AT BRITAIN’S FIRST MOSQUE

SPRITUALITY  2-11
ABDULLAH QUILLIAM SOCIETY  12-19
HISTORY  20-23
CHARITY  31-35
Assalamu Alaikum (peace be upon you all)

This year marks our sixth Ramadan in England’s First Mosque since it’s re-opening in 2014. Due to Covid-19 and subsequent health concerns for fellow Muslims, we have temporarily decided to stop congregational prayers in England’s First Mosque until the threat of the virus makes it safe again to do so. Sadly, it is uncertain whether we can pray in Jamaat the Taraweeh and Qiyam ul-Layl together this year. We all pray that we can.

This is a challenging time for everyone, particularly the Muslim community during Ramadan and as test of our Iman (faith). Islam encourages us to reflect upon tribulations as “signs” from Allah. The current pandemic is a reminder that for all humanity’s technological, industrial and economic advancement, a microscopic organism can bring the whole world to standstill. This exposes our vulnerability and highlights the need to turn to Allah’s all-encompassing power to help us overcome this crisis. We have been granted wisdom and the resources to overcome this hurdle and with Allah’s help as many generations did before us when faced by adversity.

Although coronavirus emergency has understandably dominated our present focus, as we look at how we can support the Muslim community and wider society through, there have been very significant developments in the past 12 months to report on. We have made great progress in our negotiations to acquire 1-7 Brougham Terrace. In recognition of the immense social and welfare impact AQS provides, which was independently assessed, Liverpool City Council has agreed to give the freehold ownership of this 50,000 sq. ft building along with the car parking facilities on Nevin Street for a discounted price of £300,000. This property is valued in excess of £1 million on the open market. The process is now underway for Liverpool City Council to begin the transfer of ownership of 1-7 Brougham Terrace to AQAS.

Whilst we have been fundraising for the purchasing of this property, we would appreciate your assistance and donations to kickstart several new services for the local Muslim communities such as: creation of additional dedicated prayers for men and women; Madrassah; Women’s & Family Centre including: Health and Well Being Centre (in association with Merseycare NHS); Business Incubation Facilities; dedicated accommodation for female Muslim students and professionals; and other activities.

Please continue to donate to England’s First Mosque. We need £1 million to acquire and develop 1-7 Brougham Terrace. Consider it as an investment in the afterlife for which we pray you will be rewarded in the hereafter. May Allah (SWT) accept all our prayers, fasts and good deeds. Ameen.

Please visit our website for information on our activities. Ramadan Kareem and Eid Mubarak.

Galib Khan
[1st Ramadan 1441, April 2020]
Ramadan is a time when duas are of greater weight and are more powerful. In addition to the duas below, to pray for one's needs, family, friends, the Ummah and for all humanity is also recommended.

**Intention for beginning the fast**
Recommended to read the night before the fast

وَ يَصُومُ عَلَىٰ لِيَتَّبِعُهُ مِنْ شَهْرِ رَمَضَانَ

"Wa bisawmi ghadin nawaytu min shahri ramadaan."
"I intend to keep the fast tomorrow in the month of Ramadan."

**Dua for breaking the fast**

اللَّهُمَّ أَنَا صَمّتُ وَبَكَّ أَمْنَثَ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رَزْقِكَ أَفْتَرَثُ

"Allahumma laka sumtu wa bika aamantu wa'alayka tawakkaltu wa'alaa rizqika aftartu."
"O Allah! I fasted for You and I believe in You and I put my trust in You and I break my fast with Your sustenance."

**Recommended dua for Ramadan**

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ نَّحْبُ الْعَفْوَ فَأَعْفَ عَنِّي

"Allahumma innaka 'afuwwun kareemun tuhibbul 'afwa fa'fu'annee."
"O Allah, You are the best forgiver. You love forgiveness, so forgive me."

*There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person. Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’ (Hadith)*
Eat suhoor! The Prophet Muhammad (pbuh) said: “The Suhoor is a meal of blessings, so do not leave it, even if one of you just takes a gulp of water, since Allah sends mercy and His angels seek forgiveness for those who take Suhoor.” (Ahmad)

Pray the two raka’ah sunnah of Salaat ul-Fajr (To be after the adhan, and before the fard prayer) The Prophet Muhammad (pbuh) said of this prayer: “It is more superior than the world and everything within it.” (Muslim)

Stay up after Salaat ul-Fajr to make dua and dhikr until sunrise The Prophet Muhammad (pbuh) said: “He who performs the Fajr prayer in congregation and remains seated in the same place while engaging in dhikr until after sunrise and thereafter performs 2 raka’ah voluntary prayer, he will obtain the rewards of one Hajj and one Umrah.” (Tirmidhi)

Pray Salaat ad-Duha The Prophet Muhammad (pbuh) said: “Whoever regularly prays the two raka’ah of Duha, his sins are forgiven even if they are as numerous as the foam of the sea.” (Tirmidhi)

The time for Salaat ad-Duha begins approximately 15-20 minutes after sunrise. (Two raka’ah are the agreed upon minimum number to be offered, the maximum number differs)
Read Qur’an.
This is the month where the Prophet (pbuh) would study the Qur’an with Angel Jibril (as).

Pray Salaat at-Tahajjud.
The Prophet (pbuh) said: “The best prayer after the obligatory prayers is the prayer which is performed in the last part of the night”. (Muslim)*

Pray Taraweeh in Jamaah at the Mosque.

Pray Salaat ul-Witr. **

Sleep in a state of Wudhu.

Read the 3 Quls before sleeping.

Make dua in the last third of the night.
The Prophet Muhammad (pbuh) said: “As it is in that time that Allah looks for those who are seeking his help and forgiveness.” (Bukhari)

* The time for Tahajjud is from after Isha prayer until Fajr. It is performed in sets of two raka’ah, with no specified maximum number.

**Salaat ul-Witr is the odd number prayer. It is performed in odd numbers of raka’ah (e.g. 2+1=3). The minimum number is one raka’ah, the maximum number differs. Please consult your local imam. It can be prayed after Salaat ul-Isha is performed, until Fajr time.

MAXIMISE YOUR EVENING
99 Names of Allah (SWT)

The Prophet (pbuh) said: “To Allah belongs 99 names, 100 minus 1, anyone who memorises them will enter Paradise; He (Allah) is odd (odd number, He is the Only One), and He loves odd numbers.” (Muslim)
Spirituality: 99 Names of Allah

1. Al-Latif - The Subtle One
2. Al-Khabir - The All Aware
3. Al-Halim - The Forbearing
4. Al-’Azim - The Magnificent
5. Al-Ghafur - The Forgive & Hider of Faults
6. Ash-Shakur - The Rewarder of Thankfulness
7. Al-’Aliyy - The Highest
8. Al-Kabir - The Greatest
9. Al-Hafiz - The Preserver
10. Al-Muqit - The Nourisher
11. Al-Latif - The Subtle One
12. Al-Ghafur - The Forgive & Hider of Faults
13. Al-Halim - The Forbearing
14. Al-Kabir - The Greatest
15. Al-Hafiz - The Preserver
16. Al-Muqit - The Nourisher
17. Al-Latif - The Subtle One
18. Al-Ghafur - The Forgive & Hider of Faults
19. Al-Halim - The Forbearing
20. Al-Kabir - The Greatest
21. Al-Hafiz - The Preserver
22. Al-Muqit - The Nourisher
23. Al-Latif - The Subtle One
25. Al-Halim - The Forbearing
26. Al-Kabir - The Greatest
27. Al-Hafiz - The Preserver
28. Al-Muqit - The Nourisher
29. Al-Latif - The Subtle One
30. Al-Ghafur - The Forgive & Hider of Faults
31. Al-Halim - The Forbearing
32. Al-Kabir - The Greatest
33. Al-Hafiz - The Preserver
34. Al-Muqit - The Nourisher
35. Al-Latif - The Subtle One
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43. Al-Halim - The Forbearing
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62. Al-Kabir - The Greatest
63. Al-Hafiz - The Preserver
64. Al-Muqit - The Nourisher
65. Al-Latif - The Subtle One
66. Al-Ghafur - The Forgive & Hider of Faults
Al-Wahid  
The One, The All Inclusive, The Invisible

Al-Awwal  
The First

Al-Batin  
The Hidden One

Al-Muta'ali  
The Supreme One

Al-Barr  
The Doer of Good

Al-Muqsit  
The Equitable One

Dhul-al Jalal wa-al-Ikram  
The Lord & Majesty & Bounty

Al-Qaadir  
The All Powerful

Al-Batin  
The Hidden One

Al-Ghani  
The Rich One

An-Nafi'  
The Creator of Good

Al-Hadi  
The Guide

Al-Baqi  
The Everlasting One

Al-Akhir  
The Last

Az-Zahir  
The Manifest One

Al-Muqaddim  
The Expediter

Al-Mugni  
The Enricher

Al-Jami'  
The Gatherer

Al-Muqsit  
The Equitable One

Malik-al Mulk  
The Owner of All

Al-Akhir  
The Last

Al-Waliyy  
The Protecting Friend

Ar-Ra'uf  
The Clement

Al-Mani'  
The Preventer of Harm

Al-Afww  
The Forgiver

At-Tawwab  
The Guide to Repentance

Al-'Afuww  
The Forgiver

Malik-al Mulk  
The Owner of All

Al-Badi'  
The Originator

At-Tawwab  
The Guide to Repentance

Al-Hadi  
The Guide

Al-Baqi  
The Everlasting One

Ad-Darr  
The Creator of the Harmful

Al-Muntaqim  
The Avenger

Ar-Rasid  
The Righteous Teacher

An-Nur  
The Light

Al-Hadi  
The Guide

Al-Baqi  
The Everlasting One

Al-Warith  
The Inheritor of All

Al-Mani'  
The Preventer of Harm

As-Sabur  
The Patient One

Al-Baqi  
The Everlasting One

Ar-Rasid  
The Righteous Teacher
5 tips for an ethical Ramadan

1. Cut waste
   In some countries, a third of all food goes to waste. This has a negative impact on the environment and also goes against the teachings of Islam.

   God advises Muslims to avoid waste – “Eat and drink but waste not by excess, for Allah loves not those who waste.” (Quran 7:31). The Prophet (pbuh) encouraged people to avoid leaving leftovers, saying, “You do not know which part of your food carries the blessings.”

   Avoid food waste in Ramadan by planning meals, freezing excess, and keeping an eye on ‘use by’ dates. Re-use leftovers in ‘makeover’ recipes. Overripe fruit can be blended with yoghurt or milk to make smoothies for suhoor. Excess vegetables can be made into soup for iftar.

   Also aim to reduce the amount of water you use. When asked whether waste was an issue even for wudu, the Prophet (pbuh) said, "Yes, even if you are by a flowing river.”

2. Eat less
   There is more than enough food in the world, but some overeat while others go hungry. Practice moderate eating this Ramadan. As the Prophet (pbuh) said, a Muslim should eat and drink in moderation, reserving: “one third [of the stomach] for his food, one third for his drink and one third for his breath.” (Hadith at-Tirmidhi)

   Ramadan allows you to exercise more control over your meals, which can help you regulate your diet and reduce your grocery bills.

3. Share food
   The Prophet (pbuh) also advised us to share, saying: “Food for two suffices three, and food for three suffices four.”

   Invite non-Muslims to share your iftar, send food to your neighbours and reach out to new Muslims and people from out-of-town who might otherwise be eating alone in Ramadan.

4. Reduce your carbon footprint
   Find out what produce is in season this Ramadan and plan iftars around them. You can buy seasonal produce from local shops or farmer’s markets. Local farms may do food deliveries in your area, and by shopping locally you will support your community and the families around you.

   Check supermarket labels for country of origin, and select local produce which is often fresher and supports local food producers while causing less pollution via transportation.

5. Switch to free range meat
   The meat industry is a major contributor to greenhouse gas emissions, and it takes many thousands of litres of water to produce. In addition, cheap meat is often produced at the expense of animal welfare – with cruel practices such as battery farming seeing chickens confined to small cages and given growth hormones to make them gain weight quickly.

   Inhumane treatment of animals is against the spirit of Islam. “Eat and drink all that is halal (lawful) and tayyab (wholesome and pure).” (Al-Qur’an 2: 68)

   Make sure the meat that you do consume is free-range or organic. The ‘free-range’ industry allows animals to roam freely, eat a natural vegetarian diet and produces good quality, ethically-produced meat.

   Halal organic meat is a young, growing market, but there are a number of independent farms run by Muslims that are easy to find online. Free-range eggs and responsibly-farmed fish are also widely available in supermarkets.
O Allah help me to guard my tongue
In total shame and disgrace my head is hung
Save the breaths of my precious lung
Lest on that day,
My honour, dignity and pride
Are severely stung.

O Allah help me speak my mind
Only after processing the information in kind
Pain and misery I cause
In unending unintended bind
I fear, hell is my destination
I get to find.

O Allah help me to speak the truth
I may appear brave
I am nothing but uncouth
My words stain,
Sounding vain,
pretentious and removed from sooth
Let me decipher facts from fictions
Like a smart sleuth.

O Allah help me to not believe in rumours
Even if they sound juicy, plausible,
Salacious humours
Neither listen nor spread
The cancerous emotional tumours.

O Allah help me to not gossip about others
My attitude and rotten behaviour bothers
Regurgitating drivel and utter rubbish
Against sisters and brothers
Causing bane and pain
That leaves hearts in deep tethers.

O Allah help me to never backbite or slander
Breaking long standing relationships
Totally asunder
Destroying people’s reputation
In moments of madness and blunder
Consuming the flesh of my dead brother
Will lead me to hell’s fury and thunder.

O Allah help me to never again utter a lie
Speaking it or spreading its pugnacious lie.
I fear mother of all evil
By my side arrogant and high
I concoct more lies to cover and vie.

O Allah help me to not cast doubt in people’s intention
Only checking mine
To be beyond all contention
You are the judge of judges,
I bow in true conviction
I know I must align my heart’s longing
Without any condition,
I want to be Your willing servant
In total submission.

O Allah help me to guard my tongue
To be only used in Your name
I incessantly sung
Spring of hope and good news
Must be strung
Environment of peace, tranquility
And justice flung.
Am I worthy of carrying your divine gift -
My amazing tongue!

O Allah help me to overcome suspicion
It’s impact is my heart’s
Total dereliction
My character is seen by others
With revulsion
Restore in my heart certainty
And conviction.

O Allah erase from my heart
Envy and jealousy
Or my good deeds are nothing
But pulverized ash of legacy
I cannot tolerate other people’s success
I am weak and in mental recess.
I hate, I irritate, I scorn,
I mourn, I am insanity possess.

O Allah help me to not cast doubt in people’s intention
Only checking mine
To be beyond all contention
You are the judge of judges,
I bow in true conviction
I know I must align my heart’s longing
Without any condition,
I want to be Your willing servant
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Consuming the flesh of my dead brother
Will lead me to hell’s fury and thunder.

O Allah help me to guard my tongue
In total shame and disgrace my head is hung
Save the breaths of my precious lung
Lest on that day,
My honour, dignity and pride
Are severely stung.
I have been blessed and fortunate, for more than fifty years, to have been surrounded by scholars of Islam. Both in my work and my home, I have lived with those who have seriously studied Arabic and delved deeply into the Holy Quran and the Islamic sciences. I feed off and am continually refreshed by their knowledge which flows from an inexhaustible ocean. The gifts that Almighty Allah has given me do not include a talent for learning languages. My knowledge of Arabic is rudimentary, enough to say my prayers, alhamdulillah!

I am, however, comforted by the realization that Almighty Allah provides fruit from His tree of Knowledge for all His servants, and the low-hanging fruit maybe as succulent and rewarding as that at the top of the tree. We are each provided with fruit that, with a little effort, is within our reach. Great scholars climb the ladder to reach the top of the tree, and we can try to hold the ladder for them. Meanwhile we can be reaching out for the low hanging fruit. Each and every one of the fruits on the tree is destined for one of His servants. All the fruit is there to be harvested.

There are three of the low-hanging fruits that I particularly love. We are told that if when we are greeted, we return the greeting more expansively, blessings will pour down on us. Thus, if someone greets you with ‘Assalamu ‘alaykum’ you can return the greeting not just with ‘Wa ‘alaykum assalam’, but with ‘Wa ‘alaykum assalam wa rahmatu’Llahi wa barakatuhu’. I try never to miss an opportunity to garner this wonderful and easy source of divine blessing.

I cannot memorize the Holy Quran but I can memorize the 99 names of Almighty Allah. My writing skills are also rudimentary, but I can write out and contemplate the names, each one of which contains a saving grace. Such wealth within my grasp.

For us Muslims marriage is half our religion. Today marriage is under attack as never before. It is very difficult to stay happily together. But for every Muslim there is a glorious passage which can guarantee our marriages, if acted upon. Surat al-Rum, verse 21 tells us that Almighty Allah places love and mercy between husband and wife. It is only He who can grow that love and mercy. All we have to do is ask Him to do it. Thus, the third of the low-hanging fruits that I hold on to is this du’ā, which I recite after each of the five daily prayers, which are, of course, the greatest of the low-hanging fruits:

“O Almighty Allah, I pray for my wife and our marriage, that it should be blessed and protected, and that love and mercy should grow between us.”

May your Ramadan be blessed and good harvesting. Please pray for me as I keep trying to gather in those low-hanging fruits!

Ahmed Paul Keeler

Ahmed Keeler is a Visiting Fellow at the Centre of Islamic Studies, University of Cambridge, and was a Distinguished Fellow at The Faculty of Leadership and Management, Universiti Sains Islam Malaysia in 2016. He received an Honorary Doctorate of Laws from the University of Bolton in 2016.

www.equilibrapress.com
About Sheikh Abdullah Quilliam

“When we consider that Islamism is so much mixed up with the British Empire, and the many millions of Moslem fellow subjects who live under the same rule, it is very extraordinary that so little should be generally known about this religion, its history, and that of its followers...” Abdullah Quilliam - The Faith of Islam - July 1889

In modern times it is unimaginable to think that there could be an undisputed leader of Muslims in Britain with the title of sheikh ul Islam, recognised by the highest Islamic authority and British royalty and civic society. That is exactly what Sheikh Abdullah Quilliam achieved between 1889-1908.

If you think what could be achieved if we had someone nowadays in this position you might have two types of thoughts: thinking positively, you might consider how Islam could be taken to the masses; how dawah could grow; how Islamophobia could be combatted and how institutions could be created so Muslims can follow their way of life in peace and without fear or and how they can help tackle injustices within society especially amongst the poor and needy. This is precisely what Sheikh Abdullah Quilliam did over 125 years ago.

Nowadays Muslims are inclined to be sceptical about how someone in such a position might be susceptible to corruption or would be undermined from achieving any impact at all through interference. However this absolutely was not the case with Sheikh Abdullah Quilliam.

Sheikh Abdullah Quilliam was a qualified Alim from the Qarawiin (Morocco) and had mastered Arabic and Turkish and authorised to give fatwa by the last Ottoman Caliph. Despite that, or rather because of his deep Islamic learning, he was not a typical Maulana or Imam. In actual fact, he followed the Prophetic example of being a man equipped for every situation: he was a man of learning and a teacher; orator and debater; social activist; justice campaigner; trade unionist; writer, journalist, poet and nasheed artist; solicitor; civic community leader, philanthropist and interfaith champion; most significantly he was a leader of the Muslim community at home and abroad as an Imam and ambassador to the Caliph. Sheikh Abdullah practised that Islam is a way of life and it manifested itself in every aspect of his life.

For these reasons and others, Sheikh Quilliam has a legitimate claim to being one of the most important Muslims to have lived in the UK, yet how many people know about him and what he achieved and his legacy. If you look at his writings alone, no one since has written more about Islam in the English language. If you look at his dawah, few have been more effective in winning over White British converts some of whom were aristocrats or leaders of other faiths. He converted 600 of them to Islam during a time when Islam was not simply criticised; it was a total taboo. Through correspondence He took the message of Islam to the palaces of queen Victoria and benches of the House of Lords. He created positive Muslim role models as dynamic as himself who would establish Muslims communities in US and Japan in the Victorian period.

If you look at the institutions he established, no modern day mosque can compete with the range of activities and services he developed, managed and financed almost single handedly. He established England’s first mosque at 8-10 Brougham Terrace in Liverpool in 1889; the first Muslim orphanage in UK; the first Muslim schools for boys and girls; library; museum; scientific laboratory and printing operation.

If you look at the causes he was standing up for, they were far ahead of their time which is why he was hugely respected by non Muslims as well as Muslims at the time.
The Abdullah Quilliam Society are a registered charity founded in 1997 in Liverpool. AQS are guardians of Sheikh Quilliam's historic mosque at 8-10 Brougham Terrace; his entire catalogue of writings and publications and some of his preserved artefacts.

AQS has consistently had a multi racial committee with converts and women on the board. Many prominent Muslims in Liverpool have been associated with the project over the years. The majority of current trustees have been with the project for over 6 years.

Over the past 20 years, AQS has adapted to meet the changing challenges of the reviving of England’s first mosque. The initial phase was to find out more about Sheikh Quilliam; the second to campaigning for the transfer of the building from the council; the third to fundraising to refurbish the mosque; and now we are into the fourth which is the expansion of the mosque into the Quilliam Village.

AQS is a highly regarded institution both locally and nationally due to its high profile. The building is itself Grade 2* the work is carried out because we are supervised by conservation officers and English Heritage. In 2013, Brougham Terrace was voted Number 11 out of 100 buildings in a series produced by ITV and English Heritage called Britain’s Secret Homes presented by Michael Burke and Rageh Omaar looking at houses across the British Isles that have had an impact on British social life. In working to preserve Sheikh Abdullah Quilliam the literary legacy, we have digitised his writings - The Crescent, The Islamic World and several books on our website following extensive negotiations with the British Library.

AQS has shown leadership in the areas of civic, public and interfaith engagement. We have featured on national and international media numerous times and there are several documentaries we have been involved with on BBC, Islam Channel, British Muslim TV and other broadcasters.

Since the beginning of the project many leading Islamic scholars have been involved including Dr Manazir Ahsan and Dr Mohammed Siddique Seddon (Markfield Institute). We have engaged many scholars and representatives of Muslim organisations, mosques including notable converts from the UK and US: Sheikh Abdul Hakim Murad, Dr Umar Faruq Abdullah, Sheikh Muhammad Idris Watts and Ustadh Shuhaib Webb. We played an important role in the production and launch of the official biography of Sheikh Quilliam written by Prof Ron Geaves.

Over the years we have held fundraising receptions and dinners in different parts of the country inviting notable Muslim figures, Lords, Ambassadors of Muslim countries, business and community leaders. On a local Level Liverpool City Council, Lord Lieutenant of Merseyside and Bishop of Liverpool have supported the project financially and politically.

AQS have led the fundraising efforts to restore this important piece of British Muslim heritage, raising over £1.5m to return it to its former glory. Central to this, were national campaigns on Muslims TV channels between 2009-14.

As a result of this work, AQS are in discussions with Liverpool City Council to exploring the feasibility of expanding our centre and developing The Quilliam Village forming a new gateway of Islamic Contributions to the City. This would open more links between Muslims and the wider community and enable us to move closer to realising Sheikh Abdullah Quilliam’s ambition. The Quilliam Village encompasses an education section dedicated to learning, dawah, media, library and fully fledged IT facility. It will also house a gallery, visitors centre, restaurant/café and a Victorian Muslim museum. A health facility for women housing a gym and fitness centre completes the proposal to render the Quilliam Village a very unique and truly family orientated facility.

You can read more about the Abdullah Quilliam society: www.abdullahquilliam.org

As a British Muslim I think Liverpool should also be famous for one more thing, for the pivotal role it played in bringing Islam to this country.”

Rageh Omaar
Continuing the legacy of Abdullah Quilliam

In order to cultivate and grow Sheikh Quilliam’s legacy, we have grouped it into three areas: services to the Muslim faithful; invitation to Islam (Dawah); and helping the poor and needy:

1. Services to the Muslim faithful: AQS manages the day to day running of the historic England’s first mosque at 8-10 Brougham Terrace which is fully functioning. We offer 5 daily congregational prayers led by one of our two Imams who are both hafiz of Quran and Jumah on Fridays which is attended by 600 worshippers - men and women. We have children’s Islamic classes on weekends; adult one-to-one Quranic recitation and memorisation on weekday evenings; once weekly Hadith classes; women’s group which includes study circle and adult learning classes. During Ramadan, we have a comprehensive programme throughout the month including Tarawih prayers, iftar and suhoor and a public iftar. We offer Eid prayers and organise Eid family fun days. As England’s first mosque, we are the place where the first nikah (Islamic marriages) and janazah (funeral) took place including those of well known figures such as Lord Headley and we are registered to carry this out presently. We also host guest scholars on a monthly basis to deliver lectures. Due to our city centre location, we offer a lot of support to Liverpool’s Muslim students both homegrown and international as well as refugees and asylum seekers.

2. Invitation to Islam: Sheikh Quilliam took an approach to dawah to show that Islam had a lot to offer to Victorian Brits on a personal and social level. He used rational arguments in his books and lectures but also showed sincere concern for the plight of the needy through his community and social justice activities. He was trying to convey that Islam has solutions to social problems as well as individual trials and tribulations. As a result his dawah took many forms and permeated all his activities from the scientific lectures he delivered at places like the Temperance Society or Methodist Centre to his written works and most especially through his personal dealings with people. For instance, he was approached by a Jewish woman to adopt her new born baby because she was incapable of supporting it but had heard Sheikh Quilliam was a good man.

We raise awareness of about Islam in Britain through the story of Sheikh Abdullah Quilliam and his life and the challenges he faced. Our dawah activities are about putting interactions with non Muslims at the centre of what we do to show Islam in its true light and impress upon people its beauty and dispel damaging media stereotypes. We host 12 open visits to the mosque for thousands of visitors annually of other faiths or no faith. Like Sheikh Quilliam, the doors to the mosque and we make it open and inclusive to all. We host regular school visits and are actively engaged in interfaith work to demonstrate that Islam is a peaceful, tolerant and positive force for strengthening bonds in society.

3. Supporting the poor and needy: Sheikh Quilliam was most widely known and respected in Liverpool during his own time because of his charity, philanthropy and care for the poor and needy regardless of faith, race or background. In this sense he was a true egalitarian. He founded an orphanage, boys boarding school, girls day school but also took on legal cases where men were refusing to financially support children and families they had fathered. For this reason he was known as the “poor man’s lawyer” and women used to throw flowers on the pavement in front of him when he walked past. He famously opened the historic mosque at Brougham Terrace on Christmas day to feed the poor saying this was the true example of the Prophet Jesus.

The first mosque at Brougham Terrace is located on the outskirts of Liverpool city centre, in a deprived area where many refugees and asylum seekers have been resettled. They are among the most vulnerable in society. We provide a range of services and one to one support to help them rebuild their lives. We also distribute sadaqah and zakat to those who are eligible. It is worth knowing, that a large proportion of the wider local community are suffering poverty and hunger so we run a foodbank working with Liverpool FC and Everton FC supporters club initiative Fans Supporting Foodbanks.

Visit My Mosque Day 2019 at Britain’s First Mosque

Big Iftar 2019 at Britain’s First Mosque

The relationship we enjoy with the Muslim community is one built on love, warmth and respect to each other. To your faith, our faith and to those with no faith.

Dave Kelly

I am delighted, honoured and humbled to work with Fans Supporting Foodbanks and our Muslim brothers and sisters.

Ian Byrne
Sheikh Abdullah Quilliam fed 200 - 400 children in the morning on Christmas Day and 400 - 600 in the evening, many who were homeless and orphans.

“

We decided today to do a lunch for the elderly, homeless and the lonely. Later on we will be delivering food containers to the hostels and the homeless around the City of Liverpool.

Rehab Hasan (AQS) on Christmas Day 2019
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Modernising our Mosques
Getting our mosques fit for purpose in our modern times

Assalamu Alaikum (peace be upon you)

No one would dispute The central function of the mosque is for congregational worship, however when it comes to defining the ideal activities and services of a mosque different views come into play.

Nowadays it seems like it is not enough to just be a mosque but you should prefix the term with a fashionable phrase like “inclusive”, “accessible”, “eco friendly” - but shouldn't all mosques by their very nature be all of these things? There's no need to reinvent the mosque for modern times when we just need to refresh our understanding of the shining example of the Prophet’s (peace be upon him) mosque in Medina. This was the model that Sheikh Quilliam emulated.

The modern challenge is to bring the reality of designing and building mosques in Britain closer to the Islamic ideal, given that mosques are a reflection of the positive and negative aspects of a particular community and local area and issues affecting the Muslim community at large.

There are over 1600 mosques in UK. Many of the older ones were converted houses but the modern trend is for purpose built, multi million pound buildings. Unfortunately, almost all of these mosques are designed and built with one person in mind: middle aged, male, able bodied and born into Islam. The moment you stray from this definition - convert, disabled, women, young people - you will see a large number of mosques struggling to adequately accommodate needs.

From Sheikh Quilliam’s day Up until the year 2000, Liverpool had one mosque for a 20,000 Muslim population. Many believed this demonstrated the unity of the Muslim community - that new mosques had not been set up on racial, sectarian or ideological lines. Muslims from different parts of the world, following different schools of thought prayed side by side. Now we have over 12 mosques some created for reasons of geographical closeness but others on the grounds of fracture and disharmony. This is typical of the rest of the UK.

Some of the largest UK mosques offering the greatest range of activities are in fact a complex of buildings with the mosque at the heart of it. This is how Sheikh Quilliam set up Brougham Terrace but also how Islamic Centre Dublin and London Muslim Centre are set up. This approach demonstrates that in Islam prayer is not the only form of worship but actually because Islam is a complete way of life every activity can be worshipful. This model puts the mosque at the spiritual heart of community affairs.

Tempting though it may be to point the finger at mosques for some of the challenges in the Muslim community, the reality is they are a reflection of the people who run and use them. Although, almost all mosques are registered charities when it comes to management and the seamless transfer of authority to new trustees we still haven’t got this model right. Alarmingly, it is all too common to see disputes during elections and this is caused in part by people bringing “back home” politics and attitudes into the mosque arena. By the grace of Allah, this is something which AQS has mitigated against.

Mosques transform the social and economic regeneration of a local area. Yet how many people outside of the Muslim community are aware of this fact? Even in the poorest of areas, they will lower crime levels and increase house prices. They will stimulate an economy based around the goods and services which the Muslim community require. They also bring substantial private investment as mosques are always privately funded - this creates jobs and wealth for the community. AQS commissioned a social impact study to do precisely that.

Dr. Abdul Hamid & Farhad Ahmed from the AQS explore the role of the mosques in the future.
Assalamu Alaikum (peace be upon you)

Please find below some of the common questions asked about the AQS and its project to rescue Britain’s First Mosque:

What is the difference between Abdullah Quilliam Society and Quilliam Foundation?

AQS is a completely separate organisation to QF, founded 10 years earlier with wholly different aims and activities. AQS are guardians of Sheikh Quilliam’s historic mosque at 8-10 Brougham Terrace; his entire catalogue of writings and publications and some of his preserved artefacts. In the 2000s, the Quilliam Foundation was set up as part of the Government response to contemporary horror acts.

How diverse is AQS?

The AQS has consistently had a multi racial committee with converts and women on the board. Our current staff - imams, chief executive and support staff are Bangladeshi, Yemeni and Egyptian.

How long has the restoration of 8-10 Brougham Terrace taken?

The restoration of the historic mosque actually began in 2008 and the the mosque became open to use on 27th June 2014. Lack of funds has caused disruption to the building works as almost all of the funds raised for the project have been through UK donations. The building is itself Grade 2* listed which places restrictions of what materials and contractors can be used, and how the work is carried out because we are supervised by conservation officers and English heritage.

How much have you spent on the project so far?

To date we have spent approximately £1.5 million.

Why should people donate to an Islamic heritage project or to a mosque in Liverpool when they don’t live there?

8-10 Brougham Terrace, the site of England’s first mosque, is the birthplace of Islam in England and marks 133 years of a Muslim community. It is the property of every Muslim in Britain not any particular community. The AQS cause is not an ordinary mosque expansion fundraising appeal. It’s about a broader vision for the Muslim Community in Britain which Sheikh Quilliam laid the foundations for 133 years ago.

Who have you contacted about fundraising?

Mass fundraising appeals on Muslims TV channels between 2008-14 helped to raise awareness of the project and generate much needed funds. Over the years we have held fundraising receptions and dinners in different parts of the country inviting notable Muslim figures, Lords, Ambassadors of Muslim countries, business and community leaders.

How have you made a difference in Liverpool?

AQS is a highly regarded institution both locally and nationally due to its high profile. AQS has shown leadership in the areas of civic, public and interfaith engagement. We have featured on national and international media numerous times and there are several BBC documentaries we have been involved with.

We deliver a range of services from School visits, interfaith talks, heritage tours and vitals services to Muslim refugees and asylum seekers. We welcome thousands of visitors annually both nationally and internationally including Muslim tourists and international students. We typically witness someone taking shahada every month.

We are well connected with statutory local services. We are currently developing a joint project with NHS around mental health.
Ramadan Wishes

At the start of this holy month of Ramadan, I wish to send all our Muslim friends my heartfelt thoughts and blessings.

There is no doubt that Ramadan this year will be very different. Covid-19 has changed all our lives beyond recognition and we are truly living in unprecedented times. The mosque is no longer open for prayer and you may not be able to observe traditions as you usually would with extended family and community.

But faith plays a huge part in this city – and it is faith that will get us through this. We can take deep comfort in the knowledge that once again, we will return to normal. Our places of worship will welcome us back and we will be able to spend time with our loved ones. Ramadan has always offered a time for deep reflection, and I’m sure many of us will find a renewed appreciation for the things we previously took for granted. Simple blessings such as time with our family, or a walk with friends will be filled with fresh joy and gratitude.

We can also reflect and give thanks for the people risking their own lives to keep us safe. We can use this time to recognise the kindness of neighbours and friends who are supporting the vulnerable in our communities. And of course also reflect on those who may be struggling and lonely during this time.

Please know that, as always, we stand in solidarity with you as one city. We will get through this difficult time, and your faith throughout will sustain you.

With love and prayers

Joe Anderson OBE, Mayor of Liverpool
When Net Ummah met Ron Geaves
Afzal Kudzi from Net Ummah interviews Professor Ron Geaves

Net Ummah: You were a professor of the comparative study of religion at Liverpool Hope University. What got you first interested in the research of different religions?

Ron Geaves: It has been a lifetime project. It began with a grandmother who taught me to read with a Bible. I wanted to be a priest until my mid-teens when the discovery of Rumi’s Mawlawi in English shattered my one religion world view. I would pass hours in Stuart and Watkins bookshop in Charing Cross Road studying the world’s sacred books. At that time I became interested in the commonality of the spirituality of faiths even though the outer forms were different. This interest led me to travel throughout the East especially India. In the late 1980s, I returned to education and the study of religions was an obvious choice. It was fortuitous that I ended up focusing on Islam. That was a surprise but I have never regretted it. I did my MA at Leeds as part of the Community Religions’ Project. My focus was on the religions of South Asian migrants in the UK. At the time I did a field research paper on the original Muslim settlers in Leeds. It was my first published paper and led to me doing my PhD thesis Sectarian Influences within Islam in Britain with special reference to community. Salman Rushdie published The Satanic Verses and I was suddenly topical.

Net Ummah: You are probably most famous for your writings about Sheikh Abdullah Quilliam. What got you first interested in Abdullah Quilliam?

Ron Geaves: I moved from Chester University to Liverpool Hope University when I was approached by Akbar Ali, the main inspiration for the Abdullah Quilliam Society. Very few people at the time knew of the ground-breaking work achieved by the Sheikh. Initially, Akbar Ali asked me to organise a lecture series at the University in partnership with AQS. The idea was to introduce scholars who could throw light on the early beginnings of the Muslim presence in Britain. I set it up. Akbar Ali suggested I write the biography of the Sheikh. I was surprised that no-one had done it already. I was not a historian and had focused more on topical issues concerning the religious life of British Muslims. However, working in Liverpool seemed a heaven-sent opportunity. Humayun Ansari convinced me that I was a historian as I worked on documenting recent Muslim life in Britain and Yahya Birt contacted me and offered himself as my editor if I published at Kube. I am very grateful for his support. I lived inside the head of the Sheikh for over two years. It was quite obsessive. I dreamed of him at night and the landscape of modern Liverpool was transformed. I walked only in the Victorian city. I still feel it is my most important book. More significantly it enabled me to give something back to the Muslims of Britain whose narratives had defined my career.

Ron Geaves: Yes. Absolutely. First and foremost, the Sheikh understood Islam to be the completion or renewal of the Abrahamic tradition. It had nothing to do with ethnicity. It was a religious path – a route to harmony with the Creator, the self and the creation. Consequently, he understood that Islam was nothing to do with being foreign. He believed that Islam could only be established in Britain by British Muslims as he felt that Muslims from other parts of the world would bring with them customs that were cultural, not Islamic. When you examine the Sheikh’s community closely you can perceive an attempt to establish an indigenous Islam, seeking compatibility with British norms and values. This remains a challenge for British Muslims today.

Second, he has something to say to Muslims about loyalty and belonging that is significant for all people of faith. As a British citizen, he fought passionately for the values he believed in. This led him to involve himself civically in the Trade Union movement, to use his law firm as a means to be a strong advocate for the poor, to campaign on behalf of the Temperance Movement. He loved his home on the Isle of Man. All this was part and parcel of his identity and it was wrapped up within his faith in Islam and his advocacy for the religion and his attempts to establish it in Britain. He was not afraid to take on politicians or governments when he felt that they were wrong. Ultimately he believed that final loyalty belongs to God but that does not negate civic responsibility to transform society for the better.

Net Ummah: What do you admire most about the Sheikh?

Ron Geaves: His courage. It was not easy to attempt to establish Islam in Britain in his time. I felt that he had a passion for social justice and although he was challenging the norms of his society he wanted to remain a believer in God. He searched through most of the available political and religious alternatives and finally settled on Islam. His version was progressive and in it he found the solutions to the burning political questions of his time and also found an answer to his doubts about Christianity. He could have simply converted and remained a private citizen, but he chose to promote Islam in the city where he lived at considerable personal cost. The challenges were immense. He embraced them. He had passion and conviction both qualities I admire.

Net Ummah: Do you think that Muslims and Muslim institutions today can learn from the legacy left behind by Sheikh Abdullah Quilliam and the institute he founded: Liverpool Muslim Institute?

Net Ummah: Continued >
Net Ummah: You wrote your first book about Abdullah Quilliam entitled: “The Life and Times of Abdullah Quilliam” and then wrote a second book, “Abdullah Quilliam & Islam in the West”. Can you explain the difference between the two books please?

Ron Geaves: The first book is a single-authored biography. I wanted it to be academically rigorous and fulfil the requirements of scholarship. But working with Yahya Birt and Kube enabled me also to tell a story that I felt would have personal resonance for the lives of contemporary British Muslims. It is a wonderful story that would attract any writer. Inevitably there were aspects of the Sheikh’s life that were glossed over or not mentioned. The opportunity to produce an edited collection of essays in conjunction with Jamie Gilham, allowed us to bring together a group of international scholars who could focus on these missing or under-developed aspects of the Sheikh’s life. There is still more to be done. The Crescent newspaper published weekly by the Sheikh from 1893 to 1908 is a treasure trove of information for interested scholars.

Net Ummah: What impact did writing these books have upon you?

Ron Geaves: Massive. I had expected a reaction from British Muslims but I had not anticipated the extent. Between 2010 and 2011 I delivered over fifty lectures to various organisations inside the Muslim communities. I decided to make the content inspirational rather than academic as I felt that the Sheikh’s life could impact on individuals and organisational attempts to establish Islam in Britain. I was interviewed by Jordanian and Malaysian TV. The latter used the content to open Ramadan. BBC radio, TV and ITV also produced documentaries. I felt that I was drawn inside the Muslim communities in a way that my previous career had not been able to achieve. So many friendships have been made. I am very profoundly moved by that and appreciate the richness brought to my life by the many Muslims who have befriended me. I guess that whatever I do in the future my life will be defined as the person who wrote the Sheikh’s biography. I also found myself feeling very close to him across the divide of time. I cannot fully explain that. In a strange way I feel that it brought me out of academia into a new realm of self-identity. I am still working that one out.

Net Ummah: What are your plans for the future? Have you any interesting projects currently in the pipeline?

Ron Geaves: I am not sure. I have just completed something very different. It is an account of my teacher’s interaction with the counterculture of the 1960s centred around the 1971 Glastonbury Fayre where he addressed the crowd from the Pyramid Stage. At this point in time I think it will be my last academic monograph. I am getting impatient with the restrictions imposed by the genre. I want to find a publisher for my second collection of poetry and I am publishing the Sheikh’s poems. I also want to finish the first volume of my memoirs. I have only one or two chapters left to write. Most of all, I would like to write and publish “Tales from the Field” which would be the second and final volume of my memoirs. If I was attracted back to academic writing it would have to be something very exciting. The story of the Liverpool Muslim Institute and the western converts who gathered around the Sheikh would interest me. However, no-one knows about the future. Something may turn up that I have no idea about at this point in time. I am in my seventh decade and priorities are shifting.

Afzal Kaduji is a web and graphic designer; founder of www.kad-design.co.uk & www.netummah.com

“I felt that I was drawn inside the Muslim communities in a way that my previous career had not been able to achieve.” (Ron Geaves)
History

EXCAVATING A CONVERT FRIENDSHIP: 
Manchester Mayor & Liverpool Sheikh

Christina Longden explores the relationship between Sheikh Abdullah Quilliam and Robert ‘Reschid’ Stanley

It’s hard not to wonder what the Caliph, Abdul Hamid II would have made of the various letters that he received from an elderly chap – a non-Muslim - writing to him from Lancashire during the mid-1890s.

But they say that truth is stranger than fiction, and thanks to Sheikh Abdullah Quilliam, the life of my great x 3 grandfather, Robert ‘Reschid’ Stanley, was explained in an interview conducted by Quilliam himself. Meaning that, even though our family covered up his conversion to Islam for nearly a century, these words proved to be more powerful than either man could possibly have imagined at the time.

Robert was featured in an April edition of The Crescent in 1907. He was 69 when he converted to Islam in 1898 and it is not difficult to conclude that the Sheikh must have felt an enormous amount of respect for him. Robert was 28 years older than the Sheikh and was chosen by him to become Vice-Chairman of the Liverpool Muslim Institute. This was an important gesture, but even more so when we consider that Robert came from a very different background to all of the British converts that we have heard about to date, who were either middle, or upper-class.

Robert was born in 1828 into a poverty-stricken family of 11. He received no formal schooling but seems to have determinedly educated himself and as a young man, becoming fascinated with the unfairness of British foreign policy. In his hometown of Stalybridge, this humble grocer rose to become a councillor, magistrate and then one of the country’s first working-class mayors. But he and his family of 13, still resided in a small terraced house.

It seems likely that Robert learned about the existence of the Sheikh, on his travels into Manchester in order to buy tea for his grocer’s shop. After refusing to condemn the Ottoman Empire during his last year as Mayor, Robert was nationally vilified and then stepped away from politics – running a pub, for some 18 years.

Robert told Quilliam that even before he took the decision to convert, he had been writing to the Caliph, providing him with advice on agriculture, trade and military strategy. He had even requested that an English translation of the Qur’an – not written by a Christian - was needed. Quilliam, who had received all the benefits of a middle-class upbringing - wealth, education and travel – would undoubtedly have been impressed by the intellect, drive and achievements of this Lancashire man. Here was a person who had never left the shores of Britain and yet, who had come to embrace Islam, as a result of his own enquiries.

Following his conversion, Robert quickly became perceived as the ‘elder statesman’ of British Islam. In fact, it seems likely that both Quilliam and Robert decided to portray Robert’s life and achievements as evidence of the legitimacy of Islam and as a case study of British patriotism amongst the convert community.

During research for my two books on the life of Robert, I found that my ancestor possessed an impish sense of humour; also an aspect of Quilliam’s personality, as the Sheikh scattered jokes and witty asides throughout The Crescent. In ‘Imagining Robert’, I found it easy to create scenes where the two men would be chuckling together in the Sheikh’s study – as Quilliam’s pet monkey (whom I named ‘Mr Barnum’ – following the converts’ trip to see Barnum’s circus in Liverpool) chuntered away jealously in the corner.

Quilliam left Britain for Constantinople in 1908 and Robert died in 1911. He was buried in the family (Christian) grave in Stalybridge and there is no evidence of a janazah, or Muslim prayers being made. Quilliam however, was back in the country at this point and was living in Preston. So, although we are currently lacking evidence along these lines, it might well be that he decided to travel the 35 miles, in order to say a final farewell to his friend at the gravesite. I do hope so.

Christina Longden

Christina Longden is great x3 granddaughter of Robert ‘Reschid’ Stanley. Her older brother, Steven, had converted to Islam a decade before the family ‘re-discovered’ the truth about Robert’s conversion. Christina’s books about Robert are ‘His Own Man’ (historical biography) and ‘Imagining Robert’ (fiction based on the facts).

Both are available at Amazon. See robertreschidstanley.wordpress.com for speaking dates and workshops with Christina.
QUILLIAM
A MAN OF INTEGRITY

Abid Abouhawas explores how Sheikh Abdullah Quilliam met a notable from Cairo

Quilliam was gathering fame, endeared and detested - depending on who the audience was for his unapologetic acceptance and propagation of Islam. The fame was gradual, especially between 1884; when he converted, and 1890; when he took a strict stand against the play, Mahomet, in which the Prophet Muhammad would be characterised on stage and then soon after was invited by the Caliph himself for his brave stand against the play, to attend a meeting in Turkey. Furthermore, he was becoming infamous in Christian quarters, especially after the visit conducted by Dr. Martyn Clark in 1891; which was crucial for he provides exquisite details that would usually be missed out of history, and another "visit" by John J. Pool, in early 1890s which he outlined in the 40th chapter of his book, Studies in Mohammedanism. Both of these visits by prominent Christians served to bring Quilliam into the limelight among ordinary Christians. Some of those Christians took this popularity negatively and would intermittently attack the Liverpool mosque, whilst others would inquire further into Islam.

Somehow, the news of a converted Liverpool solicitor reached lands beyond Britain. In this article, I wish to specifically concentrate on the Muslims of Egypt and their reaction to the news.

Not long before the news reached Egypt that a Liverpool solicitor converted Islam, Britain crushed the forces of Ahmed Urabi in 1882 at El Kebir. As a result, Britain colonised Egypt in the same year. The colonisation of Egypt naturally led some to disbelief in the trustworthiness of any British man; irrespective of who. Whilst others merely distrusted the politicians. Now that the news finally reached, two opposing camps formed: one who believed in Quilliam, whilst the other saw him as nothing but a cunning Britisher, an imposter with wicked intentions to deceive the Egyptian public into enduring the continued colonisation. The former camp would survive over the years, whilst the latter slowly dissipated.

With the two camps bickering over the integrity of Quilliam, one anonymous Alexandrian notable headed to Britain for trade and reached Manchester. He heard the news from fellow Muslim Syrians that due to a certain Quilliam, 50 people had converted to Islam. He also happened to have read the accusation(s) against Quilliam in the Arabic journal, al-Ustadh. He had no other choice but to investigate for himself. He, along with a "brother", boarded the train in Manchester and disembarked at Liverpool. Soon thereafter, they were standing in front of a tall white building indistinguishable from the buildings around it. But one thing distinguished it - a noticeboard with the words House Musulman. There was no mistake, this indistinguishable building was a house for Muslims; a place of worship; a mosque.

Their objective was to see Quilliam, so they knocked on the door and, unfortunately, Quilliam did not open the door, but a servant did and welcomed both inside. They inquired about Quilliam but were told he would return at sunset. Since the Alexandrian notable was already inside, he took advantage to quickly whip out his compass and check if the qibla was pointing to the right direction - it was. Apparently the two visitors had to return, so the servant gave them Islamic pamphlets and they gave the servant an invitation card for Quilliam to visit them in Manchester. Not long after, Quilliam sent them a book with a message of thanks and that he is coming to Manchester. Quilliam embarked the train from Liverpool and disembarked in Manchester. He was met by a large number of Syrians and the Alexandrian notable. Finally, the objective was accomplished.

Quilliam was accompanied with a fellow convert, Fatimah Cates. They were all welcomed to a banquet. After their stomachs were filled, Quilliam would share his conversion story: he saw pilgrims praying on a steamer, which made him inquire about their faith and eventually he would memorise a number of surahs and basic Islamic theology at the hands of the Hajjis. After that, in 1884, either in Morocco/Gibraltar or England, he converted. Instead of planting further seeds of suspicion, this story, among other stories, made the Syrians and the Alexandrian notable deepen their trust in him. So much so, they were inspired to build a mosque in Manchester - although it is unknown whether it happened or not. Finally, they all boarded the train from Manchester and disembarked in Liverpool and headed to the indistinguishable white building and prayed maghrib there. After maghrib, Quilliam announced his intention to form a school for girls and to start his own newsletter. That newsletter materialised into two: The Crescent and The Islamic World.

The Alexandrian notable, a trader-cum-reporter, reported to the al-Ustadh that, at least from what is apparent, Quilliam was a man of integrity.

How influential this report was is unknown but it certainly played a role in exonerating Quilliam from whatever accusations were thrown at him all the way from Egypt.

His fame certainly did not end. By 1928, he would personally visit Cairo, where he ended up delivering a lecture. The introducer showered him with appellations: “the Sheik”; “strong man”, “full of energy” and most important of all, he was “trusted and always fulfilled his tasks and duties.”

Abid Abouhawas is a student of the Japanese language and a keen researcher on Abdullah Quilliam and other historical topics.
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Phone: 0151 247 6399

Abingdon Medical Centre

Dr Fatma El Sayed & Dr Abdul Hamid

Address: 361-365 Queens Dr, Liverpool L4 8SJ

Phone: 0151 226 1501

You can also register with any of our other medical partners

FREE medical treatment and medical advice

Yew Tree Health Centre, Berryford Rd, Liverpool L14 4ED, 0151 296 7990

Stopgate Medical Centre, 6 Stopgate La, Liverpool L9 6AP, 0151 525 1298

Bigham Road Medical Center, Bigham Road, Liverpool L6 6DW, 0151 263 1737

Walton Village Medical Centre, 172 Walton Village, Liverpool L4 6TW, 0151 247 6399

Benim Medical Center, 2 Penvalley Crescent, Liverpool L6 3BY, 0151 263 6588

Anfield Group Practice

Townsend Lane Neighbourhood Health Center, 98 Townsend Ln, Liverpool L6 0BB, 0151 295 9520

Newholme Surgery: Dr. Omar Sheikh

2nd Floor, Lowe House Hcrt, 103 Crab St., St Helens, Merseyside, WA10 2DJ, 01744621730
# Ramadan Timetable 2020 (1441)

**Beginning and end of Ramadan are subject to sighting of the new moon.**

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**EID Prayer Times**

1st Jammat - 7:30am, 2nd Jammat - 8:30am, 3rd Jammat - 9:30am

Jama'ah, Taraweeh & EID prayers are subject to guidance on COVID-19

**Zakatul Fitr**

Please pay Zakatul Fitr early, so that it reaches the needy before Eidul Fitr at the minimum of £5 per person. This can be paid at the Mosque Reception or in the case of mosque closure it can be paid online.
“Whoever gives iftar to one who is fasting will have a reward like his, without that detracting from the reward of the fasting person in the slightest.”

{Hadith}
Quilliam Heritage Centre

We now have the lease for 6 months of 1-7 Brougham Terrace. Our wish is to purchase the entire building with your support to create The Abdullah Quilliam Heritage Village.

The Abdullah Quilliam Heritage Village is Britain’s first Victorian Muslim village - Its home to England’s First Mosque, building on 130 years of British Muslim Heritage.

Expanding into 1-7 Brougham Terrace will enable the Abdullah Quilliam Society to provide additional occasional prayer space to meet the growing demand of the community.

Estimated Project Cost: £2m

What we intend to do:

- Serviced accommodation for Muslim students (male and female)
- Over 8,000 sq. ft. of Community, Social Enterprise and Service Space
- Extended Mosque & Prayer Rooms
- Classrooms for Adult and Children’s Learning
- Women’s Centre & Activity Space
- Training & Community Facilities
- Health & Fitness Facilities
- Wudu/Ablution Facilities - separate male and female facilities

We now use 1-7 Brougham Terrace to house the extra congregation for Friday prayers.
A place for Learning

• Establishing a supplementary school
• Providing vocational and key skills training
• Providing social learning opportunities
• Creating IT suite and library

A place to focus on health & wellbeing

• Social and recreational activities to promote healthy and active lifestyles
• Keep fit classes, martial arts groups, craft clubs, a dedicated women’s centre with creche
• Tackle mental health problems and domestic violence related issues

A place to recognise the Heritage value

• Heritage Museum displaying Abdullah Quilliam’s publications, artefacts and visuals
• Victorian Islamic Museum from around the world in association with Liverpool Museums
• Islamic Art Gallery and Cafe in association with The Prince’s Foundation - School of Traditional Arts

Want to donate to this unique project? Find out how on page 34
Please donate and save our heritage

UK charity No: 1086228

Account Name: Abdullah Quilliam Society
Bank: HSBC, 99-101 Lord Street, Liverpool L2 6PG
Account No: 01158945 | Sort Code: 40-29-28
IBAN: GB96HBUK40292801158945 | BIC: HBUKGB4139A

DIRECT
Donate 100% securely on-line using PayPal: www.abdullahquilliam.org/donations
Choose to pay a one-off donation or on a monthly basis

£5-£50 monthly

CREDIT/DEBIT CARD

CHEQUE
Account Name: Abdullah Quilliam Society
Address: Abdullah Quilliam Society
8-10 Brougham Terrace, Liverpool, L6 1AE

STANDING ORDER
A standing order form can be obtained from our website:
www.abdullahquilliam.org/donations

Please help to restore Britain’s First Mosque
“Whoever builds a mosque for Allah, Allah will build for him likewise in Paradise”

{Sahih Al-Bukhari}
VISIT THE QUILLIAM VILLAGE

Please visit Britain’s First Mosque at 8-10 Brougham Terrace. Learn about Sheikh Abdullah Quilliam and The Liverpool Muslim Institute. Get involved in our fundraising to establish a Heritage Museum, Islamic Art Gallery and University research facility.

1-10 Brougham Terrace, Liverpool, L6 1AE

Please visit 1-7 Brougham Terrace where we wish to create a space for learning, a health and well being centre and a place to recognise Britain’s Islamic Heritage value. Please help us in our fundraising efforts to establish these goals for Liverpool, nationally and visitors from around the globe.

www.abdullahquilliam.org                          admin@abdullahquilliam.org                          0151 260 3986