

رمضان كريم

AT BRITAIN'S
FIRST MOSQUE

2020

1441

RAMADAN GUIDE

SPIRITUALITY 2-11

ABDULLAH QUILLIAM SOCIETY 12-19

HISTORY 20-23

CHARITY 31-35



ABDULLAH
QUILLIAM
SOCIETY

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السلام عليكم

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 significantly 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 AQS.



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.



Galib Khan
[1st Ramadan 1441, April 2020]

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.

DUAS IN RAMADAN

"When my servants ask you concerning me, (tell them) I am indeed close (to them). I listen to the prayer of every suppliant when he calls on me (makes Dua)." [Quran 2:186]

Ramadan is a time when duas are of greater weight and are more powerful. In addition to the duas below, to pray for ones 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

وَبِصَوْمِ غَدٍ نَّوَيْتُ 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 لَكَ صُمْتُ وَبِكَ أَمَنْتُ
وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

"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 عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Allahumma innaka 'afuwun 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)

MAXIMISE YOUR MORNING

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 rak'ah, with no specified maximum number.

**Salaat ul-Witr is the odd number prayer. It is performed in odd numbers of rak'ahs (E.g. 2+1= 3). The minimum number is one rak'ah, the maximum number differs. Please consult your local Imaam. 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)



01
Allah
The Greatest
Name



02
Ar-Rahman
The All
Compassionate



03
Ar-Rahim
The All
Merciful



04
Al-Malik
The Absolute
Ruler



05
Al-Quddus
The Pure One



06
As-Salam
The Source of
Peace



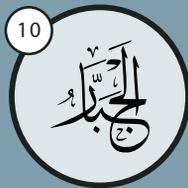
07
Al-Mu'min
The Inspirer
of Faith



08
Al-Muhaymin
The Guardian



09
Al-'Aziz
The Victorious



10
Al-Jabbar
The Compellor



11
Al-Mutakabbir
The Greatest



12
Al-Khaliq
The Creator



13
Al-Bari'
The Maker of
Order



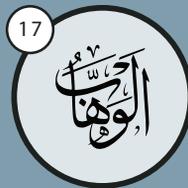
14
Al-Musawwir
The Shaper of
Beauty



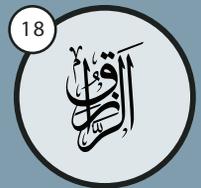
15
Al-Ghaffar
The Forgiving



16
Al-Qahhar
The Subduer



17
Al-Wahhab
The Giver
of All



18
Ar-Razzaq
The Sustainer



19
Al-Fattah
The Opener



20
Al-'Alim
The Knower
of All



21
Al-Qabid
The
Constrictor



22
Al-Basit
The Reliever



23
Al-Khafid
The Abaser



24
Ar-Rafi'
The Exalter



25
Al-Mu'izz
The Bestower
of Honours



26
Al-Mudhill
The Humiliator



27
As-Sami'
The Hearer
of All



28
Al-Basir
The Seer
of All



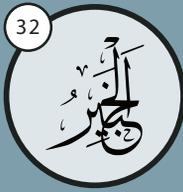
29
Al-Hakam
The Judge



30
Al-'Adl
The Just



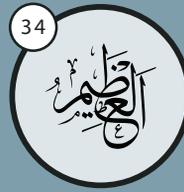
Al-Latif
The Subtle
One



Al-Khabir
The All Aware



Al-Halim
The
Forbearing



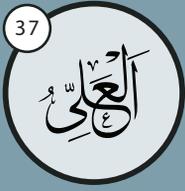
Al-Azim
The
Magnificent



Al-Ghafur
The Forgiver &
Hider of Faults



Ash-Shakur
The Rewarder
of Thankfulness



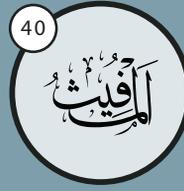
Al-'Aliyy
The Highest



Al-Kabir
The Greatest



Al-Hafiz
The Preserver



Al-Muqit
The Nourisher



Al-Hasib
The Accounter



Al-Jalil
The Mighty



Al-Karim
The Generous



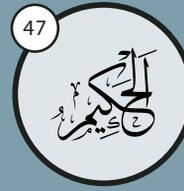
Ar-Raqib
The Watchful
One



Al-Mujib
The Responder
of Prayer



Al-Wasi'
The All
Comprehending



Al-Hakim
The Perfectly
Wise



Al-Wudud
The Loving
One



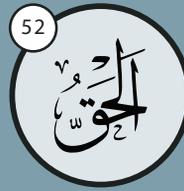
Al-Majid
The Majestic
One



Al-Ba'ith
The
Resurrector



Ash-Shahid
The Witness



Al-Haqq
The Truth



Al-Wakil
The Trustee



Al-Qawwiyy
The Possessor
of All Strength



Al-Mateen
The Forceful
One



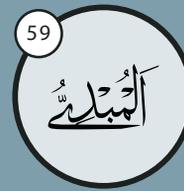
Al-Waliyy
The Governor



Al-Hamid
The Praised
One



Al-Muhsi
The Appraiser



Al-Mubdi
The Originator



Al-Mu'id
The Restorer



Al-Muhyi
The Giver of
Life



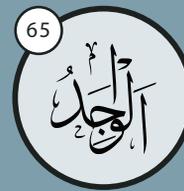
Al-Mumit
The Taker of
Life



Al-Hayy
The Ever Living
One



Al-Qayyum
The Self
Existing One



Al-Wajid
The Finder



Al-Majid
The Glorious



67

Al-Wahid
The One, The
All Inclusive,
The Invisible



68

As-Samad
The Satisfier of
All Needs



69

Al-Qadir
The
All Powerful



70

Al-Muqtadir
The Creator of
All Power



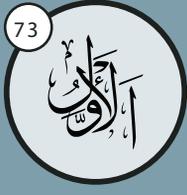
71

Al-Muqaddim
The Expediter



72

Al-Muakkr
The Delayer



73

Al-Awwal
The First



74

Al-Akhir
The Last



75

Az-Zahir
The Manifest
One



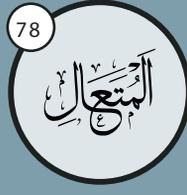
76

Al-Batin
The Hidden
One



77

Al-Waliyy
The Protecting
Friend



78

Al-Muta'ali
The Supreme
One



79

Al-Barr
The Doer of
Good



80

At-Tawwab
The Guide to
Repentance



81

Al-Muntaqim
The Avenger



82

Al-Afuww
The Forgiver



83

Ar-Ra'uf
The Clement



84

Malik-al-Mulk
The Owner
of All



85

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



86

Al-Muqsit
The
Equitable One



87

Al-Jami'
The Gatherer



88

Al-Ghani
The Rich One



89

Al-Mughni
The Enricher



90

Al-Mani'
The Preventer
of Harm



91

Ad-Darr
The Creator of
the Harmful



92

An-Naf'
The Creator of
Good



93

An-Nur
The Light



94

Al-Hadi
The Guide



95

Al-Badi'
The Originator



96

Al-Baqi
The
Everlasting
One



97

Al-Warith
The Inheritor
of All



98

Ar-Rashid
The Righteous
Teacher



99

As-Sabur
The Patient
One

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 wudhu, 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.



RAMADAN PRAYER: MY TONGUE

Ajmal Masroor

○ 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.

○ 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.

○ 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.

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

○ 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.

○ 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.

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

○ 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.

○ Allah help me 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.

○ 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.

○ 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!



Ajmal Masroor is an Imam, fundraiser, broadcaster and Relationship Counsellor. In 2014 he was recognised in the Muslim 500 as one of the most influential Muslims in the world today. He is the co-founder of the Barefoot Institute for Muslim relationships, providing marriage counselling and relationship training.

www.ajmalmasroor.com



ISLAM'S LOW-HANGING FRUIT

Ahmed Paul Keeler

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'a, 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."

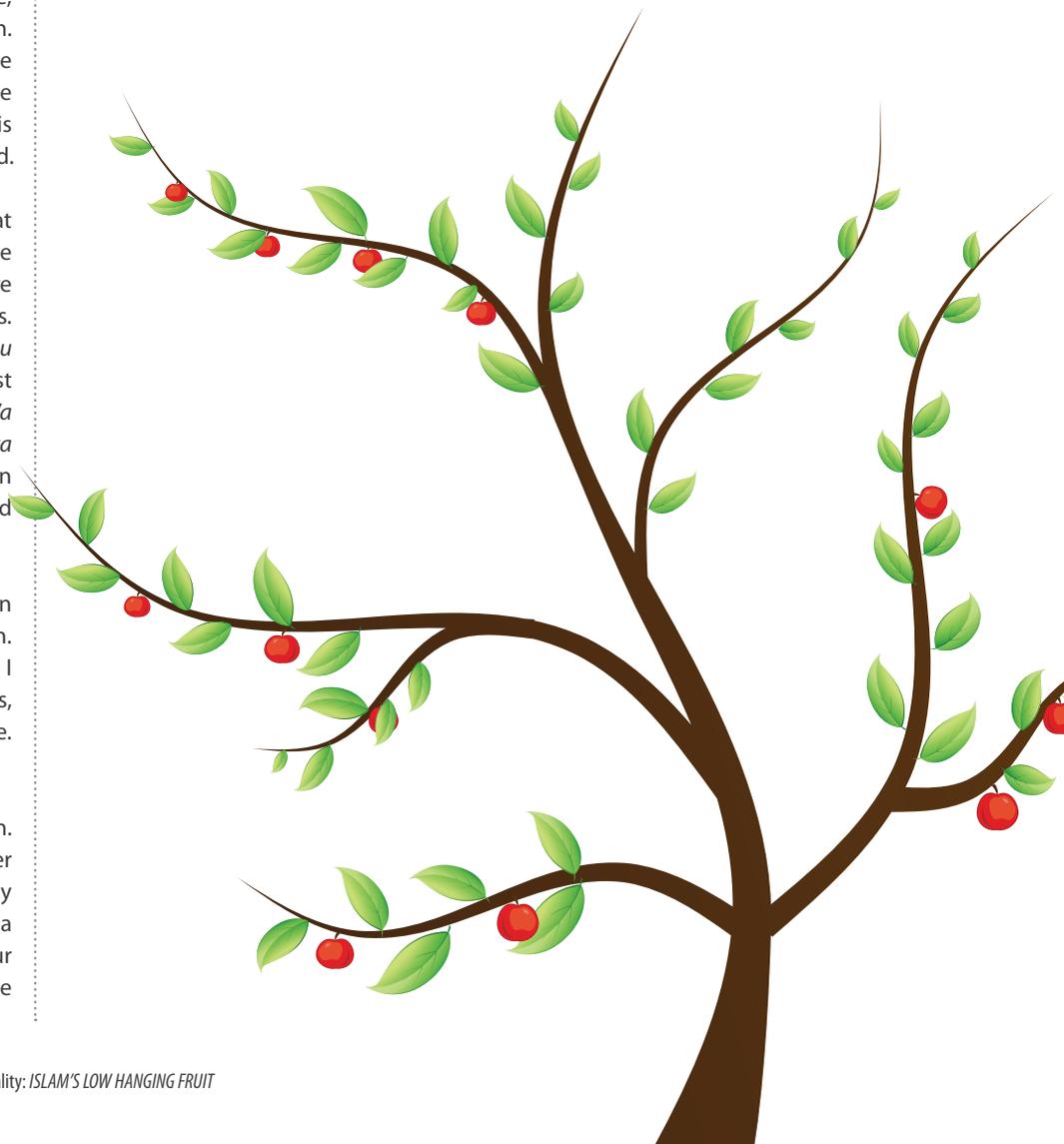
May your Ramadan be blessed and good harvesting. Please pray for me as I keep trying to gather in those low-hanging fruits!

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



Sheikh Abdullah Quilliam

www.abdullahquilliam.org/about-abdullah-quilliam

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.

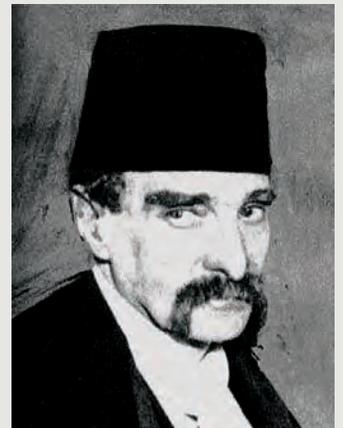
For these reasons and others, Sheikh Quilliam has a legitimate claim to being one of the most important Muslims to have lived in the UK, yet how many people

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.



You can see more portraits of
Abdullah Quilliam:

www.abdullahquilliam.org/abdullah-quilliam-portraiture

About Abdullah Quilliam Society

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 the 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.



Dr. Muhammad Akbar Ali MBE - AQS Founder

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



Abdullah Quilliam Society

www.abdullahquilliam.org

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



"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

figures, Lords, Ambassadors of Muslim countries, business and community leaders. On a local Level Liverpool City Council, Lord Lieutenancy 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: abdullahquilliam.org

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 suhour 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



Visit My Mosque Day 2019 at Britain's First Mosque

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



Big Iftar 2019 at Britain's First Mosque

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.



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

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.

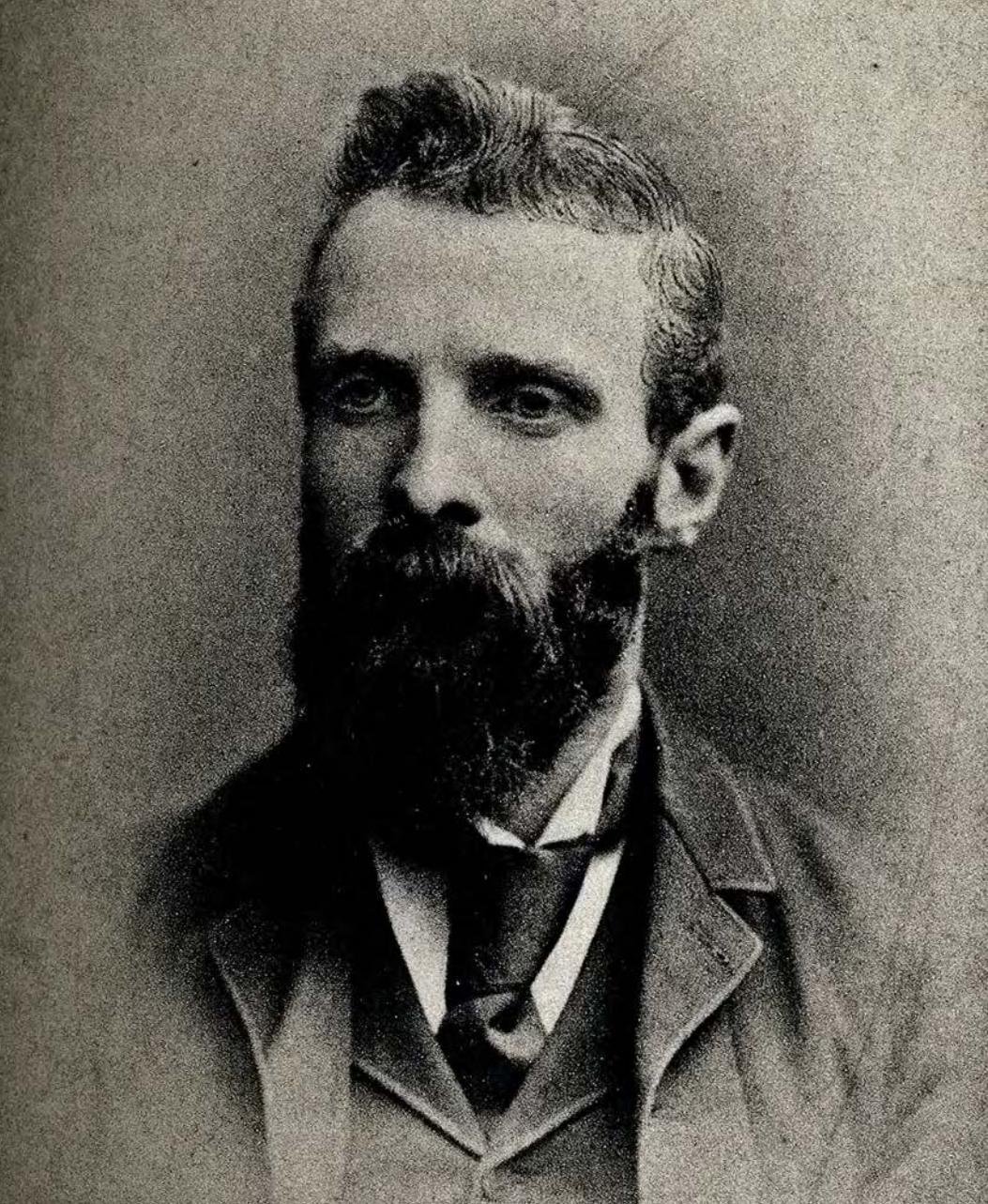


The first mosque at Brougham Terrace is located on the outskirts of Liverpool city centre, in a deprived area where many refugees and asylum seekers have been resettled. They are among the most vulnerable in society. We provide a range of services and one to one support to help them rebuild their lives. 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.



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



QUILLIAM HALLS

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The very first Muslim halls of residence in Liverpool, exclusively designed to cater for your needs in a 100% halal environment.

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Modernising our Mosques

Getting our mosques fit for purpose in our modern times

Dr.Abdul Hamid & Farhad Ahmed from the AQS explore the role of the mosques in the future

السلام عليكم

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.

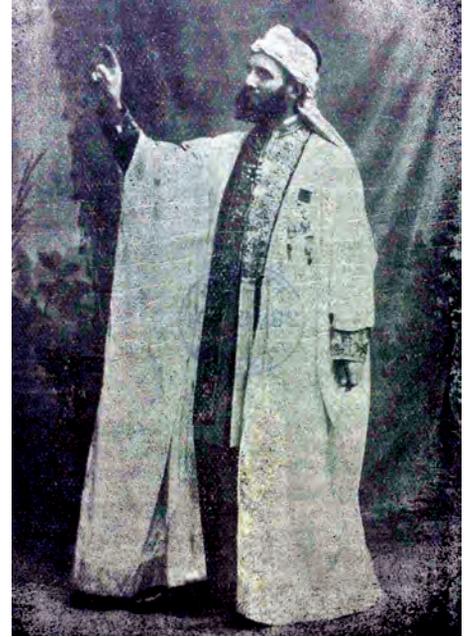
Tempting though it may be to point the finger at mosques for some of the challenges in the Muslim community, the reality is they are a reflection of the people who run and use them. Although, almost all mosques are registered charities when it comes to management and the seamless transfer of authority 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



In 1892 the number of converts reached 83



Sheikh Abdullah Quilliam - Britain's first multi-culturalist



The Sheikh leading prayer - with many converts



Farhad Ahmed
Secretary of AQS

Dr Abdul Hamid
Trustee of AQS

Questions and Answers

Mumin Khan answers your questions

السلام عليكم

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 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.



CEO of AQS : Mumin Khan

How much have you spent on the project so far?

To date we have spent approximately £1.5 million.

We value your comments and ideas for The Quilliam Village

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.

“

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.

”

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.

Mumin Khan

Mumin Khan

ASK A QUESTION

For any enquiries you can talk to Mumin Khan



admin@abdullahquilliam.org



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, life 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



At the start of the holy month of Ramadan I wish to send you my personal good wishes and those of my constituency of West Derby.

It has been my honour to work with the Abdullah Quilliam Mosque and many other Mosques across the City with our work with Fans supporting Foodbanks.

I have built friendships throughout the Muslim community that I will treasure forever.

I know many of you will be using this time and an opportunity to reach out and care for those in need in the community.

In these worrying and difficult times for us all it is more important than ever for our communities of all faiths to work together to help our vulnerable.

We know that we are stronger together when we stand united side by side, embracing our differences and celebrating what we have in common because unity really is strength.

As Ramadan begins, I hope that it will be a time of blessing and peace to you all.

In solidarity

Ian Byrne, MP Liverpool West Derby



As you begin Ramadan, I want to send you my personal good wishes, and those of Christians across the Diocese of Liverpool, for the month ahead.

We are often inspired in our faith by that of others, and although none of us can meet face to face in our worshipping communities at the moment, I hope that you will find ways to support each other by phone and on-line as well as by your daily prayers.

I thank God that we can stand together as people of faith. Together with you all, my own prayer is for our City and Region and the strengthening of communities.

Even with restrictions on movement and gathering, I believe that together we can make a significant difference in our neighbourhoods as we support the most vulnerable and enable all people to flourish. May you be blessed in your journey this Ramadan.

The Rt Revd Paul Bayes, Bishop of Liverpool



As Chief Constable for Merseyside, I send my warmest wishes, blessings and peace to all in our communities who will be observing the month of Ramadan.

Together with my colleagues we work tirelessly to help, support and listen to members from all faiths, understanding and continually building on positive relationships. That said, you should have no doubt in the strength of our relationships here in Merseyside and beyond with Muslim leaders, Imams, the various community groups and Liverpool Region Mosque Network. Together we have made Merseyside a safe place to live and work. This year presents us all with some challenges: like many of this generation have never experienced and we all need to do what we can to keep people safe from illness, to mitigate the spread of CORVID-19 virus and preserve any adverse effects on our NHS.

I reflect on the events over the past year, our involvement with the Muslim community, the breaking of Iftar, coming together at celebrations, as well as the tremendously successful Taste Ramadan event at the Pier Head. However this year will be different. This year we must remain as one, supporting each other in trying to combat this terrible virus. My thoughts are with you all as I know you will be refraining from visiting your Mosque, opting to take part 'virtually' as we have seen so many other faiths do in these testing times.

I hope that some time in the near future we will come together again to celebrate and be as one.

Andy Cooke QPM, Chief Constable, Merseyside Police

When Net Ummah met Ron Geaves

Afzal Kaduji 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.

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?

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.

[Continued >](#)

“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)

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.

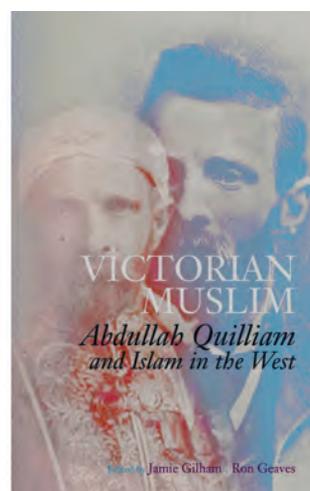
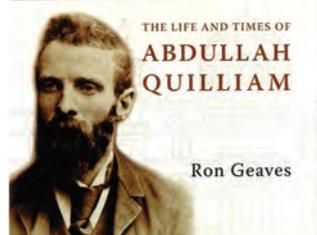
You can read the full interview at:
www.netummah.com/when-net-ummah-met-ron-geaves



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



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.



THE LIVERPOOL MOSQUE
Moslem devotion led by the Sheikh ul Islam
Sheikh Abdullah Quilliam is leading the prayer with Robert 'Reschid' Stanley in the congregation

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) chattered 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



Sheikh Abdullah Quilliam



Bro. Robert Reschid Stanley, Esq., J.P.,
Late Mayor of Stalybridge.



Christina with her father wearing Robert Reschid's actual fez

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 1890's 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

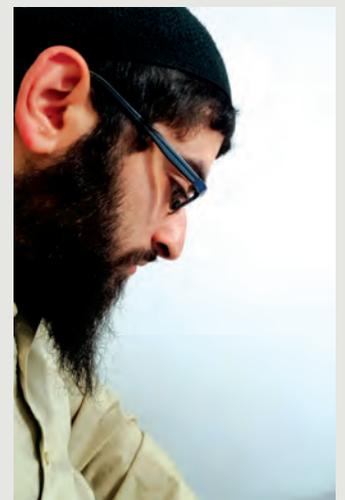
indistinguishable white building and prayed maghrib there. After maghrib, Quilliam announced his intention to form a school for girls and to start his own newsletter. That newsletter materialised into two: The Crescent and The Islamic World.

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 Sheikh", "strong man", "full of energy" and most important of all, he was "trusted and always fulfilled his tasks and duties."

Abid Abouhawas



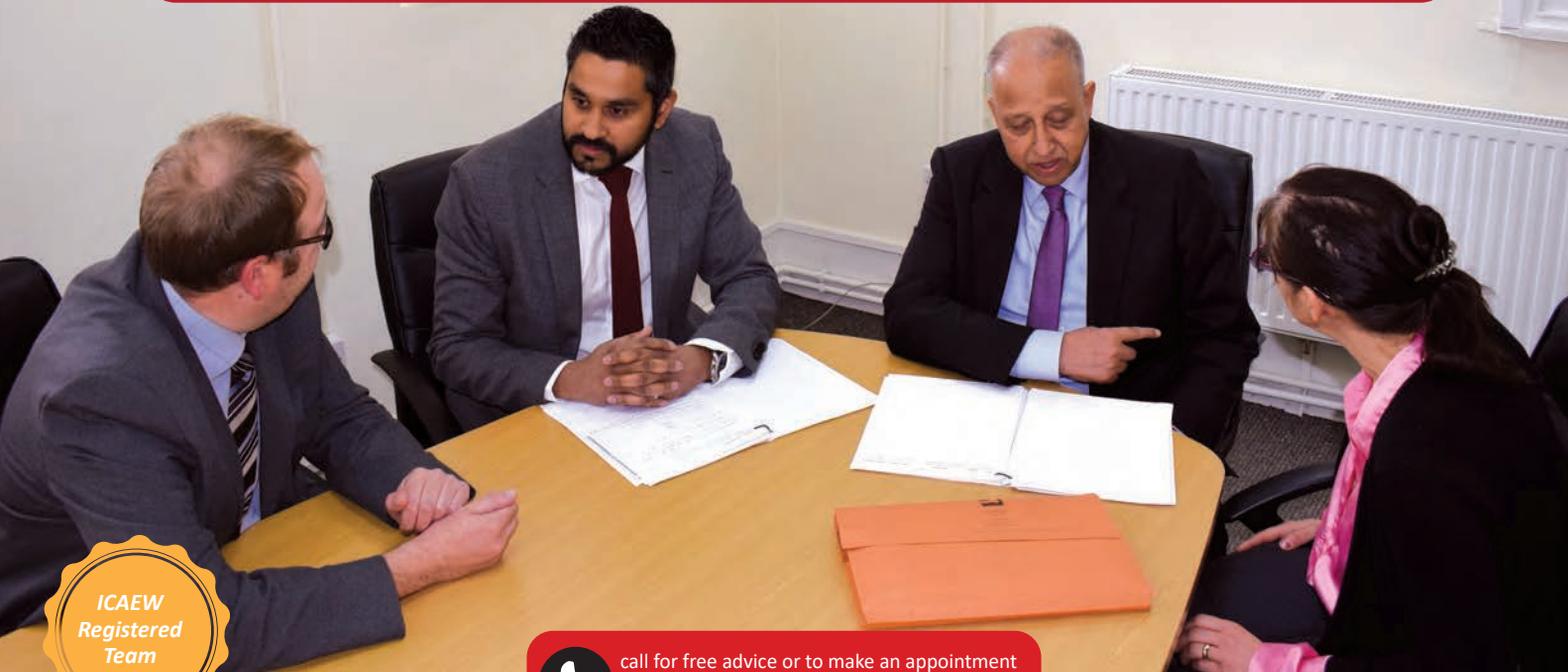
Abid Abouhawas is a student of the Japanese language and a keen researcher on Abdullah Quilliam and other historical topics.

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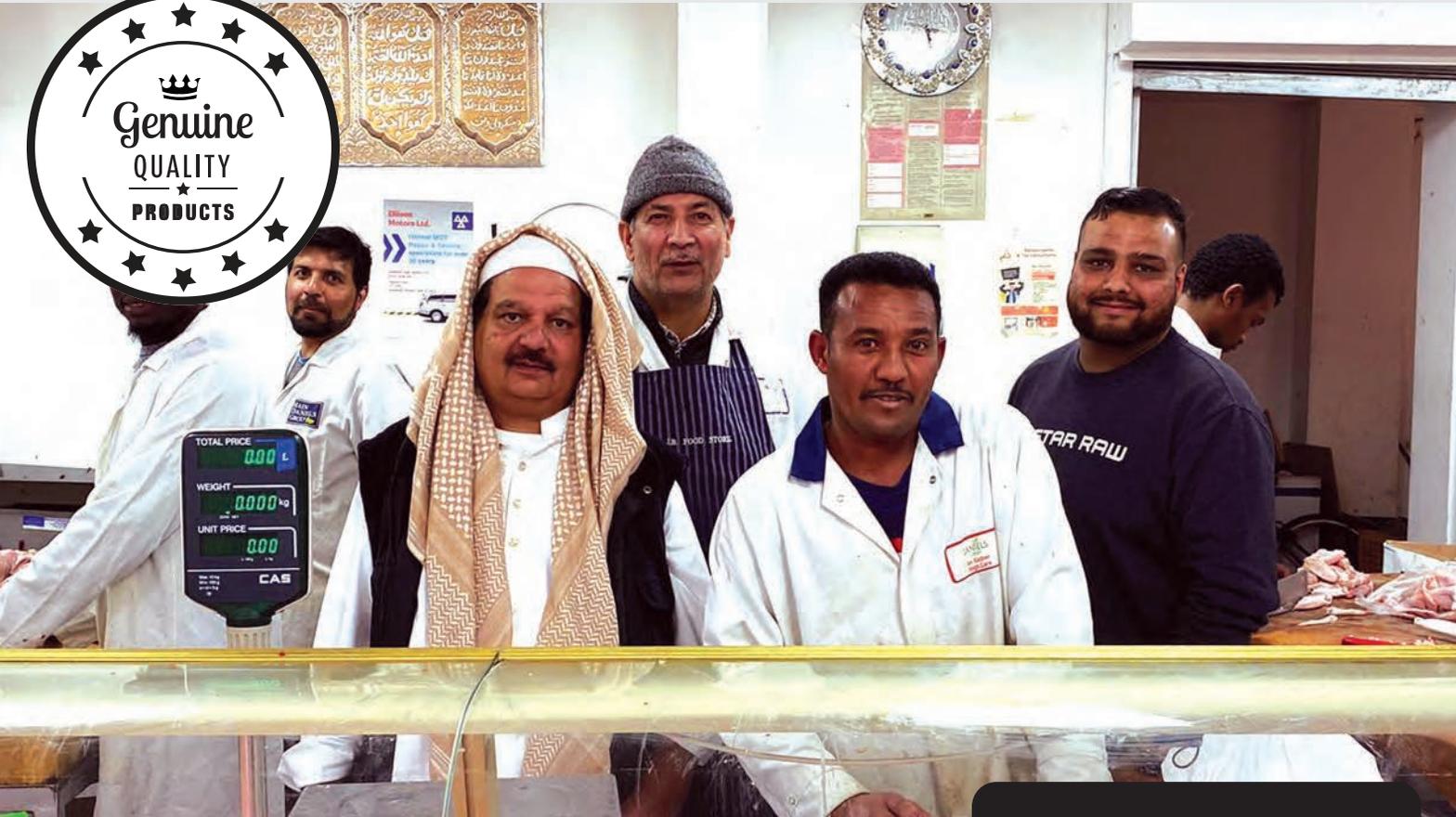
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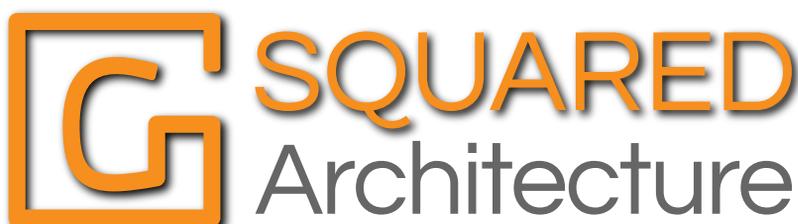


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G Squared architecture was founded by Galib Khan and Dai Gwynne who have worked together for almost 25 years at Comtechsa for the voluntary and community sector in and around Liverpool. G squared Architecture will continue to work with the voluntary sector and also with private and commercial clients.

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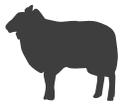


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Ramadan Timetable 2020 (1441)



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

Date	Ramadan Day Number	Ramadan Day	Fajr Start Imsak (fast)	Fajr Jammata (Iqama) 10 min after Adhan	Sun-rise	Zhur Start	Zhur Jamaat	Asr Start	Asr Jamaat	Maghrib Fast Ends	Isha Starts	Isha Jammata Taraweeh
23 / 4	1 ☾	Thursday	3.15	3.25	5.53	1.11	2.00	5.09	6.00	8.28	9.59	10.15
24 / 4	2 1	Friday	3.11	3.21	5.51	1.11	2.00	5.09	6.00	8.30	10.00	10.15
25 / 4	3 2	Saturday	3.07	3.17	5.49	1.10	2.00	5.10	6.00	8.32	10.02	10.15
26 / 4	4 3	Sunday	3.03	3.13	5.47	1.10	2.00	5.11	6.00	8.34	10.04	10.15
27 / 4	5 4	Monday	2.48	2.58	5.45	1.10	2.00	5.12	6.00	8.35	10.06	10.15
28 / 4	6 5	Tuesday	2.47	2.57	5.43	1.10	2.00	5.13	6.00	8.37	10.08	10.15
29 / 4	7 6	Wednesday	2.46	2.56	5.40	1.10	2.00	5.13	6.00	8.39	10.09	10.15
30 / 4	8 7	Thursday	2.45	2.55	5.38	1.10	2.00	5.14	6.00	8.41	10.11	10.15
1 / 5	9 8	Friday	2.44	2.54	5.36	1.10	2.00	5.15	6.00	8.43	10.13	10.20
2 / 5	10 9	Saturday	2.44	2.54	5.34	1.09	2.00	5.16	6.00	8.44	10.15	10.20
3 / 5	11 10	Sunday	2.43	2.53	5.32	1.09	2.00	5.16	6.00	8.46	10.15	10.20
4 / 5	12 11	Monday	2.42	2.52	5.30	1.09	2.00	5.16	6.00	8.48	10.17	10.20
5 / 5	13 12	Tuesday	2.41	2.51	5.29	1.09	2.00	5.18	6.00	8.50	10.20	10.30
6 / 5	14 13	Wednesday	2.41	2.51	5.27	1.09	2.00	5.18	6.00	8.51	10.22	10.30
7 / 5	15 14	Thursday	2.40	2.50	5.25	1.09	2.00	5.19	6.00	8.53	10.24	10.30
8 / 5	16 15	Friday	2.39	2.49	5.23	1.09	2.00	5.20	6.00	8.55	10.25	10.30
9 / 5	17 16	Saturday	2.38	2.48	5.21	1.09	2.00	5.20	6.00	8.57	10.27	10.30
10 / 5	18 17	Sunday	2.38	2.48	5.19	1.09	2.00	5.21	6.00	8.58	10.29	10.40
11 / 5	19 18	Monday	2.37	2.47	5.18	1.09	2.00	5.22	6.00	9.00	10.30	10.40
12 / 5	20 19	Tuesday	2.37	2.47	5.16	1.09	2.00	5.22	6.00	9.02	10.32	10.40
13 / 5	21 20	Wednesday	2.36	2.46	5.14	1.09	2.00	5.23	6.00	9.03	10.34	10.40
14 / 5	22 21	Thursday	2.35	2.45	5.12	1.09	2.00	5.24	6.00	9.05	10.35	10.40
15 / 5	23 22	Friday	2.35	2.45	5.11	1.09	2.00	5.24	6.00	9.07	10.37	10.40
16 / 5	24 23	Saturday	2.34	2.44	5.09	1.09	2.00	5.25	6.00	9.08	10.39	10.50
17 / 5	25 24	Sunday	2.34	2.44	5.08	1.09	2.00	5.26	6.00	9.10	10.40	10.50
18 / 5	26 25	Monday	2.33	2.43	5.06	1.09	2.00	5.26	6.00	9.11	10.41	10.50
19 / 5	27 26	Tuesday	2.33	2.43	5.05	1.09	2.00	5.27	6.00	9.13	10.43	10.50
20 / 5	28 27	Wednesday	2.32	2.42	5.03	1.09	2.00	5.28	6.00	9.15	10.45	10.50
21 / 5	29 28	Thursday	2.32	2.42	5.02	1.09	2.00	5.28	6.00	9.16	10.46	10.50
22 / 5	30 29	Friday	2.31	2.41	5.01	1.09	2.00	5.29	6.00	9.18	10.48	10.50
23 / 5	☾ 30	Saturday	2.31	2.41	4.59	1.09	2.00	5.29	6.00	9.19	10.49	10.50



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1st Jammata - 7:30am, 2nd Jammata - 8:30am, 3rd Jammata - 9:30am
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{Hadith}



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