

<p>1 Monday, 23 September 2024 2 (10.34 am) 3 Opening remarks by THE CHAIR 4 THE CHAIR: Before I begin, Mr Beer, can I just remind all 5 those following the proceedings by means of the live 6 link of the necessity to keep their cameras and 7 microphones switched off at all times, as they seem to 8 be at the moment. 9 Mr Beer, today's hearing marks an important stage in 10 the progress of this inquiry. We have now completed the 11 investigative phase, and will finish hearing evidence 12 later this week. Whilst it is deeply unfortunate that 13 this hearing is taking place more than eight years after 14 the tragic death of Mr Uddin, it will be appreciated 15 that the inquiry was not set up until the 9 November, 16 last year; its opening session, convened just four weeks 17 later, on 7 December, and at that hearing, precisely 18 because so much time had already elapsed since the death 19 of Mr Uddin, I set a deliberately ambitious timetable, 20 fixing the final hearing less than nine months later. 21 That demanding schedule has been fully respected by 22 all concerned. There have been no adjournments or 23 delays. We expect the present hearing to conclude the 24 day after tomorrow. Work has already begun on the 25 drafting of my report, which I intend to issue next</p> <p style="text-align: center;">Page 1</p>	<p>1 issue two reports, one closed, and the other open. The 2 only information we will exclude from open publication 3 will be material that cannot lawfully be revealed. 4 Finally, may I make it clear that the usual rules as 5 to attendance in a courtroom will apply. In particular 6 there must be no photography, video recording or audio 7 recording in the Inquiry room. In order to avert the 8 potentially serious consequences of a failure to observe 9 my restriction order, the order I referred to a moment 10 or two ago, whether any such failure is inadvertent or 11 otherwise, I have made a further restriction order 12 delaying publication of the live evidence of the inquiry 13 for ten minutes after it has been given. Again, any 14 failure to observe the terms of that order, copies of 15 which can be obtained from the inquiry secretary, will 16 carry very grave consequences for the person 17 responsible. 18 Opening statement by Counsel to the Inquiry, MR BEER 19 MR BEER: Sir, thank you. 20 I appear with Sophie Cartwright KC as counsel to the 21 inquiry, instructed by Laura Taylor of Fieldfisher LLP. 22 Our role is to act from a position of neutrality and 23 independence to ensure that all potentially relevant 24 evidence is obtained by the Inquiry, that relevant 25 evidence is disclosed to the core participants, and to</p> <p style="text-align: center;">Page 3</p>
<p>1 summer. 2 The rapid progress we have made is due to the 3 extraordinary industry and cooperation of all concerned, 4 the Inquiry's own legal and administrative team and the 5 core participants, and their teams, not to mention the 6 court staff. I should like to take this opportunity of 7 placing on public record my gratitude to all of you, 8 including the Recorder of Liverpool, who has provided us 9 very kindly with use of this courtroom as our inquiry 10 chamber. 11 With that, Mr Beer, may I now turn to some important 12 practical matters. For compelling legal reasons, of 13 which all core participants are aware, but which 14 I cannot disclose, it has been impossible to receive all 15 the relevant evidence in open session. Those reasons 16 led me to make a restriction order earlier this year, 17 prohibiting any person from revealing, disclosing, 18 sharing or making public any evidence heard in closed 19 session. As the order itself recites, any breach of it 20 carries extremely serious consequences. 21 At the same time, I should like to reassure the 22 public that the Inquiry has been and remains astute to 23 the need to expose as much of the evidence as we 24 possibly can to the public gaze. That policy, as I say, 25 will continue. In due course, the Inquiry will have to</p> <p style="text-align: center;">Page 2</p>	<p>1 the public, so far as that is permissible by law; that 2 witnesses are examined, comprehensively and thoroughly, 3 including in the closed proceedings, and that 4 appropriate submissions are made as to procedural and 5 substantive issues that arise so that the Inquiry acts 6 fairly at all times. 7 Alan Payne KC and Jonathan Dixey appear on behalf of 8 Greater Manchester Police, a core participant in 9 the Inquiry. Dijen Basu KC and Olivia Checa-Dover 10 appear on behalf of West Yorkshire Police, also a core 11 participant in the inquiry. Daniel Walker appears on 12 behalf of the Secretary of State for the 13 Home Department, also a core participant in the Inquiry. 14 Delayed reporting. As you have explained, sir, you 15 have made a restriction order under section 19 of the 16 Inquiries Act 2005 that requires reporting of what 17 happens in the hearing room to be delayed for ten 18 minutes after the relevant words have been spoken or 19 evidence given. That order is necessary in particular 20 because we will be hearing evidence on Tuesday and 21 Wednesday which touches or crosses over with evidence 22 that we have previously heard in closed hearings, and 23 which is protected from disclosure by reason of your 24 order of the 31 July, 2024. 25 There is the risk which has materialised in other</p> <p style="text-align: center;">Page 4</p>

<p>1 public inquiries and in other legal proceedings of 2 inadvertent disclosure, and so this order allows for 3 a very short period of time to elapse so that if there 4 is such disclosure, inadvertent or otherwise, it can be 5 remedied before publication occurs. 6 Family engagement. Sir, you know that Mr Uddin, 7 Jalal Uddin, was married to Kamorun Nessa and had five 8 sons and two daughters. Your team, and before them the 9 coroner's officers, have sought to maintain contact with 10 Mr Uddin's family, principally through one of his sons, 11 Saleh Al-Arif. He, Mr Al-Arif, attended every day of 12 a murder trial at Manchester Crown Court. However, he 13 left the UK in 2017 and now lives abroad. He has, 14 however, remained the main point of contact on behalf of 15 all of the family. That contact has included offering 16 the family the opportunity to be made a core participant 17 in the Inquiry, and that was an opportunity that the 18 family took up. Mr Al-Arif was designated a core 19 participant in the Inquiry, as representative of Jalal 20 Uddin's family, by you on the 7 December 2023. It is 21 including signposting the family as to where to obtain 22 legal advice, including through the expert services of 23 the charity Inquest, and giving the family information 24 about the funding that was available to them for 25 representation in this inquiry. It is including</p> <p style="text-align: center;">Page 5</p>	<p>1 murder. At the time of his murder, Mr Uddin was 2 residing in Samson Street in Rochdale. He did not have 3 a permanent residence, and the evidence suggests that he 4 felt unable to settle in one place. I will come back to 5 that in a little while. 6 A number of witnesses suggest that Mr Uddin had 7 previously been the Imam of the Jalalia Mosque, that's 8 J-A-L-A-L-I-A, Jalalia Mosque in Rochdale. Many in the 9 community knew him as Qari Saab, a term of respect 10 reflecting his deep knowledge and understanding of the 11 Quran. He was regarded as a scholar of the Quran. He 12 was described as a dignified and quiet man, who was not 13 only well respected in the local community, but also 14 well liked. Mr Uddin was said to practice ruqyah, 15 a form of exorcism thought to repair damage believed to 16 have been caused by jinn possession, witchcraft, or the 17 evil eye, a form of which was called taweez. That 18 involved the wearing of an amulet or locket, usually 19 containing verses of the Quran, or other Islamic prayers 20 or symbols, to protect the wearer from evil. Islamic 21 State, IS, is said to have regarded this practice as 22 black magic and adhered to the view that those who 23 engaged in it deserved severe punishment and even death. 24 The men who murdered Mr Uddin were supporters and 25 followers of Islamic State. We shall be hearing more</p> <p style="text-align: center;">Page 7</p>
<p>1 updating the family as to the progress of the inquiry, 2 including as to its terms of reference, offering the 3 opportunity to join our preliminary hearing back on the 4 7 December 2023 remotely, and informing the family of 5 the dates of and arrangements for this hearing, again 6 offering the facility to join it remotely. 7 When a member of the inquiry legal team spoke to 8 Mr Al-Arif in the run-up to the Inquiry's hearings, he 9 said that he was struggling to engage and found it 10 difficult, in particular because of memories of his 11 father. The family are not represented and are not 12 present today. 13 However, Mr Al-Arif has kindly assisted in the 14 preparation of a pen portrait -- 15 THE CHAIR: Yes. 16 MR BEER: -- which is essentially a commemoration of his 17 father in life, which we believe helps to humanise this 18 process, to respect the dead and to give dignity to the 19 bereaved. I will read that pen portrait a little later 20 today. 21 The murder. 22 Jalal Uddin. Jalal Uddin was born on 24 January, 23 1952. He was therefore 71 years old at the time of his 24 death. He was of Bangladeshi heritage and had lived in 25 the United Kingdom for approximately 15 years before his</p> <p style="text-align: center;">Page 6</p>	<p>1 about the issues of ruqyah and taweez, and how they were 2 regarded by Islamic State, and those that adhered to the 3 views of Islamic State, in evidence tomorrow, when we 4 hear from Professor Robert Gleave, who is Professor of 5 Arabic Studies in the Institute for Arab and Islamic 6 Studies at the University of Exeter. 7 The murder. 8 At about 8.46 on 18 February, 2016, two young people 9 found Mr Uddin, barely conscious, on the ground in the 10 Wardleworth play park, adjacent to South Street in 11 Rochdale. He had sustained very serious injuries to his 12 head. He was given emergency care at the scene and 13 taken to the Royal Oldham Hospital. He died at 10.08 pm 14 that night, 18 February. A post mortem examination 15 concluded that his death was caused by blunt force 16 trauma injuries to the head. We will hear from 17 Dr Philip Lumb, a forensic pathologist, who conducted 18 the post mortem examination, tomorrow morning. 19 Cell site analysis, mobile telephone evidence, and 20 CCTV footage obtained by a police investigation 21 indicated that two men, Mohammed Kadir, and Mohammed 22 Syeedy, had murdered Mr Uddin. Kadir had struck the 23 fatal blows. He had planned the murder with Syeedy, who 24 helped him to carry out surveillance, including 25 obtaining photographs of Mr Uddin, and videos of</p> <p style="text-align: center;">Page 8</p>

<p>1 Mr Uddin, providing Kadir with a weapon, driving Kadir 2 to the scene of the murder, the pair of them having 3 stalked Mr Uddin, and then picked Kadir up after his 4 brutal and ferocious attack. The murder was motivated 5 by their hatred of Mr Uddin as a practitioner of ruqyah 6 and because he used taweez. 7 Kadir leaves the United Kingdom. 8 On 21 February, 2016, three days after the murder, 9 Kadir travelled on a flight from Manchester to 10 Copenhagen, and on 23 February 2016 from Copenhagen to 11 Istanbul. Evidence establishes that before leaving the 12 UK he changed his appearance, withdrew cash from his 13 bank accounts, purchased some gold bullion and left 14 a note to his brother to sell his car. It is believed 15 that Kadir then fled to Syria. He has not subsequently 16 returned to the UK. A warrant for his arrest was issued 17 on 3 March, 2016. 18 Prosecution of Mohammed Syeedy. 19 In the absence of Kadir from the jurisdiction, 20 Syeedy stood trial for murdering Mr Uddin before the 21 late Mr Justice Maddison and a jury at Manchester Crown 22 Court. On 16 September 2016 Syeedy was convicted. 23 Mr Justice Maddison sentenced Syeedy to life 24 imprisonment with a minimum term of 23 years and 161 25 days. During that trial, evidence was adduced by</p> <p style="text-align: center;">Page 9</p>	<p>1 Syadul Hussain's defence was essentially twofold: 2 firstly, that the prosecution had not established Kadir 3 had murdered Uddin; and secondly, in any event, he, 4 Syadul Hussain, didn't know that Kadir was responsible 5 for the murder. On 3 April, 2017, Syadul Hussain was 6 convicted. He was sentenced to five years' 7 imprisonment. 8 THE CHAIR: So the trial was in March and April 2017? 9 MR BEER: Correct. 10 THE CHAIR: Yes. 11 MR BEER: Yes, started in mid March. 12 THE CHAIR: Yes. 13 MR BEER: Conviction 3 April, both 2017. 14 The inquest. 15 Following Mr Uddin's murder, in February 2016, the 16 senior coroner opened and adjourned the inquest pursuant 17 to schedule 1 paragraph 2 of the Coroner's and 18 Justice Act 2009, ie the inquest was adjourned pending 19 the outcome of the criminal trials against Syeedy and 20 Syadul Hussain. The purpose of the inquest was to 21 establish the circumstances in which Mr Uddin came by 22 his death, being a fact-finding exercise to answer four 23 important but limited factual questions, as required by 24 section 5 of the 2009 Act. And I appreciate the irony 25 here, of course, of me telling you this, sir, as the</p> <p style="text-align: center;">Page 11</p>
<p>1 the Crown that Kadir and Syeedy held extreme views of 2 Islam, including that the practice of taweez amounted to 3 a form of black magic and needed to be stopped. 4 Evidence was also heard that following the discovery of 5 books about taweez in the Mosque at which Jalal Uddin 6 worshipped, the two men conducted surveillance of 7 Mr Uddin, because of a belief that he practised taweez 8 and that they had developed a hatred of him. He was 9 referred to as Voldemort in some exchanges, in a 10 reference to the magic they believed him to have 11 practised. 12 Prosecution of Mohammed Syadul Hussain. 13 In March 2016, Mohammed Syadul Hussain went on trial 14 for assisting an offender, contrary to section 4 of the 15 Criminal Law Act 1967; more particularly, by providing 16 material assistance to Kadir following his murder of 17 Jalal Uddin. Evidence established that Syadul Hussain 18 was also a supporter of Islamic State, that he knew 19 Mohammed Kadir had murdered Jalal Uddin, that he had 20 sought to obtain a video of Jalal Uddin dying and that 21 he had made a post which stated "One less 22 shaitan [S-H-A-I-T-A-N, a devil] in England, innit" 23 In the wake of the murder, and that he had given 24 Kadir £600 in order that he might escape the 25 jurisdiction to Syria.</p> <p style="text-align: center;">Page 10</p>	<p>1 former Chief Coroner of England and Wales. 2 The four questions are: the identity of the person 3 who died; secondly, where they died; when they died; and 4 how the person came by their death. In circumstances 5 where article 2 of the European Convention on Human 6 Rights, as enacted by the Human Rights Act 1998, is 7 engaged, the question of how a person came by his or her 8 death is expanded to mean how and in what circumstances 9 the death occurred. An inquest could not make any 10 finding of civil or criminal liability against any 11 person and it could not impose any sanction or 12 punishment. 13 After the criminal proceedings were over, in the 14 autumn of 2019 His Honour Judge Patrick Field KC was 15 appointed as the nominated judge coroner to conduct the 16 coronial investigation into Mr Uddin's death. On 17 4 November, 2019, His Honour Judge Field directed 18 properly interested persons to provide written 19 submissions on whether there was a sufficient reason to 20 resume the inquest into Mr Uddin's death, and whether it 21 was necessary to disclose documents in the possession of 22 such properly interested persons before a decision could 23 be made on whether there was a sufficient reason to 24 resume the inquest. 25 In deciding the disclosure issues, the properly</p> <p style="text-align: center;">Page 12</p>

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<p>1 interested persons were invited to indicate whether they 2 wished to lodge any claim to withhold disclosure, the 3 lawful basis of any such claim and whether some such 4 material could be disclosed in a redacted form or 5 summarised. He also invited submissions on whether the 6 enhanced investigative obligation in article 2 of the 7 Convention applied to the inquest, if it was to be 8 resumed.</p> <p>9 Following a delay caused by the onset of the 10 Covid-19 pandemic, on the 20 November 2020 a pre-inquest 11 review hearing was held before Judge Field to consider 12 these issues. Submissions were heard from state 13 properly interested persons and the son of Mr Uddin, 14 Saleh Al-Arif.</p> <p>15 In a ruling dated 27 November, 2020, Judge Field 16 determined that there was sufficient reason to resume 17 the inquest. In reaching that decision, Judge Field 18 summarised evidence, the background to the murder of 19 Mr Uddin. This included the following details: firstly, 20 it was in August 2015 that the police were made aware of 21 a number of extremist posts on Facebook by someone with 22 the profile name Mohammed Kadz, K-A-D-Z. The police had 23 commenced enquiries with a view to identifying Mohammed 24 Kadz, and secondly identifying the threat that he posed 25 to the community. Mohammed Kadz was later identified as</p> <p style="text-align: center;">Page 13</p>	<p>1 in January 2016, intelligence suggested that Kadir had 2 access to openly available extremist literature, 3 including bomb making manuals, and other material 4 providing instructions on how to undertake violent 5 Jihad.</p> <p>6 In the circumstances, and bearing in mind that the 7 threshold test to resume an inquest was only one of 8 sufficiency, Judge Field concluded that he was satisfied 9 that the background facts and the information in the 10 gisted information that he released gave rise to the 11 credible suggestion that Kadir represented a present and 12 continuing risk to the lives of members of society at 13 large; that the authorities knew or ought to have known 14 of that risk, and that they had failed to take measures 15 to avoid it. It followed, he held, that the enhanced 16 investigative duty was engaged and there was 17 a requirement to resume the investigation into 18 Mr Uddin's death.</p> <p>19 The proposed scope of the matters to be investigated 20 at the inquest were sent out in the same ruling. These 21 issues related to the assessments of Kadir being of high 22 risk and of significant concern, and of posing a high 23 risk of acting on his Islamist extremist aspirations. 24 Judge Field concluded it was necessary to investigate 25 the basis for each of the assessments, the nature and</p> <p style="text-align: center;">Page 15</p>
<p>1 Mohammed Kadir. Also in August 2015 an associate or 2 associates of Kadir, Syeedy and Hussain, stole from the 3 Jalalia Mosque in Rochdale items belonging to 4 Jalal Uddin that were related to his practice of ruqyah.</p> <p>5 By early September 2015, Kadir had become aware of 6 the theft, and on the 5 September 2015 there was 7 an exchange on Facebook. That exchange included views 8 expressed by Kadir and others demonstrated an antipathy. 9 I will come back to that in more detail.</p> <p>10 It was not until after the murder that the police 11 became aware of evidence about the break-in at the 12 Jalalia Mosque and the Facebook posts of 13 5 September 2015. The Facebook posts were captured but 14 were not reviewed by any person before the murder.</p> <p>15 Judge Field also referred to a gist of other 16 evidence which revealed that from the 30 October 2015, 17 Kadir was assessed and continued to be assessed as 18 a person who was of high risk and significant concern, 19 and latterly as someone who posed a risk of acting on 20 his Islamist extremist aspirations. On 7 December 2015, 21 a request was made for the appointment of a senior 22 investigating officer in respect of Kadir. There was, 23 said Judge Field, some uncertainty as to who had primary 24 responsibility thereafter for the investigations 25 involving Kadir. And lastly, he said that</p> <p style="text-align: center;">Page 14</p>	<p>1 extent of the risks, and what was done or not done by 2 the authorities in response to these risks and concerns.</p> <p>3 In the light of his ruling to resume the inquest, 4 Judge Field directed the state properly interested 5 persons to provide him with all potentially relevant 6 disclosure. They, the state properly interested 7 persons, were invited to indicate those materials which 8 could properly be disclosed to all other properly 9 interested persons, and those over which there was 10 a claim to withhold the disclosure of the material in 11 whole or in part.</p> <p>12 Before a procedural hearing could be held to decide 13 issues arising from the disclosure of materials, Judge 14 Field wrote to properly interested persons 15 in August 2021 to explain that a close family member had 16 taken up a role working with the deputy chief constable 17 of Greater Manchester Police, the force which had 18 investigated the murder of Mr Uddin and which was 19 a properly interested person in the inquest. Greater 20 Manchester Police raised concerns that in the course of 21 their employment, the family relative was likely to 22 become closely involved with matters that directly or 23 indirectly affected or touched upon the inquest. Judge 24 Field was invited to recuse himself from the inquest. 25 That position was supported by the other state properly</p> <p style="text-align: center;">Page 16</p>

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<p>1 interested persons. In his ruling of 3 September, 2021, 2 Judge Field accepted the request for recusal. 3 Following the recusal of Judge Field, you were 4 appointed as the nominated judge coroner in accordance 5 with schedule 10 of the 2009 Act, on 15 November, 2021. 6 You adopted the decisions previously made: firstly, on 7 the engagement of article 2 of the Convention; secondly 8 on the resumption of the inquest; and thirdly, on the 9 provisional scope of the inquest. 10 As a next step, a private procedural hearing was 11 listed for 16 to 18 May 2022 to consider the disclosure 12 issues that arose from the decision to resume the 13 inquest; in particular, the application of public 14 interest immunity (PII) to relevant materials falling 15 within the provisional scope of the inquest. 16 The procedural hearing in May '22 was adjourned part 17 heard so that further enquiries on the matters you were 18 concerned about relating to public interest immunity 19 could be further investigated, and a further private 20 procedural hearing to consider the outcome of those 21 investigations was held on 6 September, 2022. 22 In considering the process for PII, the followed the 23 law set down in the authorities addressing four 24 questions: was there a public interest in bringing 25 material for which the public interest immunity had been</p> <p style="text-align: center;">Page 17</p>	<p>1 As an inquest must be held in public, in the 2 presence of all properly interested persons, the effect 3 of your ruling was that material of central importance 4 to the inquest could not be deployed, it could not be 5 considered, in the course of such an inquest. Excluding 6 the public interest immunity material meant that the 7 inquest could not be article 2 compliant, and that you 8 would not be able properly to address the statutory 9 questions required to be addressed by section 5 of the 10 2009 Act; in short, to ascertain by what means and in 11 what circumstances Mr Uddin came by his death. 12 Request for conversion to a public inquiry. 13 Accordingly, on 7 November, 2022, you wrote to the 14 Home Secretary requesting that she, it was then a she, 15 establish without delay a public inquiry pursuant to 16 section 1 of the Inquiries Act 2005. This would allow, 17 under sections 19 and 20 of the 2005 Act, for evidence 18 to be heard in closed session on matters that would 19 otherwise be too sensitive to be made public. In this 20 way, an independent judge-led investigation of the 21 issues, with some evidence heard in closed, could occur. 22 You made the point, sir, that this would be far 23 preferable to an open process that could not consider or 24 take into account important and relevant sensitive 25 materials at all, resulting in a risk of an unfair,</p> <p style="text-align: center;">Page 19</p>
<p>1 claimed into the public domain? Secondly, would 2 disclosure of the material bring about a real risk of 3 serious harm to an important public interest, and if so 4 what interest? Thirdly, could the real risk of serious 5 harm to the important public interest be protected by 6 other methods, or by limited disclosure? And lastly, if 7 the alternatives were sufficient, where did the public 8 interest, the balance of public interest, lie? 9 The conclusion reached that there was a real and 10 important public interest in bringing the material over 11 which public interest immunity was claimed into the 12 public domain, it would assist with and would be vital 13 to understanding the circumstances of Mr Uddin's murder. 14 However, should such public disclosure occur, it would 15 bring about a real risk of serious harm to an important 16 interest, namely the detection and prevention of 17 terrorism, which is vital to the wider protection of, 18 and safety of, the public. You concluded that more 19 limited disclosure of the material would not allow the 20 inquest to be a full, fair and fearless investigation 21 into the matters within the provisional scope of the 22 inquest, and the critical importance of protecting 23 national security meant that the public interest in 24 non-disclosure of certain materials outweighed the 25 public interest in disclosure.</p> <p style="text-align: center;">Page 18</p>	<p>1 incomplete and inaccurate investigation. 2 Such a statutory inquiry would permit you, pursuant 3 to the Act, to allow evidence to be heard in closed 4 session on matters that were otherwise too sensitive to 5 be made public. These would be in hearings from which 6 the public, the media, and some core participants may be 7 excluded. Although such a closed hearing would, you 8 held, in usual circumstances be undesirable, the 9 national security concerns and your decision on public 10 interest immunity meant that the sensitive evidence 11 could only be examined and tested in a closed hearing, 12 or not at all. It was in your view better to ensure 13 that there was an independent judge-led investigation of 14 the sensitive issues, and on which you could write 15 a report, and make recommendations, in closed as 16 necessary. 17 You asked that the Inquiry be established as 18 a matter of urgency, saying specifically, and I quote: 19 "Too long has now passed since the murder of 20 Mr Uddin. I am determined that the need to establish 21 an inquiry must not delay the timetable for 22 an investigation into the circumstances of his death any 23 further. I am confident that a prompt decision made 24 within the next six weeks will allow me to begin work 25 quickly on the necessary preparations to hold oral</p> <p style="text-align: center;">Page 20</p>

<p>1 hearings next summer [that would have been last summer]. 2 I trust that the request in this letter will be given 3 urgent consideration, and I look forward to your 4 response at the earliest opportunity." 5 Setting up the Inquiry. 6 The Inquiry into the death of Jalal Uddin was set up 7 by the Home Secretary, pursuant to section 1 of the 2005 8 Act, on 9 November, 20 23, with you appointed as the 9 chair. It follows that it took a year and two days 10 between you asking for an inquiry to be established and 11 the Home Secretary establishing the Inquiry. 12 The terms of reference of the Inquiry as amended are 13 as follows: subject to paragraph 2, the chairman is to 14 conduct an inquiry into death of Jalal Uddin to meet the 15 requirements of section 5 of the 2009 Act and section 1 16 of the 2005 Act; (2) the purpose of the inquiry is (1) 17 to identify who the deceased was; (2) how and in what 18 circumstances he came by his death; (3) when he died and 19 (4) where he additional by his death and the 20 particulars, if any, that are required by the Births and 21 Deaths Registration Act 1953 to be registered concerning 22 the death. 23 Method. 24 (1) the Inquiry will examine and review all 25 materials relevant to the issues of the terms of</p> <p style="text-align: center;">Page 21</p>	<p>1 possible this year. You decided that the inquest should 2 be suspended pursuant to paragraph 5 of schedule 1 of 3 the 2009 Act, because the Inquiry's terms of reference 4 required it to conduct itself in a way which ensured 5 that the requirements of section 5 of the 2009 Act were 6 met, because the cause of death would likely be 7 adequately investigated by this inquiry, because 8 the Inquiry would be conducted by you as chair, who was 9 then the Chief Coroner of England and Wales, and 10 therefore could be trusted to conduct an inquiry that 11 could establish the matters that an inquest would have 12 established; and lastly, that the procedures available 13 to the Inquiry would appropriate the fullest 14 investigation of the matters identified in the terms of 15 reference. 16 Subsequent events. 17 Following the hearings held at the end of 2023, and 18 earlier this year, on 31 July 2024 you made 19 a restriction order under section 19 of the 2005 Act to 20 give effect to the necessity for the Inquiry to receive 21 evidence in closed sessions and to make restrictions on 22 the access to and publication of that evidence as would 23 be necessary. 24 In your ruling of 31 July 2024, both the ruling and 25 the restriction order are available on the Inquiry's</p> <p style="text-align: center;">Page 23</p>
<p>1 reference, as the Inquiry chairman shall judge 2 appropriate; (2) the Inquiry will receive such oral and 3 written evidence as the chairman shall judge appropriate 4 within the terms of reference. It should take account 5 of previous disclosure and work undertaken in the 6 coroner's investigation into the death of Jalal Uddin 7 and the criminal cases linked to Jalal Uddin's death, in 8 particular the trials of Mohammed Syeedy and Mohammed 9 Syadul Hussain. 10 Reporting. 11 The Inquiry will report to the Home Secretary as 12 soon as practicable with appropriate focus on concluding 13 expeditiously; (2), given the sensitive nature of the 14 material, the chairman may choose to produce both 15 an open and a closed report; and (3) the Inquiry reports 16 will make any such recommendations as may seem 17 appropriate, including those that are deemed necessary 18 to prevent future deaths. 19 Preliminary hearing. 20 As I have said, you held a preliminary hearing on 21 7 December, 2023, addressing the following issues: 22 suspension of the inquest of the death of Jalal Uddin; 23 designation of core participants; and an update on 24 the Inquiry's work. Directions were made to ensure that 25 the Inquiry's oral hearings commenced as soon as</p> <p style="text-align: center;">Page 22</p>	<p>1 website, you explained, so far as is material, as 2 follows: 3 "4. Prior to and at the closed restriction order 4 application hearing on 23 July, I made further enquiries 5 on matters I was concerned about relating to PII so that 6 these could be investigated. I sought additional 7 clarification in respect of certain factual matters. 8 I confirm that the process I have undertaken with the 9 assistance of the legal teams has been a thorough and 10 robust one to ensure in the basis for the restriction 11 order is made out as at July 2024. 12 "5. The restriction order hearing was heard in 13 private and without the involvement of Mr Uddin's family 14 or the media. That was a difficult but necessary 15 procedural step. 16 "6. I am not able to include in this ruling any 17 details about the matters I considered at the private 18 procedural hearing on the 23 July 2024. To include such 19 details would risk revealing the sensitive information 20 I have heard, thereby undermining the considerations of 21 public interest that I have had to assess and determine. 22 "7. On 23 July, 2024, I issued a closed restriction 23 order, and an open restriction order is provided within 24 this open ruling in respect of the restriction order 25 application.</p> <p style="text-align: center;">Page 24</p>

6 (Pages 21 to 24)

<p>1 "8. As much detail as can properly be placed in 2 this open ruling in respect of the PII and restriction 3 order applications is provided below." 4 And then between paragraphs 9 and 30 you set out 5 such detail. 6 You concluded in paragraph 31: 7 "In my assessment, the restriction order application 8 of the Secretary of State and the species of harm relied 9 upon is such that a restriction order is necessary in 10 the public interest to prevent the causing of real harm 11 or damage to an important public interest. In my 12 judgment, serious harm will presently be caused to 13 an important public interest, namely national security, 14 and the balance falls clearly in favour of granting the 15 closed restriction order signed and approved by me. 16 This evidence can only be heard in a closed hearing 17 pursuant to the restriction order made under section 19 18 of the Inquiries Act." 19 As was anticipated when you gave your ruling on 20 31 July, the Inquiry has held weeks of closed hearings 21 this month -- three weeks of closed hearings this month, 22 in the first three weeks of September, hearing evidence 23 from a substantial number of witnesses over those three 24 weeks. That will result in the production by you of 25 a closed report and, as you have said in your past</p> <p style="text-align: center;">Page 25</p>	<p>1 I have relied significantly on the way that the case was 2 put by the leading counsel for the prosecution, Paul 3 Greaney KC, in each of the two sets of criminal 4 proceedings against Syeedy and Syadul Hussain. It will 5 therefore be familiar to the interested persons in the 6 room, the core participants in the room, who have seen 7 copies of each of his openings, and indeed multiple 8 versions of it as it was developed over time. 9 At 8.46, as I have said, on 18 February 2016, two 10 young girls entered Wardleworth park, that was their 11 local park in Rochdale. When they were a short distance 12 in to the park, they found a man on the ground. Out of 13 concern, one of them approached the man. She quickly 14 realised that he was seriously injured. The girl 15 screamed, but much to their credit, they then acted 16 decisively. The other girl ran to summon the help of 17 her brother, who was a medical student, in the meantime 18 the first girl used her mobile phone to make a 999 call 19 to the emergency services. The second girl's brother 20 arrived, whilst that call was underway, and he began to 21 tend to the man on the ground, speaking to the emergency 22 services as he did so. It was obvious to him, the 23 brother, that the man on the ground hadn't simply 24 fallen, but rather he had been seriously assaulted. He 25 did his best to keep the man alive, as did the police</p> <p style="text-align: center;">Page 27</p>
<p>1 rulings, as much evidence as possible being included by 2 you in an open report. 3 Evidence to be heard this week. 4 In terms of the evidence we shall hear this week, 5 I propose to outline the evidence that the Inquiry has 6 obtained, principally from Greater Manchester Police, in 7 its investigations into the murder of Mr Uddin. We will 8 hear some of that evidence this week, largely through 9 the vehicle of the senior investigating officer of the 10 investigation, Operation Cangle, detective 11 Superintendent Andrew Meeks, who will give evidence on 12 Tuesday and Wednesday. 13 Equally, much of the evidence obtained by 14 the Inquiry in the form of written witness statements 15 and documentary exhibits has been disclosed to 16 the Inquiry, read and analysed by it. There is no 17 necessity to adduce all of that evidence in these oral 18 hearings, as it would be necessary were this litigation. 19 In part, because this is a public inquiry, there is no 20 need to do so; but also in part because it relates to 21 the guilt of Mohammed Kadir, Mohammed Syeedy, and Syadul 22 Hussain, and that guilt is already established by the 23 convictions of Syeedy and Syadul Hussain, and therefore 24 need not be re-established here. 25 It follows that in saying what I am about to say</p> <p style="text-align: center;">Page 26</p>	<p>1 officers and paramedics once they arrived, but 2 ultimately their efforts were to no avail and the man 3 died shortly afterwards in hospital, without ever 4 regaining consciousness, and indeed without ever being 5 able to say who had attacked him or why they had 6 attacked him. People from the community, the local 7 community, got to the scene within minutes of the 8 attack, and the identity of the injured man, Jalal 9 Uddin, quickly became known. Indeed, one of the girls 10 realised that she herself knew the man, because he had 11 taught her the Quran. 12 The post mortem examination conducted by Dr Lumb 13 revealed that Mr Uddin had suffered multiple injuries. 14 They were all to his head, and to his face. It was 15 apparent that the attacker had focused their violence 16 upon these areas alone. The bones of the face were 17 extremely badly fractured. It was clear, again, that 18 the violence had been inflicted with severe force and 19 that a weapon had been used. To the right side of 20 Mr Uddin's forehead, as one looked at it, were two 21 lacerations, beneath which what the pathologist 22 described as a depressed skull fracture, 23 ie Jalal Uddin's skull had been forced into his brain by 24 a blow from the weapon, causing damage to the brain 25 itself. He had also been struck a forceful blow to his</p> <p style="text-align: center;">Page 28</p>

7 (Pages 25 to 28)

<p>1 mouth and to his teeth, and so repeated forceful blows 2 had been inflicted on his face and his head. These 3 injuries were the result of an attack that was planned; 4 why else would the killer have a weapon with him in 5 a children's park at this time of night? These injuries 6 were motivated by hatred, and by a desire to humiliate 7 Jalal Uddin, and these injuries were undoubtedly 8 intended to kill him.</p> <p>9 Syeedy and Kadir were supporters of Islamic State. 10 They subscribed to the view that those who practised 11 ruqyah deserved punishment. At some stage no later than 12 the summer of 2015 they discovered that Jalal Uddin was 13 a practitioner of ruqyah, and over the course of 2015 14 and early 2016 they mounted surveillance, or caused to 15 be mounted surveillance, upon him, and developed 16 a hatred of him.</p> <p>17 On that evening of the 18 February, 2016, events 18 reached their climax. Syeedy and Kadir stalked Jalal 19 Uddin around the streets of Rochdale. They were in 20 Syeedy's car and followed Uddin as he left the Jalalia 21 Mosque where he usually prayed, ate a meal at a friend's 22 house and then walked home. As he entered the park on 23 the final leg of the journey home, Kadir left Syeedy's 24 car, ran into the park after Jalal Uddin, attacked him 25 with a weapon, striking blows to his head and face. He</p> <p style="text-align: center;">Page 29</p>	<p>1 at that time was often used as a staging post to go to 2 Syria, although where Kadir in fact ended up is not 3 known for certain.</p> <p>4 Syeedy was born on 11 January, 1994, and so was 5 22 years old when he murdered Jalal Uddin. He was born 6 in Rochdale and brought up there. He knew the streets 7 of the town well, something that would be of use on the 8 night of the murder. In February 2016 Syeedy lived with 9 his family in Ramsay Street, Rochdale. I wondered 10 whether you could look, sir, at a plan that's been 11 produced. Do you have it?</p> <p>12 THE CHAIR: Is it in the bundle? 13 MR BEER: Yes. It should be, it should sit behind the 14 witness statement of Mr Meeks. 15 THE CHAIR: I will just check. 16 MR BEER: And it is going to come up on the screen. (Pause) 17 I don't actually know whether it is in your bundle. 18 No, it's not. 19 THE CHAIR: It is not, actually, at this stage, I think it 20 will probably be added later. 21 MR BEER: It might be difficult for you to see. 22 THE CHAIR: Oh, there might be a technical problem here. 23 I have been asked to check something technical to do 24 with the cable: the content cable, make sure it is 25 sending video in a supported resolution. It is not</p> <p style="text-align: center;">Page 31</p>
<p>1 then ran to the exit on the other side of the park, 2 where he was picked up by Syeedy in Syeedy's car, and 3 driven away; in short, having carried out a killing that 4 was the result of hatred and intolerance.</p> <p>5 Kadir was born on 5 April, 1992, and was therefore 6 23 years old when he murdered Jalal Uddin. He lived in 7 Chamber Road in Oldham, seven miles or so from Rochdale, 8 and was a longstanding associate of Syeedy. There is 9 evidence that Kadir and Syeedy, and some others, to 10 which I will refer shortly, were associated with 11 an Islamic centre called the Dawah Centre in Rochdale.</p> <p>12 Kadir was the owner of a red Nissan Micra motor car 13 with the registration K697 BUR. Police investigators 14 did not recover Kadir's mobile phone, or phones, so 15 there does not appear to be the type of material that 16 goes to an offender's mindset that we will shortly hear 17 about from Syeedy's devices. However, we will see when 18 we look at Syeedy that there exists on his devices 19 material that makes it clear that Kadir was also 20 a supporter of IS.</p> <p>21 The reason why the police did not obtain access to 22 Kadir's devices is because, as I have said, he boarded 23 a flight from Manchester to Copenhagen, and then from 24 Copenhagen to Istanbul. Attempts to trace him have been 25 unsuccessful, perhaps unsurprisingly, because Istanbul</p> <p style="text-align: center;">Page 30</p>	<p>1 coming up on the public screen either, that's the 2 problem.</p> <p>3 I have the plan, but I think it is obviously 4 desirable that everybody here is able to see it.</p> <p>5 MR BEER: Why don't you rise for five minutes so it can be 6 sorted out? 7 THE CHAIR: Yes, it was tested, I'm told, and it was 8 working. These things sometimes happen. I will rise. 9 (11.23 am) 10 (A short break) 11 (11.32 am) 12 MR BEER: Thank you, sir, I am sorry about that. 13 THE CHAIR: That's okay. 14 MR BEER: As I was saying, in February 2016 Syeedy lived 15 with his family in Ramsay Street, Rochdale. This is 16 a plan produced, that's "produced" in a legal sense, not 17 written by, Detective Superintendent Meeks, and he can 18 speak to it when he gives evidence. 19 You can see Syeedy's address in Ramsay Street on the 20 left-hand side of the plan. Do you see -- 21 THE CHAIR: Yes. 22 MR BEER: -- there is a picture of the house in Ramsay 23 Street, and a red line that takes you up to Ramsay 24 Street -- 25 THE CHAIR: Yes.</p> <p style="text-align: center;">Page 32</p>

<p>1 MR BEER: -- Rochdale.</p> <p>2 You can then see the house's proximity to, firstly,</p> <p>3 the Jalalia Mosque in Trafalgar Street. That's the red</p> <p>4 building at the foot of the page on the left-hand side.</p> <p>5 You can see the picture of the Jalalia Mosque, it takes</p> <p>6 you up to that. There is a key at the bottom that's</p> <p>7 just excluded, I think, from view at the moment which</p> <p>8 gives you a scale -- a bit further.</p> <p>9 THE CHAIR: Oh yes.</p> <p>10 MR BEER: That full scale is 400 metres for the entirety of</p> <p>11 that scale bar.</p> <p>12 THE CHAIR: Mm-hm.</p> <p>13 MR BEER: So it looks to be about 200 metres away, the</p> <p>14 relevant house in Ramsay Street, to the Jalalia Mosque</p> <p>15 in Trafalgar Street. So that's the mosque at which</p> <p>16 Jalal Uddin prayed. And then you will see the</p> <p>17 Wardleworth play park, or playground, that's on the</p> <p>18 right-hand side. Do you see the picture?</p> <p>19 THE CHAIR: Yes.</p> <p>20 MR BEER: And the red line which takes you up to that green</p> <p>21 marked spot, the Wardleworth play park in which Jalal</p> <p>22 Uddin was beaten to his death, and you will therefore</p> <p>23 see again the short distance; it is but a couple of</p> <p>24 streets away from Ramsay Street in Rochdale.</p> <p>25 That can come down, or we can stop looking at it for</p> <p style="text-align: center;">Page 33</p>	<p>1 MR BEER: The work might be.</p> <p>2 THE CHAIR: If it can't readily be taken down at this stage</p> <p>3 let's just leave it as it is.</p> <p>4 MR BEER: I don't know if it affects the feed at all,</p> <p>5 ie those that are watching on the live link are getting</p> <p>6 an image that they shouldn't be.</p> <p>7 THE CHAIR: Oh.</p> <p>8 MR BEER: Not that they shouldn't be --</p> <p>9 THE CHAIR: I understand what you mean, yes.</p> <p>10 MR BEER: It's just staying up unnecessarily for them.</p> <p>11 THE CHAIR: Are you able to monitor what those on the feed</p> <p>12 can see, Sue? Shall we for the moment carry on. On the</p> <p>13 assumption that we can at least be heard, they will hear</p> <p>14 your opening for the next minute or two, and if there is</p> <p>15 a problem with the visual side of it we will get</p> <p>16 an email very shortly, I think, to tell us.</p> <p>17 MR BEER: Thank you.</p> <p>18 On 23 February, 2016, five days after the murder,</p> <p>19 police officers and civilian staff searched the</p> <p>20 Ramsay Street address, Syeedy's home address. From</p> <p>21 a coffee table in the lounge a black iPhone was seized.</p> <p>22 This contained much material to demonstrate that it</p> <p>23 belonged to Syeedy rather than any other member of the</p> <p>24 family, and it also contained much material to</p> <p>25 demonstrate Syeedy's mindset, including images of</p> <p style="text-align: center;">Page 35</p>
<p>1 the moment.</p> <p>2 In February 2016, Syeedy was the owner of a black</p> <p>3 Vauxhall Astra motor car with the registration mark</p> <p>4 YB53 JUC, and that Astra was to play a critical role in</p> <p>5 the events that led to the death of Jalal Uddin. That's</p> <p>6 because Syeedy used the vehicle to drive Kadir to the</p> <p>7 gates of the park just before the attack, and then</p> <p>8 immediately after it has occurred, as I have said</p> <p>9 already, he used the same vehicle to pick Kadir up at</p> <p>10 the gates on the other side of the park, and drive him</p> <p>11 away.</p> <p>12 The Astra had various distinctive features, such as</p> <p>13 a missing manufacturer's emblem on the front radiator</p> <p>14 grille, and a localised paint repair to the nearside</p> <p>15 rear corner, and this enabled an expert commissioned by</p> <p>16 the police to identify the Astra on a range of CCTV</p> <p>17 footage.</p> <p>18 I am just going to pause for the moment, because</p> <p>19 I can see work going on to take this down that's</p> <p>20 slightly distracting.</p> <p>21 THE CHAIR: Right.</p> <p>22 (Pause) I am not sure that it's necessarily that</p> <p>23 distracting.</p> <p>24 MR BEER: No, no, it isn't if it stays up.</p> <p>25 THE CHAIR: Yes, the work is distracting.</p> <p style="text-align: center;">Page 34</p>	<p>1 s picture of a fighter walking with an IS flag,</p> <p>2 a photograph of two men wearing balaclavas, performing</p> <p>3 what is known as the IS salute; you will be familiar</p> <p>4 with that, a single raised index finger; a child shown</p> <p>5 brandishing a knife in front of an IS flag; a photograph</p> <p>6 of Kadir, so this is on Syeedy's phone.</p> <p>7 THE CHAIR: Syeedy's phone, yes.</p> <p>8 MR BEER: A photograph of Kadir performing the IS</p> <p>9 one-fingered salute; a photograph of an IS flag in</p> <p>10 a Facebook post; a photograph of a group of five young</p> <p>11 men, three of whom were performing the ISIS one finger</p> <p>12 salute, one of whom was Syeedy, another of whom was</p> <p>13 a close associate of his and Kadir's, called Juhel Miah,</p> <p>14 more of him in a moment, that's J-U-H-E-L M-I-A-H. The</p> <p>15 phone included photographs of IS flags hung over road</p> <p>16 signs, including a photograph of somebody holding up</p> <p>17 a flag which said "Rochdale to Syria". That was</p> <p>18 an aid convoy in which Syeedy was involved.</p> <p>19 A Facebook post stating that IS had announced that</p> <p>20 Eid was on 25 December, apparently some form of humour;</p> <p>21 a photograph of the screen of a computer showing</p> <p>22 photographs of IS fighters, and a story reporting the</p> <p>23 death of Kabir Ahmed, who was an IS suicide bomber from</p> <p>24 Derby; and a photograph of Syeedy and two other men with</p> <p>25 Syeedy dressed in black performing the one-fingered IS</p> <p style="text-align: center;">Page 36</p>

<p>1 salute, alongside another man, Juhel Miah, again. 2 Also found at the Ramsay Street address in 3 a subsequent search on the 24 February 2016, was yet 4 more material that yielded assistance on Syeedy's 5 mindset. First, in a cabinet in the lounge of the house 6 there was a micro SD card. You will remember they are 7 a type of memory card used in some phones and in some 8 cameras. It contained a series of images and recordings 9 that demonstrated that Syeedy was a supporter of IS, 10 including a photograph of Syeedy and another man holding 11 an IS flag outside the Jalalia Mosque, ie the Mosque at 12 which Mr Uddin prayed, each man himself performing the 13 IS salute. That was taken, it seems, on 14 16 October 2014, or at least it had arrived on the SD 15 card on 16 October 2014. 16 A photograph of three men, one of whom was Syeedy, 17 again performing the IS salute. Again, it seems to have 18 been taken or arrived on the memory card on 16 October, 19 2014. A photograph of three men, one of whom was 20 Syeedy, holding an IS flag over a road sign in Rochdale, 21 which had been altered to read "war zone ends", Syeedy 22 performing the IS salute. A similar photograph, perhaps 23 taken on the same occasion, but showing a different sign 24 altered to read "war zone" with a different IS flag, 25 Syeedy again performing the IS salute, as is the other</p> <p style="text-align: center;">Page 37</p>	<p>1 a photograph, or an image of a photograph, of his 2 student card stored on it. There were photographs 3 showing Syeedy and three others wearing Jihadist 4 overalls, holding a sign promoting the aid convoy I have 5 just mentioned, all four men making the IS salute; a 6 photograph of a cap with an IS motif on it; a photograph 7 of patches that might be sewn onto clothes that contain 8 Jihadist flags; and a photo of Syeedy wearing 9 a stab-proof vest outside of the Mosque. 10 Fourthly, a Dell laptop was discovered, this in the 11 first floor bedroom, which also contained an image of 12 the cap with the IS motif, and a photograph of a man 13 wearing a balaclava with a message printed underneath it 14 "Doing a mission". 15 Fifthly, in a wardrobe in a bedroom on the second 16 floor, investigators found various patches, flags, and 17 a headband, all of which Professor Gleave has confirmed 18 contain Jihadist statements or declarations. That 19 evidence established that Syeedy was, by 2014 at the 20 latest, a follower of IS. Indeed, in October 2014 he 21 was photographed holding an IS flag on Trafalgar Street 22 in Rochdale, just feet from the Jalalia Mosque. 23 Jalal Uddin worked in various locations within 24 Bangladesh as an Imam. He came to the UK to work as 25 an Imam in 2002, firstly in Birmingham and later in</p> <p style="text-align: center;">Page 39</p>
<p>1 man in the photograph. It is clear from the context 2 that the photograph was taken near to Trafalgar Street, 3 where the Jalalia Mosque is located. 4 In the same search beneath the sofa, officers found 5 a Samsung laptop, Syeedy was the user of this, not least 6 because it contained his curriculum vitae. That laptop 7 was full of Jihadist and Islamist material, and it 8 contained some material relating to magic, including 9 a document that was a flyer for some kind of meeting 10 about the world of jinn, or demons and a message 11 stating: 12 "Don't wear taweez" which contained a quote: 13 "Whoever wears an amulet has committed shirk, 14 S-H-I-R-K, that's the sin of practising idolatry. 15 A photograph of IS fighters with a quote from 16 a companion of the Prophet Muhammad; a photograph of 17 a cake with an IS motif on it; a picture of a blurred IS 18 flag with a message over the top "I am here but my heart 19 is in Syria", and further propaganda, including 20 something which stated: 21 "We are the men who love death as much as you love 22 life." 23 Thirdly, during the search, within a box in the 24 dining room, a computer hard drive was recovered. That 25 hard drive was also used by Syeedy. There was</p> <p style="text-align: center;">Page 38</p>	<p>1 Rochdale. In Rochdale he worked at the Jalalia Mosque, 2 but by 2016 he had not worked at the Mosque for 3 some years, at least in any formal sense, but he still 4 prayed there and plainly still regarded Rochdale as his 5 home. 6 Although from the evidence it is clear that Jalal 7 made a positive contribution to the community in 8 Rochdale, he was in fact in the UK illegally, one 9 consequence of which was that he did not settle in any 10 particular address for long, and tended to stay with 11 different members of the community for varying periods 12 of time. The community for its part was seemingly happy 13 to support him in this way, because of his status as 14 Qari Saab. 15 One of the places at which he stayed, where he 16 always preferred to stay near, was the Jalalia Mosque. 17 He prayed at the Mosque five times a day. At the time 18 of his death, Mr Uddin was staying in an address in 19 Samson Street in Rochdale, and kept some of his 20 possessions there. The owner had left the house vacant 21 while carrying for a family member elsewhere and allowed 22 Mr Uddin to stay there rent free, because of his 23 friendship with her father-in-law. Mr Uddin's mail, 24 however, was not delivered to Samson Street, but rather 25 to Trafalgar Street in Rochdale. Mr Uddin tended to</p> <p style="text-align: center;">Page 40</p>

<p>1 visit the Trafalgar Square (sic) address between 1 pm 2 and 1.45 pm each day for a meal after second prayers, 3 and then later between 5 and 6.30 pm, to teach the Quran 4 to children. The Trafalgar Street address was opposite 5 the Jalalia Mosque where Jalal Uddin prayed. Following 6 evening prayers at the Mosque, Mr Uddin tended to eat 7 his meal at an address in South Street in Rochdale, the 8 home address of Mr Mohammed Abdul Rab. I am going to be 9 reading a witness statement from him later today, before 10 walking back to the Samson Street address. This was his 11 regular routine, and that routine and that journey took 12 him through the Wardleworth play park.</p> <p>13 As I have already said, witnesses from within the 14 local community in Rochdale describe Mr Uddin in 15 positive and complimentary terms. He was respected and 16 liked at pious, and knowledgeable about the Quran and 17 Islam more generally. It is clear that he also 18 practised something known in the community known as 19 ruqyah, a form of healing, in which he used amulets 20 called taweez. Some people regarded this as magic. 21 That he practised ruqyah and used taweez is of a high 22 degree of significance in understanding why he was 23 killed, and you will therefore hear from 24 Professor Gleave about this topic. One of his research 25 interests is the history of Islamic thought with</p> <p style="text-align: center;">Page 41</p>	<p>1 return to the practice of the 7th century. Salafists 2 reject all forms of magic, whether black or white, and 3 believe that those who practise magic should be 4 punished, often by death. IS subscribed and subscribes 5 to Salafism, and so adheres to the view that those who 6 practise magic should be punished. This explains why 7 Syeedy and Kadir, and indeed others, developed a hatred 8 of Jalal Uddin and started to wish him harm, because 9 they were of course supporters and followers of IS and 10 its views.</p> <p>11 Mohammed Abdul Bashir is distantly related to Jalal 12 Uddin. He is a Rochdale resident and had known 13 Jalal Uddin for many years. He described Jalal Uddin as 14 experienced in ruqyah and explains that this is 15 a cultural, ritualistic practice that is used to help 16 people at times of need or at times of ill health. He 17 explains that taweez are used in the course of this 18 practice, and acknowledges that some regard ruqyah and 19 taweez as black magic. He says that Jalal Uddin did not 20 advertise his skill in ruqyah, but word spread within 21 the community and people would therefore come to him for 22 help.</p> <p>23 It was also his understanding that a book used by 24 Jalal Uddin in the course of his practice of ruqyah had 25 been taken from the Jalalia Mosque some time before his</p> <p style="text-align: center;">Page 43</p>
<p>1 a particular emphasis on justifications for violence, 2 and political thought within the Muslim religion.</p> <p>3 Professor Gleave will explain that magic is 4 a controversial topic in Islam, and is generally divided 5 into black magic and white magic; black magic involving 6 the use of spirits, often referred to as jinn, to carry 7 out harmful acts against individuals. White magic 8 generally includes the use of charms, incantations and 9 amulets used for personal protection from evil spirits 10 or to bring about fortuitous events such as pregnancy. 11 The amulets are often called taweez, they involve the 12 magician writing a series of magic formulae on a piece 13 of paper, folding or rolling them, and then placing them 14 in a small box or other receptacle. The person who has 15 requested the taweez then keeps it with themselves at 16 all times in order, for example, to guard against 17 an evil spirit. Often that is worn around the neck.</p> <p>18 Magic is not regarded as evil or impermissible by 19 all forms of Islam. All Islamic scholars regard black 20 magic as forbidden, but many would regard white magic as 21 acceptable, so long as it is carried out by someone who 22 is skilled in its practice.</p> <p>23 However, as Professor Gleave will explain, there was 24 a trend in Islam, known as Salafism, whose supporters 25 argue that Islam has strayed from its roots and should</p> <p style="text-align: center;">Page 42</p>	<p>1 death. It is plain from other evidence that that in 2 fact had occurred at Syeedy's hands and those of his 3 associates on 20 August, 2015.</p> <p>4 The evidence that Jalal Uddin practised ruqyah does 5 not only come from people within the community. On the 6 evening of 18 February, a police officer searching the 7 clothing of Jalal Uddin after he had been attacked 8 seized a number of items, including a phone, and some 9 cash -- which incidentally is further evidence that the 10 motive was not that of robbery -- and some miscellaneous 11 papers. A number of days later the officers searched 12 the Samson Street address where he was staying, Jalal 13 Uddin, at the time of his death. They recovered books 14 and handwriting and other documents. Professor Gleave 15 has examined a number of the items seized from both 16 locations. Within the miscellaneous papers recovered 17 from Jalal Uddin's clothing, he identified a taweez, and 18 from the books recovered from the Samson Street address, 19 he found that they contained spells, amulet models, and 20 numerological work of the type used in taweez.</p> <p>21 I have been speaking for an hour and a half, albeit 22 we had a seven or eight minute break.</p> <p>23 THE CHAIR: Yes, it might be an opportunity to take a break 24 in order to just make sure that we have the technology 25 working correctly and there haven't been any problems.</p> <p style="text-align: center;">Page 44</p>

<p>1 I imagine by now we would have heard if anybody online 2 was having difficulties. I certainly hope so. Nobody's 3 complained, but we can check. 4 How long do you think? We are not under any great 5 pressure of time today, I think. 6 MR BEER: No, that clock says ten to, so shall we say five 7 past? 8 THE CHAIR: Yes, five past by that clock, okay. 9 MR BEER: Thank you. 10 (11.53 am) 11 (A short break) 12 (12.05 pm) 13 MR BEER: Thank you, sir. 14 By August 2015 the group, including Syeedy, Kadir 15 and Juhel Miah, had undoubtedly become focused upon 16 Jalal Uddin. On 20 August, 2015, there was an important 17 exchange between Syeedy and Juhel Miah. At 10.14, 18 Juhel Miah sent a message to Syeedy that read: 19 "Just currently doing a taweez raid with Ustadh 20 [U-S-T-A-D-H] in Jalalia." 21 Ustadh means teacher. This is likely to be 22 a reference to a man named Aktar Hussain, who was also 23 an associate of Syeedy, Kadir, and Juhel Miah, and 24 worked as a teacher at the Dawah Centre. Within 25 seconds, Juhel Miah sent a further message to Syeedy</p> <p style="text-align: center;">Page 45</p>	<p>1 Finally, at 11.11 pm, Syeedy sent a message back 2 that simply read: 3 "Allahu Akbar". 4 Meaning God is the greater, or the greatest. He 5 sent these messages that made it plain that he had seen 6 Mr Uddin enter -- sorry, he then sent messages that made 7 it plain that he had seen Jalal Uddin enter a house in 8 what he described as "in Ramzy" with a Z, presumably 9 a reference to Ramsay Street, and Syeedy and Juhel Miah 10 then exchanged messages about this. 11 And so on 20 August, 2015, an associate, or 12 associates, of Syeedy and Kadir had stolen from the 13 Mosque items that were connected with Jalal Uddin's 14 practice of ruqyah and had destroyed them. There was 15 then a discussion about what consequences there should 16 be for Jalal Uddin. At that stage the discussion as 17 about deportation, which would obviously be an 18 unpleasant event for a man in his 70s, but was a long 19 way from where the man was to end up. 20 Two days later, 22 August 2015, Mr Uddin was 21 photographed whilst outside on the street. It was clear 22 that he was the subject of surveillance at this stage. 23 Those photographs were discovered from Syeedy's black 24 iPhone to which they had been sent by Juhel Miah. 25 Over the course of August and September 2015, the</p> <p style="text-align: center;">Page 47</p>
<p>1 that read: 2 "Found Qari shbbs [S-H-B-B-S] stash." 3 It is obvious that "Qari Shbbs" is a reference to 4 Qari Saab and therefore to Jalal Uddin, and therefore 5 what was being described was an intrusion into the 6 Jalalia Mosque in order to steal taweez material 7 belonging to Jalal Uddin. How the group discovered that 8 Jalal Uddin kept his material at the Mosque, is not 9 answered by the evidence, although it is notable that 10 Syeedy's brother worked there as a cleaner. 11 13 seconds later, Syeedy replied "Burn it", clearly 12 encouraging Juhel Miah to destroy the property of Jalal 13 Uddin. 55 minutes later, at 11.10 pm, Juhel Miah sent 14 a series of messages to Syeedy saying: 15 "Destroying it". 16 And then: 17 "Don't tell anyone, gonna call border force and get 18 him sent off." 19 And: 20 "Keep an eye on where he lives." 21 And so it was clear that Juhel Miah was destroying 22 the property of Jalal Uddin as Syeedy suggested he 23 should, and that the plan of Juhel Miah at that stage 24 was that the immigration status of Jalal Uddin should be 25 exploited so as to cause him to be deported.</p> <p style="text-align: center;">Page 46</p>	<p>1 group exchanged messages that demonstrated an interest 2 in IS ideology. Then on 5 September 2015, Kadir, using 3 the name Abu Khatal, posted the following message to 4 Facebook, the social messaging site: 5 "Iv a question for you all inshallah. Answer with 6 sincerity [five exclamation marks]. The scenario is 7 that there are Imams of local masjid [M-A-S-J-I-D] 8 dealing with taweez and sihr [S-I-H-R] et cetera, 9 et cetera." 10 "Sihr", as I have said already, is black magic. 11 Masjid means mosque. So this message was plainly 12 a reference to Jalal Uddin and his practice of ruqyah. 13 The antagonism towards Mr Uddin, who was already by this 14 time being surveilled, was building. Somebody named Abu 15 Al Musamjir al Masjali replies: 16 "Muhammad said kill the magician." 17 Mohammed Kadir replied to that post, and said: 18 "Jazak Allah Khair". 19 Jazak, J-A-Z-A-K, Allah Khair, K-H-A-I-R 20 Jazak Allah Khair is a term of gratitude, meaning 21 essentially may Allah reward you with goodness. So he 22 was replying Kadir to the posts that said "Muhammad said 23 kill the magician" with words to the effect of "May 24 Allah reward you with goodness". 25 Kadir's post continued:</p> <p style="text-align: center;">Page 48</p>

<p>1 "We have decided that we will take this on properly 2 inshallah." 3 "Inshallah" meaning God willing. 4 THE CHAIR: God willing, yes. 5 MR BEER: The post continued: 6 "Exposing their kufir ..." 7 K-U-F-I-R, meaning "unbeliever": 8 "Exposing their kufir isn't sufficient as there are 9 too many of them so we may do whatever to paralyse I see 10 them, inshallah, starting with the ringleader we know. 11 So please do make doer that this happens and we do it in 12 a systematic way so that we do not get caught." 13 Kadir was saying that exposing magicians as 14 unbelievers was not sufficient, more needed to be done, 15 starting with the ringleader, saying that he, Kadir, 16 hoped that he would not be caught. All of those 17 messages were posted to Kadir's Facebook account. 18 The day following the posts, so on 6 September 2015, 19 covertly recorded footage of Jalal Uddin was received on 20 Syeedy's black iPhone. Who actually recorded the 21 footage is not clear, but it doesn't matter greatly. 22 What his possession and retention of the footage 23 demonstrates is the serious focus of the team upon 24 Jalal Uddin. It was plain that the antagonism in 25 towards Jalal Uddin was starting to boil up, for no</p> <p style="text-align: center;">Page 49</p>	<p>1 associated viewed Jalal Uddin as a magician, and that 2 they thought that their deportation plan may no longer 3 work. 4 Continuing interest by Syeedy in Jalal Uddin was 5 demonstrated on 2 January, 2016, when he simply sent 6 a text message saying "Jalal Uddin". On 7 18 January 2016, Syeedy attempted to telephone Kadir but 8 was unable to get through to any of his known numbers. 9 He asked a friend if he had Kadir's most recent number 10 and was provided with a number that ended in 023. He 11 was then able to make contact with Kadir, and much 12 communication followed between the pair over the coming 13 days and weeks. On 6 February, 2016, Syeedy and 14 Juhel Miah exchanged further messages about black magic 15 and jinns, and Syeedy sent a message reading: 16 "Actioning these things is a problem." 17 On 13 February, Syeedy sent a message to Kadir's 023 18 number, saying: 19 "? Akhi [A-K-H-I], it's Syeedy, need to chat. When 20 is a good day for you?." 21 "Akhi" means brother. It follows that Syeedy was 22 initiating contact with Kadir and stating that he wanted 23 to speak with him. Contact between the two continued on 24 13, 14 and 15 February 2016. On 16 February 2016, Kadir 25 placed an order for a gold bar, seemingly already making</p> <p style="text-align: center;">Page 51</p>
<p>1 better reason that he practised what was in reality 2 a form of healing of which the group disapproved. 3 Syeedy sent a message via Whatsapp on 24 September, 4 2015, to Juhel Miah, who had of course been involved in 5 some of the earlier communications, saying: 6 "Is that a taweez on top of his curtains?" 7 Quite what that is a reference to is not clear, but 8 it does show that Syeedy had an ongoing focus on Jalal 9 Uddin. IS-related messages continued to pass between 10 members of the group in September and October 2015, 11 including further references to taweez in 12 mid-October 2015. 13 On 23 December, 2015, Juhel Miah sent a photograph 14 of Mr Uddin together with the then MP for Rochdale, 15 Simon Danczuk, and others at the door to the 16 Jalalia Mosque. Shortly afterwards, Juhel Miah sent 17 an enlargement of the part of the message showing 18 Mr Uddin with a message: 19 "Oh crap, Voldemort, NVR GNA B busted by immigration 20 now." 21 Ie "Oh dear, Voldemort is never going to be busted 22 by the immigration services now," Lord Voldemort being 23 a wizard with whom you will be familiar. 24 THE CHAIR: Yes. 25 MR BEER: Demonstrating clearly that Syeedy and his</p> <p style="text-align: center;">Page 50</p>	<p>1 plans to depart the United Kingdom after his attack on 2 Jalal Uddin. A very important exchange occurred 3 on February 17, 2016, the day before the murder. At 4 9.53 pm, Kadir telephoned Syeedy and they spoke for just 5 over four minutes. Kadir then sent Syeedy a text 6 message, the terms of which haven't been recovered. 7 However, it is clear that the exchange was about Jalal 8 Uddin because within a few minutes Syeedy sent a text 9 message to Juhel Miah reading: 10 "Do you have any pictures of the taweez of the 11 magician?" 12 Syeedy and Juhel Miah then exchanged text messages 13 in which they discussed the possibility of getting Jalal 14 Uddin to make a taweez and recording the whole thing. 15 But Juhel Miah doubted that they would be believed, 16 stating: 17 "Bro, believe me, this is not an ordinary matter. 18 This is the ex Imam of Jalalia." 19 Turning to the events of the 18 February, 2016, 20 between 4.17 and 4.18 pm on 18 February, Kadir and 21 Syeedy exchanged text messages which resulted in Kadir 22 agreeing to come over to Rochdale from Oldham. At 23 6.03 pm, Kadir sent a text message to Syeedy stating 24 that he was setting off and would be in Rochdale in 20 25 minutes. Cell site analysis shows that Kadir was in</p> <p style="text-align: center;">Page 52</p>

<p>1 Oldham when this message was sent. The cell site 2 analysis shows that having sent the message, Kadir then 3 travelled from Oldham to Rochdale in his own Nissan 4 Micra. CCTV footage captures the arrival of the vehicle 5 as it parks near to the address in Ramsay Street, where 6 Syeedy lived.</p> <p>7 Kadir parked up at 6.32 pm. He got into the front 8 passenger seat of Syeedy's Vauxhall Astra that was 9 parked up outside his home. The car was driven out of 10 the address of Ramsay Street at 6.35 pm, almost straight 11 away, visiting a Texaco petrol station on 12 Yorkshire Street at 6.38 pm. CCTV captures the driver 13 leaving the vehicle, which contained a passenger, in 14 order to fuel it, and then going to the kiosk to pay.</p> <p>15 Banking records shows Syeedy's debit card was used to 16 make the payment.</p> <p>17 CCTV shows that by 7.35 pm the Astra was parked near 18 to the Jalalia Mosque. Two people, plainly Kadir and 19 Syeedy, left the vehicle and entered the Mosque. It 20 seems that they were engaged in reconnaissance, checking 21 that their intended victim was within the Mosque. He 22 was, and so they left the Mosque shortly, ie at 7.50 pm, 23 getting into the Astra, which was then driven away.</p> <p>24 At 7.55, the Astra arrived back in Ramsay Street, 25 stopped, and a man identified by a witness as Syeedy ran</p> <p style="text-align: center;">Page 53</p>	<p>1 demonstrates that they were within an area that included 2 South Street.</p> <p>3 CCTV shows that Jalal Uddin left the address in 4 South Street having eaten his meal at 8.40 pm. He began 5 to walk to the address in Samson Street. As he did so 6 he passed the Astra containing Syeedy and Kadir. At 7 8.41 the Astra left its parking space with the lights 8 off, performed a U turn, driving in the same direction 9 as Jalal Uddin was walking. Kadir and Syeedy were 10 stalking Jalal Uddin. Jalal Uddin's journey took him 11 through the Wardleworth play park. He entered the park 12 at 8.41. CCTV footage shows the Astra on South Street 13 at 8.42. It was moving, but still had its lights off.</p> <p>14 By this stage, Kadir was out of the car, and walking 15 down South Street. Then Kadir started to jog in pursuit 16 of Jalal Uddin.</p> <p>17 By 8.43 the Astra was on the other side of the park 18 where it had stopped and picked up Kadir. In the minute 19 in between, Kadir had attacked Jalal Uddin, striking him 20 repeated blows to the head and the face with the weapon. 21 The weapon was not found within the park. Therefore 22 Kadir must have got back into the car with it. The 23 Astra left the scene, returning immediately to the 24 Ramsay Street address, where Kadir left the Astra, 25 climbed into his Nissan Micra, and drove away, doing so</p> <p style="text-align: center;">Page 55</p>
<p>1 towards his address in Ramsay Street. The same man 2 reappeared two minutes later. The CCTV appears to show 3 the man had retrieved something whilst out of view of 4 the camera and was carrying it back to the car. This 5 was likely to have been the weapon with which Kadir was 6 later to murder Jalal Uddin.</p> <p>7 At 7.55, just as the Astra was arriving back on 8 Ramsay Street, CCTV caught Jalal Uddin leaving the 9 Mosque having completed his evening prayers. He walked 10 towards the South Street address where he commonly took 11 his evening meal. At 7.59 Jalal Uddin crossed 12 Trafalgar Street to the junction with South Street and 13 the next minute the Astra stopped at the junction of 14 Buckingham Road and South Street, before turning into 15 South Street. It drove straight past Jalal Uddin, 16 before turning onto Trafalgar Street and then returning 17 to South Street, driving Ms Jalal Uddin again. Plainly 18 Kadir and Syeedy were engaged in some form of 19 surveillance of Jalal Uddin, driving past him twice.</p> <p>20 CCTV captured Jalal Uddin walking along South Street 21 at 8.04 pm, and entering a house there. The Astra then 22 drove to that address, before parking nearby on 23 South Street. It seems that Syeedy and Kadir were 24 laying in wait for Jalal Uddin. They used their 25 telephones whilst they waited, and cell site analysis</p> <p style="text-align: center;">Page 54</p>	<p>1 at 8.46, and driving back to Oldham.</p> <p>2 Dr Lumb's opinion is that death was caused by blunt 3 force head injuries, but that doesn't really do justice 4 to what had happened to Jalal Uddin in that minute. He 5 discovered multiple fresh injuries which were focused on 6 the face and head, with multiple lacerations to the 7 head. The skull and the facial bones were severely 8 fractured. On the right side of the forehead there were 9 two lacerations, beneath which there was the depressed 10 skull fracture about which I have spoken, ie the skull 11 had been driven down and into the brain, causing brain 12 damage.</p> <p>13 These injuries had, in the judgment of Dr Lumb, been 14 caused by the application of severe force with a weapon, 15 probably a hammer, he says. As we have already 16 observed, an injury of particular note, albeit not the 17 most serious, was an injury to the mouth of Jalal Uddin. 18 That had broken the false teeth that were present.</p> <p>19 Dr Lumb considered that the views of a dental expert 20 should be obtained, and so Professor Craig Barclay was 21 instructed. It was Professor Barclay's view that this 22 injury, with accompanying damage to the denture, was 23 result of a significant blow, more than likely a kick or 24 violent blow from a blunt instrument. Given the use of 25 a weapon to inflict the other injuries to the head or</p> <p style="text-align: center;">Page 56</p>

<p>1 face, it is very likely that this injury was in fact 2 caused to the mouth in the same way, probably with the 3 same weapon. And so on top of all of the other 4 injuries, the attacker had struck Jalal Uddin a forceful 5 blow to his mouth and to his teeth. 6 This was, as I have already said, an attack driven 7 by hate. A blow to the mouth was probably the most 8 symbolic of all. It meant: you will not say anything of 9 which we, Kadir and Syeedy, disapprove. 10 So those are the facts in outline. 11 THE CHAIR: Yes, thank you, Mr Beer. 12 MR BEER: Might I move to the first stage of the evidence, 13 which is going to be read evidence. 14 THE CHAIR: Yes. 15 MR BEER: It is going to begin with a pen portrait in 16 relation to Jalal Uddin. 17 THE CHAIR: Yes, thank you. 18 MR BEER: This is taken from a variety of sources, 19 principally that of Saleh Al-Arif, the second youngest 20 son of Jalal Uddin. 21 THE CHAIR: Yes, you have explained the thinking behind this 22 and the purpose of it. It is something that -- had this 23 proceeded as an inquest, as originally intended, it is 24 something that would have happened at an inquest. 25 MR BEER: That's right, sir.</p> <p style="text-align: center;">Page 57</p>	<p>1 village of Satpur. He lived in Dinaittuk by himself, 2 whilst he was serving as the Imam of the village, as 3 well as teaching the Quran at the Madrassa to students 4 ranging from 4 to 20 years old. He also taught mature 5 students between the ages of 25 to 30. 6 "Some time later he left Dinaittuk and returned to 7 Satpara where he took up his previous position of Imam 8 and teaching at the Madrassa met his future wife, my 9 mother, Kamorun Nessa. They were married on 5 February 10 1980 and went on to have seven children; five sons and 11 two daughters. Sharif Al Hasan, Tahmina Ferdusi, 12 Shahara Masuma, Saleh Al-Arif (myself), Al Maruf and 13 twins Hafiz Al Asad and Mushtaq Al Noor. 14 "Around the year 1990, my father took the position 15 of an Imam at the mosque in the village of Buraia, which 16 is around 17-18 miles from the village of Satpur. He 17 left his wife and children in the village of Satpur and 18 lived alone in Buraia, where he also taught the Quran in 19 the Madrassa. He would visit his family weekly, 20 spending a day or two with them before returning to 21 Buraia to resume his Imam duties. He remained the Imam 22 of the Mosque in Buraia until 2002, when he travelled to 23 the United Kingdom. 24 "He initially taught young children the Quran in 25 East London, then [he] taught in a mosque in Birmingham,</p> <p style="text-align: center;">Page 59</p>
<p>1 Pen portrait for JALAL UDDIN (read) 2 MR BEER: Saleh Al-Arif, Jalal Uddin's second son, says as 3 follows: 4 "My father was born on 5 March 1944 in the village 5 of Satpur in Bangladesh in the house of his father, 6 Abdul Wahid and his mother, Ashabun Nessa. My father 7 had two younger brothers, named Giash Uddin and 8 Nurul Islam, and one sister called Mahbuba Khatun. 9 "My father attended schools in Madrassa (Islamic 10 school) where he developed his learning of the Quran and 11 Hadith, which is the Islamic teachings derived from the 12 Prophet Mohammed. This set him on his way to become 13 what is known as an Alim, an Islamic scholar and around 14 the age of 21 he sat, and passed his final exams at 15 Kunagaram (for the Egyptian Qari course) and Fultoli 16 (for the Bangladesh Qari course). With these 17 qualifications, he was given the title of Qari Saab, 18 which meant that he was proficient in the seven 19 variations of how the Quran can be recited and could 20 teach these variations to others. 21 "At around the age of 25, my father was appointed 22 as Imam in a Madrassa in Satpara. My father remained in 23 Satpara for around four years, after which he was 24 appointed the Imam of a mosque in the village of 25 Dinaittuk, which is around 45 miles from his home</p> <p style="text-align: center;">Page 58</p>	<p>1 before moving to Rochdale. My father attended the 2 Jalalia Mosque on Nile Street and taught privately in 3 the community and sent almost all the money he earned 4 home to his family in Bangladesh. 5 "The last time I saw my father was with my family 6 at the airport in 2002, when he was moving away. I was 7 nine years old and very upset to see him leave. My 8 father was crying and very emotional. 9 "My father rang my mother almost every day, and 10 everybody in the household would speak to him when he 11 called. My mother and I would always try and encourage 12 him to return to Bangladesh, but he wanted to provide 13 for his family. 14 "In 2016 I moved to Denmark to complete a finance 15 degree and I would speak to my father almost daily. Our 16 conversations were mostly based on my studies, and how 17 I was coping with the new environment and culture. My 18 last conversation with my father took place on the 16th 19 February 2016, and we spoke about general things but 20 I again urged him to return back to Bangladesh. On this 21 occasion he indicated that he was hoping to return to 22 Bangladesh within the next few months. 23 "I cannot express exactly how I feel at the loss of 24 my father. From an early age, I could see that my 25 father was a man of great honour and integrity, who was</p> <p style="text-align: center;">Page 60</p>

1 respected and loved by all who ever came across him. He
 2 had a great manner, was always polite and gentle with
 3 every person that he met. He was an incredibly
 4 hard-working person, who did everything he could to
 5 provide a better life for his family in Bangladesh; it
 6 was for this reason he moved to the United Kingdom. He
 7 was a great family man, a doting father and grandfather,
 8 and a loving husband. I loved my father completely, he
 9 had no enemies, because of his love of Islam, he was a
 10 devout pacifist, who showed nothing but love to all the
 11 people that he ever came across. As a Qari Saab my
 12 father's world revolved around his knowledge of the
 13 Quran. He loved reciting the Quran, but what gave him
 14 the most joy in life, was his great ability to pass his
 15 vast knowledge onto others. He would often teach the
 16 message of love and peace from the Quran, because this
 17 was what his life encompassed. The pain and void that
 18 has been left from his death has been unbearable.
 19 I miss my father terribly, I missed him when he left
 20 Bangladesh for the United Kingdom, since the age of
 21 nine."
 22 FAIZAH FARUQUE (read)
 23 The Inquiry has received a number of other
 24 statements from Jalal Uddin's friends, and those who
 25 knew and cared for him.

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1 Faizah Faruque was a former student of Jalal, and
 2 had known him for around 14 years. She said:
 3 "He was the first of my teachers of Islam who
 4 treated me so kindly, and when I made a mistake ... he
 5 tried to understand and help me work through it."
 6 Her family used to invite him to come over to their
 7 house for company, and a home cooked meal. She
 8 describes how she had health problems as a child and how
 9 Jalal Uddin would often check on her and do prayers for
 10 her. She learned to drive a year before his passing and
 11 this meant she was able to repay the favour and take him
 12 to places he needed, such as hospital appointments and
 13 the Mosque. Ms Faruque also established a video link
 14 which enabled him to see his wife for the first time in
 15 13 years. Her statement recalls that such was his
 16 gratitude he said that he considered her a little sister
 17 and that she should refer to him as brother.
 18 She recalls their final meeting on 15 February 20,
 19 16, when Jalal Uddin attended her house for dinner. He
 20 appeared in a happy mood and spoke with great pride
 21 about his son, Saleh, who was studying in Denmark. He
 22 had also bought a new coat, which she was pleased to
 23 see.
 24 In her statement, she refers to Jalal Uddin's
 25 endearing, caring nature. She tells of him being

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1 a religious, morally gifted man who told her he would
 2 love her unconditionally, no matter what choices she
 3 made about how to live her life. She loved him as
 4 a father figure and was grateful for all that he was to
 5 her.
 6 Many others in the community commented on Jalal
 7 Uddin's kind, gentle nature, and about the positive
 8 impact that he had on their lives. Saleema Akhtar told
 9 of Jalal praying with her when she was very unwell, and
 10 giving her a "taweez" to keep around her neck, which,
 11 according to Ms Akhtar, in her culture "only
 12 particularly well educated people can give". She felt
 13 better later that night and recalled that Jalal wouldn't
 14 take any payment; that he had done this out of the
 15 goodness of his heart.
 16 Abdul Atique told a very similar story, of a quiet,
 17 polite and highly respected man who used his gifts to
 18 help heal. Mr Atique explained he suffered from
 19 headaches for a number of years and they significantly
 20 reduced after Jalal Uddin placed his hands on his head
 21 and traced words with his finger tips. These are but
 22 two of the accounts we have received in the Inquiry of
 23 Mr Uddin using his blessings to seek to helps in the
 24 community, but there are others.
 25 Mohammed Bashir spoke of the "extremely beautiful

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1 way" that Jalal Uddin would recite the Quran and give
 2 blessings, that he was a deeply pious man whose life was
 3 devoted to helping his local community.
 4 Mohammed Shafiq, chief executive and a founding
 5 member of one of the UK's leading Muslim youth
 6 organisations, the Ramadan Foundation, says this of
 7 Jalal Uddin:
 8 "Jalal Uddin was a kind, gentle and thoughtful man
 9 who was respected by many within all parts of the
 10 communities of Rochdale. He had the rare ability to
 11 reach out to parts of the Pakistani/Kashmiri community
 12 which many Bengali scholars would struggle to do or even
 13 have the patience to try! As an accomplished Qari of
 14 the Quran, he was called upon by many parents to teach
 15 their children in their own homes and was a regular
 16 presence at religious or community events in many
 17 different Mosques around the town. I first met him
 18 around ten years ago, I remember his smile which could
 19 light up an empty room, when looking at his face you
 20 could see a man of peace and compassion. He was always
 21 bubbly and conscience about how he could help other
 22 people."
 23 It is clear that his loss was felt by many people
 24 who were deeply shocked and saddened to hear of his
 25 passing. Over 2,000 mourners were in attendance at his

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<p>1 funeral in Rochdale.</p> <p>2 Jalal's close family travelled to the UK to follow</p> <p>3 the trial of Mohammed Syeedy in September 2016. As part</p> <p>4 of that process, Mr Uddin's family prepared a written</p> <p>5 tribute to him, which included the following words in</p> <p>6 it:</p> <p>7 "Although Jalal was a Muslim, who peacefully</p> <p>8 practised his faith, he had a love and respect for all</p> <p>9 religions, cultures and creeds. We take comfort from</p> <p>10 the fact that the evidence acknowledges that Jalal was</p> <p>11 a greatly respected man, a caring and loving soul.</p> <p>12 Jalal was the greatest man in our lives. His smile will</p> <p>13 never be replaced. They say perfection cannot be</p> <p>14 achieved, but Jalal came pretty close, as exemplified by</p> <p>15 his principles, his mannerisms, and his incredible love</p> <p>16 for his family and his religion."</p> <p>17 Sir, whilst I have been reading those, you can see</p> <p>18 we have displayed a photograph --</p> <p>19 THE CHAIR: Yes.</p> <p>20 MR BEER: -- of the late Mr Uddin.</p> <p>21 Sir, with your permission, can I now read some</p> <p>22 background statements --</p> <p>23 THE CHAIR: Yes, thank you, Mr Beer.</p> <p>24 MR BEER: -- and statements that relate to some of the</p> <p>25 events of the 18 February 2016 into the record.</p> <p style="text-align: center;">Page 65</p>	<p>1 did not have a permanent place to live. Due to him</p> <p>2 being so respected in the local Rochdale community</p> <p>3 people were happy to put him up on a short term basis.</p> <p>4 As a result, he moved from address to address</p> <p>5 frequently, moving in with community members who were</p> <p>6 happy to accommodate him. He preferred to stay close to</p> <p>7 the Jalalia Mosque located in Niall Street, Rochdale.</p> <p>8 This allowed him to walk to the Mosque and pray five</p> <p>9 times a day.</p> <p>10 "In addition to this, because Jalal was not able to</p> <p>11 work, people from the community would offer him meals</p> <p>12 and sometimes donate small sums of money to him to</p> <p>13 enable him to live. He believe that when Jalal Uddin</p> <p>14 first arrived in the country he was legally able to</p> <p>15 work. I understand he worked at the Jalalia Mosque</p> <p>16 teaching young children about the Quran and our</p> <p>17 religion. However, when he overstayed he was not able</p> <p>18 to work for payment.</p> <p>19 "As I have previously said, Jalal Uddin was a very</p> <p>20 pious and knowledgeable man. He also practised ruqyah.</p> <p>21 This is a cultural ritualistic practice that is used to</p> <p>22 help people at times of need or ill health. Effectively</p> <p>23 it is about using verses from the Quran together with</p> <p>24 written prayers in order to bring about a positive</p> <p>25 effect on the inflicted person through a ritual</p> <p style="text-align: center;">Page 67</p>
<p>1 THE CHAIR: Yes, thank you.</p> <p>2 MR BEER: Starting, this is your, I think it is the first</p> <p>3 tab in the red statements of the statement of Mohammed</p> <p>4 Abdul Bashir.</p> <p>5 THE CHAIR: Yes, I have it.</p> <p>6 MOHAMMED ABDUL BASHIR (read)</p> <p>7 MR BEER: It is dated 14 March, 2016, and he says:</p> <p>8 "I am the above named person and I reside at</p> <p>9 [an address given] ... I am a distant relative of Jalal</p> <p>10 Uddin. Mr Uddin was married to one of my nieces.</p> <p>11 I have a very large extended family and so it is</p> <p>12 difficult to explain the exact family relationship.</p> <p>13 "Jalal Uddin was killed on 18 February, 2016, and</p> <p>14 his death is currently being investigated by the police</p> <p>15 at murder. Jalal Uddin was originally from Bangladesh,</p> <p>16 and had been in the UK for about 13 years. For some</p> <p>17 time he was living in the UK as an over-stayer, so</p> <p>18 illegally. He was an extremely pious man, and was very</p> <p>19 knowledgeable about his Islamic religion. He was able</p> <p>20 to recite the Quran in an extremely beautiful way and as</p> <p>21 a result others would want to listen to him. He was</p> <p>22 regarded as a Qari, somebody who would recite the Quran</p> <p>23 in a beautiful way and give blessings.</p> <p>24 "Due to his status as an over-stayer in the UK,</p> <p>25 Jalal Uddin was not able to obtain paid employment and</p> <p style="text-align: center;">Page 66</p>	<p>1 blessing.</p> <p>2 "An aspect of ruqyah is taweez. In the Indian</p> <p>3 subcontinent, India, Bangladesh and Pakistan, taweez is</p> <p>4 about displaying or sometimes wearing verses taken from</p> <p>5 the Quran in order to protect your home or person, and</p> <p>6 ward off evil spirits, jinn. This is something that</p> <p>7 people have an absolute belief in. However, there are</p> <p>8 others who do not believe in this, and consider the</p> <p>9 ritualistic practices of ruqyah and taweez to be black</p> <p>10 magic.</p> <p>11 "In respect of Mr Jalal Uddin, and in connection</p> <p>12 with his practice of ruqyah, I understand that he used</p> <p>13 some kind of book. I never saw this book myself but it</p> <p>14 is something that I have been made aware of through the</p> <p>15 local community. This book would contain written verses</p> <p>16 from the Quran and ritualistic prayers. I am not able</p> <p>17 to say what the book physically looked like because</p> <p>18 I never saw it myself. He would use the book when</p> <p>19 conducting ruqyah blessings. I have been told that he</p> <p>20 kept the book somewhere inside the Mosque. Again, this</p> <p>21 is something I have learned from the community, although</p> <p>22 I have no specific knowledge of this myself.</p> <p>23 I am aware from the local community that there is</p> <p>24 a suggestion that Jalal Uddin's book went missing from</p> <p>25 the Mosque some time ago. This is a rumour that is</p> <p style="text-align: center;">Page 68</p>

17 (Pages 65 to 68)

<p>1 currently circulating within the Rochdale community. 2 When this actually took place varies considerably. 3 I have heard that the book was taken as far back as the 4 customer of 2015. I have also heard that the book was 5 taken as recently as six weeks ago. It is suggested 6 that this upset Jalal Uddin and he reported that the 7 book had been taken to the committee of the 8 Jalalia Mosque. 9 "The rumour circulating is that suspicion fell on 10 a cleaner working at the Mosque for being responsible 11 for taking Jalal Uddin's prayerbook. I know that 12 a local man named Syeedy has been arrested and charged 13 by the police for Jalal Uddin's murder. It was Syeedy's 14 younger brother who was the cleaner at the Mosque and 15 who was suspected of taking Jalal Uddin's book. He was 16 a cleaner at the Mosque, certainly back in the summer of 17 2015, and up until recent times. Syeedy's brother has 18 also been arrested by the police for Jalal Uddin's 19 murder. I understand he is currently on bail. 20 "In addition to this the local community are also 21 saying that following the theft of Jalal Uddin's prayer 22 book, a confrontation took place where Syeedy and some 23 of his associates confronted Jalal Uddin and accused him 24 of carrying out black magic. Syeedy was a member of the 25 Dawah Centre, located on Yorkshire Street, Rochdale.</p> <p style="text-align: center;">Page 69</p>	<p>1 execution of our criminals that had carried out 2 atrocities during the Bangladeshi Pakistan war in 1971. 3 Many Bangladeshi nationals have been killed as a result 4 of the actions and instructions of the war criminals. 5 "Syeedy came to the meeting with two friends. He 6 said that celebrating the execution of religious 7 leaders, referring to the war criminals, was forbidden 8 and that the celebration should not take place. Syeedy 9 was extremely arrogant in his views and this upset many 10 people at the meeting who had lost relatives during the 11 conflict in 1971. 12 "I am also able to say that at the meeting were 13 Juhel Miah and Abdul Basit. I have given those details 14 to the police. Syeedy was allowed to have his say, and 15 he was told in strong terms to leave. I am not able to 16 remember who the two men that were with Syeedy." 17 And then reading on: 18 "In respect of ruqyah that Jalal Uddin carried out, 19 I am aware that he performed some blessings for a friend 20 of mine. His name is Suhel Miah. Suhel's daughter was 21 suffering from seizures. Suhel sought the help of Jalal 22 Uddin to carry out a ruqyah blessing in order to help 23 his daughter. Jalal did this and I know that Suhel's 24 daughter fully recovered and no longer suffers seizures 25 or ill health. This took place just over a year ago.</p> <p style="text-align: center;">Page 71</p>
<p>1 The people that were with him when Jalal Uddin was 2 confronted were also members of that Dawah Centre. 3 "I wish to make it clear I have no first hand 4 knowledge of this incident, it is something simply 5 something I've heard from talk around the community. 6 Jalal Uddin never spoke to me about this prior to his 7 death. I understand that individuals that are members 8 of the Dawah Centre on Yorkshire Street are considered 9 to have extreme views and would believe that ruqyah and 10 those conducting it were evil. Also, the young people 11 that attended the Dawah Centre consider that those that 12 attend local mosques to be innovators and who have 13 adapted and diluted the teachings of the Quran. They 14 attempt to undermine the leaders within the local Muslim 15 community and also the Imams within the mosques. 16 "They are also extremely secretive about their 17 beliefs and activities. I believe this is the case in 18 respect of Syeedy and his associates. I do recall one 19 occasion when I did see Syeedy in a manner which 20 I consider to be extreme. I can't be specific about the 21 date when this happened, but I believe it was about 22 a year ago. There was a meeting and celebration taking 23 place in the Bangladeshi Association Community Project 24 located on Ramsay Street next to the mosque. I was 25 present at the meeting. It was about the conviction and</p> <p style="text-align: center;">Page 70</p>	<p>1 "I am aware that Jalal Uddin did not advertise the 2 fact that he carried out ruqyah. It is as a result of 3 the positive effect that people like Suhel's daughter 4 experienced that word spread about Jalal's abilities in 5 the community. He did not do this for money. This 6 would not be allowed within our religion. He did this 7 because he was a deeply pious man whose life was devoted 8 to helping his local community." 9 MOHAMMED ABDUL RAB (read) 10 Next is a witness statement of Mohammed Abdul Rab, 11 dated 20 February, 2016. He says: 12 "I am making a statement to Greater Manchester 13 Police, because Jalal Uddin means Quran scholar who came 14 to my house on Thursday 18 February, 2016, and left my 15 house at about 8.45 in the evening. He came to my house 16 at approximately 8.10 pm. I have known Jalal Uddin for 17 about 12 or 13 years. He used to teach the Quran in the 18 Rochdale Jalalia Mosque, however he had not been 19 teaching for a long time. He would always come to the 20 Mosque to pray and come to my house every day to have 21 his night meal. I do not know where he used to live. 22 He was a very nice person and getting on with society by 23 mixing with him. No one from my family have seen him 24 because he would have come to my house when I was at 25 home. He would enter my house through the front door</p> <p style="text-align: center;">Page 72</p>

<p>1 and sit in the front room and eat his meal and leave 2 after he had eaten. 3 "I didn't know which direction he used to go or take 4 after he left my house. It was on Thursday 18 February, 5 2016, and the time was about 7.15 in the evening, I went 6 to Rochdale Jalalia Mosque on foot. The Mosque is 7 situated in Trafalgar Street, Rochdale. It took 8 five minutes to go to the Mosque. After I had gone to 9 the Mosque and completed my "eshaa" prayer. At that 10 time I did not see Jalal Uddin. After I had done my 11 prayer, I came home at 6.50 pm in the evening/night. 12 THE CHAIR: 7.50, I think it is. 13 MR BEER: "7.50 in the evening/night." 14 Thank you. 15 "Jalal Uddin came to my house at about 8.10 in the 16 evening and sat in the sitting room. Food was served 17 and he left the house after he had his food. When he 18 came to my house he was wearing a light grey coloured 19 Thawbe [of a traditional length] and he was wearing 20 a green jacket as well. He had a cap on his head and 21 his head was wrapped around with a green scarf. He had 22 his meal on his own in my front room. I had my meal in 23 the inner room, after I had served him some food. Some 24 time later I heard the sounds of the bell on the front 25 door when he realised he had left. I then came to the</p> <p style="text-align: center;">Page 73</p>	<p>1 where he would teach me religious education. This 2 period of teaching didn't last that long, as I left the 3 Mosque for a short period of time before rejoining 4 a year later. It is from this time that I have known 5 Mr Uddin as a respected member of the community. 6 "As on grew older, around the age of 20 to 21, 7 I built an even closer relationship with Islam and 8 Mr Uddin, I lost my father at this age and it led know 9 want to know more about my religion. As I had been with 10 Mr Uddin as a child, I went back to him in order to 11 learn more. 12 "I was in full time university education at the 13 time, studying business management, so I would see 14 Mr Uddin either at the Mosque or outside and would often 15 sit and talk with him. 16 "When addressing Mr Uddin would call him Qari Sab, 17 which is a term of respect, however for the purposes of 18 this statement I am happy to call him Mr Uddin. The 19 term Qari is a title given to someone who recites or 20 reads the Quran in a certain way, and the term Sab means 21 sir, which is honourable to add to somebody's name as 22 a mark of respect. 23 "I feel that Mr Uddin was always there, and 24 available for any help. He was very approachable and 25 didn't show any sides to his character that would make</p> <p style="text-align: center;">Page 75</p>
<p>1 front door and took everything in to the kitchen, 2 including the plates. This was the last time I saw 3 Mr Uddin." 4 No need to read the rest of that statement. 5 THE CHAIR: Yes. 6 MIRZA SADIQUL ZAMAL (read) 7 MR BEER: The third witness statement is of Mirza Sadiqul 8 Zamal who says: 9 "I provide this witness statement at the request of 10 the chairman to the Jalal Uddin Inquiry. I have 11 previously provided a witness statement to Greater 12 Manchester Police in 2016 following the death of Jalal 13 Uddin. 14 "Personal background and meeting Jalal Uddin. 15 "I was born in Rochdale, Greater Manchester, and 16 have lived there all of my life. I still live in the 17 same community, sharing a house with my elder brother, 18 and live next door to our mother. I studied business 19 studies at university and am currently employed as 20 an interpreter servicing mostly government contracts and 21 the NHS. 22 "I first met Jalal Uddin around the year 2003 or 23 earlier, which would be the time that he first came to 24 Rochdale. I would have been about 13 years old, and 25 I remember he was at the Jalalia Mosque in Rochdale</p> <p style="text-align: center;">Page 74</p>	<p>1 you feel uncomfortable. Men, women, children, everyone 2 felt very comfortable to start a conversation. 3 "Mr Uddin's life. 4 "Mr Uddin was originally from Bangladesh. I know he 5 had a wife and family who he left when he came to the 6 UK. I met his wife and two of his sons, Saleh and 7 Maruf, after the murder as they came to my home. 8 "I organised a fundraiser for the family which was 9 meant to cover the cost of the funeral which was around 10 £3,000 to £4,000 at the time. However the fundraiser 11 was really successful and I eventually raised £13,000 so 12 it easily covered the funeral. I gave the rest to his 13 family. This fundraising initiative was done with 14 justgiving.com, as it was new at the time, however 15 I didn't realise they would have taken such a high 16 percentage of money, in hindsight, In wish I hadn't used 17 them. 18 "Mr Uddin believed that he was an over-stayer and 19 show have left the UK and returned to Bangladesh, 20 although I couldn't confirm this and I wouldn't ask him 21 about his personal life. 22 "I'm not sure of his address or where he lived other 23 than he was living somewhere in the Bellfield area of 24 Rochdale. He had a lot of support in the community and 25 people would often left him stay with them and would</p> <p style="text-align: center;">Page 76</p>

1 give him food, as he was someone to respect and trust.
 2 "Looking back, I always assumed that he was an Imam
 3 as he was so knowledgeable, however I now realise he may
 4 not have been an Imam.
 5 "Mr Uddin was a Sunni Muslim of the Hanafi school of
 6 thought. In the Sunni religion, there are four schools
 7 of thought, with 4 Imams over each area, almost acting
 8 like a counsel with all of the rulings of Islam and
 9 translating the Quran.
 10 Mr Uddin taught at the Jalalia Mosque and as far as
 11 I am aware he wasn't at any other Mosques as his heart
 12 was attached to the Jalalia. He would be at the Mosque
 13 for the five daily prayers that are held each day and at
 14 any other events.
 15 "I am not aware of Mr Uddin's social interests as we
 16 wouldn't discuss such matters, all I know is that he got
 17 along with everyone.
 18 "The practice of ruqyah and taweez.
 19 "Firstly, it is important to say that people have
 20 their own personal [views] about these two practices,
 21 and they are very different from each other.
 22 "In relation to ruqyah that is similar to
 23 an exorcism being performed when someone is possessed by
 24 a jinn which is a demonic spirit. Ruqyah is not
 25 something that I am aware of Mr Uddin ever performing.

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1 I certainly never saw him practice such a thing and have
 2 never heard anyone say Mr Uddin could perform ruqya so
 3 I do not understand why the question is asked other than
 4 people perhaps being confused about the two.
 5 "In relation to perform taweez this is usually
 6 an act performed because someone has requested it,
 7 usually for a specific reason, such as a path for
 8 a cure. There is quite a difference of belief, as some
 9 believe it is to be evil and think of it as black magic,
 10 whereas others find it acceptable. I personally don't
 11 think of it as a simply thing and it can be used for
 12 good or bad, depending on who performs the taweez.
 13 I also think that there are or could be benefits in
 14 taweez.
 15 "Taweez is performed by the practitioners writing
 16 words on a piece of paper that is then placed in
 17 an amulet and worn around the person's neck who keeps it
 18 with them. Some of the written words are also meant to
 19 be dissolved in water.
 20 "I personally never saw Mr Uddin perform taweez and
 21 I couldn't say how he did it, but I guarantee on my life
 22 that Mr Uddin never did any evil black magic. I have
 23 seen his books on the Islamic scripture and notebooks
 24 containing his own words and writing. There was nothing
 25 in them that caused me concern, such as drawings or bad

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1 words. The books themselves were basic standard
 2 notebooks that were readily available to buy.
 3 "I was made aware after the murder that the reason
 4 for him being killed was because those responsible had
 5 ill feeling towards Mr Uddin's use of taweez.
 6 "I never heard of anyone ever having any bad
 7 feelings towards Mr Uddin, but after the murder I did
 8 hear of an incident that was described as heated which
 9 occurred inside the Jalalia Mosque involving Mr Uddin
 10 and Mohammed Syeedy.
 11 "I heard that Mohammed Syeedy and a group came into
 12 the Jalalia Mosque and tore up Mr Uddin's books and had
 13 an argument with him.
 14 "I heard this in information from various elders in
 15 the community ... I couldn't say who exactly due to the
 16 passage of time, I remember they couldn't identify the
 17 group other than Mohammed Syeedy as the elderly men
 18 didn't really know the younger people in the community,
 19 because there was such a large age difference, whereas
 20 Mohammed Syeedy was easily recognisable as he was
 21 a familiar face in the community.
 22 "I am not sure if this incident actually happened or
 23 if it did when it took place. I think it was possibly
 24 months or weeks before the murder. I just heard this as
 25 hearsay afterwards. Certainly I never heard anything of

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1 the event from Mr Uddin, and our interaction was very
 2 normal. Had I known that anything like this had
 3 happened, I would have challenged whoever was
 4 responsible.
 5 "I have never heard of any other incident or events
 6 that this question may be referring to.
 7 "On the evening of 18 February, I walked to the
 8 Jalalia Mosque to take part in Isha prayers, which is
 9 the last prayer of the day. The time would be 7.30,
 10 which was Jammah time as it was after sun down. At the
 11 time I was working with Mr Baig who is my uncle at his
 12 Monday transfer business which closes much earlier than
 13 this on so I would have walked to the Mosque from my
 14 home address.
 15 "I remember that it was quite a chilly night and
 16 I met Mr Uddin outside of the Mosque, so I gave him my
 17 greetings. I then went inside the Mosque with Mr Uddin
 18 to pray with I would have taken around 15 to 20 minutes.
 19 "[After] we finished our prayers, we walked outside
 20 and I was with Mr Uddin on Nile Street, where we had
 21 a general catch up. I remember asking him how he was
 22 doing, and that he should make sure to wrap up as it was
 23 cold. He told me he was feeling a little unwell and was
 24 going to South Street to eat. I don't remember which
 25 address he went to..."

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<p>1 She thinks, she gives a number.</p> <p>2 "... which was a regular routine of his, we also</p> <p>3 spoke about my sister's wedding, which was due to take</p> <p>4 place that summer, to which Mr Uddin was invited.</p> <p>5 "[He] walked off in the direction of South Street</p> <p>6 and I went in the opposite direction. This was the last</p> <p>7 time I saw him.</p> <p>8 "That night I returned home and remember being in</p> <p>9 bed, and I received a call from someone to say that</p> <p>10 Qari Sab had attacked in the park. I can't remember</p> <p>11 which friend rang me but I remember being shocked.</p> <p>12 "I rang Mr Uddin's mobile phone number, and it went</p> <p>13 to voice mail. I didn't leave a message, as he doesn't</p> <p>14 know how to answer his voice mail, so I would never</p> <p>15 leave a message if he didn't pick up.</p> <p>16 "Some hours later I heard he was in hospital and</p> <p>17 there were people with him whom I trusted, so I knew he</p> <p>18 was being looked after, and I wouldn't have to go. In</p> <p>19 the morning everyone was shocked in the community, it</p> <p>20 was a really cold feeling. There had never been</p> <p>21 a murder in the Bengali community like this.</p> <p>22 "The aftermath was quite a blur. I remember helping</p> <p>23 with the fundraiser for Mr Uddin and his family, and</p> <p>24 I also knew that Mohammed Syeedy was arrested by police</p> <p>25 in the days afterwards. Then the news came out that one</p> <p style="text-align: center;">Page 81</p>	<p>1 modulate everyone's listening ability, to maybe ask</p> <p>2 Ms Cartwright to get ready to read Simon Butler onwards.</p> <p>3 THE CHAIR: Yes. Okay.</p> <p>4 FAIZAH FARUQUE (read)</p> <p>5 MR BEER: The fourth witness statement is somebody who</p> <p>6 I mentioned already, Faizah Faruque.</p> <p>7 "I am Faizah Faruque, born 12 May, 1997. I am</p> <p>8 a former student and close friend of Jalal Uddin. Jalal</p> <p>9 died on 18 February, 2016.</p> <p>10 "I am aware that Jalal was born in Bangladesh, but</p> <p>11 I do not know where or what area. Jalal was the</p> <p>12 eldest of four children to his mother. Ashabun Nessa,</p> <p>13 born 12 August, 1913, and his father, Abdul Wahid, born</p> <p>14 8 October, 1905.</p> <p>15 "Jalal had two brothers, Goash Uddin, born 21 March,</p> <p>16 1946, Nurul Islam, born 1 October, 1969, as well as</p> <p>17 a sister, Mahbuba Khatun, born 13 May, 1963.</p> <p>18 "In Jalal's early years he lived in Bangladesh</p> <p>19 before he came to London under false pretences where he</p> <p>20 was told his visa would be sorted and there would be</p> <p>21 a job opportunity when he came here. This was not the</p> <p>22 case, soon after finding that this had all fallen</p> <p>23 through, he moved to Rochdale.</p> <p>24 "Jalal didn't have a conventional job in the sense</p> <p>25 of going to work with an employer. He was known as</p> <p style="text-align: center;">Page 83</p>
<p>1 of the offenders was called Kadir, and that he was on</p> <p>2 the run.</p> <p>3 I will skip 35.</p> <p>4 "It was a shocking, about Syeedy. His father,</p> <p>5 mother and sister were all really lovely, his older</p> <p>6 sister is the same age as my sister. What I know of</p> <p>7 Syeedy is that I always believed him to be a good boy.</p> <p>8 "Another person called Syadul was arrested for his</p> <p>9 part in the murder. I know Syadul as he lives in the</p> <p>10 street next to my house."</p> <p>11 Then they concludes saying:</p> <p>12 "I this can't think of any other information other</p> <p>13 than to say I have provided information to assist the</p> <p>14 investigation previously and I am happy to assist this</p> <p>15 process in any way."</p> <p>16 Sir, it is 1 o'clock now.</p> <p>17 THE CHAIR: Yes.</p> <p>18 MR BEER: There are, I think, nine more statements to read.</p> <p>19 I would propose, subject to your permission, and the</p> <p>20 shorthand writers' indicating otherwise, to carry on</p> <p>21 reading.</p> <p>22 THE CHAIR: I am content to carry on. We can take a break?</p> <p>23 MR BEER: Did you hear that, sire? Slow down and it's</p> <p>24 a yes.</p> <p>25 What I want do, this is a surprise for her, to</p> <p style="text-align: center;">Page 82</p>	<p>1 a teacher, and known as a Qarisab, he would teach</p> <p>2 children to read the Islamic books, including the Quran.</p> <p>3 He taught children about the teachings of the prophets.</p> <p>4 These teachings were based at people's personal</p> <p>5 residences or at the Mosque. Jalal would receive cash</p> <p>6 in hand as payment based on the particular reading that</p> <p>7 he was teaching and the difficulty of it. Depending on</p> <p>8 this difficulty, it would maybe be £10 or £20 per child,</p> <p>9 per hour.</p> <p>10 "Jalal Uddin was married to his wife, Kamoron Nessa,</p> <p>11 born 18 October, 1965, who still resides in Bangladesh</p> <p>12 with in her home village of Satpur. They had seven</p> <p>13 children, five sons and two daughters [and they are</p> <p>14 listed in the way I did earlier].</p> <p>15 "Jalal also had two grandsons, Naqib Al Hasan, born</p> <p>16 9 September 2009, and Mahmood Al Hasan, born 11 March,</p> <p>17 2015.</p> <p>18 "I have known Jalal for around 14 years. I knew him</p> <p>19 initially as a teacher because he took a liking to me as</p> <p>20 a student. He said it was because I showed him a lot of</p> <p>21 respect and I wasn't silly, he also said I didn't</p> <p>22 procrastinate in learning.</p> <p>23 "He was the first of my teachers of Islam who</p> <p>24 treated me so kindly, and when I made a mistake he was</p> <p>25 the first of my teachers not to punish me. He instead,</p> <p style="text-align: center;">Page 84</p>

<p>1 tried to understand my mistake, and help me work through 2 it.</p> <p>3 "Due to his unfortunate situation of not having any 4 family in this country, and of not being very well off, 5 my family and I used to invite him to come over for 6 company and a home cooked meal.</p> <p>7 "As a child, I had a couple of health problems, so 8 he often used to come and check on me and do prayers for 9 me. As I got older, he allowed me to refer to him as 10 'Dada', which means grandad, as opposed to 'Mesabji', 11 which means teacher, as he was a friend of my paternal 12 grandfather.</p> <p>13 "Around a year ago, I learned how to drive, which 14 meant I was able to take him to places he needed to go. 15 Sometimes I would take him to hospital appointments or 16 to the Mosque or to the place he was residing in.</p> <p>17 "I managed in to get a video chat running last 18 summer where he managed to see his wife for the first 19 time in 13 years. Because nobody had ever done such 20 a thing for him ... he told me he now saw me as a, 21 little sister and wanted me to refer to him as a big 22 brother. He felt very appreciative of what I had done 23 for him.</p> <p>24 "He would visit at least once a week. He never came 25 at the same time and his visits appeared very random.</p> <p style="text-align: center;">Page 85</p>	<p>1 the day and the whether weather was bad or at night 2 I would insist that I or one of my siblings who drove 3 would take him wherever he needed to go.</p> <p>4 "There was a short period of time around 5 October/November 2015 where I didn't see him for 6 a couple of weeks as he was unwell. I knew that he had 7 diabetes, and he used to tell me how my poor diet would 8 result in stomach issues similar to him, but I never 9 fully clarified this with him. His mobility was okay 10 and he didn't need any walking aids but he did take his 11 time when he walked anywhere. He also needed to wear 12 glasses but only for reading. He had an appointment for 13 the eye clinic, but an interpreter wasn't arranged so 14 that appointment had to be re-arranged. Sadly he passed 15 away before being able to attend this rescheduled 16 appointment.</p> <p>17 "The last time I saw Jalal was the Monday before he 18 passed away, the 15 February. I had just come home from 19 work and I was pleased to see his face at the front 20 door. He was in a good mood and appeared very jolly. 21 I told him that Saleh, his son, was getting on well in 22 Denmark where he had just begun his studies and he felt 23 good at a hearing this and talked with pride about his 24 son doing this. He was also wearing a new coat. Which 25 was nice to see as he barely ever brought new clothing,</p> <p style="text-align: center;">Page 87</p>
<p>1 He would usually visit in between teachings and Mosque 2 prayers. He always arrived unannounced, which is the 3 norm in this community. We did not mind in the 4 slightest, because we were always happy to see him.</p> <p>5 "He often used to buy me my favourite snacks, as he 6 had been doing since I was a child, and he continued to 7 do so, even as I grew up and got older. I felt this 8 endearing. I used to tell him off in a comedy manner as 9 I didn't want had to spend what little money he had on 10 me. But he always insisted otherwise. I have never had 11 a negative conversation with him or any kind fall out 12 with him.</p> <p>13 "When he taught me, he used to sit on the floor with 14 me, whilst I read from the holy book, and then 15 afterwards, he would eat with me. As I got older, and 16 Jalal visited, I would make him feel as comfortable as 17 possible, provide him with the TV remote, as he had no 18 television at home, so he could catch up on Bengali 19 News. I would make sure that he ate and that he was 20 feeling well before he left. He never overstayed his 21 welcome and would only stay a few hours at most on every 22 visit.</p> <p>23 "If it was during the day, and the weather was good, 24 he would choose to walk to where he needed to go in 25 order to maintain his fitness levels. If it was during</p> <p style="text-align: center;">Page 86</p>	<p>1 which we complemented him on and which made him smile 2 and he seemed happy that we noticed.</p> <p>3 "We gave him the remote as usual, and my mother made 4 him some food. We talked a little bit and he spoke 5 about him seeing my father on the street the day before 6 as he separated from my mother. He told me my father 7 was not well, and he would pray for us all. He tried to 8 feed me some of his food, as he knew I had just come 9 home but I insisted that I was not hungry but rather 10 tired. I told him he needed to eat all of the food to 11 keep his strength up and if I fell asleep he was to wake 12 me and I would drive him home, or whenever needed to be.</p> <p>13 "I fell asleep next to him on the sofa. When I woke 14 up he had gone. He had told my mother he didn't want to 15 wake me as I looked so peaceful. I seriously regret 16 falling asleep that day.</p> <p>17 "The community that I reside in is heavily based on 18 appearances and how people may perceive you, but to have 19 been so accepting of my choices was a breath of fresh 20 air. Other people in the community who are less 21 religious than Jalal, have judged me for the choices 22 I have made in my life. For him to be the complete 23 opposite towards me speaks volumes about his character.</p> <p>24 "Jalal was a [deeply] religious, morally gifted man. 25 He often encouraged me to practice my religion, and</p> <p style="text-align: center;">Page 88</p>

<p>1 faith, but never forced it upon me. I do not practice 2 a lot, nor do I wear a head scarf and Jalal would tell 3 me that he would still love me unconditionally no matter 4 what choices I made. 5 "Jalal was the sort of man where I know that he 6 would be looking down knowing that what happened to him 7 was God's will, and he would have no hate towards the 8 people who did this to him. He was a forgiving and kind 9 man, who only wanted the best for others. With this in 10 mind, he would want me not to hate the people who did 11 this to him, but to want them to be held responsible for 12 their actions and to explain why they have done this, 13 why they had done to what they had done to such a kind 14 man. 15 "I often told him that I loved him more than my 16 father and grandfather, as I did not know them as well 17 as I knew him, I think this gave him a sense of 18 belonging. But it was [also] very true, he was very 19 much a father figure to me and I will never stop being 20 grateful for this. 21 "When I found out about his death I felt physical 22 pain. My heart was hurting so badly that I thought it 23 would stop. I've never really have been affected by 24 deaths, as I understand this is an inevitable 25 occurrence, but for him to die in the way that he did,</p> <p style="text-align: center;">Page 89</p>	<p>1 to greet him in the same way I greet everybody else. 2 "Mr Uddin had no role or duties in the Mosque that 3 I know of. He used to worship 5x a day and sometimes 4 stay a bit longer to talk with others which is common 5 among other worshippers who come to attend the Mosque. 6 "I [was] not aware of Mr Uddin practising any Rukiya 7 or making any Taweez. 8 "I [was] not aware of Mr Uddin raising any concerns 9 about his safety. 10 "I don't know if there were any books belonging to 11 Mr Uddin at the Mosque taken or destroyed, or if there 12 was any theft or report given to the committee at any 13 point. 14 "I only know that Mr Uddin had a lot of support from 15 his friends, and he used to sometimes go and teach the 16 Quran to their families." 17 THE CHAIR: Are you keeping up all right. 18 THE STENOGRAPHER: Just about. 19 THE CHAIR: Just about, okay. 20 MR BEER: It is not long until Ms Cartwright. 21 MIRZA ASKIR BAIG (read) 22 MR BEER: The sixth witness statement from Mirza Askir Baig 23 who says: 24 "I provide this witness statement at the request of 25 the chairman to the Jalal Uddin Inquiry. I was born in</p> <p style="text-align: center;">Page 91</p>
<p>1 is truly incomprehensible. I am glad he is at rest now, 2 but the way in which he died is extremely inhumane and 3 I think what makes the grieving process more difficult. 4 I guess you could say this is the first person in my 5 life who I truly loved to have passed away. In this 6 community I have never come across a man like him before 7 and there is definitely a void in my life now. I don't 8 think I've ever felt a void like this before, it is a 9 horrible feeling. 10 "He was the last man who deserved to die. His death 11 is the first in my 18 years to have affected me this 12 much. I didn't understand what true loss felt like 13 until now. I just want to try and understand why the 14 perpetrators did what they did." 15 SYED MUJIBUR RAHMAN (read) 16 The fifth witness statement is that of Syed Mujibur 17 Rahman who says: 18 "My name is Mujibul Rahman. I was the secretary of 19 the Jalalia Mosque. My role was to work alongside the 20 Mosque committee and look after the people who used to 21 come and worship, whilst also dealing with paperwork. 22 "I knew Mr Uddin, he was a regular attendee at the 23 Mosque to pray. I did not know him personally but he 24 used to recite the Quran very often. He was a very nice 25 person. He always used to show respect to us and I used</p> <p style="text-align: center;">Page 90</p>	<p>1 Bangladesh on 21 September, 1967, and arrived in the UK 2 in 1995, and have lived in the UK since then. I am 3 self-employed at the proprietor of Bengal Travel MB 4 Express [and he gives an address in Rochdale] ... 5 an address I have owned since around 2010 or 2011. My 6 business operates as a travel agency and in-money 7 transfer. I also work part time as an adviser at the 8 Bangladesh Community Centre in Ramsay Street, Rochdale, 9 on a community project where I would help people 10 providing advice around any welfare needs, housing 11 queries and any other issues, especially where the 12 elderly in the community are concerned who might need 13 help with language and communication problems. 14 "I first met Jalal Uddin a few years before his 15 death. Our first meeting was in the Jalalia Mosque, in 16 Trafalgar Street, Rochdale, where he both attended for 17 prayer. I can't remember the exact year we first met. 18 Mr Uddin came from the same area of Bangladesh in which 19 I had lived, an area called Sylheti. But I did not know 20 him before moving here to the UK. Sylheti is a large 21 area in Bangladesh. I would see Mr Uddin at the 22 Jalalia Mosque up to three times a day when I would pray 23 either in the morning or in the evening, but I believe 24 Mr Uddin would pray up to five times a day. We would 25 get on and speak to each other at the Jalalia Mosque,</p> <p style="text-align: center;">Page 92</p>

<p>1 but we were not close friends, and I never went out with 2 him socially. Mr Uddin had never used my business and 3 he had never been into my house. I had also never been 4 to his home which I think was in the Bellfield area of 5 Rochdale at the time of his death. I do not know who he 6 was close to. I believe he had a few friends, being 7 those who attended the Mosque but no one in particular. 8 I did not have any role in the Jalalia Mosque in 9 Trafalgar Street and only attended there to pray. 10 Mr Uddin also did not have an official role at the 11 Mosque, but on a few occasions he would lead prayer at 12 the Mosque because he had a good religious knowledge of 13 the Quran. Mr Uddin would lead on prayers on occasions 14 but only if the Imam had not been present or available. 15 "I also remember Mr Uddin might on occasion have 16 done some religious teachings to children on the 17 Jalalia Mosque on themes from the Quran, reciting from 18 the Quran to children aged five years and upwards, this 19 being Arabic teachings from the Quran, however he taught 20 only at the Mosque only rarely and I understand most of 21 his teachings were done privately within the community 22 and in people's homes. I found Mr Uddin to be a good 23 person, well behaved and respected in the community. 24 I never saw him doing any wrong, and at the time of his 25 death, all in the community were shocked by what had</p> <p style="text-align: center;">Page 93</p>	<p>1 Syeedy was looked upon as a good person. 2 "I had last seen Mr Uddin at the Jalalia Mosque on 3 the evening he died in February 2016, which was around 7 4 to 8 pm that night. I have no recollection of any 5 conversation with him that night. I was shocked to 6 learn of his death later that same night and could not 7 understand how such a well behaved and nice man had 8 died. In our community, if people had disputes they 9 always tried to resolve things within the community but 10 I was not aware of concerns or disputes that involved 11 Mr Uddin. 12 "I was never made aware of any problems or issues 13 with Mr Uddin prior to his death and he never shared 14 anything to me personally. It was only following 15 Mr Uddin's death that there was talk in the community 16 that Mr Uddin might have practised ruqyah or taweez, 17 and there was also talk amongst the community members 18 about a book belonging to Mr Uddin which had been stolen 19 from him. I do not know what was in this book, but 20 I understand it was nothing to do with the Quran. I do 21 not know who took the book or where it was taken from, 22 but some within the community were talking about this 23 and whether the book was a possible reason for his 24 death. I became aware from talk within the community 25 following his death that Mr Uddin had previously</p> <p style="text-align: center;">Page 95</p>
<p>1 happened to such a nice man. I have been asked by the 2 police about my understanding of ruqyah, but I do not 3 have a full understanding of ruqyah. It is my 4 understanding that it is used by some to help people or 5 heal people by reciting from the Quran, but to me if you 6 are ill you call a doctor. Although I do not fully 7 understand it, I do not like it personally and do not 8 agree with this practice. 9 "I have also been asked about my understanding with 10 taweez, and again my thoughts are that you go to a GP or 11 doctor to get medication and not use a taweez in the 12 form of words that would protect or heal you. In my 13 religion if you have a child who is ill, you may ask for 14 prayers from the Quran which would be okay, but if it is 15 something that is outside of what it is said in the 16 Quran it is not okay, it is considered bad. 17 "I wish to make it clear I have no personal 18 knowledge of Mr Uddin having practised ruqyah or taweez 19 before he died in 2016. I only became aware of talk of 20 this practice of ruqyah and taweez when there was 21 mention of this in the community following Mr Uddin's 22 death when things were being talked about to try and 23 understand why Mr Uddin had been killed. It surprised 24 us that Mohammed Syeedy, one of the children in the 25 community, had been involved in Mr Uddin's death, as</p> <p style="text-align: center;">Page 94</p>	<p>1 reported the theft of his book to the Jalalia Mosque 2 having been stolen by children at the Mosque, but I do 3 not know by whom. Whilst I do not know who Mr Uddin 4 reported this to, I believe it was a community member 5 who told me about this, possibly the Jalalia Mosque 6 chairman, Mr Surab Ali, but I am not 100 per cent sure 7 it was him. Mr Ali is no longer alive. I think there 8 might have been a group at the Mosque who had been 9 talking about the book going missing as this being 10 a possible reason for Mr Uddin's death. I do not know 11 what was done after Mr Uddin reported the theft of his 12 book and I do not know whether his book was ever found. 13 "I can add nothing more to the events that occurred 14 back in 2016. Much of what I have heard about the 15 practices of ruqyah, taweez, and the theft of the book 16 from Mr Uddin, is talk within the community following 17 his death." 18 Sir, can I ask Ms Cartwright to read the remaining 19 statements? 20 THE CHAIR: Yes. 21 MR BEER: Subject, of course, to the shorthand writers being 22 able to cope. 23 There is a nod there, thank you. 24 THE CHAIR: Yes, thank you. 25 MS CARTWRIGHT: Sir, it is seven short remaining statements.</p> <p style="text-align: center;">Page 96</p>

1 I am next going to read the statement of Simon
 2 Butler, dated 19 February, 2016.
 3 SIMON BUTLER (read)
 4 "I am PC Simon Butler of Greater Manchester Police,
 5 currently stationed at Rochdale Police Station. On
 6 Thursday 18 February, 2016, I was on duty in full
 7 uniform, performing my duties as a response officer. As
 8 part of duties within Greater Manchester Police, I have
 9 received training as a PSU medic. At around 20.55 hours
 10 that same evening, I attended at South Street Rochdale
 11 after a report of a male having been assaulted near to
 12 the playground area. I arrived at the scene a short
 13 time later, along with PCs Davies and Rowbotham.
 14 "On arrival, I could see a male lying on his back,
 15 and kneeling next to him was another male who appeared
 16 to be trying to help him. Both were unknown to me.
 17 I could see that the male who was lying on his back had
 18 extensive head trauma. On initial assessment I could
 19 see that both his eyes were severely swollen. He had
 20 a small laceration to his forehead, blood coming from
 21 the back of his head which suggested some kind of injury
 22 to the rear of his head."
 23 And the statement then details other sources of
 24 blood haemorrhage:
 25 "I immediately tried to get some kind of response

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1 from him, but it was immediately apparent that he was
 2 non-responsive. I began by checking the male's airway,
 3 and straight away it was apparent that he was not
 4 breathing. PC Rowbotham at this point informed me that
 5 he could feel a very weak pulse. Immediately PC Davies
 6 began to perform chest compressions whilst I used my
 7 medic kit and obtained a piece of equipment known as
 8 an 'easy suction'. This is basically a handheld suction
 9 kit to remove blockages. I began to try and remove any
 10 form of obstructions from his mouth in order for me to
 11 try and get some oxygen into the male. However,
 12 I immediately realised that this was not working due to
 13 his tongue dwelling severely, thus completely blocking
 14 his airways.
 15 "I then decided to use a piece of equipment called
 16 a nasopharyngeal airway tube, along with Ambu Bag.
 17 I used the nasopharyngeal airway tube and inserted this
 18 into his nostril, and I then placed the Ambu Bag over
 19 the male's nose and mouth and began to press it with my
 20 hand. As I was doing this, PC Davies was continuing
 21 chest compression and between -- to use both we
 22 continued using Ambu Bag and chest compression until
 23 paramedics arrived. A short time later paramedics
 24 arrived so I continued doing chest compressions whilst
 25 they continued working on the male. The male was then

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1 placed on to a stretcher, and taken to a waiting
 2 ambulance, where I assisted the paramedics by continuing
 3 with chest compression.
 4 "I continued assisting the paramedics for around
 5 a further ten minutes in the back of the ambulance, and
 6 the paramedics decided they were going to take the male
 7 to hospital. At this point I alighted from the
 8 ambulance and followed them to Royal Oldham Hospital.
 9 I arrived at the hospital a short time later, whereby
 10 the male was taken into the resus area of A&E and
 11 hospital staff began to treat the male, but a short time
 12 later the male was pronounced as being deceased."
 13 THE CHAIR: I think the rest of that statement just details
 14 the seizure of Mr Uddin's clothing, and its storage.
 15 MS CARTWRIGHT: That's correct, sir.
 16 THE CHAIR: Yes.
 17 MS CARTWRIGHT: The next statement is that of David
 18 Rowbotham, dated 22 February, 2016.
 19 DAVID ROWBOTHAM (read)
 20 MS CARTWRIGHT: "At approximately 21 hours a report had come
 21 over the radio that a male had been assaulted and was
 22 unconscious at the location of South Street, Rochdale.
 23 Myself, along with PC Davies attended on an immediate
 24 response, along with PC Butler, who was in a vehicle
 25 behind me and is a PSU level 1 medic trained officer.

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1 "Upon arrival at the scene, which is a park area at
 2 the end of South Street and was in a poorly lit area,
 3 I could see a body on the floor within the park along
 4 with another person kneeling at his side and two others
 5 standing nearby. It became apparent that this male was
 6 attempting first aid, holding what appeared to be
 7 a scarf on the victim's head, while the two other people
 8 were the informants. I made observations that the
 9 injured male was an Asian male, around 60 years of age
 10 and had a serious injury to his right forehead."
 11 And then there is further description given of the
 12 injury and the bleeding:
 13 "I was also that there was a lot of blood over the
 14 male's face, along with broken teeth and flesh, possibly
 15 from the mouth on the floor next to the male's head. He
 16 appeared to be breathing, although this appeared to be
 17 very weak and laboured. I relayed this information over
 18 the police radio and requested that the ambulance were
 19 made aware and attend soonest. PC Butler and Davies
 20 were now attempting first aid, clearing his airway and
 21 performing CPR while he monitored the gentleman's pulse,
 22 which was very faint, almost non-existent, along with
 23 trying to keep onlookers who were gathering back from
 24 the scene."
 25 First aid was continued with David Rowbotham taking

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1 over CPR until the paramedics arrived and this continued
 2 until the victim was in the ambulance, at which point he
 3 stood down and allowed the paramedics and PC Butler to
 4 continue.
 5 "I remained at the scene while other officers
 6 attended and cordoned off the park area."
 7 And then he various deals with --
 8 THE CHAIR: The various exhibits.
 9 MS CARTWRIGHT: -- the exhibiting of his gloves.
 10 The next statement is that of Darren Davies.
 11 DARREN DAVIES (read)
 12 "I am PC Davies of Greater Manchester Police,
 13 currently stationed at Rochdale Police Station. On
 14 Thursday 19 February 20 16, I was in company with PC
 15 Rowbotham when at approximately 20.50 hours we answered
 16 an emergency radio message of a male assaulted near
 17 a play area on South Street, Rochdale. We drove on to
 18 South Street and at the end of the street there was
 19 a small park area on the left and a footpath at the side
 20 of which we were directly facing. We arrived at the
 21 location at around 20.55 hours, and PC Butler arrived in
 22 a separate vehicle.
 23 "As I got out of the police vehicle, I could see
 24 that there was somebody on the floor laid down and
 25 a male sat down at the side of them, giving them first

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1 aid, and there were two Asian females stood further
 2 back, one of whom said she had found him. As
 3 I approached I could see there was an Asian male on the
 4 floor with his face covered in blood. As I got closer
 5 I could see that the male had what looked like a very
 6 deep cut to his forehead and his face was covered in
 7 blood. At side of his face there was some of his teeth
 8 along with what looked like parts of flesh and skin.
 9 "The male injured was an Asian male around 60 to
 10 65 years of age and dressed in what appeared to be Asian
 11 dress. I attempted to get a response from the male by
 12 holding his right-hand and speaking to him, but he
 13 looked like he had closed his mouth over his tongue and
 14 wasn't responding.
 15 "PC Butler, who is trauma trained, began giving
 16 first aid to the male and due to getting no response to
 17 treatment we began chest compressions on the male while
 18 we waited for paramedics to attend. It quickly became
 19 apparent that the male's condition was serious and he
 20 was struggling to breathe and only occasionally making
 21 a gurgling noise. We carried on chest compressions on
 22 the male until around five minutes later when the
 23 paramedics arrived. We assisted the paramedics in
 24 giving CPR to the male and managed to get him on
 25 a stretcher and he was taken to the ambulance, and PC

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1 Butler went into the ambulance to assist the
 2 paramedics."
 3 And again he then deals with seizure of a number of
 4 exhibits.
 5 The next statement is that of paramedic Paul Lowe,
 6 dated 26 February, 2016.
 7 PAUL LOWE (read)
 8 MS CARTWRIGHT: "My name is Paul Lowe. I am employed by the
 9 North West Ambulance Service as a paramedic."
 10 And he then gives his pin number.
 11 "On 18 February, 2016, I was working on the rapid
 12 response vehicle, single-crewed on a 12 noon midnight
 13 shift. At 20.55 hours I received a call relating to
 14 an unconscious male after an arrest or fall at the play
 15 area of South Street in Wardle, Rochdale. At the time
 16 I was at Elk Mill Retail Park, Oldham. I activated my
 17 emergency equipment and made my way to the scene.
 18 I arrived at 21.03 hours. When I arrived I saw a police
 19 officer and an Asian male stood near the entrance to the
 20 play area. I went with them into the play area, which
 21 was very dark ..."
 22 THE CHAIR: I think that's "I could see" probably, isn't it?
 23 MS CARTWRIGHT: Yes.
 24 "I could see a torch lighting part of a caged fence
 25 around a football court. Next to the fence a police

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1 officer was performing CPR on the patient. The patient
 2 was laid supine with his head close to the fence and his
 3 feet away from it. As I drew closer, I saw that his
 4 face was covered in blood. I used my radio to call
 5 control and informed them I was dealing with a cardiac
 6 arrest.
 7 "The police officer and I then moved the patient
 8 slightly so that I could manage his airway better. The
 9 patient was wearing a long robe which I cut open up the
 10 front. Beneath that he was wearing a jumper and t-shirt
 11 which I pulled up. I attached the defibrillator to
 12 detect a rhythm. He showed sign of electrical activity,
 13 so I stopped the officer from doing CPR momentarily to
 14 check the patient's pulse and breathing. He had
 15 neither.
 16 "The officer then resumed CPR. I attached my oxygen
 17 cylinder and mask to the victim. An Asian bystander who
 18 I can't describe assisted with this ventilation.
 19 I assessed the patient's airway, but it was hard to see
 20 anything as his mouth was very swollen and it was very
 21 dark. I also placed an oral pharyngeal airway device in
 22 his mouth to keep his airway open.
 23 "According to our records, the ambulance crew
 24 arrived nine minutes after I did, but it felt a lot
 25 quicker than that. I recognised the paramedic as a man

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1 named Chris. I did not know the technician. The
 2 ambulance crew prepared the scoop device, which then
 3 used to transfer the patient to their stretcher. There
 4 was a brief pause in CPR as the patient was placed on
 5 the stretcher. It was then resumed as he was moved to
 6 the back of the ambulance.
 7 "Chris, the technician, the police officer and I all
 8 went into the back of the ambulance with the patient.
 9 We continued to perform CPR on rotation. I tried to
 10 place a canula in the patient's left-hand, but was
 11 unable to. In the end, a canula was placed in the right
 12 side of his neck. I also conferred via radio with the
 13 advanced paramedic, Paul Monteith.
 14 "We left the scene to go to the Royal Oldham
 15 Hospital at 21.47 hours with the technician driving the
 16 vehicle and the police officer still assisting with CPR.
 17 We arrived at the hospital at 21.57. Upon our arrival
 18 we were greeted by the A&E staff. We accompanied the
 19 patient into the resuscitation room and briefed the A&E
 20 staff. They worked on the patient for around six
 21 minutes. The A&E consultant Mr Leckie then pronounced
 22 life extinct. When we returned to the ambulance we
 23 found a small bottle with a gold top, like an aftershave
 24 bottle and a ring with what looked like a small screen
 25 on top of it on the ambulance floor. One of the

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1 ambulance crew handed these into the hospital staff.
 2 Chris and I then completed the patient report form
 3 before I returned to my vehicle."
 4 The next statement is that of Paul Lowe, dated
 5 24 May 2024.
 6 Supplementary statement of PAUL LOWE (read)
 7 THE CHAIR: Yes, it is the same witness, isn't it, the same
 8 witness.
 9 MS CARTWRIGHT: It is.
 10 He has already confirmed his position with the
 11 ambulance service and this is a supplementary statement,
 12 and it says this:
 13 "Due to the passage of time my recollection of the
 14 attendance has faded and in order to prepare the terms
 15 of this supplementary statement I have reviewed and
 16 referred to both my initial statement and also the
 17 patient report form completed by me and my colleague
 18 Christopher Baldwin."
 19 He then gives the various background that has
 20 already been dealt with in his earlier statement.
 21 THE CHAIR: Mm-hm. It is --
 22 MS CARTWRIGHT: Perhaps I will start with the CPR, sir.
 23 THE CHAIR: Yes.
 24 MS CARTWRIGHT: "CPR continued while I reviewed the
 25 patient's airway. I recall the airway being difficult

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1 to manage due to it being very dark, with only
 2 torchlight to work with, swelling from the facial
 3 injuries, facial swelling from the injuries and blood.
 4 Of note there was already a nasopharyngeal airway which
 5 had been inserted by somebody else, possibly the police
 6 officer or medical student, but I cannot be certain.
 7 I then placed an additional oropharyngeal airway into
 8 his mouth. Both the above devices are used to increase
 9 the space within a patient's airway to improve air flow
 10 between the nose, mouth and lungs.
 11 "I then attached some oxygen to the BVM. Due to the
 12 level of darkness it was difficult to assess the
 13 effectiveness of these ventilations, but I do not recall
 14 any issues with resistance to the bag and no obvious
 15 issue to the compliancy of the chest wall.
 16 "We continued with this process of basic life
 17 support for a further few minutes, until the ambulance
 18 crew met me in the park at 21.14. During this time
 19 there was no change in the patient's condition. He was
 20 still in cardiac arrest with a PEA rhythm, and I was
 21 still having to ventilate him."
 22 PEA rhythm, sir, being pulseless electrical
 23 activity.
 24 "The ambulance crew that arrived on A461 were
 25 paramedic Christopher Baldwin and an EMT1 who I did not

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1 recognise but now know to be Soyeb Abdul. They
 2 retrieved both a stretcher and a scoop stretcher which
 3 is a device that splits vertically and rejoins
 4 underneath the patient that enables easier moving and
 5 handling. We utilised this device to lift the patient
 6 off the floor and on to the main stretcher. There was
 7 a brief pause in CPR whilst this happened, but this is
 8 to enable removal off the floor, which was particularly
 9 important in this incident as we needed to move the
 10 patient to the ambulance for better lighting and warmth
 11 to allow us to assess the patient more effectively.
 12 "Having moved the patient into the back of the
 13 ambulance, we continued with CPR, rotating in cycles as
 14 is good practice for aiding CPR efficacy. At this
 15 point, I recall noticing significant head and facial
 16 injuries to the patient, whilst Christopher successfully
 17 placed the more secure endotracheal tube, which is
 18 a flexible hollow tube that sits within the trachea of
 19 the patient and attaches to the BVM. I attempted
 20 canulation into the left-hand, which was not successful,
 21 and so as an alternative, Christopher canulated the
 22 patient's external jugular vein on the right side of the
 23 neck. At this point we were able to prepare both sodium
 24 chloride 0.9 per cent fluids and adrenaline injections,
 25 both of which are used to try to support vascular

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1 pressure and circulation.
 2 "Following these preparations, we then administered
 3 the first adrenaline at 21.39, which was also the
 4 commencement of advanced life support.
 5 "Following a rapid patient assessment, it was noted
 6 that the patient had significant head and facial
 7 injuries, no obvious injuries to the back of the head,
 8 and no chest, pelvic or abdominal injuries, although his
 9 abdomen was possibly distended. A blood sugar test was
 10 also taken as this is an important requirement in all
 11 cardiac arrests with the result being within normal
 12 ranges at 7.1.
 13 "Whilst advanced life support continued, I contacted
 14 advanced paramedic Paul Monteith over the radio by the
 15 NWAS trauma cell to discuss the patient's condition,
 16 injuries, treatments thus far, and for advice on any
 17 further treatment and hospital destination. Paul
 18 advised to transport the patient to the nearest major
 19 trauma unit which was the Royal Oldham Hospital
 20 emergency department, but nothing additional was
 21 required. A red pre-alert was given to the emergency
 22 department and we left the scene at 21.47 hours with
 23 Soyeb driving under emergency conditions and myself,
 24 Christopher, and a police officer in the saloon of the
 25 ambulance.

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1 "The patient's condition did not change throughout
 2 this journey, with him still being in PEA cardiac arrest
 3 throughout. We also continued with ALS management
 4 during this journey, including further adrenaline and
 5 fluids. We arrived at the hospital at 21.57. A final
 6 adrenaline was given, and then we took the patient into
 7 the resuscitation area of the department where we were
 8 received by the hospital team and the patient was handed
 9 over to the doctor.
 10 "By this point the patient had received a total of
 11 four adrenaline 1 milligramme injections and
 12 750 millilitres of fluid from myself and the crew.
 13 "Following the incident, I did not attend a debrief
 14 but I was called as a witness to give evidence at
 15 Manchester Crown Court at the criminal trial. However,
 16 I was informed I was not needed and stood down."
 17 THE CHAIR: So I am conscious we proceeded without a break.
 18 THE STENOGRAPHER: Keep going, I am fine.
 19 THE CHAIR: I am very grateful to you.
 20 MS CARTWRIGHT: These are the final three statements, the
 21 next is that of Christopher Baldwin dated 25 February,
 22 2016.
 23 CHRISTOPHER BALDWIN (read)
 24 MS CARTWRIGHT: "My name is Christopher James Baldwin. I am
 25 employed as a paramedic by the North West Ambulance

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1 Service. My pin number is 16001.
 2 "On Thursday 18 February, 2016, I was working
 3 a 10 am to 10 pm shift in company with Soyeb Abdul. The
 4 ambulance we were in was call sign A461. At 20.54 we
 5 received a call through our mobile data terminal. It
 6 related to an unknown male unconscious after an arrest
 7 or a fall. This is our highest category of response,
 8 a red one.
 9 "At the time we were at North Manchester
 10 General Hospital in Crumpsall. I activated our
 11 emergency equipment and made our way to the patient's
 12 location, which had been given as the play area on
 13 South Street, Wardle.
 14 "We arrived at the scene at 21.12. Upon our arrival
 15 I saw three or four police vehicles and the rapid
 16 response vehicle were parked on South Street and two
 17 police officers were cordoning off the play area. Soyeb
 18 and I got the stretcher out of the ambulance and made
 19 over to where the patient was on the floor. The patient
 20 was an elderly Asian man. He was laying on his back
 21 near to a caged football court. The rapid responder,
 22 who I know to be Paul Lowe, and two or three police
 23 officers were already working on the patient. As I got
 24 closer, I saw that the patient had blood covering his
 25 forehead and the left side of his face and had a nasal

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1 breathing tube inserted up his right nostril. Paul was
 2 managing the patient's airway and the police were doing
 3 CPR.
 4 "Soyeb and I prepared the split scoop board to put
 5 the patient on the stretcher. The officers stopped
 6 doing CPR for 10 to 20 seconds as we manoeuvred the
 7 patient on to the stretcher. The officers then
 8 continued to do CPR as we moved the patient to the
 9 ambulance. Once inside, we continued to work on him for
 10 around 20 minutes. The patient was hooked up to
 11 defibrillator, but not shocked with it as he didn't have
 12 an appropriate heart rhythm. In effect, the patient had
 13 no heart beat.
 14 "Paul Lowe conferred with an advanced paramedic,
 15 Paul Monteith, via the radio while we were working on
 16 the patient. During the time we worked on him, the
 17 patient's upper clothing was cut open. He was
 18 intubated. He had a canula inserted in the right side
 19 of his neck and his head wounds were dressed. I also
 20 noticed that he had a hole in the left side of his nose
 21 that flared open when we were doing CPR on the victim.
 22 "At 21.47 hours Soyeb got in the front of the
 23 ambulance and drove us to Royal Oldham Hospital. Paul
 24 Lowe and I remained in the rear of the vehicle working
 25 on the patient. I radioed ahead so that the hospital

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1 would be expecting us. We arrived at the hospital at
 2 21.57. We were met by the A&E staff. All three of us
 3 went into the resuscitation area with the patient and
 4 briefed the A&E staff. They worked on the patient for
 5 another four to five minutes, before the A&E consultant,
 6 who I think may have been Mr Leckie, pronounced life
 7 extinct. We then completed the necessary paperwork and
 8 returned Paul who his vehicle, which had been left at
 9 South Street."
 10 THE CHAIR: Ms Cartwright, the next witness is Soyeb Abdul,
 11 who was with the witness statement you have just read.
 12 MS CARTWRIGHT: Yes.
 13 THE CHAIR: I have quickly read through it, and I cannot see
 14 that it actually adds any details that we haven't
 15 already covered.
 16 MS CARTWRIGHT: Sir, if you are so content, and if
 17 necessary, we could always upload that statement if it
 18 was necessary.
 19 THE CHAIR: Quite.
 20 MS CARTWRIGHT: Perhaps then, finally, sir, to read the
 21 statement of the consultant Thomas Leckie, dated
 22 7 March, 2016.
 23 DR THOMAS LECKIE (read)
 24 MS CARTWRIGHT: "I am Dr Thomas Leckie and I currently work
 25 at the Royal Oldham Hospital in the accident and

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1 emergency department. I have worked there for the past
 2 six years.
 3 "On 18 February, 2016, at 22.05, I was on duty in
 4 the A&E department when I treated an unknown male
 5 patient. The patient was brought in by ambulance in
 6 cardiac arrest, with cardiopulmonary resuscitation
 7 ongoing since 2100 hours. He had an obvious wound on
 8 his forehead with a broken skull beneath. There was no
 9 electrical activity from his heart. At 22.08 hours the
 10 resuscitation team decided continued resuscitation would
 11 be futile. I confirmed death at this time."
 12 Sir, that concludes the statements to be read.
 13 THE CHAIR: Thank you, Ms Cartwright. I think we have
 14 witnesses attending tomorrow.
 15 MR BEER: Sir, yes --
 16 THE CHAIR: And Wednesday.
 17 MR BEER: -- we have a series of professional witnesses
 18 attending tomorrow who have to be scheduled because of
 19 their other professional commitments --
 20 THE CHAIR: Yes, quite.
 21 MR BEER: -- starting with Dr Lumb, the pathologist, then
 22 Professor Robert Gleave from the unit at Exeter, and
 23 then we will hear from one, possibly two police
 24 officers.
 25 THE CHAIR: Yes, thank you, Mr Beer. That concludes the

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1 evidence for today.
 2 MR BEER: It does.
 3 THE CHAIR: Are there any other matters we need to deal with
 4 before I rise and before we adjourn until tomorrow?
 5 MR BEER: No, thank you.
 6 THE CHAIR: Thank you very much. So is 10.30 convenient for
 7 tomorrow?
 8 MR BEER: It is, thank you very much, sir.
 9 THE CHAIR: We will resume at 10.30 tomorrow. Thank you.
 10 (1.48 pm)
 11 (The hearing adjourned until 10.30 am the following day)

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