearly a key component                  4 of what MINAB should be involved with advising on and,                  5 within that framework, child protection and safeguarding                  6 was in the minds of the people that were initially                  7 looking to set it up, but it wasn't an exclusive kind of                  8 line on the paper to say, "This is something that we                  9 must be doing", at the time. Obviously, this is 2006,                  10 where the mantra of safeguarding and child protection                  11 wasn't as loud as it is now.                  12 MS McNEILL: Thank you. Mr Azmi, I am going to turn to you,                  13 if I can, at this time.                  14 Can you bring us up to date, please, and tell us                  15 a little bit about, as far as you see it, the purpose of                  16 MINAB now and the sort of work that it does?                  17 MR AZMI: So in 2018, the founding members' tenure had come                  18 to an end, and they were no longer part of MINAB. That                  19 was the fixed period for their governance.                  20 Elections were held in 2018, and a new group of                  21 elected members were formed, with ten office bearers and                  22 an executive committee of about 50 people.                  23 When the new members took over, they realised that                  24 not -- a substantial amount of work had been done, there                  25 were some fundamental aspects of MINAB which were still</p> <p style="text-align: center;">Page 12</p>

<p>1 missing. Although a lot of credit has been given to                  2 a lot of the foundations of it being strengthened, that                  3 main aspect of work had been done because, to set up an                  4 organisation which represents multitudes and diverse                  5 people -- but also within Islam, there are so many                  6 different sects to come on board -- that was a massive                  7 achievement by the original founding members.                  8 MS McNEILL: If I could just interrupt you a little bit,                  9 Mr Azmi -- it is my fault. Just so that everybody who                  10 is watching can follow more clearly, you are called the                  11 Mosques and Imams National Advisory Board. Who do you                  12 represent?                  13 MR AZMI: We represent mosques and imams, and we represent                  14 mosques and imams of all religious settings, sects,                  15 within Islam.                  16 MS McNEILL: And you have members?                  17 MR AZMI: We have 150 members; 552 who are not paid members.                  18 MS McNEILL: Do you have any idea of what proportion of                  19 mosques and imams within England and Wales are                  20 registered or members with MINAB, roughly?                  21 MR AZMI: What the 150 represents?                  22 MS McNEILL: Yes. Is that a small proportion of, the                  23 majority of, mosques and imams?                  24 MR AZMI: Today, I think as Shaukat has mentioned, the                  25 numbers have increased now. We are near about 2,000</p> <p style="text-align: center;">Page 13</p>	<p>1 mosques. So we have 552 listed members and 150 paid                  2 members.                  3 MS McNEILL: Again, I'm sorry to break it down in great                  4 detail, but just so that anybody can follow, in brief                  5 terms, what is a mosque? What counts as a mosque? Who                  6 qualifies as an imam?                  7 MR AZMI: A mosque is a place of worship, similar to                  8 a synagogue or a church, for Muslims. An imam is the                  9 one who leads the prayer on a regular basis, similar to                  10 a priest or rabbi.                  11 MS McNEILL: A mosque can do a lot more than just communal                  12 worship; is that right? There is a much longer list of                  13 activities, et cetera, that can occur within a mosque                  14 setting?                  15 MR AZMI: Historically, it was set up purely for worship,                  16 but as time progressed and community expanded, the                  17 mosque has been requested by the community to offer much                  18 more facilities, and so it offers teaching facilities,                  19 and now it's expanded in all sorts of areas of offering                  20 community help. It offers places for blood donation,                  21 for example, health and well-being advice, legal advice,                  22 all these facilities are now provided by not necessarily                  23 the mosque, but the mosque is used as a place for the                  24 community to be -- to have access to these services.                  25 MS McNEILL: Does that include activities for and including</p> <p style="text-align: center;">Page 14</p>
<p>1 children?                  2 MR AZMI: It does include activities for children, yes.                  3 MS McNEILL: Many mosques will also have a madrassa                  4 attached; is that right?                  5 MR AZMI: Yes. Madrassa is another name for after-school                  6 religious teaching.                  7 MS McNEILL: Will they be within the mosque or affiliated                  8 with the mosque?                  9 MR AZMI: Some would be within the mosque and some would be                  10 affiliated with the mosque. So not necessarily run                  11 within the organisation of the mosque, not necessarily                  12 managed within the trust of the mosque, but there could                  13 be a group which is set up separately or hiring the                  14 facilities of the mosque.                  15 MS McNEILL: Does MINAB work with madrassas? Do you have                  16 madrassas as members?                  17 MR AZMI: We have offered membership to madrassas. The                  18 majority of our mosques have internal madrassas. So out                  19 of the 150, I would say 90 per cent have some kind of                  20 education facility at their premises.                  21 MS McNEILL: What sort of services does MINAB offer or                  22 provide to its members? What does it do for its                  23 members?                  24 MR AZMI: The purpose of MINAB is to act as a single voice                  25 for our members, and even for non-members, on issues</p> <p style="text-align: center;">Page 15</p>	<p>1 which are pertinent to the community, to mosques and                  2 imams. It acts as a conduit, to be able to assist,                  3 protect and care and nurture the mosques and imams,                  4 liaising with government and non-governmental bodies.                  5 It acts as a bridge the other way around, from                  6 government and non-governmental bodies to mosques and                  7 imams. The method of doing that is providing good                  8 governance and good management and raising awareness on                  9 issues such as safeguarding, on the one hand, and also                  10 it acts as a place of conflict resolution whereby, if                  11 there are certain issues which mosques and imams are not                  12 aware of or have disagreements with, then MINAB can                  13 provide a platform to be able to assist them in                  14 resolving those conflicts.                  15 MS McNEILL: Just for complete clarity, is MINAB                  16 a regulator/inspector of its members? Does it quality                  17 assure or audit them in any way?                  18 MR AZMI: It is not a regulator. It aims to be a regulator.                  19 I think it has aspirations to become a regulator.                  20 Because there does need to be a checking mechanism                  21 within the community. But at this moment in time, it                  22 doesn't have the capacity or the facilities to be able                  23 to do that.                  24 MS McNEILL: You said there needs to be a checking                  25 mechanism. Checking of what and in what way?</p> <p style="text-align: center;">Page 16</p>

<p>1 MR AZMI: To ensure that the standards are raised, to ensure                  2 that the standards continue to be raised and maintained.                  3 The Muslim community is so diverse, and the Muslim                  4 community has had issues in this country. So it's                  5 important that if mosques are, and imams are,                  6 a representation of the religion of Islam in this                  7 country, then, really, their standards need to be at                  8 a high level, equal to what Islam requires them to be.                  9 MS McNEILL: You said the Muslim community has issues. Do                  10 you recognise the gaps and vulnerabilities that                  11 Mr Warraich described around child protection?                  12 MR AZMI: Insofar as MINAB is concerned, MINAB hasn't had                  13 any issues to deal with. MINAB has issues --                  14 historically, it has had issues to deal with domestic                  15 violence, issues to deal with abuse of children, for                  16 example, teachers hitting children, it's had those kind                  17 of issues to deal with, but it's never -- MINAB has                  18 never had, after speaking to the members, any issues in                  19 relation to child sexual abuse.                  20 MS McNEILL: By "issues to deal with", do you mean specific                  21 cases brought to your attention to respond to?                  22 MR AZMI: That's right, yes.                  23 MS McNEILL: My question might not have been clear. I'm                  24 asking a bit broader. Does MINAB recognise, as                  25 Mr Warraich has described, that, within the Muslim</p> <p style="text-align: center;">Page 17</p>	<p>1 community or organisations, there remain some gaps and                  2 vulnerabilities around the understanding of, and                  3 implementation of, proper child protection?                  4 MR AZMI: I think, like any other organisation, mosques do                  5 have vulnerabilities. I think gaps do exist. Mosques                  6 are not perfect organisations. Those vulnerabilities,                  7 not even, necessarily, to do with sexual child abuse,                  8 they exist in all aspects. One of the tasks of MINAB is                  9 to ensure that it works with local authorities to fulfil                  10 those gaps that may exist.                  11 MS McNEILL: I want to explore with you a little bit the                  12 extent to which MINAB's objectives are focused on child                  13 protection, and it might help, chair and panel, and                  14 Mr Azmi, to look at your witness statement, page 1 to                  15 begin with, paragraph 2. Chair and panel, it's behind                  16 tab 1 of your bundle. Can we bring it up, please,                  17 Danny, it is MMB000001_001. If we can just extract the                  18 Roman numeral bullet points, that would be really                  19 helpful, Danny.                  20 I have some questions about some of these in                  21 particular on behalf of Slater &amp; Gordon and the core                  22 participants they represent. These are your                  23 12 objectives. Are these made public?                  24 MR AZMI: They are made public, yes.                  25 MS McNEILL: This is your public-facing statement of MINAB's</p> <p style="text-align: center;">Page 18</p>
<p>1 objectives?                  2 MR AZMI: Yes.                  3 MS McNEILL: We will delve into it a bit more, but taking                  4 the obvious point, none of these mention explicitly                  5 child protection, do they, or safeguarding?                  6 MR AZMI: No, but they are implied.                  7 MS McNEILL: We will go through some of them to see where                  8 it's implied and where it's not, if that's okay.                  9 One that Slater &amp; Gordon has asked me to ask about                  10 is:                  11 "Advise relevant bodies on training requirements of                  12 imams."                  13 That's V. There's another, VI:                  14 "Advise on the skills and competencies for                  15 appointment of imams."                  16 The question is, do you consider that knowledge,                  17 training and experience on child protection are                  18 essential for imams?                  19 MR AZMI: Yes.                  20 MS McNEILL: Does it anywhere make it explicit that V and VI                  21 would include child protection and knowledge and                  22 experience around child protection?                  23 MR AZMI: No. I think the frame of the question is going                  24 into specifics. Child protection and sexual abuse is                  25 a matter that has become, as Shaukat has said, prevalent</p> <p style="text-align: center;">Page 19</p>	<p>1 only recently. MINAB has been in existence since 2006                  2 and 2007. So when the objectives were put forward, the                  3 specifics weren't there, but good governance and                  4 standards would imply that it covers safeguarding and                  5 child sex abuse. This organisation isn't focused on                  6 child sex abuse, if that's what your question is.                  7 MS McNEILL: No, no, I entirely appreciate that the                  8 organisation is not focused on child sexual abuse, but                  9 does that not form an important part of good governance,                  10 which you are focused upon?                  11 MR AZMI: Yes, it does, but when you put forward your main                  12 aims and objectives, they have to be generic as opposed                  13 to specific. When you look at the specifics, then good                  14 governance would include safeguarding, and safeguarding                  15 would essentially include protection of children.                  16 MS McNEILL: What else does good governance roughly include?                  17 MR AZMI: Good governance is -- a multitude of factors                  18 include good governance. You're looking at health and                  19 safety, you're looking at education and professional                  20 standards, you're looking at risk assessments, you're                  21 looking at having an infrastructure of management,                  22 maintenance, assurance, insurance, all these aspects are                  23 good governance for mosques. When it comes to imams,                  24 education, continued professional development, health                  25 and safety, and their personal risk assessments.</p> <p style="text-align: center;">Page 20</p>

<p>1 MS McNEILL: That's quite a long list of things that you 2 think fall within good governance. Is there not a risk 3 of child protection being lost in the mix there? 4 MR AZMI: No. I think child protection is an issue that has 5 arisen of late. 6 MS McNEILL: What do you mean by "of late"? I'm sorry to 7 interrupt. Just so we are clear, what do you mean by 8 "of late"? How recently would you say it has arisen? 9 MR AZMI: It's become prevalent now, although it has been 10 around for some time, it's become prominent because of 11 certain cases. If you're asking me, has MINAB 12 overlooked this aspect of governance because it's not 13 one of the fundamental aims and objectives of MINAB, we 14 would say the way we work is that, when issues arise 15 within the grass roots level, and they come to the fore 16 of MINAB, MINAB then puts forward a Task Force, a team, 17 to deal with that issue. 18 Now, insofar as MINAB's history is concerned, we 19 haven't had child sex abuse come to the fore and we 20 haven't, as a result, put forward a team, but when the 21 issues and if the issues do arise, then certainly we 22 would tackle that issue and make it a large part of our 23 work for that period until it's tackled. 24 For example, domestic violence was an issue, and so 25 we indulged in that, we put forward a team and tried to</p> <p style="text-align: center;">Page 21</p>	<p>1 assist that and educate the imams and mosques all around 2 the country. 3 MS McNEILL: So child protection hasn't come to the fore 4 within MINAB as yet because it hasn't been seen as that 5 great a problem as yet, or until very recently? I'm 6 sorry, I'm just trying to understand how something gets 7 on your agenda, so to speak. 8 MR AZMI: As I have said, it gets into our agenda as 9 a result of our members and also issues that our members 10 may feel are concerning for the community and needs 11 raising. So when we have discussions with our 150 and 12 sometimes 200/300 members, we always look at issues 13 which are concerning the community, concerning the 14 mosques and imams, and we can categorically say that 15 this has not been an issue that's been discussed that 16 needed raising on a national level. 17 MS McNEILL: Danny, we are going to come back to this 18 document, but can you take it down for now. We have hit 19 a topic I would like to explore anyway. 20 The issues that are -- I'm using the phrase "on your 21 agenda" or at the fore of MINAB's work are led by what 22 is raised with you by your members. Is there not an 23 argument that it should be the other way around, that 24 MINAB should be taking the lead in raising awareness on 25 matters that you think your members ought to be focused</p> <p style="text-align: center;">Page 22</p>
<p>1 on, such as child protection? 2 MR AZMI: Agreed. Absolutely agreed. This is a discussion 3 that's been happening within the new team, since 2018, 4 and the new team have been thinking in a different way. 5 An example of this, actually -- a very good example -- 6 is that, rather than waiting for the community to come 7 back to us, which is one way of dealing with it, of 8 certain issues, MINAB ought to be advising and taking 9 the lead. 10 Recently, because of COVID, we actually showed the 11 community, and especially mosques and imams, as an 12 example of how we could do this, and the example that 13 I want to refer to is the closing of the mosque doors 14 because of COVID. 15 This was a huge issue within mosques and imams, 16 because closing the doors of a religious place, mosques, 17 for prayers is a last resort, and theologically, 18 religiously, it should never happen. It should always 19 be available for people in times of need. And so this 20 debate was quite strong, but MINAB took a very strong 21 position, a safeguarding position, to say, "No, the 22 safety of the attendees was paramount", and we then 23 released a statement before the lockdown announced by 24 the Prime Minister for faith institutions. Before that, 25 we released a statement advising all the mosques to</p> <p style="text-align: center;">Page 23</p>	<p>1 close its doors. 2 So there has been a leadership change, there has 3 been a sea change of how we deal with things, but if you 4 are looking at historically, it's always been through 5 the grass roots level to ensure that our community is 6 catered for as to what their needs are. 7 MS McNEILL: What you are saying, in that analogy, if 8 I understand you correctly, is, where it is an issue 9 that MINAB considers or recognises is very important, 10 decisive action can be taken and the members can or will 11 follow on from that? Is that fair? 12 MR AZMI: Yes, but I think it's unfair to say that we don't 13 feel that sexual abuse -- or impliedly say that sexual 14 abuse is not an important area. The sea change has only 15 been recent, as a result of COVID. Child sexual abuse 16 is also coming to the fore of other institutions, not 17 necessarily mosques and imams, and so this is an area 18 that we have been looking into and will be dealing with. 19 But we also are led and assisted by different bodies, 20 such as SFI and Faith Associates, who assist us in 21 informing us of the issues, and some of the Task Forces 22 that they have set up to deal with it. 23 We have undertaken roadshows before this inquiry, in 24 2019, specifically on safeguarding, and child sex abuse 25 was an important aspect of that.</p> <p style="text-align: center;">Page 24</p>

<p>1 MS McNEILL: We will talk about the roadshows in some                  2 detail. I just want to move, if I can, to Mr Warraich                  3 for a moment to pick up on this topic.                  4 Mr Warraich, bearing in mind that Faith Associates                  5 has been working since 2004 in this area, would you                  6 agree with the evidence that child protection is an                  7 issue that has arisen of late within the Muslim                  8 community and it is something that's only becoming                  9 prevalent now?                  10 MR WARRAICH: I would say, no, it's been -- from my                  11 experience, and from my organisation's experience, and                  12 through the work that we have been doing, we felt that                  13 child protection has been an issue since day one, and                  14 that's one of the reasons we created Faith Associates,                  15 from our perspective. Because, when we were dealing                  16 with institutions directly, face to face, and -- because                  17 we have -- we have created a mosque support helpline,                  18 and that helpline basically has very clearly informed                  19 our strategic and operational delivery, and when people                  20 have rung us to say, "We have a concern specifically                  21 around child protection", it has -- you know, not forced                  22 it, it actually just reconfirmed our strategic view that                  23 this is an area we need to focus on, and hence that's                  24 why I wrote the book in 2008 about madrasa management                  25 with safeguarding in place.</p> <p style="text-align: center;">Page 25</p>	<p>1 So we have been obviously talking about                  2 safeguarding, implementing safeguarding, developing                  3 child protection policies, informing mosque leadership                  4 and the community that use mosques that safeguarding as                  5 a holistic approach, and child protection specifically,                  6 has to be fundamental in the governance infrastructure                  7 of these institutions.                  8 When we talk about safeguarding, we talk about it                  9 from a financial point of view, a health and safety                  10 point of view, a management point of view, in every                  11 aspect of the leadership.                  12 So we felt that this was -- and even why -- one of                  13 the reasons why we did it in 2008 is because, in 2006,                  14 when I wrote the first book on mosque management,                  15 I created the kind of a platform to talk about child                  16 protection because I knew that's where we needed to go.                  17 And that was based upon historical abuse that was not                  18 discussed, you know, back in the '80s and '90s, that was                  19 emerging in the 2000s.                  20 So we had pretty much a view that this was                  21 a challenge, it wasn't being talked about as it is now,                  22 but it was something that needed to be addressed, and we                  23 needed to take the community with us, but it was very                  24 clear in our mind strategically that this is an area                  25 that needed to be addressed.</p> <p style="text-align: center;">Page 26</p>
<p>1 MS McNEILL: Can we go back to you, Mr Azmi, and look at                  2 a section of your witness statement. Danny, can we                  3 please bring up page 3 of Mr Azmi's witness statement,                  4 that's MMB000001, and I'm looking at paragraph 11, chair                  5 and panel. What you have said is:                  6 "With a strong religious emphasis, sexual abuse is                  7 limited, if not rare, within the Muslim community and                  8 MINAB has not experienced, to my knowledge, any cases                  9 involving child sexual abuse within its members.                  10 However, this is not to say sexual abuse may not occur.                  11 It may well be that it is not reported to MINAB and                  12 indeed it is dealt with internally. However, MINAB has                  13 not received any information to suggest otherwise. As                  14 a result, MINAB has not felt the need to undertake                  15 audits, inspections or risk assessments specific to                  16 child sexual abuse."                  17 I think this is, sorry, at the heart of what you                  18 were trying to explain to us earlier.                  19 I understand the point you say, that cases haven't                  20 been reported to MINAB directly, but do you think it is                  21 right to say, or do you think you can say, that sexual                  22 abuse is limited, if not rare, within the Muslim                  23 community?                  24 MR AZMI: I think it is a matter of evidence. But I can                  25 only speak on behalf of MINAB, and so, insofar as the</p> <p style="text-align: center;">Page 27</p>	<p>1 evidence is concerned for MINAB, the numbers are low,                  2 and I would say that -- you know, that's not to say that                  3 other organisations haven't experienced these incidents,                  4 and if Faith Associates have, they have become a point                  5 of reporting, but MINAB has been dealing with a lot of                  6 other areas.                  7 I think this is more to do with capacity as opposed                  8 to the issues and the importance of the issue or the fact                  9 that MINAB doesn't see this as an important issue.                  10 I think you have to look at child sex abuse within                  11 a larger context, and MINAB has had to deal with, over                  12 the years, issues of terrorism, which has taken the                  13 forefront of the work that MINAB has been doing.                  14 Mosques have been put into the limelight, and so you                  15 have to look at capacity. We don't have multimillion                  16 pounds behind us to be able to deal with each and every                  17 issue. MINAB has dealt with issues that it has felt at                  18 that time were important, and terrorism, domestic                  19 violence -- women within institutions, that was also                  20 a massive issue a few years ago, where there was lack of                  21 representation of women, and MINAB took a leadership                  22 role in ensuring that every mosque at least had one --                  23 at the very minimum standards, one representation for                  24 women and youth.                  25 FGM was also a massive issue.</p> <p style="text-align: center;">Page 28</p>

<p>1 So if you look at these issues, MINAB has taken                  2 roles. That's not to say that it hasn't existed. You                  3 have evidence before you, you have got evidence in the                  4 bundle to say that there is a number of cases. But, as                  5 I said, this is to do with capacity as opposed to the                  6 importance of the issue.                  7 MS McNEILL: I understand what you are saying about                  8 allocating resources. I understand that part of                  9 the evidence. But I want to stick with what you have                  10 actually said here.                  11 First of all, taking it apart, you say:                  12 "... MINAB has not experienced any cases, to my                  13 knowledge, within its members."                  14 First of all, does MINAB require its members to                  15 report to it if there have been any allegations?                  16 MR AZMI: Yes. MINAB requires its members to raise issues                  17 and concerns that the members feel are important that                  18 need dealing with, and if they haven't raised it with                  19 us, then what we say is that, either they have dealt                  20 with it internally, or they have dealt with it with                  21 other organisations. But certainly not with MINAB.                  22 MINAB is one organisation of many that mosques can be                  23 involved with.                  24 MS McNEILL: So MINAB requires its members to raise issues                  25 that the members themselves feel are important. It</p> <p style="text-align: center;">Page 29</p>	<p>1 doesn't specifically require them to raise with them                  2 allegations of child sexual abuse? What I'm saying is,                  3 in theory, they may say, "Well, I don't consider that's                  4 something I have to raise with MINAB".                  5 MR AZMI: Quite right. We don't -- we request members. We                  6 are not -- we don't have powers of sanction. We don't                  7 have powers of enforcement. So we are very much led by                  8 the members reporting to us.                  9 If mosques have dealt with sexual abuse cases with                  10 local authorities and closed the file on that, they                  11 haven't informed us, then we are none the wiser. We can                  12 only go by what the members inform us of.                  13 MS McNEILL: So you would accept, then, that there is                  14 a difference between there being no cases within your                  15 members and you not being aware of any cases within your                  16 members?                  17 MR AZMI: Yes, and I have made that very clear. When I say                  18 there are no cases, I also say "to my knowledge".                  19 MS McNEILL: So my question is, how can you, from that, get                  20 to the statement that "sexual abuse is limited, if not                  21 rare, within the Muslim community"? Because that is                  22 a broader statement.                  23 MR AZMI: But it is only still in the context of MINAB. So                  24 I am talking on the platform now, I'm not saying that,                  25 insofar as the sexual abuse cases are concerned they're</p> <p style="text-align: center;">Page 30</p>
<p>1 not happening at all. I'm saying, as far as we are                  2 concerned, and our knowledge within our members, and                  3 speaking to mosques and imams, this is not a serious                  4 concern for MINAB to have specifically indulged in.                  5 MS McNEILL: Should that read, then, instead of saying                  6 "limited, if not rare, within the Muslim community",                  7 should that say "limited, if not rare, within MINAB's                  8 members"? You talk about the Muslim community. That's                  9 much broader.                  10 MR AZMI: I understand. I agree. So that could have been                  11 worded better. But when we talk about the Muslim                  12 community, we are talking about members and associates                  13 and affiliates.                  14 MS McNEILL: And, again, I'm sorry to pick it apart, but                  15 "limited, if not rare", again, that's an assumption                  16 based on the fact that you haven't been informed. It                  17 can't be anything more than an assumption, can it?                  18 MR AZMI: Well, first and foremost, let's look at this                  19 objectively. MINAB is an organisation that has over 500                  20 unlisted members and 150 listed and paid members. MINAB                  21 feels that if this was a rampant issue within the Muslim                  22 community, then it would have certainly been raised.                  23 And so, when we make a statement like that, for                  24 example, we have dealt with domestic violence which                  25 wasn't a rampant issue, we have dealt with women issues</p> <p style="text-align: center;">Page 31</p>	<p>1 which wasn't a rampant issue, they have been important                  2 issues, then certainly MINAB would have said that it's                  3 a problem within the Muslim community. But certainly                  4 MINAB's members and the body feels that sexual abuse is                  5 not a massive issue. It is there and it needs to be                  6 dealt with, it is a serious issue, but it is not                  7 a rampant issue.                  8 MS McNEILL: There are a couple of things arising from that.                  9 First, of course, would be the ability for people to                  10 report, and I am going to come to that in a second.                  11 First, I just want to know what you mean by "rampant".                  12 How big a problem does it have to be before it goes on                  13 to the agenda?                  14 MR AZMI: Well, if you look at the population of Muslims in                  15 this country, and in particular the population of                  16 mosques, I think it's a good caption: 150 members and                  17 500. It is a good caption to understand that, if 500                  18 mosques or 150 mosques are not raising this as a serious                  19 concern, then that gives a good analysis that surely it                  20 can't be a major issue within the wider Muslim                  21 community.                  22 MS McNEILL: We are going to talk about reporting in just                  23 a second. So before I take this down, I just want to                  24 ask one last question about this paragraph. It starts                  25 with the phrase:</p> <p style="text-align: center;">Page 32</p>



<p>1 "With a strong religious emphasis, sexual abuse is 2 limited, if not rare, within the Muslim community ..." 3 What is the relevance of the "strong religious 4 emphasis" to the prevalence or not of child sexual 5 abuse? 6 MR AZMI: Islam states that sexual abuse is abhorrent. It's 7 one of the highest forms of sins. It carries the most 8 extreme punishment. So with that religious context 9 engrained within mosques and imams and certainly within 10 the community, Muslims understand this. What the 11 statement is essentially saying is, that has resulted in 12 few cases, if not rare cases, being evidenced within the 13 Muslim community. 14 MS McNEILL: You say that's because of the religious focus 15 within the Muslim faith? 16 MR AZMI: I think that plays a large part, yes. 17 MS McNEILL: Is that any different than many other faiths? 18 I mean, are you aware of the research and, not least, 19 the work of this inquiry about the prevalence of child 20 sexual abuse within a faith context? 21 MR AZMI: Yes, absolutely. I think those factors are 22 prevalent in other faiths as well. I can only talk 23 about Muslims and mosques and imams. 24 As far as mosques and imams are concerned, when 25 sexual abuse is mentioned, there's always a feeling of</p> <p style="text-align: center;">Page 33</p>	<p>1 this being a serious, serious criminality, and it's 2 never, ever taken lightly. The sanctionings or the 3 sentencing within Islam is so, so severe that it gives 4 shudders down somebody who even thinks about sexual 5 abuse. 6 If that is the foundation of how Muslims think, then 7 the majority -- I'm not saying that there aren't sexual 8 abuses, I'm saying the majority have a particular view 9 of this issue. 10 MS McNEILL: We might well come back to that when we talk 11 about barriers to reporting. 12 Before we do, Mr Warrach, I just want to come to 13 you, as someone who has been working at grass roots, as 14 it were, with mosques and imams and madrassas. Do you 15 agree with the principle that sexual abuse is limited, 16 if not rare, within the Muslim community? 17 MR WARRAICH: Nikita, can you just take off this document? 18 MS McNEILL: That's fine. Danny, we have finished with this 19 document. 20 MR WARRAICH: Can you just ask the question again, please? 21 MS McNEILL: Absolutely. Mr Warrach, do you agree with the 22 statement that child sexual abuse is limited, if not 23 rare, within the Muslim community? 24 MR WARRAICH: I mean, from my organisation's perspective, 25 obviously we are dealing with the mosques and the</p> <p style="text-align: center;">Page 34</p>
<p>1 madrassas. Any abuse, even if it's small, we feel is 2 a crime and it blights that family and it blights that 3 individual's life and it has a massive impact on their 4 future, unfortunately. So whenever we have come across 5 cases -- and we have come across cases -- and it's 6 not -- you know, we have felt it has to be dealt with 7 very seriously. 8 Is abuse any less in the Muslim community? I don't 9 think we can say that. Can we say that abuse is any 10 less in the mosque and madrasa sector? I don't think 11 we can say that. I think that, unfortunately, there has 12 been cases, there are cases, we have come across cases, 13 and my feeling is that, as this inquiry becomes more 14 well known, and as this issue becomes more talked about, 15 the evidence will become clearer that there are, 16 unfortunately, incidents -- incidences within this 17 sector, within the Muslim community. 18 MS McNEILL: I don't need to bring it up, but looking at 19 paragraph 30 of your witness statement, one of 20 the things you said was: 21 "With sexual abuse, cases will come out in time, 22 just as it has with other religious institutions, and my 23 expectation is that more cases will come out over time 24 in the Muslim community." 25 So there is still under-reporting?</p> <p style="text-align: center;">Page 35</p>	<p>1 MR WARRAICH: 100 per cent, from our experience. What we 2 have found is that, obviously where we have, for 3 instance -- these institutions were set up in the UK in 4 the '60s and '70s. Children that have been through that 5 system in the '60s and '70s and '80s are now mature 6 adults and feel confident enough to start to talk about 7 it, and we have started to come across a number of -- 8 you know, we have been approached a number of times by 9 people in their 40s and 50s to explain to us that this 10 is what happened to them in those institutions. 11 We have cases where women in particular, mature 12 women, that were in these institutions in the '70s and 13 '80s are now beginning to express their experiences, and 14 they're quite harrowing. They're quite harrowing. 15 That's another reason why I felt compelled, as 16 a leader of my organisation, to basically bring this to 17 the table, because I felt that, unless we did something 18 about it and we pushed this agenda and we brought in 19 safeguards within mosques and madrassas, that, 20 unfortunately, certain predators would use these 21 loopholes to basically exploit vulnerabilities in these 22 institutions. 23 So my feeling was that this is why we had to take 24 a strategic and very forceful position to, one, document 25 it, to talk about it and then to address it within these</p> <p style="text-align: center;">Page 36</p>

<p>1 institutions.</p> <p>2 MS McNEILL: Thank you. Chair, I note the time. Might that</p> <p>3 be a convenient moment, and we will return to this after</p> <p>4 the break?</p> <p>5 THE CHAIR: Yes, Ms McNeill. We will return at 11.45 am.</p> <p>6 Thank you.</p> <p>7 MS McNEILL: Mr Warraich, Mr Azmi, please don't discuss your</p> <p>8 evidence with anyone over the break. You are on oath,</p> <p>9 as it were.</p> <p>10 ( 11.30 am)</p> <p>11 (A short break)</p> <p>12 (11.45 am)</p> <p>13 THE CHAIR: Ms McNeill?</p> <p>14 MS McNEILL: Thank you. Mr Azmi, Mr Warraich, can I just</p> <p>15 check, can you both see and hear me?</p> <p>16 MR AZMI: I can, yes.</p> <p>17 MR WARRAICH: I can, thank you.</p> <p>18 MS McNEILL: Mr Azmi, can I circle back to something you</p> <p>19 said right at the beginning, because I have been asked</p> <p>20 for a clarification from Slater &amp; Gordon. You said that</p> <p>21 you have both paid and unpaid members in MINAB.</p> <p>22 MR AZMI: Yes.</p> <p>23 MS McNEILL: Apart from whether or not they pay a fee, what</p> <p>24 is the difference between the status of those two</p> <p>25 members?</p> <p style="text-align: center;">Page 37</p>	<p>1 MR AZMI: The paid members have free access to all our</p> <p>2 resources. They take part in discussions and good</p> <p>3 governance and issues and they can exchange ideas.</p> <p>4 There is a lot more with paid members.</p> <p>5 With unpaid members, they either have been members</p> <p>6 or they have taken part in events and they have shown</p> <p>7 interest with MINAB.</p> <p>8 MS McNEILL: Thank you for that clarification. We were</p> <p>9 talking about, or we had started to talk about, possible</p> <p>10 under-reporting within the community before the short</p> <p>11 break, and I would like to bring up a document to ask</p> <p>12 both of you about, and it is from the Muslim Women's</p> <p>13 Network. It is behind tab 5 in your bundle. I will</p> <p>14 bring up the relevant pages. Danny, it is</p> <p>15 MWN000001_004.</p> <p>16 Before I get into this, Mr Azmi, can I just check,</p> <p>17 is the Muslim Women's Network -- does MINAB work with</p> <p>18 them at all or have any engagement with them?</p> <p>19 MR AZMI: Not to my knowledge.</p> <p>20 MS McNEILL: Looking at paragraph 8 of that statement on the</p> <p>21 screen, right at the end there is a sentence beginning,</p> <p>22 "We feel". It is six lines from the bottom:</p> <p>23 "We feel that even our knowledge [of child sexual</p> <p>24 abuse] is only the tip of the iceberg and the scale of</p> <p>25 the problem is hidden due to the silence of victims</p> <p style="text-align: center;">Page 38</p>
<p>1 (such silence forced upon them due to a number of</p> <p>2 cultural barriers). This is a serious hindrance because</p> <p>3 it makes room for excuses, such as there not being</p> <p>4 a problem of child sexual abuse in their institution</p> <p>5 setting or even community and that therefore nothing</p> <p>6 else needs to be done."</p> <p>7 Firstly to you, Mr Warraich: does that echo what you</p> <p>8 were saying before the break, that you believe there are</p> <p>9 still cases to come out when people feel able to speak</p> <p>10 about it?</p> <p>11 MR WARRAICH: I fundamentally believe that. I think that,</p> <p>12 as communities and individuals become more confident,</p> <p>13 and also there is a framework for them to kind of -- and</p> <p>14 a pathway for them to kind of express their experiences,</p> <p>15 then I think more cases will come out.</p> <p>16 Obviously, this is now the third and fourth</p> <p>17 generation, if not the fifth generation, being born in</p> <p>18 this country from immigrant backgrounds. I think, when</p> <p>19 the confidence increases, people will definitely express</p> <p>20 their -- if they have had negative experiences, those</p> <p>21 will, I believe, surely come out.</p> <p>22 There has been a culture, I think, of the community</p> <p>23 sticking together and not expressing these challenges</p> <p>24 internally, but I think with time that is changing, and</p> <p>25 we have seen the patterns in other faith communities,</p> <p style="text-align: center;">Page 39</p>	<p>1 and I believe the same will happen in the Muslim</p> <p>2 community as well.</p> <p>3 MS McNEILL: Danny, could you go over the page to page 5 and</p> <p>4 look at the subparagraphs below paragraph 10. What she</p> <p>5 does here, the witness, is to draw out some of</p> <p>6 the contexts within which the Muslim Women's Network are</p> <p>7 aware that child sexual abuse has occurred within Muslim</p> <p>8 organisations and settings. The first, at (a), is child</p> <p>9 sexual abuse within mosques and Islamic faith schools in</p> <p>10 a teaching context, including day schools and boarding</p> <p>11 schools. At (b), child sexual abuse within the home</p> <p>12 environment, but within a teaching context, such as</p> <p>13 Quran lessons. At (c), child sexual abuse facilitated</p> <p>14 through religious organisations or leaders, so</p> <p>15 individuals and organisations using that position to</p> <p>16 receive access to the child. At (d), child sexual abuse</p> <p>17 in a nonteaching context, so, for example, whilst</p> <p>18 receiving spiritual guidance or spiritual healing.</p> <p>19 Danny, over the page to 6, please, just to take (e).</p> <p>20 Child sexual abuse in other faith-based services, such</p> <p>21 as Hijama -- cupping -- sessions or spiritual</p> <p>22 counselling. Sorry for my pronunciation.</p> <p>23 Mr Azmi, I know you answered that you hadn't worked</p> <p>24 with the Muslim Women's Network. Are these instances or</p> <p>25 potential areas for abuse to occur a surprise to you, or</p> <p style="text-align: center;">Page 40</p>

<p>1 something that you are aware may be going on?</p> <p>2 MR AZMI: No, it is not a surprise at all. I think, as</p> <p>3 I mentioned clearly earlier, MINAB works with issues</p> <p>4 that have been raised to MINAB. These issues have been</p> <p>5 raised to this organisation and, if this organisation</p> <p>6 had approached MINAB, then MINAB certainly would have</p> <p>7 taken immediate steps.</p> <p>8 Since certainly I have been elected as vice chair,</p> <p>9 in our first year, safeguarding has been of paramount</p> <p>10 importance. As I said, in our first year we undertook</p> <p>11 15 roadshows. It is a serious concern. But MINAB, as</p> <p>12 far as I understand, unless I am missing something,</p> <p>13 hasn't been dealing with sexual abuse specifically</p> <p>14 because -- and I keep repeating myself -- its members</p> <p>15 haven't raised this with us and we have quite a large</p> <p>16 membership.</p> <p>17 MS McNEILL: The follow-on question is, do you think, as</p> <p>18 part of the roadshows and the work that MINAB -- which</p> <p>19 we are going to talk about -- is doing, these particular</p> <p>20 risk areas would be useful to feed into that work?</p> <p>21 MR AZMI: Absolutely. During the roadshows, I think we made</p> <p>22 it very clear the importance of safeguarding, child sex</p> <p>23 abuse was included. One thing also to say is that last</p> <p>24 year, when we completed the roadshows, not one member</p> <p>25 came to us privately discussing any issues of child sex</p> <p style="text-align: center;">Page 41</p>	<p>1 abuse. So if you are seeking evidence from MINAB as to</p> <p>2 why we believe that this issue is not prevalent, that's</p> <p>3 not to say that I'm disagreeing with Shaukat's position</p> <p>4 that it may not be happening, we would have felt out of</p> <p>5 the 15 roadshows, where 40-50 mosques attend, that they</p> <p>6 would not have raised this issue with us.</p> <p>7 Now, with women's organisations and organisations</p> <p>8 such as Faith Associates, they have a specific telephone</p> <p>9 line or specific services that offer certain individuals</p> <p>10 to approach.</p> <p>11 MS McNEILL: Victim focused.</p> <p>12 MR AZMI: Yes, victim focused. So they are more inclined</p> <p>13 towards getting these kind of cases, whereas MINAB is an</p> <p>14 overarching body for mosques and imams, so we are not</p> <p>15 necessarily the first port of call for victims to</p> <p>16 approach MINAB.</p> <p>17 MS McNEILL: One of the things you did say in your statement</p> <p>18 that we looked at before the break is that it is</p> <p>19 possible, or likely, that organisations within your</p> <p>20 membership are dealing with this themselves?</p> <p>21 MR AZMI: Yes.</p> <p>22 MS McNEILL: On a similar vein to that, can we look, please,</p> <p>23 at MCB000001_011. It is behind tab 3 in your bundle,</p> <p>24 and it is the statement of the Muslim Council of</p> <p>25 Britain. Right at the bottom, paragraph 13 is what we</p> <p style="text-align: center;">Page 42</p>
<p>1 are looking at. A similar situation has been</p> <p>2 highlighted by the Muslim Council of Britain:</p> <p>3 "Smaller organisations may be prone to dealing with</p> <p>4 child sexual abuse cases with extra sensitivity to</p> <p>5 protect the reputation of the child and their family as</p> <p>6 well as the organisation as it is often seen as a taboo</p> <p>7 subject. This does not mean abuse does not take place</p> <p>8 in the Muslim community but due to cultural issues and</p> <p>9 stigma it is our view, based on professional knowledge,</p> <p>10 that it is under-reported."</p> <p>11 Mr Warraich, as somebody who is working with the</p> <p>12 organisations on their policies, would you agree that</p> <p>13 those motivations are causing organisations and mosques,</p> <p>14 for example, to deal with allegations within their own</p> <p>15 organisations?</p> <p>16 MR WARRAICH: Yes. I would concur with that in terms of --</p> <p>17 there are two levels here. One is totally agree with</p> <p>18 this concept of it being a taboo subject, as Mr Azmi</p> <p>19 pointed out quite clearly, that you have organisations</p> <p>20 that basically may not have had the policies and</p> <p>21 procedures to basically deal with this problem, and</p> <p>22 they've basically either swept it under the carpet or</p> <p>23 basically try to deal with it internally, and hence it's</p> <p>24 never been reported. And generally, what we have found</p> <p>25 historically is that there has been definitely</p> <p style="text-align: center;">Page 43</p>	<p>1 under-reporting of this issue.</p> <p>2 Where policies and procedures have been put in</p> <p>3 place, where there is clear governance and management in</p> <p>4 place, that basically has a clear road map to deal with</p> <p>5 sexual abuse internally, we find that there is quite</p> <p>6 a swift approach to dealing with allegations of sexual</p> <p>7 abuse.</p> <p>8 So that statement, I agree with it, that there has</p> <p>9 been, I think, historically under-reporting, but, as the</p> <p>10 community matures and systems are being put in place,</p> <p>11 I believe reporting has increased.</p> <p>12 MS McNEILL: Just so we are all talking about the same</p> <p>13 thing, in terms of under-reporting, that can happen at</p> <p>14 two stages: it can happen from the victim or survivor</p> <p>15 feeling able to report it in the first place; and then</p> <p>16 the organisation itself reporting out to statutory</p> <p>17 authorities. Would you agree with that?</p> <p>18 MR WARRAICH: Correct. And there is another factor, because</p> <p>19 what we find is that, say, for instance, a child or an</p> <p>20 individual in a family mentions something to the head of</p> <p>21 the family, invariably the suppression will start from</p> <p>22 there. The family may itself say, "Don't discuss it</p> <p>23 because our family will be affected", then the</p> <p>24 institution may be affected. If they are talking about</p> <p>25 a senior member within that institution, they may say,</p> <p style="text-align: center;">Page 44</p>

<p>1 "We need to protect him or her", and invariably it is                  2 generally a he. So the pressure on that individual                  3 starts probably at the home and then ripples further up                  4 the kind of chain in terms of the hierarchy within the                  5 community.                  6 So, unfortunately, that suppression has happened at                  7 home.                  8 I mean, when we have been -- when people have                  9 contacted us, it's clearly that an issue happened to                  10 them maybe a couple of decades ago, and they have felt                  11 the confidence to come and talk to somebody now, and                  12 when we have asked them, "Was there any reason why you                  13 didn't mention it at the time?", and invariably we have                  14 heard that basically their parents actually stopped them                  15 from reporting it.                  16 But when we ask them, "Even if you wanted to report                  17 it, was there any mechanism that you were aware of in                  18 the institution that you were abused in?", they said,                  19 "No, we didn't know any mechanism", in their time, when                  20 it happened to them.                  21 MS McNEILL: There are a few layers to that. Does the                  22 institution have a procedure or policy to deal with                  23 disclosures? Is anybody aware of it? And, I suppose,                  24 is it good enough? That's probably another layer to                  25 that. Is that fair?</p> <p style="text-align: center;">Page 45</p>	<p>1 MR WARRAICH: Exactly. I totally concur. First of all, is                  2 there a culture in the organisation that gives the                  3 confidence to the person that's been abused that their                  4 concerns are going to be taken seriously. So one of                  5 the things that we have kind of encouraged in our                  6 training is that you've got to develop a listening                  7 mosque, a mosque that listens to every concern, and then                  8 reacts to those concerns, no matter how small they may                  9 seem to you. So this concept of a listening mosque is                  10 critical in developing the culture that people have the                  11 confidence to report abuse or allegations, because we                  12 feel that, unless that culture is developed, you will                  13 definitely have under-reporting and you will have acts                  14 of criminality being -- not being reported.                  15 MS McNEILL: Final question before I move back to Mr Azmi on                  16 this before you, Mr Warraich, is, how great a problem do                  17 you think the low level of reporting out remains?                  18 Sorry, I put that really badly. How often are you still                  19 seeing allegations not being reported out of                  20 the institution to statutory authorities?                  21 MR WARRAICH: That's a difficult question to answer, because                  22 we do not receive -- we don't receive kind of a report                  23 from local authorities.                  24 MS McNEILL: Okay.                  25 MR WARRAICH: However, the way -- when we receive -- now</p> <p style="text-align: center;">Page 46</p>
<p>1 when we receive a call to say that, "I have been                  2 abused", or, "I have seen abuse", one of our fundamental                  3 advices -- one is that, "What's the reporting mechanism                  4 in the organisation and do you know how to use it?",                  5 and, secondly, "If you don't have the means to report                  6 internally, you must go to your local safeguarding                  7 board". And we have all the contact details of every                  8 single safeguarding board in the country.                  9 So if they tell us that, "We're in X location", by                  10 the end of that call, we would have given them a number                  11 to contact as well. We would obviously give them                  12 guidance about, if there is something internally, this                  13 is what you should be doing and this is what should be                  14 in place.                  15 MS McNEILL: Mr Azmi, my last question for you on this topic                  16 is, you said you would hope or expect your members to                  17 raise with MINAB any matters about which they were                  18 concerned. Do you think there would be any benefit in                  19 requiring your members to report to MINAB where there                  20 have been allegations of child sexual abuse? Do you                  21 think that's something that would be useful?                  22 MR AZMI: A reporting requirement, yes, absolutely. One of                  23 the points that was raised during the roadshow and                  24 a discussion afterwards within the trustees management                  25 board that a reporting requirement ought to be in place.</p> <p style="text-align: center;">Page 47</p>	<p>1 It's on the "to do" list.                  2 The problem with an organisation like ours is that                  3 it is self-reporting, so there's no imposition of                  4 sanctions if somebody didn't report, and causes us                  5 a huge amount of difficulties in not being able to deal                  6 with issues that may be happening but have not been                  7 reported to us.                  8 MS McNEILL: That concludes my questions on that topic.                  9 We started, before we got a little sidetracked, by                  10 talking about MINAB's objectives, Mr Azmi, and there was                  11 a question, a clarification, about one of them before                  12 I move on.                  13 Danny, can we bring up again MMB000001_001. What it                  14 says is, at VII:                  15 "Advise members on legal compliance."                  16 On what matters of legal compliance does MINAB                  17 provide its members advice?                  18 MR AZMI: All aspects of legal compliance. So legal                  19 compliance with safeguarding, health and safety, legal                  20 compliance insofar as imams -- there is legal compliance                  21 for imams and legal compliance for mosques. So mosques                  22 is like any other institution where regulatory and legal                  23 compliance have the minimum standards that need to be                  24 abided by. Then you have legal compliance for imams                  25 insofar as the advice to the community is concerned,</p> <p style="text-align: center;">Page 48</p>

<p>1 that there is no conflict between Sharia advice and the 2 advice that must be given under English law, and that 3 English law takes precedence. That's always been our 4 position, and we ensure that imams are fully versed in 5 that. 6 MS McNEILL: Insofar as you're providing advice on legal 7 compliance for safeguarding matters, who within MINAB is 8 providing that advice? Are they safeguarding trained or 9 specialised in any way? 10 MR AZMI: No. So MINAB, internally, doesn't have service 11 providers. Service provision is always external. We 12 are not that much of a large organisation, our capacity 13 is limited, so we work with organisations like SFI -- 14 Strengthening Faith Associates -- and the organisation 15 that Shaukat represents, and other organisations that 16 understand the Muslim community. It's important to 17 understand the religious factor and the cultural factors 18 that come within the Muslim community, who then provide 19 the service and the advice. Then we follow that up to 20 ensure that they have implemented and, if there are any 21 other aspects of concern that they have, that they raise 22 it with MINAB. 23 MS McNEILL: So in terms of legal compliance around 24 safeguarding, it is more of a signposting role? 25 MR AZMI: Yes, it is making mosques and imams aware of their</p> <p style="text-align: center;">Page 49</p>	<p>1 duties and ensuring that they sign up to the service 2 providers that we have vetted. 3 MS McNEILL: One of the other things that you mentioned, and 4 I don't need to bring it back up, was you made sure your 5 members have suitably qualified, skilled and trained 6 imams with regard to child protection. First of all for 7 you, Mr Azmi, how does MINAB do that? 8 MR AZMI: Suitably qualified imams -- 9 MS McNEILL: Yes. 10 MR AZMI: -- for child protection? So there are two aspects 11 to this. One is the religious conviction itself, as 12 I alluded to earlier. There are strict sanctions. So 13 when an imam undergoes the religious training, he is 14 aware of the severest penalties for this type of 15 behaviour. But there are two aspects within that, and 16 one is that anybody that doesn't report such an incident 17 is also punishable within religious context, and there 18 is a mandatory duty within Islam to ensure that if an 19 abuse has taken place, a criminality, then he has 20 a mandatory -- a standard duty to report that as well. 21 So that's the religious side. Then you have, obviously, 22 the legal requirements in this country that imams need 23 to be aware of, have been trained into, educated into, 24 as to what their legal requirements are in this country, 25 reporting and dealing with these issues.</p> <p style="text-align: center;">Page 50</p>
<p>1 MS McNEILL: How is that child protection training provided 2 to imams? Who is providing that? 3 MR AZMI: Insofar as the religious training is concerned, 4 the imam training is provided by a number of 5 organisations in this country for British-born imams. 6 Historically, there's always been a disparity. I don't 7 want to go into too much of that. But British-born 8 imams, at the moment, there are institutions like 9 Jamia al Karam which is in Nottingham and Markfield in 10 Leicester -- 11 MS McNEILL: Mr Azmi, sorry to interrupt, if it helps you, 12 I'm focused on just the child protection aspects. 13 MR AZMI: Then insofar as MINAB is concerned, when we have 14 these roadshows, we then signpost service providers, who 15 we ask members to sign up to so that they can train the 16 imams and the trustees to be able to have that knowledge 17 and awareness. 18 MS McNEILL: Mr Warraich, to you, when you're going in to 19 work with mosques, what's your experience of 20 the training that imams have received about child 21 protection? 22 MR WARRAICH: When we're invited to -- so we have got 23 a couple of steps. One is that we do an organisational 24 audit. So we would audit the organisation, and one of 25 the -- as a regulator would or if a regulator had to</p> <p style="text-align: center;">Page 51</p>	<p>1 come in, like the Charity Commission, if they had to do 2 an audit, we have got similar audit tools that we use. 3 We are generally invited to come in to do the audit, and 4 one of the aspects of the audit is what child protection 5 systems, what safeguarding systems, are in place, and 6 does the organisation's employees and volunteers and any 7 people that are working regularly within that 8 institution, have they had safeguarding training? We 9 would audit whether they have or they haven't. 10 Invariably, the reason why we have been invited is 11 that they want to have a clear documentation to say, 12 this is what their requirements are. Invariably, 13 I think nearly 90 per cent of the time, they have not 14 had child protection training. 15 So we would, straight away, within our audit report, 16 suggest to them that they need safeguarding training, 17 and within Faith Associates, we have a dedicated 18 training personnel that would then go back into the 19 organisation and train the madrassa teacher, the imams 20 and also the trustees on their safeguarding requirements 21 and what they should do when an allegation is made. 22 That particular training programme is an accredited 23 training programme which we give certificates for as 24 well. We have been accredited by some of 25 the trainers -- we have been accredited by</p> <p style="text-align: center;">Page 52</p>

<p>1 Buckinghamshire County Council, we have other trainers                  2 from London, Leicester and the north of England. So we                  3 have a team of people that do that training nationally                  4 and we train imams specifically as well.                  5 MS McNEILL: Mr Azmi, back to you, to respond to that, are                  6 you surprised it is as high as 90 per cent of imams that                  7 have not had adequate child protection training?                  8 MR AZMI: No. So I can't comment on what assessment has                  9 been made. That's for Faith Associates to have their                  10 own internal audit and whether there's a standardised                  11 assessment for that.                  12 I think the assessment would have been nonreligious.                  13 So I'm not surprised. I think I'm aware that the type                  14 of training that Faith Associates are providing, that                  15 type of training hasn't been provided to imams.                  16 MS McNEILL: Sorry, that's nonreligious. Are you suggesting                  17 that the training you were referring to is more                  18 religious training around child protection?                  19 MR AZMI: No. I think I indicated there were two aspects to                  20 it. One is religious knowledge and training, and Islam                  21 itself has internal, inbuilt processes, and then you                  22 have the training that Shaukat provides which is from                  23 a secularist perspective, from a legal perspective.                  24 Most of it should overlap, but clearly there would be                  25 aspects in there that wouldn't have been covered in</p> <p style="text-align: center;">Page 53</p>	<p>1 their religious training which Shaukat then would be                  2 fulfilling.                  3 MS McNEILL: So when MINAB has stated you would expect your                  4 imams to be suitably qualified or experienced in child                  5 protection, does that encompass the religious training                  6 and the secular training, or just the religious aspect?                  7 MR AZMI: No, both.                  8 MS McNEILL: You would expect imams registered with MINAB to                  9 have had the level of secular training that perhaps                  10 Faith Associates is assessing?                  11 MR AZMI: Yes.                  12 MS McNEILL: In response to the answer from their                  13 experience, and I appreciate that's just the people                  14 Faith Associates have worked with, 90 per cent do not.                  15 Do you think MINAB can do anybody to help address that?                  16 MR AZMI: MINAB is doing. MINAB is doing. I think --                  17 again, I have to put things back into perspective. We,                  18 the board, have only been around for a year, just over                  19 a year, and so safeguarding is one of our first issues                  20 to deal with. So we are finding our feet ourselves, but                  21 we are reliant on organisations like Faith Associates                  22 and SFI to be able to provide those type of training.                  23 Although in safeguarding we have utilised SFI                  24 probably more, but in -- a number of organisations that                  25 have been given training as a result of MINAB</p> <p style="text-align: center;">Page 54</p>
<p>1 signposting and advising all mosques to be able to get                  2 the training. So we haven't shied away from it. We                  3 are, in fact, informing everyone to ensure that they                  4 have the safeguarding training. It is a mandatory                  5 responsibility as far as MINAB is concerned.                  6 MS McNEILL: I think you flagged in your statement, is one                  7 of the barriers to this cost?                  8 MR AZMI: Yes, huge. Huge.                  9 MS McNEILL: Can you elaborate on that for us, please?                  10 MR AZMI: MINAB has aspirations of becoming a body that                  11 essentially overlooks mosques and raises its standards,                  12 but, as you can see, the aims and objectives are quite                  13 substantial. It doesn't have its own team of people to                  14 be able to deal with any of these aspects. We are                  15 reliant on other organisations that we work with.                  16 A lot of the work that is carried out is all                  17 voluntary. It's not paid. It's extremely time                  18 consuming. Because of those lack of capacities, MINAB                  19 is only able to deal with very important issues as                  20 opposed to all issues. Because this is at the                  21 forefront, this is now something that MINAB has been                  22 working for, safeguarding, for a year, and it will                  23 continue to work, but because of the limited resources,                  24 if something else was to come to the fore which was                  25 a burning issue, MINAB's focus will be somewhat</p> <p style="text-align: center;">Page 55</p>	<p>1 sidetracked, because of the lack of resources, to try                  2 and deal with those burning issues whilst not limiting                  3 or disrespecting any other issues. It's just the                  4 limited resources that we have.                  5 MS McNEILL: Could there be -- again, just thinking, could                  6 there be any way in which mosques could pay into                  7 a central safeguarding fund, through MINAB or some other                  8 way, through which resources, perhaps, could be                  9 accessed -- training or policies -- or anything similar                  10 like that? Could that kind of thing be established?                  11 MR AZMI: Yes. One of the tasks of one of the board members                  12 has been purely on funding from day one. So ideas have                  13 been formed and the fee membership needs to be                  14 increased. One of the methods, as you suggest, could be                  15 implemented. So once we sit down and look at what the                  16 best process would be for getting funding, hopefully we                  17 can try and utilise that and build further -- strengthen                  18 our services further.                  19 MS McNEILL: Sticking with training, Mr Azmi, before I go                  20 back to Mr Warraich, one of the things you say in your                  21 witness statement is that MINAB would welcome a common                  22 set of training materials and model policies, but that                  23 they would need to be subject to its religious                  24 obligations. What do you mean by that?                  25 MR AZMI: There are a lot of nuances that sometimes are</p> <p style="text-align: center;">Page 56</p>

<p>1 overlooked, and I'm not talking specifically about child 2 sex abuse, because the comment was in relation to all 3 aspects. I'm trying to give an example. 4 So, recently, because of COVID, the government was 5 pushing forward cremation in emergency situations and 6 overlooked the fact that faith requirements were going 7 to be overlooked, because faith requires bodies to be 8 buried, and so MINAB, working with other organisations 9 and MPs, pushed for that to be changed. 10 So from a secularist perspective, if you are going 11 to push a particular agenda, sometimes the religious 12 nuances are missed and that causes a huge amount of 13 concern and problems within the Muslim community, and so 14 what MINAB is saying is, ensure that those aspects are 15 looked at and at least considered so that if questions 16 are raised and objections and conflict arise, you 17 already have the answers for them. 18 MS McNEILL: Are you saying that the policy, the training 19 materials, would need to be Muslim specific, or just 20 that somebody would need to check them to make sure they 21 don't conflict or are sensitive? 22 MR AZMI: Yes, have dealt with the sensitive issues, at the 23 very least. 24 MS McNEILL: Mr Warraich, for you, at paragraph 31 of your 25 witness statement, by contrast, you seem to say that it</p> <p style="text-align: center;">Page 57</p>	<p>1 is better to remove theology from the equation 2 altogether and to focus on the training. Why is that? 3 MR WARRAICH: If I can understand your question properly, 4 there are two aspects to this. One is, the training 5 itself about child protection and safeguarding, and what 6 we have done, actually, the training programme that we 7 provide actually has an Islamic theological component 8 built into it. So it is an additional component that 9 basically gives it a further -- because, obviously, the 10 training is taking place within a religious institution, 11 we, you know, further supplement the training with the 12 theological aspect. But the basic core of the child 13 protection training and the policy that we provide are 14 fundamentally 100 per cent aligned to the statutory 15 requirements of a public institution like a mosque or 16 a madrassa. 17 What we also do is that, before we give the training 18 in any locality, what we do is we first refer to what 19 the local safeguarding board is also advocating. 20 So we don't provide any information that will be in 21 any way disjointed from the secular or the statutory 22 advice given by the local authority. So that's what 23 I meant. I meant the core foundation is in line with 24 what the statutory requirements are. And then, on top 25 of that, we add in a theological layer, especially if we</p> <p style="text-align: center;">Page 58</p>
<p>1 are talking to imams or madrassa teachers or within 2 a mosque setting, because some of the training, if 3 I may -- if you allow me, we give training at trustee 4 level, we give training at religious leadership level 5 and we give training at madrassa teacher level; okay? 6 Basically, depending on the audience, the 7 fundamental core is the same across all three. But then 8 there are certain pillars that we add on that are 9 related to, like, an education setting, like a madrassa, 10 or a governance leadership setting at a trustee level. 11 But the fundamental core is the same across all three. 12 MS McNEILL: From your experience delivering this training, 13 Mr Azmi said you would have to keep an eye out or have 14 to make sure there are no sensitive issues within child 15 protection training that might conflict with the Muslim 16 faith. Are there any such sensitive issues coming up in 17 training within the Muslim communities? 18 MR WARRAICH: So, from my perspective, in this -- in the 19 issue of child protection now, there should be no 20 sensitivity. This is such a serious issue that -- 21 actually, what we see actually when we do our training, 22 the first five minutes is about setting the agenda, 23 about maintaining sensitivity. No-one should be 24 judgmental and everyone is free to say what they need to 25 say without being judged.</p> <p style="text-align: center;">Page 59</p>	<p>1 And, also, what we say is that, if you want to take 2 the conversation outside of the room after the training, 3 we are going to hang around to listen to you, but in 4 terms of religious sensitivity, I think Moin -- I think 5 what I understood from him now is that, from an Islamic 6 point of view, actually, safeguarding and child 7 protection is a fundamental principle within the Islamic 8 faith. 9 We believe -- if you take the Islamic context, there 10 is absolutely no room to hide -- to basically put 11 anything under the carpet. It should be on the table, 12 we should tackle the issues, and anyone involved with 13 this should be outed and should be dealt with severely, 14 and any -- if you're in the leadership, you should be 15 working hand in hand with the authorities fundamentally 16 to protect the people that use your institution, whether 17 it is women, elderly, children, whoever it may be. 18 MS McNEILL: We heard in certain aspects, for example, of 19 the Jewish community the other day that there can be 20 difficulties about speaking explicitly about concepts of 21 sex or anatomy or child abuse. Does that ever arise 22 within the training that you deliver, or are you able to 23 speak as explicitly as you need to to deliver the 24 training? 25 MR WARRAICH: There is elements of decorum. There are</p> <p style="text-align: center;">Page 60</p>

<p>1 elements of dignity and respect, especially if you have                  2 both genders in the room. Obviously we are dealing with                  3 a religious institution where people talk -- are very                  4 sensitive, and we are mindful of that sensitivity. But,                  5 like -- as I alluded to in the beginning, we say, "Look,                  6 we, as a team, have seen pretty much everything or heard                  7 pretty much everything, and if you wish to talk in                  8 explicit terms, we are ready to listen and to help to                  9 facilitate. And if you feel that you don't wish to                  10 discuss things explicitly, we are still here, either at                  11 the training event or afterwards through our helpline to                  12 support you to discuss those issues".                  13 But from an Islamic -- there is an Islamic point of                  14 view, but also there is culture. So we are dealing with                  15 the Indo-Pak culture, we're dealing with the Somali                  16 culture, we're dealing with Arab culture, we're dealing                  17 with Far Eastern culture. So within our training, we                  18 are engaging with all the cultural subsets within the                  19 British Isles that come from the Islamic field. We know                  20 certain cultures have certain levels of cultural                  21 sensitivity and we are mindful of that, but, as a team,                  22 we have very highly qualified members in our team, male                  23 and female, who are ready to discuss all aspects of                  24 safeguarding.                  25 MS McNEILL: Mr Azmi, just back to you before I move on, to</p> <p style="text-align: center;">Page 61</p>	<p>1 make sure I haven't missed anything, are there any                  2 particular issues of sensitivity that you think would                  3 need to be carefully considered before any standardised                  4 child protection training could be prepared?                  5 I appreciate you're possibly speaking slightly                  6 hypothetically; only if there is anything specific you                  7 could draw out for us?                  8 MR AZMI: No, nothing specific that comes into mind.                  9 I think I was alluding to the fact that when it comes to                  10 training, and Shaukat mentioned that decorum and respect                  11 needs to be given, as opposed to any sensitivity, on the                  12 issue of child sex abuse, because in Islam nothing is                  13 hidden, everything is open to discussion, and something                  14 which may culturally be sensitive, in Islam it isn't,                  15 but decorum needs to be maintained. I think that's what                  16 I was trying to say. You know, you don't take a tank                  17 into the mosque to make a point. You can make the same                  18 point by taking your shoes off, coming inside and having                  19 respect for the institution, and you would probably get                  20 a better response in that way.                  21 MS McNEILL: What do you mean by "decorum", just so we know                  22 what you are talking about?                  23 MR AZMI: So when it comes to the issue of sex and sexual                  24 abuse, it's important to appreciate that there is --                  25 within Islam, there are certain aspects of respect given</p> <p style="text-align: center;">Page 62</p>
<p>1 to the male and female body. So when you are discussing                  2 certain elements, you don't need to be crude about it.                  3 You can say the same things, make the same points,                  4 whilst having respectful language, for example.                  5 MS McNEILL: Thank you. There was a follow-up question                  6 I just received from Slater &amp; Gordon from one of your                  7 answers. You say that one of the big barriers to                  8 training that you have encountered is cost.                  9 We have been told that most LSCBs, most Local                  10 Safeguarding Children's Boards, provide low-cost                  11 training or, in some cases, free training. Do you                  12 direct your members to them, perhaps, to get around this                  13 problem, and, if not, why not?                  14 MR AZMI: So when we first looked at some of                  15 the safeguarding issues, we worked very closely with SFI                  16 and Faith Associates; they were the first port of call.                  17 MINAB is open to all bodies that offer training. Our                  18 only concern and only caveat is the fact that the                  19 nuances of religious institutions and religion itself                  20 ought to be respected. So if there are organisations                  21 who don't understand the context of faith, then we're                  22 probably less inclined towards signposting them as                  23 opposed to organisations that do appreciate and our                  24 members will instantly click and get it and implement it                  25 and work on it faster, rather than having a cold</p> <p style="text-align: center;">Page 63</p>	<p>1 approach.                  2 MS McNEILL: Do you think that local authorities are unable                  3 to appreciate the cultural sensitivity?                  4 MR AZMI: I think there have been many instances that local                  5 authorities have been found not to have understood the                  6 cultural and religious sensitivities. It really is                  7 a case-by-case basis. We have had an instance where                  8 a father was taken to court on the basis that he was                  9 washing his son's bottom, and that was deemed as an                  10 abuse. Where, in fact, religiously, washing the bottom                  11 of your child is a requirement. And they weren't                  12 willing to look at religious factors or cultural                  13 factors.                  14 MS McNEILL: Is there a risk, though, however, if cost, of                  15 itself, is a barrier to receiving child protection                  16 training, if people can't afford to receive training                  17 that they pay for through organisations, is there not                  18 a risk in avoiding the free training that might be                  19 available?                  20 MR AZMI: No. The signposting will still be there. What                  21 MINAB would say is, "Look, it is a mandatory duty for                  22 you to get your training, as far as we are concerned.                  23 These are the preferred bodies", and we do not exclude                  24 any other bodies. It is entirely up to them to                  25 approach. What we say is they must have the training.</p> <p style="text-align: center;">Page 64</p>



<p>1 So we are not excluding any bodies.</p> <p>2 MS McNEILL: No, but you wouldn't necessarily signpost them</p> <p>3 either?</p> <p>4 MR AZMI: No, we would. We would.</p> <p>5 MS McNEILL: Mr Warraich, I would like to ask you about</p> <p>6 something you picked up on the audit work that you have</p> <p>7 done. You said that -- is it right that roughly</p> <p>8 60 per cent of the mosques you audited had no child</p> <p>9 protection policies in place and 30 per cent had</p> <p>10 policies with limited adherence with those policies? Is</p> <p>11 that right? At paragraph 18 of your statement, if that</p> <p>12 helps.</p> <p>13 MR WARRAICH: From our perspective, obviously, clearly, if</p> <p>14 we are invited to do an audit, my feeling is that the</p> <p>15 leadership has made a decision to strategically make</p> <p>16 some changes in their organisation.</p> <p>17 So the beauty of that is that, we're being invited</p> <p>18 to help. We are not being -- clearly, we are not being</p> <p>19 imposed upon them. We are being invited.</p> <p>20 Obviously, when we are invited, and, say, if it is</p> <p>21 a new leadership that's come in and they have realised</p> <p>22 that they haven't got what they may necessarily need to</p> <p>23 run their organisation effectively, they've made that</p> <p>24 decision, "Let's bring an external person in to kind of</p> <p>25 help and advise", and obviously this 200-point check</p> <p style="text-align: center;">Page 65</p>	<p>1 that we have -- and obviously we've designed that over</p> <p>2 the past 15 years and it's been refined and tailored and</p> <p>3 developed, and it's sensitive to different kind of</p> <p>4 theological positions and different cultural subsets.</p> <p>5 So when we've gone in, we've realised that, yes,</p> <p>6 nearly 60 per cent of the entities that we have engaged</p> <p>7 with, 60 per cent that we engage with did not have any</p> <p>8 policies in place at all.</p> <p>9 MS McNEILL: I think it was as low as 10 per cent both had</p> <p>10 a policy and were following it.</p> <p>11 MR WARRAICH: Yes. So that's -- again, this alludes to --</p> <p>12 and that's why we set up this concept of beacon mosques</p> <p>13 and beacon madrassa. What we have done is that, we</p> <p>14 basically wanted to set a national standard, build</p> <p>15 standards that people can achieve and rise up to, and</p> <p>16 one of those standards is having the right governance</p> <p>17 and leadership and policies and procedures in place to</p> <p>18 basically exemplify high quality and high standards.</p> <p>19 Those 10 per cent of organisations that did invite</p> <p>20 us in, and we realised that -- when we asked the</p> <p>21 question to the management and the workers and the</p> <p>22 volunteers, we realised that the 10 per cent -- yes, the</p> <p>23 madrassa teacher -- the madrassa in charge, the</p> <p>24 caretaker, the volunteer and the chairman of trustees</p> <p>25 all knew what the child protection policy was, where</p> <p style="text-align: center;">Page 66</p>
<p>1 they could find it, what they should do when an</p> <p>2 allegation is made. And that's why -- and obviously</p> <p>3 that's an exemplary organisation. What we found is</p> <p>4 that, again, it was the culture at the top. When you've</p> <p>5 got the culture at the top really pushing high</p> <p>6 standards, and one of the key standards is having</p> <p>7 safeguards in place, what you find is that that</p> <p>8 organisation is excelling, it's progressing, it's</p> <p>9 prosperous, it has good revenue streams, it's got</p> <p>10 good-quality people coming through, the throughput of</p> <p>11 their services are great, and we found that there were</p> <p>12 these beacon institutions, and hence we have set that</p> <p>13 standard now, we have got the British Beacon Mosque</p> <p>14 Standards, we have started to celebrate those over the</p> <p>15 past two or three years.</p> <p>16 MS McNEILL: Mr Azmi, a question touching on that for you.</p> <p>17 You see, I think you said that you would expect your</p> <p>18 members to have a child protection policy and to be</p> <p>19 following it as part of good governance. Obviously we</p> <p>20 heard the level of compliance necessarily with that --</p> <p>21 the number of mosques with which there are policies is</p> <p>22 rather low. Do you think there is anything MINAB can or</p> <p>23 is doing about that? For example, could you be explicit</p> <p>24 in saying, "You can't be a member of MINAB unless you</p> <p>25 have a child protection policy"?</p> <p style="text-align: center;">Page 67</p>	<p>1 MR AZMI: We have gone further than that. Our requirement</p> <p>2 is that they not only sign up to the aims and</p> <p>3 objectives, but at the minimum standards of good</p> <p>4 governance, they must have that in place. But that</p> <p>5 takes time.</p> <p>6 So what MINAB is -- has done over the last year is</p> <p>7 done this roadshow to create awareness of the minimum</p> <p>8 standards. The minimum standards would include -- one</p> <p>9 aspect of the standards would be ensuring that they have</p> <p>10 child sex abuse protection in place as part of</p> <p>11 the safeguarding, overall safeguarding, standards, and</p> <p>12 that that would be a requirement.</p> <p>13 We haven't said that, you know, they can't be</p> <p>14 members if they haven't achieved it, but if they're</p> <p>15 working towards it and they show signs of working</p> <p>16 towards it, then they could remain members.</p> <p>17 MS McNEILL: Mr Warraich, I would like to ask you a few</p> <p>18 questions then -- I'm mindful I'm running out of time.</p> <p>19 I would like to ask you about madrassas. I know,</p> <p>20 Mr Azmi, madrassas don't necessarily form a large part</p> <p>21 of the work MINAB is doing.</p> <p>22 Mr Warraich, you have estimated in your witness</p> <p>23 statement there are 300,000 young Muslims accessing</p> <p>24 out-of-school settings such as madrassas each week; is</p> <p>25 that right?</p> <p style="text-align: center;">Page 68</p>

<p>1 MR WARRAICH: Some people have told me that's a conservative 2 estimate. 3 MS McNEILL: You think it is greater than that? 4 MR WARRAICH: It could be, yes. 5 MS McNEILL: From your experience working with madrassas, 6 how effectively is child protection being managed in 7 madrassas? 8 MR WARRAICH: So this is, again -- we have -- I think 9 there's been a major concerted push from local 10 government because we feel there is stronger emphasis 11 and power that local authorities have got when it comes 12 to child protection, especially with Ofsted and the 13 oversight that they have to kind of drive -- if there 14 are allegations -- it seems that the local authority has 15 a little bit more power to kind of intervene where there 16 are younger people involved with services. 17 So what we've found is that, from our -- because we 18 have the National Madrasa Association, and we have 19 created also the madrasa quality framework, which 20 mirrors Ofsted. So that model, we have actually adopted 21 Ofsted -- that's in mainstream schools, we have adopted 22 that for madrasa. When we have gone in to help 23 madrasa, what we have found is that they have at least 24 child protection policies on paper, and I'm quite 25 encouraged by that.</p> <p style="text-align: center;">Page 69</p>	<p>1 What I've found is that -- what we have found is 2 that, in madrasa, you have a lot more women involved in 3 teaching and learning than men, and we've found that 4 there's been a stronger emphasis to making sure that 5 that service that mosques are running with younger 6 children, that those safeguards are, at least on paper, 7 there. 8 Just one more point as well, if I may, Nikita, in 9 terms of what Moin was saying in terms of the child 10 protection side of things in mosques, since Moin has 11 come into the leadership, we have actually come together 12 actually on the beacon mosques initiative to kind of 13 start showcasing highest standards in mosques, and I can 14 say that the support that we have received from MINAB 15 has been very, very positive, and we're working together 16 to kind of highlight good standards in mosques. 17 But to address your question regarding madrasa, 18 this is actually, we believe, a much bigger entity than 19 mosques. 20 MS McNEILL: One of the things you say at paragraph 23 of 21 your statement is: 22 "Historically, within madrassas, there has been 23 abuse. Culturally, there are issues of hitting and 24 coercive methods of teaching." 25 You say:</p> <p style="text-align: center;">Page 70</p>
<p>1 "A lot of people teaching in these institutions have 2 no training in teaching and management and use methods 3 that were acceptable but are now clearly unacceptable." 4 They are very common problems that you are seeing 5 within madrassas? 6 MR WARRAICH: So I would say that -- again, if I may be 7 given the opportunity to say that there has been 8 a historical shift. So in the '60s and '70s and '80s, 9 the majority of the imams and religious teachers in 10 these institutions were invariably from outside of the 11 UK. Unfortunately, some of the methods that they were 12 brought up with were being transferred into these 13 institutions in the UK. But, as there has been 14 a gradual change in the teaching staff, some of those -- 15 thankfully, those practices have been also removed, 16 excluded, if not banned, either through weight of 17 concern and also through child protection policies. 18 Those methods are being frowned upon not just by the 19 institution, but by the community as well. 20 There is severe -- now the community themselves are 21 basically saying, "Please do not touch our children in 22 this way". 23 MS McNEILL: So there has been a change within the 24 community. Looking sort of perhaps externally, what you 25 have said is that these are settings which are not</p> <p style="text-align: center;">Page 71</p>	<p>1 regulated. 2 MR WARRAICH: Correct. 3 MS McNEILL: That are not necessarily registered with the 4 Charity Commission, and you have described at 5 paragraph 32 of your statement as "unregulated, 6 unregistered and undocumented spaces. There is no way 7 the Charity Commission, police or local authority has 8 the power to intervene. That is a danger. We can see 9 that, unfortunately, a camouflage of religious teaching 10 can be used to abuse children which opportunistic 11 criminals with sinister motives can take advantage of." 12 Do you think the answer to that is some sort of 13 regulation by the DfE, for example, of out-of-school 14 settings, and do you think the current proposed 15 voluntary code goes far enough? 16 MR WARRAICH: My feeling is that, look, where you have 17 criminal activity or criminal intent, clearly, you will 18 find loopholes. From my assessment and analysis of this 19 market sector which we are working with on a daily 20 basis, there is no regulatory oversight at the moment 21 unless that project is within a registered charity, 22 which many mosques are. So if a mosque is registered 23 with the Charity Commission, the Charity Commission, if 24 it wishes to, can come in and look at that service. But 25 very rarely does it do so because they, themselves, say</p> <p style="text-align: center;">Page 72</p>

<p>1 they don't have sufficient resources to do that.</p> <p>2 The local authority has some powers to go in if it</p> <p>3 wishes to, okay, if an allegation is made, but,</p> <p>4 generally speaking, I feel that these institutions,</p> <p>5 they're not registered, they're not recorded and</p> <p>6 henceforth it is difficult for statutory bodies to</p> <p>7 basically go in and intervene.</p> <p>8 So the code of conduct which has been tested last</p> <p>9 year by DfE, I believe in 16 locations in the UK, again,</p> <p>10 it's a voluntary code. No-one has the power to kind of</p> <p>11 enforce that code. DfE basically asked 16 local</p> <p>12 authorities to test it, adapt it for their local</p> <p>13 requirements, but yet, that's still not -- there's no</p> <p>14 legal framework to kind of impose or to regulate that.</p> <p>15 So I think there was a scheme slightly before that</p> <p>16 as well -- a discussion, sorry, in 2015, about</p> <p>17 registering these institutions, but that hasn't followed</p> <p>18 through.</p> <p>19 MS McNEILL: What you propose at paragraph 49 is not</p> <p>20 necessarily registering the institutions, but that</p> <p>21 anyone teaching religious scripture themselves, they</p> <p>22 should be registered. With whom do you mean?</p> <p>23 MR WARRAICH: Again, that is -- this is the conundrum at the</p> <p>24 moment. If you look at doctors, you cannot practise as</p> <p>25 a doctor unless you're registered with the GMC. You</p> <p style="text-align: center;">Page 73</p>	<p>1 can't practise as a dentist and I'm sure, as a lawyer,</p> <p>2 you have an ombudsman that you register with.</p> <p>3 We feel that there needs to be a body that,</p> <p>4 basically, if you want to find the highest-quality</p> <p>5 teacher, and a vetted teacher, that has, say, the</p> <p>6 training, the qualification, has DBS checks in place</p> <p>7 that is teaching your child, there needs to be somewhere</p> <p>8 they can go to, and that's why, in the absence of that,</p> <p>9 there is a website that we created called madrassa.co.uk</p> <p>10 where madrassas can register now their staff that they</p> <p>11 have DBS checked, that they have received child</p> <p>12 protection training, so parents can make an informed</p> <p>13 decision where they can send their children to for</p> <p>14 learning the Quran or having Islamic teaching.</p> <p>15 MS McNEILL: Mr Azmi, over to you for my final question for</p> <p>16 you. It was a rule 10 we received from Slater &amp; Gordon.</p> <p>17 I understand that you only deal with madrassas to the</p> <p>18 extent to which they are within mosques which are</p> <p>19 registered with MINAB, so I'm not sure how much you can</p> <p>20 help us, but essentially, they are asking, are you aware</p> <p>21 of the reports of the extent to which there is physical</p> <p>22 chastisement occurring in madrassas, and the extent to</p> <p>23 which that, of itself, may be evidence of a risk of</p> <p>24 child sexual abuse within a madrassa? If so, what is</p> <p>25 MINAB doing about that?</p> <p style="text-align: center;">Page 74</p>
<p>1 MR AZMI: So I think I alluded to the fact that chastisement</p> <p>2 is an issue. We don't think it is a massive issue, it</p> <p>3 is not a big issue, but it is an issue. MINAB is</p> <p>4 raising awareness, and the whole purpose of raising the</p> <p>5 standards was to ensure that education and knowledge is</p> <p>6 instilled.</p> <p>7 Look, I mean, what we have to do is -- when Shaukat</p> <p>8 says that this is quite prevalent and he gives a history</p> <p>9 of '60s and '70s, this is quite in line with the UK</p> <p>10 culture as well. It was only in the '70s, I believe,</p> <p>11 when chastisement was banned. So when we have mosques</p> <p>12 and imams and teachers in the '60s and '70s doing it, it</p> <p>13 was part of the culture of the UK. I do agree that</p> <p>14 those who had come from abroad, there may have been</p> <p>15 a delay in removing this type of culture, because of</p> <p>16 lack of language or lack of knowledge or lack of</p> <p>17 integration, but I think, insofar as MINAB is concerned,</p> <p>18 and the madrassas which are run within the mosques which</p> <p>19 are registered organisations, chastisement is there, but</p> <p>20 it's not -- I would say probably 2, 3, 4 per cent from</p> <p>21 our members' perspective, as opposed to a large problem.</p> <p>22 MS McNEILL: Thank you. My final question is to you,</p> <p>23 Mr Warraich, and it is just a clarification point that's</p> <p>24 come in from one of our core participants: when you were</p> <p>25 talking about responding to allegations within a mosque,</p> <p style="text-align: center;">Page 75</p>	<p>1 you indicated that some mosques will deal with it</p> <p>2 internally. Can you clarify, do you, as part of</p> <p>3 Faith Associates, consider it appropriate for</p> <p>4 institutions to deal with criminal allegations</p> <p>5 internally, or is your position that they should be</p> <p>6 always reported externally?</p> <p>7 MR WARRAICH: 100 per cent, if it's a criminal -- if</p> <p>8 criminal activity has taken place, 100 per cent, that's</p> <p>9 very clear, they have to report.</p> <p>10 MS McNEILL: Thank you for that clarification.</p> <p>11 Chair, I'm sorry, I have run a couple of minutes</p> <p>12 over, but that concludes my questioning of these</p> <p>13 witnesses. Do you or the panel have any questions for</p> <p>14 these witnesses?</p> <p>15 THE CHAIR: Thank you, Ms McNeill. I have no questions, but</p> <p>16 I will ask the other panel members in turn whether they</p> <p>17 have any questions. Mr Frank?</p> <p>18 MR FRANK: I have no questions, thank you.</p> <p>19 THE CHAIR: Thank you. Ms Sharpling?</p> <p>20 MS McNEILL: I see her shaking her head, so I think that's</p> <p>21 a no.</p> <p>22 MS SHARPLING: No, thank you, chair.</p> <p>23 THE CHAIR: Sir Malcolm?</p> <p>24 PROF SIR MALCOLM EVANS: No, thank you, chair.</p> <p>25 THE CHAIR: Thank you very much. I would like to thank both</p> <p style="text-align: center;">Page 76</p>

<p>1 witnesses for their evidence this morning. Thank you.                  2 (The witnesses withdrew)                  3 MS McNEILL: Chair, I'm mindful of the time. It is the time                  4 we would usually take our lunch break. I think you have                  5 made been made aware we have a bit of a difficulty with                  6 our witness availability this afternoon, in that the                  7 witnesses aren't available until 2.00 pm. So if we                  8 could, just for today, take a slightly longer lunch                  9 break and return at 2.00 pm, that would help.                  10 THE CHAIR: Yes, we will do that and return at 2.00 pm.                  11 Thank you.                  12 MS McNEILL: Thank you, chair.                  13 (12.48 pm)                  14 (The short adjournment)                  15 (2.00 pm)                  16 THE CHAIR: Please go ahead, Ms Scolding.                  17 MS SCOLDING: Good afternoon, chair and panel. We are now                  18 hearing from three witnesses concurrently: Mr Hussain,                  19 Dr Al-Dubyan and Mr Khan. Can I ask, can all three of                  20 you see me and hear me?                  21 DR AL-DUBYAN: Yes.                  22 MR HUSSAIN: Yes, I do.                  23 MS SCOLDING: Mr Khan? Can you see me and hear me?                  24 MR KHAN: Yes.                  25 MS SCOLDING: Thank you very much.</p> <p style="text-align: center;">Page 77</p>	<p>1 MR KAMRAN HUSSAIN (affirmed)                  2 MR DILOWAR KHAN (affirmed)                  3 DR AHMAD AL-DUBYAN (affirmed)                  4 Examination by MS SCOLDING                  5 MS SCOLDING: Good afternoon Mr Hussain, Mr Khan,                  6 Dr Al-Dubyan. We are hearing your evidence together,                  7 but only one of you can speak at any one time. So what                  8 I am going to do is try to direct my questions                  9 specifically to one or other of you, and then ask the                  10 other members of the team, so to speak, this afternoon                  11 to speak afterwards.                  12 I particularly want to thank you for coming to give                  13 evidence during the holy month of Ramadan; in                  14 particular, given the role that your community is                  15 undertaking also during this pandemic, in keeping                  16 Ramadan running remotely.                  17 Just a few preliminary matters. When you are saying                  18 something, the screen will focus on you, and you will                  19 appear on it. I know that that can be distracting,                  20 because you will end up looking at yourself as well as                  21 other people. We will have a break at 3.00 pm for                  22 15 minutes, as it is very tiring staring at a screen for                  23 longer than that.                  24 You will have questions from me, and then the chair                  25 and panel may well have some questions for you.</p> <p style="text-align: center;">Page 78</p>
<p>1 We ask that no-one else is in the room with you, and                  2 that you do not confer with people in between giving                  3 your evidence and during breaks.                  4 A few other preliminaries: firstly, as I say to                  5 everyone, this isn't a test of memory. You may have                  6 notes, refer to your witness statement or any other                  7 material you have with you. We can obviously stop as                  8 often as you wish or need, more frequently than once an                  9 hour. Please, in the old-fashioned manner, raise your                  10 hand if you need to stop at any time, or if you can't                  11 see or hear myself or any of the other witnesses.                  12 You should have a bundle in front of you which                  13 contains both documents which you have sent in and which                  14 other individuals have sent in. I will be getting those                  15 documents if I need specifically to refer you to any                  16 passages up on the screen, and they should appear on the                  17 screen in front of you. Again, please let us know if                  18 that doesn't happen, but it often takes about                  19 ten seconds for the document to come up in that way.                  20 Mr Hussain, turning to you first, we have a witness                  21 statement from you behind tab A1 at GLM000001_001.                  22 Would you mind turning to the last page, please. Did                  23 you sign that witness statement?                  24 MR HUSSAIN: I did.                  25 MS SCOLDING: Is it true, to the best of your knowledge and</p> <p style="text-align: center;">Page 79</p>	<p>1 belief?                  2 MR HUSSAIN: It is.                  3 MS SCOLDING: Have you had a chance to read it recently?                  4 MR HUSSAIN: I have had a read this morning.                  5 MS SCOLDING: Thank you. Dr Al-Dubyan, we have a witness                  6 statement from you behind tab A2 of the bundle. Again,                  7 could I ask you to turn to the last page.                  8 DR AL-DUBYAN: Yes.                  9 MS SCOLDING: Did you sign this witness statement?                  10 DR AL-DUBYAN: Sign before, you mean?                  11 MS SCOLDING: Yes. You have signed this witness statement?                  12 DR AL-DUBYAN: Yes, yes.                  13 MS SCOLDING: In the past.                  14 DR AL-DUBYAN: Yes.                  15 MS SCOLDING: Is it true, to the best of your knowledge and                  16 belief?                  17 DR AL-DUBYAN: Yes.                  18 MS SCOLDING: Have you had the opportunity to read it                  19 recently?                  20 DR AL-DUBYAN: Yes.                  21 MS SCOLDING: Mr Khan, if I can now turn to you. We have                  22 a witness statement from you behind tab A16, chair and                  23 panel, at ELM000024, which, in fact, largely attests to                  24 the truth of the contents of a witness statement from                  25 a Mr Jaman, which was signed on 14 February 2020, which</p> <p style="text-align: center;">Page 80</p>

<p>1 is behind tab A3, chair and panel, URN ELM000020.                  2 Mr Khan, did you sign your witness statement?                  3 MR KHAN: Yes, I did.                  4 MS SCOLDING: Have you had a chance to read both that and                  5 Mr Jaman's witness statement recently?                  6 MR KHAN: Yes.                  7 MS SCOLDING: Are the contents of both true, to the best of                  8 your knowledge and belief?                  9 MR KHAN: Yes.                  10 MS SCOLDING: Thank you. Mr Hussain, turning back to you,                  11 please could you tell us about your role within the                  12 Masjid? Now, should I call it a Masjid or a mosque?                  13 MR HUSSAIN: Your preference entirely.                  14 MS SCOLDING: What would you prefer?                  15 MR HUSSAIN: I don't mind. Masjid is fine.                  16 MS SCOLDING: Please could you tell us about your role                  17 within the Green Lane Masjid.                  18 MR HUSSAIN: I am the chief exec at the Green Lane Masjid                  19 and Community Centre, which is based in Small Heath in                  20 Birmingham. We have been established since 1979, so                  21 over 40 years now. We are a well-recognised institute,                  22 a Masjid. We have a large number of activities. As                  23 I said, we are a large mosque, serving our community --                  24 MS SCOLDING: When you say you are a large mosque, could you                  25 identify how large are you? How many people would pass</p> <p style="text-align: center;">Page 81</p>	<p>1 through your doors on a regular basis?                  2 MR HUSSAIN: For our daily congregational prayer, we                  3 probably have about 200 people attend each prayer, if                  4 not more. For Friday congregational prayer, we probably                  5 have in excess of 2,500 to 3,000 people.                  6 MS SCOLDING: And that's within -- that's for the religious                  7 prayer element.                  8 MR HUSSAIN: I can go through all our activities. It                  9 depends on how much time you have, Fiona. I can talk                  10 about what we do.                  11 MS SCOLDING: I'm going to take you through what you do in                  12 a moment. But how many young people and children,                  13 roughly, would you see participating in your activities                  14 on a weekly or a monthly basis?                  15 MR HUSSAIN: So, if you look at our core children's                  16 activities, such as madrassa, where we have over 430                  17 kids, our Scouts where we have over 130 kids, our                  18 Budding Believers Club, which is a monthly, you know,                  19 children's Islamic school, if you want to call it that,                  20 which has around 160/170 kids, and we have other                  21 activities like kick boxing, where we will have, you                  22 know, maybe a dozen children attend that. Similarly,                  23 with basketball, our kids' cricket club, our football                  24 club, similar sort of numbers, a dozen to 20 children in                  25 each of those areas as well.</p> <p style="text-align: center;">Page 82</p>
<p>1 MS SCOLDING: You may well be seeing roughly 1,000 children                  2 a week, leaving aside for non-prayer purposes, coming                  3 through your community centre in one way or another?                  4 MR HUSSAIN: Probably a little less than that. Probably                  5 closer to 700, or something like that.                  6 MS SCOLDING: You are the chief executive. Is that a paid                  7 position or an unpaid position?                  8 MR HUSSAIN: It is a paid position.                  9 MS SCOLDING: Do you have any particular roles and                  10 responsibilities in respect of safeguarding?                  11 MR HUSSAIN: Obviously I oversee, you know, the whole                  12 organisation. We have got a management structure in                  13 place with heads for each department, so we have got                  14 a youth and social activities head, we have got, you                  15 know, a welfare head, we have got head of outreach, head                  16 of education and somebody who oversees the worship                  17 activities and the mosque activities, and then we've got                  18 a humanitarian arm which also has a head as well.                  19 I oversee all of those areas. It's my role to make sure                  20 the right policies and procedures and processes are                  21 being implemented and followed.                  22 MS SCOLDING: Do you have anyone who calls themselves                  23 a designated safeguarding lead for your mosque and                  24 community centre?                  25 MR HUSSAIN: Yes. We have got safeguarding policies and</p> <p style="text-align: center;">Page 83</p>	<p>1 procedures that you can see in this bundle --                  2 MS SCOLDING: We will come on --                  3 MR HUSSAIN: We have two designated safeguarding leads who                  4 are trained to level 4.                  5 MS SCOLDING: Is your organisation registered with the                  6 Charity Commission?                  7 MR HUSSAIN: It is, yes.                  8 MS SCOLDING: Is it registered with or is it a member of any                  9 other kind of umbrella organisation, such as we                  10 obviously heard from MINAB this morning. Does it hold                  11 any of those accreditations we heard about this morning,                  12 like beacon mosque and matters like that?                  13 MR HUSSAIN: Yes, we are a member of the MCB.                  14 MS SCOLDING: That's the Muslim Council of Britain, isn't                  15 it?                  16 MR HUSSAIN: Sorry, yes, the Muslim Council of Britain. We                  17 are a general -- we come under a general umbrella of                  18 what they call the Allah Hadiths(?) and mosques as well.                  19 That's probably a mix of around 40 mosques around the                  20 country.                  21 MS SCOLDING: Obviously Islam is a very broad faith with                  22 many traditions and communities. What is the tradition                  23 which is followed at your mosque, if you have any one                  24 particular tradition?                  25 MR HUSSAIN: We are a very orthodox mosque, if you want to</p> <p style="text-align: center;">Page 84</p>

<p>1 put it that way. We have a very diverse community who                  2 attend the mosque. So we have a mix of, you know, the                  3 Somalian community, the Arab community, the Pakistani                  4 community, et cetera. So we are very diverse. But we                  5 make sure that our teachings are very much in line with                  6 orthodox Islam. So we are Sunni Islam and, you know, we                  7 always refer things back to traditional sources and                  8 evidences in the Quran and practices of a proper                  9 (inaudible).                  10 MS SCOLDING: When you say "orthodox" and you say "refer                  11 back to the Quran", obviously, to non-Islamic people,                  12 "orthodox" might mean "conservative". Is that a fair                  13 assumption or is that an incorrect use of the word                  14 "orthodox" in this context?                  15 MR HUSSAIN: Well, even within ourselves, I mean, we would                  16 probably be designated as a Salafi-type mosque which is                  17 one of the designations for different communities,                  18 Muslim communities. Even within that Salafi grouping,                  19 there is a huge wide spectrum, all right, of groups and                  20 individuals and people. You know, Islam has got a mix                  21 of races and, you know, people from all walks of life.                  22 So I would say we're probably in the middle somewhere.                  23 MS SCOLDING: Salafi culture, am I right in thinking some                  24 people might view it as quite conservative socially and                  25 theological? Is that a correct or an incorrect</p> <p style="text-align: center;">Page 85</p>	<p>1 assumption?                  2 MR HUSSAIN: It's probably assumed to be people who practise                  3 their faith quite strongly.                  4 MS SCOLDING: Thank you. That's very helpful.                  5 Dr Al-Dubyan, you are the director-general of                  6 the Islamic Cultural Centre and Central London Mosque.                  7 Can you tell us a little bit about your mosque, its size                  8 and how many people would come to perform religious or                  9 other services within it on a weekly basis?                  10 DR AL-DUBYAN: We call it, actually, Islamic Cultural                  11 Centre London Central Mosque. One of the oldest                  12 charities or mosques in the UK. It was established in                  13 1944.                  14 Now, board of trustees actually has now 24 Muslim                  15 ambassadors in London. I am the director-general and                  16 the executive director of the whole organisation. The                  17 organisation, of course, started originally as a mosque,                  18 and then, after that, the service has expanded following                  19 the needs of the society around and the community. So                  20 we end up with the religious services section, we have                  21 social service section, we have interfaith section, we                  22 have cultural section, we have also educational section.                  23 People come -- since, also, we are in the heart of                  24 London, Park Road, actually it is accessible maybe very                  25 easily for majority of people. Those who come to the</p> <p style="text-align: center;">Page 86</p>
<p>1 centre every day, about 400 -- 300/400 people, to pray                  2 as worshippers, and sometimes students to attend                  3 courses. Those who come for Friday, let's say about                  4 4,000 people, sometimes, in summertime, they also go                  5 more than this, maybe until about 4,500-and-something.                  6 We are serving the mainstream of the Islamic                  7 (inaudible). We are very tolerant with the other                  8 schools. We are Sunni. We have also good relation with                  9 other groups of Muslims, even if we disagree about some                  10 of the things they have theologically, but, anyway, we                  11 can live together.                  12 But, anyway, mainly with the Sunni majority of                  13 Muslims, we have -- we are so tolerant and open for                  14 this. Even our imams, one of them is Shafi'i, another                  15 one is Hanafi, the third one is Maliki. So we have                  16 three school of thoughts already in the mosque, and                  17 I myself, I am Hanbali, I am the fourth school of                  18 thought. So we live together and we work together.                  19 We don't pay that much attention to these small                  20 differences in jurisprudence, Islamic jurisprudence,                  21 because we have space for that, actually.                  22 We are also open for more communities. We teach,                  23 also, other communities in their own languages, based on                  24 their request. We have courses in Kurdish languages --                  25 we used to have. Now we don't have anymore. We have</p> <p style="text-align: center;">Page 87</p>	<p>1 now a course for the Tatar Muslim Russians, those who                  2 live in London in their language. We have a Persian                  3 course. We have also a course for Western African in                  4 Hausa language. So we do these languages. Of course,                  5 English is the main language and the lingua franca for                  6 all and it occupies about maybe 90 per cent of the work,                  7 or 85 per cent of the work, in English. But sometimes                  8 we put courses in different languages based on -- upon                  9 the request from the communities.                  10 MS SCOLDING: Do you have any responsibility personally in                  11 respect of safeguarding, as lead --                  12 DR AL-DUBYAN: I do. Each section, the sections which                  13 actually I have just mentioned, there is a head of this                  14 section and the head of the section who is supervising                  15 the work in it also reports to me, and we have frequent                  16 meetings. Also, all cases come to me. Even some                  17 complaints when they come in some sections, if it is                  18 about the head himself, it comes to me, of course, as                  19 the director-general. So I am supervising the whole                  20 work and the whole organisation.                  21 MS SCOLDING: Thank you. That's very helpful, Dr Al-Dubyan.                  22 Mr Khan, I am now turning to you. Could I ask you to                  23 explain your role and a little bit about the East London                  24 mosque? How many people it deals with, what sort of                  25 activities it runs and what tradition, shall we say, it</p> <p style="text-align: center;">Page 88</p>

<p>1 represents within Islam?</p> <p>2 MR KHAN: My current role is, I'm the director of finance</p> <p>3 and engagement. I am actually acting CEO at the moment.</p> <p>4 We had a CEO and his role is still vacant, so I'm in</p> <p>5 place -- I'm the lead staff for the time being, until</p> <p>6 the CEO is recruited.</p> <p>7 The East London Mosque has a rich history, just like</p> <p>8 Regent's Park Mosque. Our journey started in 1910.</p> <p>9 I think we had very similar roots, I know, as</p> <p>10 Regent's Park and East London Mosque. It was the same</p> <p>11 London mosque fund that was used to establish</p> <p>12 the mosques at that time.</p> <p>13 Currently, we have a big congregation. On Fridays,</p> <p>14 we can accommodate up to 7,000 people. Usually, this</p> <p>15 number we reach during the summer period at holiday</p> <p>16 time, other times between 5,000 to 6,000 on Fridays. On</p> <p>17 a daily basis, we are probably the busiest mosque in the</p> <p>18 UK. We get around 5,000 footfall for our daily prayers.</p> <p>19 Our weekly footfall is around 22,000 people.</p> <p>20 We have projects and services which falls under four</p> <p>21 categories, broad categories. The first one is</p> <p>22 religious and spiritual services. Second is education</p> <p>23 and training. Third is social welfare and fourth is</p> <p>24 community collusion. So we have around 30 projects and</p> <p>25 services which falls under these categories.</p> <p style="text-align: center;">Page 89</p>	<p>1 We also serve a diverse community, although the</p> <p>2 majority, about 70 per cent, are Bangladeshi, our</p> <p>3 worshippers, our users, there are a good number of</p> <p>4 Somalian and North African Muslims as well.</p> <p>5 Our tradition, we are -- we have -- the Bangladeshi</p> <p>6 community is -- the Indian subcontinent community is</p> <p>7 mainly Hanafi school of thought, although our imams are</p> <p>8 very well versed in other schools of thought as well.</p> <p>9 At the moment, we have another imam, who is, I think</p> <p>10 Shafi'i school of thought. So we try and accommodate</p> <p>11 all schools of thought as much as possible and try and</p> <p>12 accommodate -- our centre is used by everyone</p> <p>13 (inaudible), Somali, Arabs, Eritrean, Ghanaian and</p> <p>14 other -- the majority of the users are Bangladeshi</p> <p>15 origin.</p> <p>16 MS SCOLDING: Would you describe your mosque as -- the</p> <p>17 school of thought of your mosque as conservative,</p> <p>18 therefore? The same conversation I had with Mr Hussain:</p> <p>19 a conservative school of Islam? I know it is difficult.</p> <p>20 MR KHAN: We have a mixture, actually. It depends on our</p> <p>21 imam. So our -- a couple of our imams are conservative</p> <p>22 and the other imam that we recruited two years ago,</p> <p>23 I would say he is not that much conservative. We have</p> <p>24 got a good blend of people. We have both spectrums.</p> <p>25 MS SCOLDING: Can I just check, you are registered with the</p> <p style="text-align: center;">Page 90</p>
<p>1 Charity Commission; is that right?</p> <p>2 MR KHAN: Yes.</p> <p>3 MS SCOLDING: Do you have any other kind of beacon mosque or</p> <p>4 any other particular status or recognition, as far as --</p> <p>5 we heard this morning about something called beacon</p> <p>6 mosque status. Do you have that?</p> <p>7 MR KHAN: No. I think this status is given by</p> <p>8 Faith Associates. I think they carry out a survey and</p> <p>9 a test to see what your state is. Apart from MCB,</p> <p>10 MINAB, we don't have any other affiliations. But we</p> <p>11 were, I think, voted by the public as the super-modern</p> <p>12 mosque in 2009, so that could be a ...</p> <p>13 MS SCOLDING: I don't think I'm going to delve into what</p> <p>14 a super-modern mosque might involve. I'm not sure</p> <p>15 that's relevant for today. But thank you. Thank you</p> <p>16 very much.</p> <p>17 Mr Hussain, back to you. Your safeguarding policy,</p> <p>18 as you've identified you've got, identifies some of</p> <p>19 the work that you do with young people where they may</p> <p>20 well be unsupervised with their parents. Danny, would</p> <p>21 you mind getting up GLM000003_025. Tab B17, chair and</p> <p>22 panel.</p> <p>23 These are the services for children and young</p> <p>24 people, Mr Hussain. You have already talked about some</p> <p>25 of them. We have got youth clubs. Budding Believer,</p> <p style="text-align: center;">Page 91</p>	<p>1 could you just tell us a little bit about what that is?</p> <p>2 Mr Hussain, I'm afraid you're on mute.</p> <p>3 MR HUSSAIN: Oh, sorry. The Budding Believers Club is</p> <p>4 a monthly kids' school. It runs on, I believe, the last</p> <p>5 Sunday of every month. It runs from around 10.00 am to</p> <p>6 12.30. We have around 18 teachers and assistants who</p> <p>7 run about seven classes for children who are aged --</p> <p>8 I think it is up to 11 years old, from 6 to 11 -- or</p> <p>9 5 to 11, sorry, up to 12.</p> <p>10 There are six classes, sorry, 160 children. Most of</p> <p>11 the teachers -- all of the teachers, barring one, are</p> <p>12 female. There is no parental involvement, although some</p> <p>13 of the teachers are parents and bring their children</p> <p>14 along as well. But, yeah, it's really learning the</p> <p>15 Islamic briefs, morals, manners, through play -- yes,</p> <p>16 through play and games.</p> <p>17 MS SCOLDING: Everything else seems quite straightforward,</p> <p>18 but can you just explain to us, you also run a madrassa.</p> <p>19 Could you just explain briefly what that is and whether</p> <p>20 or not -- is that run separately to the mosque or</p> <p>21 alongside the mosque?</p> <p>22 MR HUSSAIN: It is run alongside the mosque. Actually, it</p> <p>23 is quite separate. The imams do not get involved in the</p> <p>24 madrassa. We have part-time teachers and administrators</p> <p>25 employed. We have safeguarding leads there as well. We</p> <p style="text-align: center;">Page 92</p>

<p>1 run -- it's effectively a weekday evening school from                  2 5.00 to 7.30, Mondays to Thursdays, during term time.                  3 Typically, we have around 430 children enrolled. We                  4 have a number of classes. We have about 35 teachers and                  5 administrators in total with the madrassa head teacher,                  6 which we are currently recruiting for. We teach a mix                  7 of Islamic beliefs, Quran reading and we accommodate                  8 children from the age of 6 to 13, I believe.                  9 MS SCOLDING: Can I ask, with the Budding Believer and the                  10 madrassa and, in fact, everything else, are your                  11 activities segregated by gender?                  12 MR HUSSAIN: Typically for the younger kids, no. As they                  13 get older, we typically segregate, yes.                  14 MS SCOLDING: When would "older" be? Is that from the age                  15 of 9 or 10 or is it younger than that?                  16 MR HUSSAIN: Yes, normally 9 or 10.                  17 MS SCOLDING: Can we get that document -- can I ask you, as                  18 far as the madrassa is concerned, you say that it is run                  19 by teachers. When you say "teachers", do they all have                  20 a teaching qualification, therefore?                  21 MR HUSSAIN: No, they don't. So we go through a standard                  22 recruitment process with them. We advertise the roles.                  23 We look for experience and qualifications. We --                  24 MS SCOLDING: What sort of experience and qualifications                  25 would you look for?</p> <p style="text-align: center;">Page 93</p>	<p>1 MR HUSSAIN: Whether they have taught elsewhere. With that,                  2 we also ask for references as well. We also have a look                  3 at their level of education in the subject they are                  4 teaching, whether it is Islamic studies or Quranic                  5 reading as well.                  6 MS SCOLDING: Do you require them to have had child                  7 protection training or ask them anything about child                  8 protection during the course of their recruitment?                  9 MR HUSSAIN: We may ask about it during the interviews. We                  10 do a DBS check on everyone. We also seek references as                  11 well.                  12 MS SCOLDING: When you say you do a DBS check on everyone,                  13 I'm assuming that's the highest level of check, because                  14 they will be working unsupervised with children?                  15 MR HUSSAIN: Yes, that would be.                  16 MS SCOLDING: What happens if a check comes back and it's                  17 blemished or there's a problem? Who would make the                  18 decision as to whether that person would or wouldn't be                  19 employed?                  20 MR HUSSAIN: That would be myself, the head teacher and                  21 likely the safeguarding lead. We have never had that                  22 case in the past, but I'll be completely honest with                  23 you, I would have a no-tolerance policy with it.                  24 MS SCOLDING: Once those individuals are working within the                  25 madrassa, how are they supervised? Who supervises them</p> <p style="text-align: center;">Page 94</p>
<p>1 and checks to make sure that they're dealing with the                  2 welfare of children appropriately?                  3 MR HUSSAIN: So, as I said, we have got two safeguarding                  4 leads, both of them oversee madrassa. One of them is                  5 our head of education, Sidrah. The other one is our                  6 lead administrator on the madrassa. Both of them are                  7 trained up to level 4. It's their responsibility to                  8 make sure that the teachers are trained up. We have got                  9 an online education system for the teachers as well,                  10 which is called EduCare. Everybody is expected to take                  11 that training. We also monitor teachers and how they                  12 teach.                  13 MS SCOLDING: You say everyone is expected to take that                  14 training. Is that specific training in child                  15 protection?                  16 MR HUSSAIN: Yes.                  17 MS SCOLDING: How regularly are your staff expected to                  18 retake that training?                  19 MR HUSSAIN: I will have to look at that. We have had a new                  20 system in place only for the last 12 months. When                  21 I came in, we had sort of general training. I wanted to                  22 make sure that we had training that was easily                  23 accessible. So I went around and had a look at a few of                  24 the madrassas that were operating who I thought were                  25 best practice and they recommended this online EduCare</p> <p style="text-align: center;">Page 95</p>	<p>1 training system which we have implemented and have                  2 people taking their safeguarding. Now, my understanding                  3 is it does prompt people when their training does                  4 expire.                  5 MS SCOLDING: Danny, would you mind getting up                  6 GLM000003_026, the next page.                  7 This is:                  8 "Guidelines are provided when carrying out special                  9 activities for children and young people and vulnerable                  10 adults, including the following ..."                  11 The second paragraph, "Code of conduct for staff and                  12 service users". Can you remember whether or not that                  13 code of conduct for staff and service users includes or                  14 says anything about child protection?                  15 MR HUSSAIN: I can't confirm that, although we have an                  16 employee handbook which is issued out to all staff when                  17 they join, and I believe that covers that.                  18 MS SCOLDING: Can I check, of your teachers in the madrassa,                  19 what is the gender split between men and women?                  20 MR HUSSAIN: I think for teachers it's about 17 teachers who                  21 are female to seven who are male and I believe all the                  22 remaining are female administrators. So seven out of 35                  23 would be male.                  24 MS SCOLDING: Thank you. As far as Budding Believers is                  25 concerned, you have obviously talked about the fact that</p> <p style="text-align: center;">Page 96</p>



<p>1 that is predominantly female led and run. Again, are                  2 those individuals paid or are they volunteers?                  3 MR HUSSAIN: It's a mix.                  4 MS SCOLDING: What child protection training do they have?                  5 MR HUSSAIN: They follow the same child protection training                  6 as the madrassa. They follow the same policies,                  7 procedures, DBS checks, recruitment checks, and the                  8 training as well.                  9 MS SCOLDING: Does that include the volunteers? The                  10 volunteers would go through exactly the same training?                  11 MR HUSSAIN: Absolutely.                  12 MS SCOLDING: Would there be a requirement for that training                  13 to be refreshed regularly?                  14 MR HUSSAIN: Yes.                  15 MS SCOLDING: All the other activities -- sports, community                  16 fun days, trips, educational workshops, youth club, who                  17 runs those?                  18 MR HUSSAIN: So it's now coming under -- we have just                  19 recruited a youth lead, so it comes under his remit. We                  20 have designated heads for Scouts, you know, who works                  21 with the Scouts Association, the Muslim Federation of                  22 Scouts. Our football club, for example, is partnered                  23 with the Football Association. We have football coaches                  24 who lead that and are all checked and qualified in that                  25 manner as well. Our cricket club is with the English</p> <p style="text-align: center;">Page 97</p>	<p>1 Cricket Board so it is checked and vetted by them as                  2 well. A lot of the activities that we do do are in                  3 partnership with organised -- well, nationalised                  4 organisations.                  5 MS SCOLDING: Again, all those volunteers or individuals who                  6 run those clubs, how are they all recruited? Is that                  7 through the Scouts or the MCB or is that through                  8 yourself?                  9 MR HUSSAIN: It is recruited through ourselves, so everybody                  10 follows the same recruitment process. You can                  11 (overspeaking) --                  12 MS SCOLDING: Does everyone undertaking those activities                  13 have child protection training as a requirement before                  14 they start work with children?                  15 MR HUSSAIN: Everybody is required to take the training.                  16 I did request a check of whose training has expired and                  17 who still requires training with our HR team the other                  18 day, and the majority of people have already taken all                  19 their training and renewed it.                  20 MS SCOLDING: Mr Hussain, we heard this morning that there                  21 had been historically issues around physical                  22 chastisement, particularly in the context of madrassas;                  23 largely because people who were teaching them might not                  24 be experienced at teaching children who can, as we all                  25 know, be very challenging when it comes to behaviour</p> <p style="text-align: center;">Page 98</p>
<p>1 management.                  2 Firstly, do you recognise that that was a problem in                  3 the madrassa sector and, secondly, what do you do to                  4 ensure and avoid that kind of physical chastisement                  5 taking place within your madrassa?                  6 MR HUSSAIN: As I said, we have oversight, we have policies,                  7 we have processes, we have got a level of governance                  8 with our management team, with our trustees, et cetera.                  9 You know, I would certainly say it was something                  10 reflective of, you know, the early days -- '70s, maybe                  11 the '80s -- of madrassas. I remember my mother taking                  12 myself and my young brothers to a madrassa, and                  13 I remember my brother complaining to my mum on the first                  14 day of the harsh nature of the teacher and my mother                  15 took us out of that madrassa straight away and we never                  16 went to another one again, unfortunately. So, yes,                  17 certainly something that was probably more of                  18 a reflection of, you know, decades ago. I think people                  19 have a good understanding of, you know, the norms now,                  20 especially with all the sort of, you know, governance                  21 that has been implemented within mosques and madrassa                  22 institutes.                  23 MS SCOLDING: Can I ask you a couple more questions,                  24 Mr Hussain, about that. Firstly, do parents, when                  25 they're signing your children up for community classes</p> <p style="text-align: center;">Page 99</p>	<p>1 or madrassas, ask you, Mr Hussain, about Codes of                  2 Practice, about child protection? Is it something which                  3 the community, your community, is aware of and                  4 challenging you about?                  5 MR HUSSAIN: I can't say I'm involved at that level of                  6 detail to be able to comment on it. I wouldn't expect                  7 it typically to be questions that they'd raise, because                  8 of the fact that, as a mosque, we are very well                  9 respected, and people know that we very much adhere to                  10 Islamic principles.                  11 So that includes, you know, the prophet, peace be                  12 upon him, saying that, "He who is not gentle to our                  13 youngsters or gentle to our young and respectful of our                  14 elders, he is not from us". Right? So these sorts of                  15 things are embedded in our culture, the gentleness that                  16 the prophet portrayed. He is the ultimate role model                  17 for us, we know how he played with his children, his                  18 grandchildren, he would be on all fours with his                  19 grandson riding on top of him, how he would, you know,                  20 be gentle with them, so, you know, it's the reflection                  21 of our culture. People recognise that when they put                  22 their children into our madrassa.                  23 MS SCOLDING: I might come back to ask you about respect and                  24 reverence later. The only other question I have to ask                  25 you at the moment is about your trustees. What's the</p> <p style="text-align: center;">Page 100</p>

<p>1 gender balance of your trustees, both of the madrassa 2 and of the mosque? Is it female or male? 3 MR HUSSAIN: We only have four trustees. All of them are 4 currently male. 5 MS SCOLDING: Have you ever had a female trustee? 6 MR HUSSAIN: Not from my knowledge. 7 MS SCOLDING: Are the designated safeguarding leads, both in 8 the madrassa and in the mosque, female or male? 9 MR HUSSAIN: Both female. 10 MS SCOLDING: Do you think it is important that your 11 safeguarding leads are female in this context, or do 12 they just happen to be female? 13 MR HUSSAIN: We didn't particularly try and designate 14 females for the role. I think it's fair to have a mix. 15 MS SCOLDING: You have talked about your trustees. Of your 16 senior management team, how many of them are women? 17 MR HUSSAIN: Sidrah, who is head of education, is a woman. 18 I think I've got four of the heads, three or four of 19 the heads. 20 MS SCOLDING: Four of the heads out of how many heads? 21 MR HUSSAIN: Five, I think. Staff heads. Yeah, we have 22 a very strong, you know, set of females in our 23 organisation taking key roles. Our PR lead, our social 24 media lead, et cetera, they're all females. In fact, we 25 employ more females than males in our organisation.</p> <p style="text-align: center;">Page 101</p>	<p>1 We are very conscious of making sure that, you know, 2 Muslim women are perceived and seen as being empowered, 3 because they are. So you will see many of our female 4 staff appearing on TV, in articles, you know, promoting 5 our work, et cetera. So I think Hanya(?), who is our PR 6 lead, was on Sky only a couple of weeks ago. Sidrah was 7 previously talking about our open day and education and 8 on TV as well. So, yes, we do, you know, see it as part 9 of our methodology to promote our women as well. 10 MS SCOLDING: Thank you very much, Mr Hussain. 11 Dr Al-Dubyan, you have indicated that you run language 12 classes and Islamic classes for a large number of 13 children and young people from all sorts of backgrounds. 14 You mentioned the Tatars of Russia, Persians, all sorts 15 of different people and languages. Are your religious 16 and language classes run as part and parcel of 17 the mosque and cultural centre, or are they run 18 separately? 19 DR AL-DUBYAN: Let me clarify this, actually. We deal with 20 children in two sectors of the Islamic Cultural Centre, 21 two sections. One of them is the educational, where we 22 have the weekend school, so the London Central Mosque 23 school. This is one area where we have about 417 24 students. They are all children. 25 Also, the other one, when we receive students from</p> <p style="text-align: center;">Page 102</p>
<p>1 outside schools, they visit the centre. But for the 2 courses for different communities, for different 3 languages, actually they are for adults, they are not 4 for children. 5 MS SCOLDING: So you have a weekend school. Is that after 6 school or at the weekend? 7 DR AL-DUBYAN: Only the weekend. 8 MS SCOLDING: You have about 400 children. Again, are they 9 taught separately or together by gender? 10 DR AL-DUBYAN: No, together. The activities of the centre, 11 the course, is mostly together, but mainly in the class 12 itself or in the hall itself, usually men sit one side 13 and women sit another side, but they are not separated 14 in another room, even for all the courses. One course 15 only that is requested by only women. Some sisters, 16 they insisted, actually, to study some issues about 17 jurisprudence related to women and they would like to 18 have only women. That was for about three months. And 19 then we had it and that's it. But, usually, as 20 a policy, all courses and all activities actually open 21 for both, for men and women. 22 MS SCOLDING: Who teaches those weekend classes? Are they 23 qualified teachers? Are they volunteers or are they 24 employees? 25 DR AL-DUBYAN: We have the teachers. I can tell you this:</p> <p style="text-align: center;">Page 103</p>	<p>1 we have 19 teachers and we have 12 assistants. They are 2 qualified, of course. And then we teach -- in this 3 weekend school, we teach Islamic studies or principles, 4 and we teach Arabic language. We have also Arabic GCSE. 5 So when it comes to these areas, we have actually often 6 more than demand in the market, so you can choose 7 qualified people from that. 8 We have volunteers also, about four people there, 9 and we have, of course, staff, four people, in the 10 weekend school. 11 MS SCOLDING: When you say they are teachers, do they have 12 qualified teacher status in this country, or are they -- 13 DR AL-DUBYAN: Yes. Those who teach, for example, Arabic, 14 they must be qualified as teachers for Arabic language. 15 They must be qualified. Otherwise, we cannot actually 16 appoint them as teachers. 17 MS SCOLDING: When they are recruited, what safer 18 recruitment processes do you use in terms of recruiting 19 them to the madrassa? 20 DR AL-DUBYAN: Usually we announce for the post on our 21 website, and notice boards also, and the social media, 22 and people apply for it. We create a panel to meet 23 them. Maybe from -- the head of the school, of course, 24 is one of them, and some of the administration staff. 25 Sometimes we bring someone, also, for the panel, from</p> <p style="text-align: center;">Page 104</p>

<p>1 outside, an outside person. Then they will meet them 2 and select who are suitable. 3 After that, of course, they will also have about 4 three months as time for -- to check their performance 5 to see whether they perform very well and they are doing 6 well, they are suitable, the suitability or not. 7 During this, also, we have to check before that 8 about, of course, recommendation letters from previous 9 employer, if they work before, and of course their DBS 10 is very, very important and necessary. 11 MS SCOLDING: So when you say you take references up, 12 anywhere during the interview or during the reference 13 process, do you look at issues of child protection? Do 14 you discuss that with them? Is that something which is 15 discussed at an interview? 16 DR AL-DUBYAN: Yes. We discuss this in the interview 17 itself, but sometimes you find the teacher himself is 18 not, let's say -- how can I say? -- so much trained for 19 this. So we train them. Every year, we have training 20 for the child protection, and including of course -- 21 MS SCOLDING: Who runs that training? Is that something 22 that you do internally? Do you use external trainers? 23 DR AL-DUBYAN: We do it here in the centre, but we bring 24 experts from outside to run it. We have, of course, 25 agreement with a child protection company. They deliver</p> <p style="text-align: center;">Page 105</p>	<p>1 this. Every year, we have two things. We update them 2 and we train them again to refresh their memories about 3 all these procedures, about policies, especially child 4 protection, and, also, at the same time we have also 5 courses to upgrade them about the teaching itself, to 6 teach languages as foreign languages, for example. The 7 latest about teaching, let's say, Islamic studies for 8 children. We have good relations with some 9 international organisations. So sometimes we hire from 10 them an expert to come to London for two days or three 11 days to qualify, or to upgrade the qualification of 12 the -- of our teachers, and not only that, we also 13 invite about 40 schools to join with us sometimes for 14 the course to benefit from it. This one we do it every 15 year. 16 And the last course they had about child protection 17 was in September, together, and if anybody -- and with 18 exam also at the end of it, to check about their 19 knowledge, and I, myself, supposed to be there also with 20 them, but unfortunately I was abroad. But they did it, 21 and then they do it. 22 Also, the head of the -- the school head himself, 23 Mr Ahmed Limman is also qualified with that and he 24 passed through many trainings regarding child 25 protection.</p> <p style="text-align: center;">Page 106</p>
<p>1 MS SCOLDING: You mentioned DBS checks and you said they are 2 very important. 3 DR AL-DUBYAN: Yes. 4 MS SCOLDING: Are they done before people can start teaching 5 at your institutions? 6 DR AL-DUBYAN: Yes. We do it not only for teachers, we do 7 it, actually, even for volunteers. When volunteers 8 apply, we give them time to sign the volunteer 9 agreement, voluntary agreement, and also to check the 10 DBS before we open, say, the venue for them to practise 11 any kind of work. 12 Of course, it is more confirmed when they deal with 13 children. 14 MS SCOLDING: Again, asking the same question as I asked 15 Mr Hussain, in terms of blemished DBS checks, who gets 16 the Disclosure and Barring checks? You obviously would 17 be undertaking the full check because your individual -- 18 would your individuals be considered to be undertaking 19 regulated activity, the teachers and the volunteers in 20 the teaching centre; do you know? 21 DR AL-DUBYAN: Say that again, please? 22 MS SCOLDING: Sorry. What sort of check would you send for 23 the teachers and the volunteers? Would it be a basic 24 CRB check or would it be an enhanced check? 25 DR AL-DUBYAN: No, enhanced check, to check the highest,</p> <p style="text-align: center;">Page 107</p>	<p>1 actually, level of it, because it is very, very 2 sensitive when it is about children. It is very 3 important. Also, the staff, all of them, even the 4 secretary and the people in the offices, because 5 sometimes we have -- and imams also, because they are 6 visited sometimes, let's say, by women, by families 7 asking for advice, or whatever. Then they must also -- 8 they must have the DBS for all of them. 9 Regarding the statement here, if you allow me to add 10 something, also, there is, what do you call it, the 11 incident which happened mentioned in -- the allegation 12 on page number 6 -- 13 MS SCOLDING: Maybe we will come to that later, Dr Al-Dubyan 14 (overspeaking) -- 15 DR AL-DUBYAN: (Overspeaking). Because I affirmed that, as 16 I'm telling the truth. There are some mistakes here, 17 I am going to just draw the attention -- 18 MS SCOLDING: Maybe when we come to that, that would be 19 absolutely great. 20 DR AL-DUBYAN: Okay. 21 MS SCOLDING: Thank you. Then if a DBS check were to come 22 back as blemished, so it were to say, I don't know, 23 there's been no conviction but somebody resigned from 24 a school in a slightly -- when that involved 25 safeguarding problems, who would make the decision as to</p> <p style="text-align: center;">Page 108</p>

<p>1 whether or not the person was or wasn't employed?                  2 DR AL-DUBYAN: The head of the school usually made this.                  3 When he needs them to come back to me, he comes to me                  4 sometimes when he's suspect about something. There is                  5 one thing also which is very important to mention here                  6 in this context, is the CV of the person himself. When                  7 you see the history of his work or her work, moving from                  8 area to another, for example, getting many jobs in short                  9 time, and all these things, that would show you some                  10 indications about the history of the person. Then you                  11 would ask for more references when you're suspect about                  12 something. Even plus, of course, the DBS.                  13 MS SCOLDING: Can I ask, your trustees is a sort of roll                  14 call of all the ambassadors from, one might say,                  15 Muslim-majority countries in the world.                  16 DR AL-DUBYAN: Yes.                  17 MS SCOLDING: Are any of those individuals women or are they                  18 all men?                  19 DR AL-DUBYAN: It depends on the county when they appoint                  20 a female ambassador or -- sometimes I think two or thee                  21 of them may be women, but in general, in the Islamic                  22 culture centre of London Central Mosque, women are about                  23 70 per cent of all the staff. 70 per cent, 65 per cent,                  24 including teachers, including staff in the offices.                  25 Women are more than men here.</p> <p style="text-align: center;">Page 109</p>	<p>1 MS SCOLDING: As far as -- you say there is more women than                  2 men in the organisation. In the senior leadership of                  3 the organisation, what's the gender balance, gender                  4 split, between men and women, if you know?                  5 DR AL-DUBYAN: The head of finance now is a woman, which is                  6 a very, very important logistic section, of course.                  7 Without it, we cannot work. She is a woman. Now there                  8 is a post, and actually that will be announced -- maybe                  9 there is a woman. Most of the staff in the school are                  10 women. The social, also, section have also in it women,                  11 about three people in it women. More women than men,                  12 actually, in it. So, in general, there are about                  13 65/70 per cent of all the staff are women. Regarding                  14 the trustees, as I said to you, sometimes out of 24, you                  15 will find two or three women. Of course this is not in                  16 our hand, this is in the hand of the county who are                  17 appointing ambassador.                  18 MS SCOLDING: Do you have a designated safeguarding lead at                  19 the mosque and at the school?                  20 DR AL-DUBYAN: Yes. The head of the school himself and also                  21 the state manager and the building itself or the centre                  22 is a designated person for that.                  23 MS SCOLDING: You have obviously said the head of the school                  24 is a man. Is the head of estates a man as well?                  25 DR AL-DUBYAN: Yes, a man. Because it needs, actually,</p> <p style="text-align: center;">Page 110</p>
<p>1 a lot of, what can I say, physical work as estate                  2 manager, and when we announced for this, a man was                  3 chosen for that.                  4 MS SCOLDING: Do you think it is appropriate to have the                  5 head of estates as the designating safeguarding lead, or                  6 do you think you should have somebody separate who is                  7 the head of safeguarding and that's their job?                  8 DR AL-DUBYAN: Well, it depends, but most of the children,                  9 actually, we are dealing with are in the weekend school.                  10 They are not in the centre itself. Except those                  11 children who come to pray with their parents. Usually                  12 they don't come alone. And of course the school -- the                  13 students from other schools outside who come to the                  14 centre regularly, almost every day during school days,                  15 in every year there are about 14,000/15,000, actually                  16 they come with their teachers. Their teachers bring                  17 them, male or female, and they come with -- guarded by                  18 their teachers, and also our man, the man who lead the                  19 visits and take them, he also, himself, qualified for                  20 that.                  21 MS SCOLDING: You said the head of the weekend school is                  22 also a male who is also the designated safeguarding                  23 lead. Do you have any women within the weekend school                  24 who take any responsibility for safeguarding, as far as                  25 you're aware?</p> <p style="text-align: center;">Page 111</p>	<p>1 DR AL-DUBYAN: Yes. As far as I know -- of course, as                  2 I said to you, they're all trained. I think one of                  3 the assistants of the director is for that. But I'm not                  4 quite sure 100 per cent, to be honest with you. I think                  5 there is a woman also with him working, one of the main                  6 old staff there, she is also after him. But he is the                  7 main person for that.                  8 MS SCOLDING: Thank you very much, Dr Al-Dubyan.                  9 Mr Khan, could I pass on to you. I understand that                  10 your mosque runs both full-time schools, which we are                  11 not really going to talk about today, and you also have                  12 a number of supplementary classes. I understand you                  13 have nine classes on weekdays with around 150 pupils.                  14 Is that 150 pupils in total or 150 pupils in each class?                  15 MR KHAN: That's in total.                  16 MS SCOLDING: You teach them -- is that, again, Arabic                  17 language and religious studies, studying the Quran and                  18 the Hadiths and other matters?                  19 MR KHAN: Yes, and evening school, yes.                  20 MS SCOLDING: Is your school mixed or segregated, your                  21 weekend school, so to speak, your supplementary schools?                  22 MR KHAN: They're mixed.                  23 MS SCOLDING: Who teaches in them? Are they paid workers or                  24 volunteers?                  25 MR KHAN: Paid workers.</p> <p style="text-align: center;">Page 112</p>

1 MS SCOLDING: Are they employees of yours or are they  
 2 self-employed?  
 3 MR KHAN: They are employees.  
 4 MS SCOLDING: What recruitment process do you undertake or  
 5 what qualifications do you think that they need prior to  
 6 them coming to work for you and your mosque?  
 7 MR KHAN: Well, it depends. If they are working for  
 8 full-time primary school or secondary school, they have  
 9 to be qualified -- teaching qualifications. They have  
 10 to be previously qualified. But for the evening  
 11 schools, we don't require this qualification, as long as  
 12 they have the Islamic knowledge of the Quran and the  
 13 Islamic studies and all that, they have teaching  
 14 experience, but what -- we have a recruitment policy  
 15 where we advertise and then we have a recruitment panel,  
 16 interviewing panel, and we devise some questions for  
 17 them and follow the process, and normal application  
 18 process for recruiting staff for our organisation.  
 19 MS SCOLDING: Do you discuss child protection or look at  
 20 child protection issues with those individuals, either  
 21 when they're applying for the job or before they get the  
 22 job?  
 23 MR KHAN: There is usually a question on child protection in  
 24 the interviewing process, whether they have  
 25 understanding of child protection. The interviewee is

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1 We have heard from the other two mosques that they use  
 2 outside trainers, one called EduCare, another one  
 3 a child protection company. Who do you use to provide  
 4 child protection training?  
 5 MR KHAN: We really get trainers from the local authority.  
 6 The one we organise for our general staff has come from  
 7 the local authority. For the schools, the head teacher  
 8 and the designated lead, they actually -- they get  
 9 training from -- I don't know exactly which body, but  
 10 they do get training. They, themselves, are quite  
 11 qualified to train others at the moment.  
 12 MS SCOLDING: Again, as far as your trustees and senior  
 13 management is concerned, what's the gender balance of  
 14 your trustees and senior management -- female/male, if  
 15 you know?  
 16 MR KHAN: About 20 per cent of our trustees are female. At  
 17 the moment, we have 13 trustees and three are female.  
 18 MS SCOLDING: As far as your senior management -- I mean, as  
 19 you said, you are the largest mosque in the UK. You run  
 20 a lot of services and facilities for people. How many  
 21 of the leadership team who run that are women?  
 22 MR KHAN: We only have five people in the senior management  
 23 team, and one of them is a woman, so, again, more or  
 24 less a similar proportion to the trustees. We have got  
 25 20 per cent at the moment.

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1 asked this question.  
 2 MS SCOLDING: How about DBS checks? Would you undertake DBS  
 3 checks of those individuals and, if so, at what level?  
 4 MR KHAN: Yes. If people have -- you know, working with  
 5 children, then it is enhanced level. Actually, you  
 6 can't -- even the DBS don't give you enhanced unless you  
 7 are working with children or vulnerable adults.  
 8 MS SCOLDING: We will come on to that later, because that in  
 9 and of itself can be a problem. As far as -- so you  
 10 obviously have a significant number of teachers that you  
 11 pay. Do you have a designated safeguarding lead who  
 12 deals with those classes and who manages child  
 13 protection issues in that context?  
 14 MR KHAN: Yes, we have.  
 15 MS SCOLDING: What training and experience have they had,  
 16 and what training and experience do your other teachers  
 17 have, if they're coming to teach with children and young  
 18 people?  
 19 MR KHAN: Well, our head teacher and some of the senior  
 20 staff, they are trained -- I think they are trained up  
 21 to level 4 and they also provide training to others as  
 22 well, other teachers. So they are pretty much -- you  
 23 know, they know the child protection issues and the  
 24 policies.  
 25 MS SCOLDING: Who organises the child protection training?

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1 MS SCOLDING: As far as -- if I could just identify, your  
 2 designated safeguarding leads for the madrassa and for  
 3 the mosque, are they men or women?  
 4 MR KHAN: Men.  
 5 MS SCOLDING: Have you ever had a woman as a safeguarding  
 6 lead, as far as you know?  
 7 MR KHAN: No.  
 8 MS SCOLDING: No. Okay.  
 9 I think, chair, it is now nearly 3.00 o'clock. We  
 10 will have a 15-minute break, gentlemen. If you wouldn't  
 11 mind not discussing your evidence with anyone else. You  
 12 can obviously have a discussion of a general nature, but  
 13 not about your evidence.  
 14 Chair, is now an appropriate moment to take a short  
 15 break?  
 16 THE CHAIR: Yes, Ms Scolding, we will return at 3.15 pm.  
 17 MS SCOLDING: Thank you very much.  
 18 (2.59 pm)  
 19 (A short break)  
 20 (3.15 pm)  
 21 THE CHAIR: Please go ahead, Ms Scolding.  
 22 MS SCOLDING: Thank you very much. Mr Hussain, Mr Khan,  
 23 Dr Al-Dubyan, can you all still see and hear me?  
 24 DR AL-DUBYAN: Yes, we do.  
 25 MS SCOLDING: I just have one question as a follow-up, and

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1 I am going to ask Mr Hussain first, which is, how many  
 2 of your staff, when it comes to religious education or  
 3 Arabic studies, do you recruit from abroad, and in which  
 4 case, do you seek to check their criminal records abroad  
 5 as well as from this country. Mr Hussain?  
 6 MR HUSSAIN: We don't recruit anybody directly from abroad.  
 7 The majority of our people are sort of born and educated  
 8 here in the UK. For example, all our imams, or the  
 9 majority of them, are born and bred here, they speak  
 10 fluent English to the same sort of level and standard as  
 11 I do. They have degrees, Masters, PhDs, many of them  
 12 from here. So I can't give you -- I mean, some of them  
 13 may have come here and are resident here for many years,  
 14 but we don't explicitly recruit from abroad.  
 15 MS SCOLDING: Mr Khan, how about you, in terms of  
 16 particularly those who teach Arabic or religious  
 17 studies, do you specifically recruit from abroad and do  
 18 you try -- seek to check their criminal records from  
 19 outside the UK or EU, if that is relevant?  
 20 MR KHAN: No, we don't recruit from abroad.  
 21 MS SCOLDING: Thank you. Dr Al-Dubyan, the same question to  
 22 you?  
 23 DR AL-DUBYAN: We don't have anybody. We used to have,  
 24 until about the year 2007, we used to have imams from  
 25 abroad, and then I stopped it, actually, in that time

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1 MS SCOLDING: Are they employed by you or are they  
 2 self-employed?  
 3 MR HUSSAIN: They are all employed.  
 4 MS SCOLDING: Are they trained in the UK, in terms of, do  
 5 they undertake their theological and religious studies  
 6 in the UK, or have they done so from abroad?  
 7 MR HUSSAIN: Some of them have taken qualifications from  
 8 abroad as well as over here. Saudi Arabia, for example,  
 9 one of our imams, or two of them, actually, studied in  
 10 Saudi Arabia. They are actually born and bred here, but  
 11 they went over to Saudi Arabia to study for about seven  
 12 years and then came back.  
 13 MS SCOLDING: But you say that they all speak fluent English  
 14 and English is the lingua franca of the mosque; is that  
 15 right?  
 16 MR HUSSAIN: Yes, even our Friday sermon is carried out in  
 17 English.  
 18 MS SCOLDING: Do they all undergo DBS checks? Do you  
 19 consider that they are undertaking regulated activity  
 20 for that purpose?  
 21 MR HUSSAIN: Yes, the imams actually don't have access to  
 22 children. They are not involved in the madrassa or  
 23 children's activities anyway. They have other duties,  
 24 being, you know, talks, providing religious guidance.  
 25 For example, over the COVID pandemic, they have had to

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1 because I think qualification of imams is supposed to be  
 2 more suitable for the country here about the law, about  
 3 the -- many things, actually, in the country here, about  
 4 the policies, regulations, et cetera. It is not only  
 5 about the religious knowledge, it is more than this.  
 6 So since that time we stopped, actually. We  
 7 appointed imams from here.  
 8 And then, the other staff, we don't have anybody who  
 9 is from abroad. But we use sometimes experts or  
 10 consultants, they come from abroad for, like, one week,  
 11 two days, three days, for training or for courses  
 12 because, as I said to you, we have international  
 13 relation with international organisation like eSYSCO(?),  
 14 Allixo(?) and others.  
 15 MS SCOLDING: Thank you very much for answering those  
 16 questions.  
 17 Mr Hussain, could I ask you about the role of  
 18 the imam in the provision of religious life.  
 19 Mr Hussain, how many imams do you have who work at your  
 20 mosque?  
 21 MR HUSSAIN: Three full-time imams, but they have a mix of  
 22 duties as well, so they are not just necessarily  
 23 full-time imams. One of them will work in outreach, for  
 24 example, so he will oversee our exhibition company, open  
 25 days, intense weekend courses, et cetera, talks.

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1 issue many sort of statements about funerals, burials,  
 2 closure of the mosques, et cetera. So a lot of research  
 3 is undertaken by them as well.  
 4 They do undergo DBS training as well as safeguarding  
 5 training, regardless.  
 6 MS SCOLDING: They have child protection training, but  
 7 because you say they don't have any activities with  
 8 children, they wouldn't necessarily come in the  
 9 definition of undertaking regulated activity to cause a  
 10 DBS -- you wouldn't be able to ask the DBS for a check.  
 11 Is that right?  
 12 MR HUSSAIN: They normally sort of decline on certain people  
 13 if they are not involved in those sort of activities.  
 14 My understanding is we still got all our imams checked.  
 15 MS SCOLDING: To the highest level?  
 16 MR HUSSAIN: Yes.  
 17 MS SCOLDING: You say they have all undertaken child  
 18 protection training. Is that the same training as those  
 19 in the madrassa undertake or is that different?  
 20 MR HUSSAIN: It's the same training, but they only go to  
 21 level 2. All our staff undergo that training. I have  
 22 just made it a mandatory thing.  
 23 MS SCOLDING: So you say all the staff undertake the  
 24 training. So is that everyone from the people that  
 25 might work in the kitchen, the cleaner, everyone up, all

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1 have child protection training?  
 2 MR HUSSAIN: Yes.  
 3 MS SCOLDING: How frequently does that happen?  
 4 MR HUSSAIN: I just checked with Sidrah, who is head of  
 5 education and safeguarding, and she said it is an annual  
 6 thing.  
 7 MS SCOLDING: So everyone has annual. Now, as far as the  
 8 role of the imam within the mosque and within your  
 9 community, would you say that they are the subject of  
 10 significant reverence and respect?  
 11 MR HUSSAIN: As most imams are in most mosques and, you  
 12 know, communities, yeah. I mean, they're regularly  
 13 reprimanded after prayers and questioned about religious  
 14 edicts and so forth, yes.  
 15 MS SCOLDING: So would they be able to have fairly free  
 16 access to children or spend time alone with them with  
 17 relatively few restrictions because they would be seen  
 18 as people of high morality, shall we say, and religious  
 19 belief?  
 20 MR HUSSAIN: No. No. They don't have any access to  
 21 children. Congregational prayer, you know, they will  
 22 normally be accosted by adults just asking general  
 23 questions, and that would be in the visible prayer  
 24 areas. We do have an imam Q&A service where adults --  
 25 that's an adult service, where people can email or phone

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1 Your imams are employed, are they, or are they  
 2 self-employed?  
 3 MR KHAN: Employed.  
 4 MS SCOLDING: Do they have the relevant DBS checks? Do they  
 5 do any work with children which is unsupervised?  
 6 MR KHAN: No. No, they don't do any work with children, so  
 7 therefore they have the basic check.  
 8 MS SCOLDING: So you're not able to give them the extended  
 9 check because they don't do any direct work with  
 10 children. Would you like to be able to do that? Would  
 11 you like to be able to give them the extended check?  
 12 MR KHAN: Yes, we would like to. In fact, we applied and  
 13 the DBS refused.  
 14 MS SCOLDING: Again, would there ever be -- would you say  
 15 that your imams are the subject of considerable  
 16 reverence and respect within your community?  
 17 MR KHAN: Yes.  
 18 MS SCOLDING: Does that therefore mean that, even if they  
 19 aren't officially, within your mosque, able to spend  
 20 time with children, they might be able to within the  
 21 home or the community, they would be seen as safe  
 22 figures, so to speak?  
 23 MR KHAN: Yes, people have a lot of trust on them. But our  
 24 imams, they -- as far as I know, they hardly go on any  
 25 home visits and meeting people in their homes. It's

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1 in and ask the imam questions. If there is  
 2 a face-to-face meeting, if it's a woman, then she will  
 3 be required to come in with a family member, and those  
 4 meetings take place in an office which has an open, you  
 5 know, window, open door, and is just off the reception,  
 6 so it's very visible for everyone.  
 7 MS SCOLDING: I'm just slightly concerned, when you say she  
 8 has to attend with a family member. What happens if she  
 9 wants to complain about the family or the family member?  
 10 Who would she go and see in that context if she was  
 11 worried about what was going on in her family?  
 12 MR HUSSAIN: She can bring any male relative with her.  
 13 That's to ensure that the imam -- a female or the female  
 14 and the imam aren't alone together. In fact, it is one  
 15 of our policies across the whole of Green Lane, that men  
 16 and women aren't allowed to meet individually on their  
 17 own, so even my staff. That's because -- I mean -- that  
 18 was implemented well before the Me Too culture. If  
 19 a woman wants to meet with her male counterpart, then  
 20 she can do that, they will arrange that in an open area  
 21 where it's visible or they'll -- they are more than  
 22 welcome to bring another female staff member with them,  
 23 so, yeah, we have a lot of general safeguarding for  
 24 adults as well.  
 25 MS SCOLDING: Mr Khan, I wanted to ask you about your imams.

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1 very, very rare.  
 2 MS SCOLDING: Again, do you have similar sorts of policies  
 3 to the one that Mr Hussain identified, which is about  
 4 making sure that men and women don't meet each other  
 5 alone unless it is in a public space, or do you have  
 6 slightly different policies as far as that's concerned?  
 7 MR KHAN: It is very similar. But a woman can come on her  
 8 own, but we make sure that the door is open and there is  
 9 somebody there as well. Not exactly in the room, but  
 10 maybe just in the reception. So it is like a public  
 11 space.  
 12 MS SCOLDING: Dr Al-Dubyan, I'm assuming that your imams are  
 13 employed, rather than self-employed; is that right?  
 14 DR AL-DUBYAN: One is employed and two are self-employed.  
 15 We have a fourth one who is a part-timer. He is  
 16 actually just teaching and coming only one day during  
 17 the week, one day a week.  
 18 MS SCOLDING: Do they do any unsupervised activities with  
 19 children, or are they involved with children at all?  
 20 DR AL-DUBYAN: No, they don't. They don't, actually.  
 21 Usually, imams, they deal with adults only, even the  
 22 courses they have, the teaching they have, they have  
 23 only adults.  
 24 MS SCOLDING: So they -- again, they wouldn't be qualified,  
 25 so to speak, they wouldn't qualify for the current test

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<p>1 to have the highest level of checking from the DBS; is 2 that right? 3 DR AL-DUBYAN: I think they are. We did DBS, of course, for 4 them. We actually agreed to give them a chance to work 5 with us. We do it for everybody. And they did that. 6 But the level, I don't remember, actually, but they 7 did -- there would be some (overspeaking) -- 8 MS SCOLDING: They would be entitled to have a basic DBS 9 check, but they could only be having the highest level 10 of check -- 11 DR AL-DUBYAN: We can. 12 MS SCOLDING: -- if they undertake regulated activity, which 13 is basically unsupervised activity with children. 14 DR AL-DUBYAN: Yes. 15 MS SCOLDING: Would you like to be able to have them have 16 the highest level of check? 17 DR AL-DUBYAN: Yes, yes. 18 MS SCOLDING: Can I ask, this morning we had some discussion 19 in evidence about the Islamic approach to safeguarding 20 and ideas about decorum, I think. The witness from 21 MINAB said: 22 "In Islam, nothing is hidden, but one has to keep 23 decorum and maintain respect." 24 Firstly, do you all agree that nothing is hidden in 25 Islam? Dr Al-Dubyan first?</p> <p style="text-align: center;">Page 125</p>	<p>1 DR AL-DUBYAN: Nothing hidden, you mean in the teachings 2 itself? 3 MS SCOLDING: Yes, in the teachings. 4 DR AL-DUBYAN: Nothing is hidden. Nothing is hidden. 5 Everything is available for everybody. 6 MS SCOLDING: Do you agree with what the individual from 7 MINAB said, that within Islam itself, there are no taboo 8 topics, so everything can be discussed in Islam? 9 DR AL-DUBYAN: It's true, yes. 10 MS SCOLDING: Do either of you disagree with that? If you 11 could say yes or no: Mr Khan first? 12 MR KHAN: I agree. There are no taboo topics, but there 13 again, culturally, there are taboos. 14 MS SCOLDING: What are those cultural taboos, Mr Khan? I'm 15 interested in those. 16 MR KHAN: In our Asian community, we don't talk to our 17 children about sexual matters or anything like that, 18 sexual relationships and other things. We find it 19 very -- we're really very shy to talk about these kind 20 of things. 21 MS SCOLDING: Do you think that the taboo around -- do you 22 think you, as a mosque, could help in breaking down some 23 of those taboos about speaking about sex in the family, 24 and, if so, have you tried to do so at all? 25 MR KHAN: We had a number of seminars on this issue, and</p> <p style="text-align: center;">Page 126</p>
<p>1 I think one of the imams, actually, was very explicit in 2 talking about this, and I found him an exception, but he 3 thinks that we should really talk about it and, even if 4 the parents are not comfortable in talking about these 5 kind of things, then maybe we need to organise other 6 scholars who can talk to the children. 7 MS SCOLDING: When you say it was explicit, what would you 8 consider to be explicit, because there are degrees of 9 explicitness, if I can put it that way. Would that imam 10 have made express reference to acts of sex and to 11 genitalia? 12 MR KHAN: Yes, he did. 13 MS SCOLDING: Is that something which would be very unusual 14 to be discussed within your community? 15 MR KHAN: Yes. 16 MS SCOLDING: But can you see that some people would say 17 that that reluctance to discuss sex, genitalia, sexual 18 activities, can lead to abuse happening because there 19 isn't -- and it being very difficult for people to 20 report it because the whole nature of sex is veiled in 21 a cloud of secrecy? Do you agree, Dr Khan, or disagree 22 with that? 23 MR KHAN: I personally agree that there is a -- it could 24 inhibit somebody from coming forward if they feel it is 25 a taboo subject, then they will not -- they might not</p> <p style="text-align: center;">Page 127</p>	<p>1 come forward. 2 MS SCOLDING: What can we do to stop it being a taboo 3 subject, from your perspective, from your religious and 4 theological perspective? What can we do to try to 5 overcome those taboos? 6 MR KHAN: More education, because a lot of people don't know 7 that -- Mohammed, actually, you know, discussed a lot of 8 these issues, and his wife, actually, she mentioned many 9 of these intimate matters, you know, in public. So 10 I think it depends on culture. Maybe the culture we are 11 from, South-Asian culture, we are much conservative when 12 it comes to these kind of issues. But in some other 13 cultures, they are very free and frank, and the Muslims 14 that I know, they talk about it, father and son talk 15 about it. 16 MS SCOLDING: So you think it might be more of a cultural 17 thing than an Islamic thing, put bluntly? 18 MR KHAN: Yes. 19 MS SCOLDING: Dr Al-Dubyan, you had your hand up. 20 DR AL-DUBYAN: I just want to clarify a little bit this one. 21 As you stated, there is nothing forbidden or hiding in 22 Islam. This is in general, yes, but of course, when you 23 talk about some things, it depends on what you want from 24 speech. If somebody, for example, brings children and 25 talks to them about sex, it is here in this context,</p> <p style="text-align: center;">Page 128</p>



<p>1 what does he mean, or she mean, from that? Is it 2 encouragement, for example? Is it something like 3 seducing or is it something like education? There is 4 a difference on that. 5 During the days of the prophet, peace be upon him, 6 people asked questions even about the intimate relation 7 between husband and wife because they would like to 8 know. And nobody said to them, "It is shame. Don't 9 ask. Don't talk". It is a difference in which context 10 and what you want from it. If it is like educating 11 people, telling them, for example, warning them about 12 some wrong things or educating them to be on the safe 13 side, it is okay, even if you talk about -- whatever, 14 actually. 15 MS SCOLDING: Do you think that there is -- have you, your 16 mosque or cultural centre done any awareness raising, 17 discussion courses, groups, for parents, for those who 18 attend your mosque, to try and overcome some of 19 the cultural taboos that there might be about sex 20 education and to try and encourage people to identify 21 and spot child sexual abuse? 22 DR AL-DUBYAN: We did, actually, in more than one activity, 23 because I believe one of the problems of Islam in 24 general, actually, here is this mixture of religion with 25 traditions. People deal with traditions, local</p> <p style="text-align: center;">Page 129</p>	<p>1 traditions, sometimes as religion, and they are not 2 religion, and they stick to them. 3 Let me give you an example. For example, forced 4 marriage in some communities. They think Islamically 5 that, as you are the father, oh, the father can really 6 decide on behalf of the daughter, and when he decides, 7 this is final, that's it. Islamically, this is 8 completely wrong. This is actually a traditional 9 practice done by some communities or some backgrounds in 10 their homelands, but it is not Islamic at all. People 11 still, when you discuss about it, think, "Well, it is 12 religious, we have to do it". 13 Like, for example, also the FGM. Some people think 14 it is a part of the religion, which is not also, and it 15 is practised by some -- especially some African 16 communities -- more than others, and that is also not 17 Islamic. So we are always fighting this kind of mixture 18 between religion and traditions. People, when you touch 19 them, they think that is you touching Islam. Well, I'm 20 not touching Islam, I'm touching some cultural 21 traditions that, as you think, they are religion. Islam 22 is innocent on this. And we deliver -- actually, 23 I, myself, deliver a lot of talks, even in universities 24 here, about honour killing, for example, and some people 25 deal with it as a part of religion, which it's not</p> <p style="text-align: center;">Page 130</p>
<p>1 actually -- it is not Islamic. So such things, this is 2 a problem about culture and religion. 3 MS SCOLDING: Mr Al-Dubyan, obviously you identified in your 4 witness statement that the Islamic Cultural Centre often 5 issues things like fatwas, it issues advice, it is seen 6 as a source of considerable spiritual power and 7 authority within this country. I know Islam doesn't 8 have a hierarchy in that way, but it is obviously seen 9 in that way by a large number of people. Have you ever 10 considered issuing rulings, guidance, any kind of 11 religious assistance for individuals to make it clear 12 that child sexual abuse is not permitted and providing 13 guidance on how to spot signs of abuse? Have you ever 14 done that? 15 DR AL-DUBYAN: Yes, we did about child sexual abuse, we did 16 about fostering, we did about women empowerment, we did 17 about democracy itself, is it within Islam or not, we 18 did about to encourage people to participate in 19 elections. We did a lot of things, actually. A long 20 series of activities with the Home Office sometimes, 21 sometimes alone, we do it. Of course, leave aside also 22 the activities with the Charity Commission, they are 23 also more and more. 24 So to educate people about all these issues and 25 these things in the UK, it's very important. It is one</p> <p style="text-align: center;">Page 131</p>	<p>1 of our roles. Unfortunately, of course, people see us 2 as the -- as one of the hubs for Islam, places for 3 Islam, and this is -- it is not a matter of honour, it 4 is more for responsibility. We feel that we are 5 responsible, really, how to correct people, how to bring 6 the real image of Islam itself, how people can 7 distinguish and upgrade themselves in the knowledge. 8 The more knowledge we think we have, the better or the 9 safer society we have. 10 We did talk about all that, we did. Also, we had 11 some gathering for parents, for mothers and fathers, 12 talking about, for example, child fostering, talking 13 about also relation between parents and children, about 14 education, also for children, and all these subjects are 15 dealt with there and discussed also. 16 MS SCOLDING: Do you think every mosque should do that? 17 DR AL-DUBYAN: I think -- initially, mosques are built 18 really to be spiritual places for worship, but with the 19 situation we see around us, in this very complex city, 20 actually, of the modern society, yes, every mosque must 21 participate in educating people, not only about 22 spiritual things, but also about necessary things in 23 their lives -- the education, the culture itself, the 24 integration, the harmony with other people, their role 25 in the society. These are very, very important now.</p> <p style="text-align: center;">Page 132</p>

<p>1 The mosque is not, anymore, just a place where I can                  2 go to pray and then I go home. It should be more than                  3 this. That's how I see it. And of course, we have to                  4 also be fair that it is not all mosques have the ability                  5 to have all the tools needed for that and the experience                  6 needed for this. Some of them, small mosques, they                  7 cannot do all this. They cannot cover all that. Their                  8 capacity is very limited.                  9 MS SCOLDING: Can't, therefore, something like the Muslim                  10 Council of Britain or your three mosques which                  11 represent, you know, a significant number of people and                  12 possibly financially are in a different position, run                  13 a sort of national Islamic awareness campaign about                  14 child protection which could encompass or allow those                  15 institutions to use your resources? Have you ever                  16 thought about something like that?                  17 DR AL-DUBYAN: With the help of the authority, we are so                  18 glad to do. Because with the Charity Commission, we did                  19 a lot. We trained more than 350 mosques and Islamic                  20 organisations especially about the charity law, about                  21 the governance, about the fundraising, the rules and how                  22 to do it and run it according to the regulations of                  23 the country. Especially the governance, about the                  24 duties of the trustees. Many trustees, some people --                  25 being a trustee in an organisation, some people take it</p> <p style="text-align: center;">Page 133</p>	<p>1 as an honour, or something like -- they like it, but                  2 there is a legal responsibility for that. Many people                  3 do not know about this.                  4 So with the Charity Commission, we have a very good                  5 relation. Many years, actually, we trained more than                  6 350 mosques and organisations in these fields as                  7 a venue, and we are ready to do the same also for child                  8 sexual abuse and for child protection. If we are helped                  9 by the authority about this, it is our pleasure to do                  10 that.                  11 MS SCOLDING: Thank you very much. Mr Hussain, same                  12 question to you: do you think that issues around child                  13 sexual abuse and ideas of sex and sexuality are still                  14 taboo within the community that your mosque and cultural                  15 centre serves?                  16 MR HUSSAIN: I highly agree with what Dr Al-Dubyan said                  17 before. Are they taboo? I don't think they are taboo                  18 but I think, as a conservative community, we are                  19 conscious about what level of information people should                  20 have and what is the appropriate age for people to have                  21 that level of information. That's related to, you know,                  22 sex as well as everything else.                  23 MS SCOLDING: Have you undertaken any proactive work about                  24 child sexual abuse for your community as a whole --                  25 I don't know, discussions after prayers on Friday,</p> <p style="text-align: center;">Page 134</p>
<p>1 discussion groups, awareness courses, family groups?                  2 Have you ever done anything like that about safeguarding                  3 child protection?                  4 MR HUSSAIN: Not from my knowledge since my time there, but                  5 we typically run about three or four major campaigns                  6 every year, and we look at what the community needs are.                  7 So, for example, last year, we ran an anti-knife                  8 crime campaign with the West Midlands Police. We then                  9 ran a homeless campaign and housing a lot of homeless                  10 and getting them and the residents and opening the doors                  11 of the mosques for about -- well, it was three months                  12 this winter and one month last winter. We also did an                  13 environmental campaign and a mental health campaign last                  14 year.                  15 This year, we were looking at what campaigns we're                  16 going to run. Obviously COVID-19 has been one campaign                  17 for us already.                  18 MS SCOLDING: It has probably been a campaign for every                  19 organisation in the country.                  20 If I were to say, would it be useful for you and                  21 maybe the larger, more well-financed mosques to work                  22 with your brethren mosques and create a national                  23 campaign about child sexual abuse within the Islamic and                  24 Muslim community, maybe myth busting some of those                  25 issues about the difference between cultural practice</p> <p style="text-align: center;">Page 135</p>	<p>1 and reality.                  2 MR HUSSAIN: Yes, I'm more than happy to look into that with                  3 the other mosques. You know, again, it would be nice to                  4 get some support on that side from our regulatory bodies                  5 and others, you know, who could maybe provide and help                  6 develop the resources, et cetera, and provide people who                  7 can help to train as well.                  8 MS SCOLDING: What sort of help would you like from the                  9 regulatory side?                  10 MR HUSSAIN: It would be stuff like, you know, if we are                  11 going to give parents training, then it would be good to                  12 get people who are trained and able to train. If there                  13 are, you know, resources like guidelines and posters and                  14 other things, then it would be useful for them to                  15 develop that as well.                  16 MS SCOLDING: Can I take all three of you now to                  17 a document -- we have had some women's organisations                  18 that particularly work with South-Asian women, including                  19 a large number of Muslim women, who have provided us                  20 with some evidence about barriers to reporting. Danny,                  21 would you mind getting up SBS000001_015-16, behind                  22 tab A6, chair and panel and for the three witnesses.                  23 It's the witness statement of Ms Pragna Patel of                  24 Southall Black Sisters. Paragraph 58 on to                  25 paragraph 59. We looked at it yesterday.</p> <p style="text-align: center;">Page 136</p>

<p>1 This is Southall Black Sisters' bullet points of 2 the characteristics that they say can take place within 3 religious settings. This is for BAME women. So this is 4 not just Islamic settings, this is all religious 5 settings. 6 Mr Hussain, I would like to take you through those 7 briefly and for you to indicate whether you agree or 8 disagree that these are all problems within your 9 community as you or members of your community would 10 perceive them. 11 Are there extreme power disparities between adults 12 and children? 13 MR HUSSAIN: I think that's, in general, yes, everyone. 14 MS SCOLDING: Do you think that within the context of Islam, 15 or cultural practices, shall we say, that people might 16 consider to be Islamic, that there can be an emphasis 17 more than in secular culture of parents feeling able to 18 tell their children what to do and for their children to 19 obey them without question? 20 MR HUSSAIN: Parents specifically? 21 MS SCOLDING: Well, elders, shall we say. 22 MR HUSSAIN: Parents, yes. Elders, I think maybe decades 23 ago. I think some of my children are quite unruly now 24 and probably not. There is a general level of respect 25 that is adhered to by our youngsters towards our elders.</p> <p style="text-align: center;">Page 137</p>	<p>1 I don't necessarily think our elders would be able to 2 abuse that trust sexually, and I have certainly not seen 3 it in my days, you know, as a community leader in the 4 various communities I have worked in. 5 MS SCOLDING: "Unquestioning respect for the authority of 6 a religious institution or person". We touched upon 7 that earlier. Do you think that there is such 8 unquestioning respect which can -- any sort of 9 unquestioning anything can be difficult or dangerous? 10 MR HUSSAIN: I don't find that in our mosque. We'll even 11 have people questioning the imam on his religious 12 rulings, for example. You know, people are very 13 conscious in our community that there are different 14 viewpoints, and, you know, different schools of thought, 15 so because of that, you know, the imam can quite easily 16 be questioned on, you know, anything he may put forward. 17 So that, you know, undermines them having 18 unquestioning respect, shall we say. 19 MS SCOLDING: "The taboo nature of abuse". I think you have 20 touched upon that and identified that. 21 "The informality of the settings". I think what 22 Ms Patel is trying to get at there is the fact that, 23 within many of your communities, ties of social life, 24 business life, kinship, marriage, familial relations 25 will all be tied up together. So you might be a trustee</p> <p style="text-align: center;">Page 138</p>
<p>1 of the mosque, but you also might be a prominent local 2 businessman and you also might have a number of cousins 3 or extended family who are also involved in that. But 4 you're also all involved together religiously. 5 I suppose it is a sort of smaller community makes it 6 easier for everybody to know everybody else's business 7 and for those things to sort of segue into each other. 8 Would you agree, Mr Hussain? 9 MR HUSSAIN: I'm not entirely sure. I mean, are we 10 referring here to women's accounts as opposed to 11 children's accounts? 12 MS SCOLDING: Well, it is a combination of women and 13 children. Southall Black Sisters works with both women 14 and children. But I think the issue that I think they 15 are trying to get at -- and we are having them come to 16 give evidence on Friday, so I'm sure they will disabuse 17 me if I have got this wrong -- is really that, because 18 there is a large interplay between religion, family, 19 social life, business life, you can't really escape, and 20 they all bleed into each other. So it can be very 21 difficult for people to report abuse because the people 22 who abuse them are everywhere and all around them and 23 have possibly a considerable amount of power, not just 24 religiously, but in other settings as well. 25 MR HUSSAIN: Not in our mosque. I can only comment on our</p> <p style="text-align: center;">Page 139</p>	<p>1 own. You know, we are a very big institution. You 2 know, it would be very difficult for people not to be 3 able to report things because of the, you know, 4 extensive nature of our organisation. We have lots of 5 different ways that people can report as well. We have 6 got -- you know, even our feedback, we have got feedback 7 boxes, you know, people can easily approach staff, 8 et cetera. So there are lots of different ways of 9 reporting. 10 MS SCOLDING: "The culture of shame and secrecy". Now, 11 I mean, in a lot of the witness statements we have had 12 from women within the BAME and South-Asian community in 13 particular, there's been an identification of the idea 14 of honour and shame. So the honour in your family rests 15 on women's sexual purity and that it is a great shame if 16 you were to be considered to be sexually impure before 17 your marriage, for example, by having sex, whether 18 that's by way of rape or otherwise. Is that something 19 which you recognise or is that an out-of-date 20 stereotype? 21 MR HUSSAIN: I would hope it's out of date. I haven't got 22 any evidence to show me otherwise. 23 Do I think that that could be a barrier? Yes, it 24 could. You know, that pupil may feel embarrassed to go 25 speak to somebody about it, and, you know -- and wrongly</p> <p style="text-align: center;">Page 140</p>

<p>1 feel a level of shame because it's occurred. Most                  2 victims do feel that way. Yes.                  3 MS SCOLDING: "The normalisation of harm". I think we will                  4 pass over that.                  5 "The lack of transparency and mechanisms of                  6 accountability in religious institutions."                  7 You are obviously accountable to the                  8 Charity Commission. Has it ever asked you about                  9 safeguarding in respect of child protection?                  10 MR HUSSAIN: I have never had any contact with the                  11 Charity Commission since my role here. Do I think that                  12 there could be a lack of transparency and mechanisms of                  13 accountability in other religious institutions? Yes,                  14 there could be. Each mosque is very different. We are                  15 different communities with different processes,                  16 different sizes, even. Obviously being one of                  17 the bigger mosques, you know, and my colleagues will                  18 also agree, you know, being a bigger mosque, you have,                  19 you know, more resources, more staff to be able to put                  20 the right mechanisms and levels of accountability in                  21 place. In some of the smaller organisations, it may be                  22 more difficult.                  23 MS SCOLDING: Do you have any external scrutiny or oversight                  24 from anyone of your child protection practices and                  25 policies?</p> <p style="text-align: center;">Page 141</p>	<p>1 MR HUSSAIN: External scrutiny, no.                  2 MS SCOLDING: Would you be willing to entertain some form of                  3 external scrutiny?                  4 MR HUSSAIN: Theoretically, yes. I think it would be                  5 wonderful to have a level of scrutiny that could tell                  6 you, "You need to improve here" or "You need to do                  7 this"; you know, a body that could also have some level                  8 of, you know, standards in terms of processes and                  9 policies around this, rather than each individual                  10 organisation having to recreate the wheel.                  11 There would be concerns as well --                  12 MS SCOLDING: What would those concerns be?                  13 MR HUSSAIN: Well, it would be things like, you know, the                  14 level of -- for some people, resources that will be                  15 required to implement some of the standards. You know,                  16 like I said, the organisations are differing in size.                  17 You know, you have everything from a huge organisation                  18 like ours or, you know, small organisations as well,                  19 and, you know, one size won't necessarily fit all. So                  20 it's having, you know, the right level of, shall we call                  21 it, bureaucracy applied and, you know, there will be                  22 concerns about the level of resources that will be                  23 required. Some of the mosques, for example, operate                  24 with only a few people. You know, would we be expecting                  25 to have them one person who is therefore in charge of</p> <p style="text-align: center;">Page 142</p>
<p>1 all the policies and procedures, et cetera?                  2 So, in theory, it is a wonderful thing. I think the                  3 cost of implementation would also be a concern for some                  4 organisations.                  5 MS SCOLDING: Would it be something -- I mean, you obviously                  6 are a large and, I suspect, a financially very secure                  7 mosque, although I recognise that the charity sector and                  8 the religious sector will have been hit very hard by                  9 COVID-19, as will every other voluntary organisation in                  10 this country, so I speak carefully when I speak here,                  11 but to say, do you think a scheme operated by MINAB or                  12 the MCB where everybody paid into sort of a common pot                  13 for there to be free or very cheap resources, training,                  14 safeguarding, but with the corollary that people would                  15 have to meet those standards and have to have somebody                  16 come in to have a look to see if that was working, do                  17 you think that that might be a workable model?                  18 MR HUSSAIN: It can be, and we know that in other areas of                  19 the Muslim community that has worked well. For example,                  20 the Halal Monitoring Association or halal monitoring                  21 organisations. Many years ago, we didn't have that                  22 level of standardisation and monitoring, et cetera, and                  23 we can see the benefits of it now.                  24 MS SCOLDING: Where do you currently have standardisation                  25 and monitoring where you didn't 10 or 15 years ago?</p> <p style="text-align: center;">Page 143</p>	<p>1 MR HUSSAIN: The halal meat side of things, for example.                  2 Nothing else comes to mind at the moment. Maybe some of                  3 my colleagues can elaborate.                  4 MS SCOLDING: I might follow up that question with your                  5 colleagues in a moment.                  6 Could an association model be an effective approach?                  7 This is something which Ofsted is suggesting, that                  8 everybody who is a mosque would have to register with an                  9 association. I mean, is that something which is even                  10 possible, or is that likely to cause more difficulties?                  11 For example, in football, if you want to run                  12 a football club, you have to register with the FA and in                  13 order to register with the FA, you have to comply with                  14 various minimum standards. Could there be the                  15 equivalent of that for mosques and madrassas, or is that                  16 asking too much with such a wide group of faiths and                  17 traditions?                  18 MR HUSSAIN: I think it would be welcomed by parents if                  19 there was standardisation, you know, that they could                  20 assure themselves when they admit their children.                  21 I think it would be better received if it was an                  22 independent advisory body.                  23 MS SCOLDING: By "independent", do you mean independent of                  24 Islam or independent of the particular mosque?                  25 MR HUSSAIN: Independent of the mosques, most certainly, so</p> <p style="text-align: center;">Page 144</p>

1 they're not influenced, and they're fair in reporting  
 2 and carrying out their duties. I think maybe even  
 3 independent of certain bodies, you know, because these  
 4 sorts of organisations can be used to carry out other  
 5 agendas as well. So we need to be conscious of that and  
 6 how that would be perceived by the Muslim community.  
 7 Obviously, anybody funding that organisation would  
 8 have a level of control, so having a fee-based system  
 9 would probably result in it being much more independent  
 10 and better received by the Muslim community.  
 11 MS SCOLDING: Who would the Muslim community not like to be  
 12 in charge of it? Because you said some people would be  
 13 worried about certain agendas. Now, that's all -- I'm  
 14 afraid, for those people who aren't maybe well versed in  
 15 the nuances of the Islamic community in the UK, that  
 16 might be a little opaque. Who wouldn't you want to be  
 17 in charge?  
 18 MR HUSSAIN: I think it would be better administered by the  
 19 Muslim community themselves.  
 20 MS SCOLDING: Right. Rather than local authorities, for  
 21 example, which would be an option?  
 22 MR HUSSAIN: Yes. If there's a wider discussion than this  
 23 group, I think there needs to be a lot of thinking done  
 24 to come to a more logical conclusion.  
 25 MS SCOLDING: If there were to be some form of registration

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1 Dr Al-Dubyan, and I know you wanted to intervene,  
 2 please tell us what you think about the ideas that  
 3 I have just been discussing with Mr Hussain.  
 4 DR AL-DUBYAN: I will discuss two things, actually. One is  
 5 the text that you displayed on the screen, about that  
 6 statement --  
 7 MS SCOLDING: Let's get it back up: SBS000001, paragraph 58.  
 8 DR AL-DUBYAN: Quickly, no need to display it, I am just  
 9 going to mention something in general.  
 10 Actually, I have never seen this in the Islamic  
 11 Cultural Centre, all these borders, all these obstacles  
 12 she talked about, I didn't see them, and because also  
 13 people reported to me sometimes some even silly things  
 14 or complaints about imams or about staff of the centre  
 15 which are less dangerous than of course the topic of  
 16 today. Of course, logically, if there is anything like  
 17 that, they would report to me or report to another  
 18 senior staff.  
 19 But also, in this context, I have to admit also, in  
 20 some communities, people exaggerate about respecting of  
 21 imams, so whatever he says, then they will take it as  
 22 a part of religion. We always teach people that is  
 23 actually anybody who gives you any opinion or fatwa, you  
 24 have to ask for the obedience for it: "Can you prove  
 25 it?"; "Where is it in Quran or where is it in hadith?",

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1 scheme for your mosque with minimum standards, whether  
 2 that would be the Charity Commission or another kind of  
 3 regulatory body run by the state or with some kind of  
 4 state imprimatur -- that means a sort of state stamp or  
 5 label, sorry; it is a very lawyer term rather than  
 6 anything else -- would that be something which your  
 7 mosque and your community would accept, or would there  
 8 be concerns about that, and, if so, what would those be?  
 9 MR HUSSAIN: Sorry, Fiona, can you just repeat the question  
 10 again?  
 11 MS SCOLDING: Yes. If the state were to operate some kind  
 12 of registration system and basically say that all  
 13 voluntary organisations, religious or not, had to meet  
 14 certain minimum standards and had to register with  
 15 a body, would that be something that would be  
 16 problematic for your organisation, or not; and if it  
 17 would be problematic, why?  
 18 MR HUSSAIN: For our organisation, no, but we are not just  
 19 talking about our organisation, we are talking about the  
 20 whole Muslim community here.  
 21 I think if it was initially implemented as an  
 22 advisory body, it would be much better accepted, and  
 23 then for them to show their level of value, for it to  
 24 then be, you know, evolved from there.  
 25 MS SCOLDING: Thank you. That's very helpful.

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1 if it is a religious matter.  
 2 Also, you have to keep in mind also that many  
 3 Muslims, especially normal people, ordinary people, they  
 4 go to imams sometimes asking help for things which is  
 5 not in his speciality or not in his field at all. Some  
 6 of them, for example, ask for legal advice, some of them  
 7 sometimes even asking about whatever you call it, even  
 8 medical advice, which the imam is not qualified for  
 9 that.  
 10 Since many years, actually, we stop a lot of things  
 11 in the centre here, and any kind of that which is not in  
 12 the religious guidance, given in the fatwa, leading  
 13 prayers is not the work of the imam himself. Somebody  
 14 who is sick must go to the doctor or to the hospital.  
 15 Also, anybody who get an answer or fatwa from the imam,  
 16 he has the right to say, "Why is it that way? Can you  
 17 explain it to me?"  
 18 Some communities exaggerate about this respect  
 19 about imams and this really is a little bit problematic  
 20 sometimes. What is mentioned here is generalisation,  
 21 actually. It doesn't happen everywhere. It doesn't  
 22 happen in all the centres, not in all mosques. But  
 23 sometimes something could happen like that.  
 24 I had some cases like about husbands and wives  
 25 following advice from X or Z imam who is in a very small

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<p>1 mosque somewhere, and then I corrected it. I said,                  2 "It's not correct. You know, the answer or the real                  3 thing is that way and you must ask to -- I mean, ask him                  4 to explain to you why he got this result." So this is                  5 a little bit a problem.                  6 But, anyway, about like unquestioning authority or                  7 about -- I don't see that. I don't find it's correct.                  8 MS SCOLDING: What I'm taking from that is, you're saying it                  9 is not something that your centre promotes, but some                  10 mosques, there may well be these issues would come up,                  11 but not in the context of your centre.                  12 DR AL-DUBYAN: I would say I have seen some cases,                  13 especially women, they respect the imam -- actually, as                  14 we said, unquestioning about his authority.                  15 When they ask him something, when he answers, they                  16 don't come back to say, "Okay, can you explain this to                  17 me? I need to understand why". They don't argue at                  18 all, which is not healthy. That is what I'm saying. It                  19 is about the fatwa, it is about questioning and                  20 answering.                  21 But about the -- how can I say? -- the transparency,                  22 the normalisation of harm, I don't see that. I never                  23 see this. Or not reporting because of the authority.                  24 No, people report. This is what I see in my centre                  25 here.</p> <p style="text-align: center;">Page 149</p>	<p>1 MS SCOLDING: Do people report sexual abuse to you --                  2 DR AL-DUBYAN: No, no, they report about some things which                  3 are very small things and silly things sometimes. How                  4 come they don't report about sexual abuse? They would                  5 report.                  6 MS SCOLDING: Are you sure?                  7 DR AL-DUBYAN: I never seen any case here in the centre.                  8 These allegations as you mentioned in the report and                  9 I am going to talk about it.                  10 MS SCOLDING: Can I challenge you on that, Dr Al-Dubyan?                  11 People often come and talk about -- you know, if you are                  12 a local councillor, people will say that they spend the                  13 whole time talking about dog dirt and things which might                  14 not matter enormously in the scale of things, or they                  15 might come and complain to you about, I don't know,                  16 "Things aren't clean enough", or, "I'm a bit worried                  17 about the sound quality", or things like that. Those                  18 are things that, when you run a large organisation, you                  19 expect on a day-to-day basis. But that's very different                  20 to reporting sexual abuse, which in all of us can be                  21 a source of deep shame and guilt and regret.                  22 So are you therefore suggesting that, because people                  23 don't report sexual abuse to you, it doesn't exist?                  24 DR AL-DUBYAN: No, no --                  25 MS SCOLDING: And that such barriers don't exist?</p> <p style="text-align: center;">Page 150</p>
<p>1 DR AL-DUBYAN: No, I'm saying that imams generally don't                  2 have any connection with children, unless they see them,                  3 like, when there is a marriage with their parents, with                  4 their families. So the chance of contact is very, very                  5 limited or very small. That's one.                  6 I have never seen any report from -- any harm done                  7 within this frame, which is the child sexual abuse, for                  8 example, for anybody in the centre here, and I would                  9 think, really, that if this happened, people would                  10 report it.                  11 If this happened here -- it is an open place; you                  12 have many places and many people everywhere. We listen                  13 to people when they complain about many things. There                  14 are boxes for proposal and complaints also around in the                  15 mosque. This is going to reach to me in one way or                  16 another if it happened here in the Islamic centre.                  17 MS SCOLDING: Can I just interrupt, sorry. I think I'm very                  18 clear on your perspective on that, Dr Al-Dubyan, and                  19 thank you much for such a comprehensive answer.                  20 I wanted to ask you about the lack of transparency                  21 and mechanisms of accountability in religious                  22 institutions. Do you agree that there is a lack of                  23 accountability for mosques for child protection and                  24 safeguarding, that you are not accountable to any                  25 external organisation, really?</p> <p style="text-align: center;">Page 151</p>	<p>1 DR AL-DUBYAN: I don't have any study which covers all the                  2 mosques and organisations that allows me to make                  3 a judgment about this. But in the main big                  4 organisation, I think they have the accountability, they                  5 have transparency. That's what I have here. We have                  6 been checked by the Charity Commission, by the tax                  7 authorities also, and everything is -- I cannot make                  8 a judgment, general judgment, about mosques in the UK                  9 because I don't have any study who has made that                  10 judgment.                  11 I have another comment, please, regarding regulator.                  12 MS SCOLDING: Yes.                  13 DR AL-DUBYAN: I don't think it is a good idea to have any                  14 kind of regulator from the Muslim community because of                  15 many reasons. Number one, we have the                  16 Charity Commission as a regulator, which is doing well                  17 and doing fine. The problem is that, really, mosques                  18 and small organisations, they don't go back to the                  19 Charity Commission to educate themselves about their                  20 regulations. The charity Commission is providing                  21 everything, really: full set of -- about management,                  22 even; about duties; about governance; many things. But                  23 people do not educate themselves about that. That's why                  24 we did this programme together with them to educate                  25 small mosques.</p> <p style="text-align: center;">Page 152</p>

1 The charity Commission itself, as a regulator, is  
 2 better as a secular regulator. Whenever you have  
 3 a regulator, really, who is involving, let's say,  
 4 religion or theology, that will be really problematic.  
 5 Because you have diversity in the Muslim community,  
 6 I don't think it is going to work.  
 7 I can quote for you what happened when we  
 8 established together MINAB itself. One of the things  
 9 they objected actually in the beginning, that is the --  
 10 there were a percentage for -- like, sectarian  
 11 percentage: 20 per cent would be, like, Shia, this would  
 12 be Sunnah, this would be -- I don't like that. If we  
 13 work for mosques and schools, I think the issues that we  
 14 are facing as schools and mosques, they are the same.  
 15 When you talk about child sexual abuse, for example,  
 16 there is only one policy and there is only one law for  
 17 that. When you talk about child protection, there is  
 18 only one law in the country for that.  
 19 So we go to the regulations and to the authority,  
 20 the local authority. I find it is better and, really,  
 21 more secure and without any internal calculation within  
 22 the Muslim community or internal agenda. That's my  
 23 opinion.  
 24 MS SCOLDING: Thank you. Mr Khan, do you have any view  
 25 about whether or not you would welcome some kind of

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1 rarer within the Islamic community than in others  
 2 because of the inherent goodness, in effect, or  
 3 religious beliefs that you share.  
 4 Mr Hussain, do you agree with that sentiment?  
 5 MR HUSSAIN: I would hope so, but I haven't got the data and  
 6 can't speak on behalf of others.  
 7 MS SCOLDING: Mr Khan?  
 8 MR KHAN: What's the question?  
 9 MS SCOLDING: The question, really, is, the gentleman from  
 10 MINAB said that he thought that people in Islamic  
 11 communities would probably sexually abuse their children  
 12 less because they are religious. Do you agree with that  
 13 or not?  
 14 MR KHAN: It is a difficult one. They're supposed to be,  
 15 because Muslims believe in this sin and we believe in  
 16 the punishment in the hereafter. It's supposed to have  
 17 an impact in our life. But whether or not the  
 18 reality -- we know there are cases in our Muslim  
 19 communities as well, but we don't know whether the cases  
 20 are disproportionate or the same level as the national  
 21 level or is it less than us? We don't have any  
 22 statistics.  
 23 MS SCOLDING: There is no research or data about that  
 24 either.  
 25 Dr Al-Dubyan, any views about --

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1 external regulation and, if so, whether it should be by  
 2 a Muslim organisation or by a secular organisation, so  
 3 something like the Charity Commission? Do you have any  
 4 views about that?  
 5 MR KHAN: It depends on what they want --  
 6 MS SCOLDING: You're slightly quiet. Would you mind just  
 7 speaking up slightly, Mr Khan. Sorry.  
 8 MR KHAN: I think if it's to do with child protection, then  
 9 I think it has to be from the government level, which is  
 10 why I said if it is to do with other issues, you know,  
 11 (inaudible) interfere with that. But child  
 12 protection --  
 13 DR AL-DUBYAN: A bit louder, please.  
 14 MS SCOLDING: I'm so sorry, I'm afraid -- I think what you  
 15 were saying is, if it's to do with child protection,  
 16 fine. Otherwise, not fine.  
 17 MR KHAN: Yes. That's what I say. Child protection  
 18 issues -- for example, we get monitored by the Ofsted,  
 19 so this is a major issue they look at, safeguarding,  
 20 when they come. That can be extended to some other  
 21 schools, evening schools, and other things we can do,  
 22 especially on child protection. I would welcome that.  
 23 MS SCOLDING: I have one last question for you all. This  
 24 morning the gentleman from MINAB identified and  
 25 indicated that he thought that child sexual abuse was

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1 DR AL-DUBYAN: Is this a wish or this is a fact, what he  
 2 said?  
 3 MS SCOLDING: Well ... okay. I think I've got your answer  
 4 on that.  
 5 DR AL-DUBYAN: If it is a wish, I share it with him.  
 6 Hopefully. But if it is a fact, well, you need a study  
 7 to say that. I don't have any information, and  
 8 I think -- as I said, law is for everybody, actually.  
 9 You cannot say, well, it will not be implemented that  
 10 much because we think, well, it is less or more there.  
 11 Law is for everyone.  
 12 MS SCOLDING: Thank you very much. Dr Al-Dubyan, you  
 13 indicated there were aspects of your witness statement  
 14 which were inaccurate.  
 15 DR AL-DUBYAN: Yes.  
 16 MS SCOLDING: I don't think we have time to deal with them  
 17 orally. Please do feel free to put in a short --  
 18 DR AL-DUBYAN: It is just a small thing, actually. One of  
 19 them is the assistant for the head teacher, which  
 20 I mentioned that is female. There is a female, and she  
 21 is mentioned in page 11, Rahaf Nufalieh. She is a child  
 22 and protection support teacher.  
 23 And there is another one also who is a man who is  
 24 support.  
 25 The correction, which is in --

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<p>1 MS SCOLDING: Paragraph 26, I believe. Is that right? Yes,                  2 ILM000001_006.                  3 DR AL-DUBYAN: This is in the first paragraph. You will                  4 find "around 28 October 2015". It is actually 2018.                  5 I think there is a type error here.                  6 MS SCOLDING: Okay. Thank you. Paragraph 22, the last                  7 sentence, it should read "2018" and not "2015". Thank                  8 you very much. Thank you, gentlemen, all very much for                  9 coming to give evidence.                  10 I don't think there are any further questions from                  11 myself --                  12 DR AL-DUBYAN: Final word, if you allow me, please --                  13 MS SCOLDING: I'm terribly sorry, the chair and panel will                  14 have some questions for you. Thank you.                  15 DR AL-DUBYAN: Okay.                  16 MS SCOLDING: Professor Jay?                  17 MR HUSSAIN: I think you're on mute.                  18 DR AL-DUBYAN: Yes.                  19 THE CHAIR: Mr Frank?                  20 MR FRANK: I have no questions, thank you, chair.                  21 THE CHAIR: Thank you. Sir Malcolm?                  22 PROF SIR MALCOLM EVANS: No, not from me, thank you very                  23 much.                  24 THE CHAIR: Thank you very much, and thank you very much                  25 also to this afternoon's witnesses. Thank you.</p> <p style="text-align: center;">Page 157</p>	<p>1 (The witnesses withdrew)                  2 MS SCOLDING: Thank you, chair and panel. You will be                  3 relieved to know that we have no further witnesses for                  4 today. We meet again tomorrow morning at 10.30 am, if                  5 we may.                  6 THE CHAIR: That concludes today's business, thank you.                  7 MS SCOLDING: Thank you very much.                  8 (4.15 pm)                  9 (The hearing was adjourned to                  10 Thursday, 14 May 2020 at 10.30 am)                  11                  12 I N D E X                  13                  14 MR MOIN UZZAMAN AZMI (affirmed) .....1                  15                  16 MR SHAUKAT WARRAICH (affirmed) .....1                  17                  18 Examination by MS McNEILL .....1                  19                  20 MR KAMRAN HUSSAIN (affirmed) .....78                  21                  22 MR DILOWAR KHAN (affirmed) .....78                  23                  24 DR AHMAD AL-DUBYAN (affirmed) .....78                  25</p> <p style="text-align: center;">Page 158</p>
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