

**THE HISTORIOGRAPHIC SIGNIFICANCE OF THE WORKS OF W.H. QUILLIAM IN ISLAMIC CIVILIZATION.**

*Mirdjalalova Ezozakhon Ramazon qizi.*

*E'mail:ezoza1993@mail.ru*

*International Islamic Academy Of Uzbekistan, PhD student of the IRCICA chair*

***Annotation.** In the period of Victorian England and the history of Islamic civilization, Quilliam, known as a lawyer and Islamic scholar, was the founder of the first mosque and Islamic center in Britain. After traveling to Morocco, he became acquainted with the religion of Islam and, in 1887, became the first English Muslim convert. Quilliam's work, "The Faith of Islam" (1889), highlighted the fundamental principles of Islam and was published in 2,000 copies. He later published journals such as "The Crescent" and "The Islamic World," which helped disseminate knowledge about the lives of Muslims in England and Islamic culture. His works contain documents on the legal aspects of Islam, Arab-Muslim culture, and the development of Islam during the British colonial era. Quilliam's scholarly legacy and his contributions to Islamic culture are particularly significant in expanding understanding of Islam and Muslims, as well as highlighting the place of Islam in modern society. Today, his legacy is preserved by the Abdullah Quilliam Society.*

***Annotatsiya.** U.G. Quilliamning (1856-1932) ilmiy faoliyati XIX asr Viktoriya davri Angliya tarixida va Islom madaniyati tarixida katta ahamiyat kasb etadi. Quilliam, advokat va islom tadqiqotchisi sifatida, Britaniyada birinchi masjid va Islom markazini tashkil etgan shaxs sifatida tanilgan. U Marokashga safar qilganidan so'ng Islom dini bilan tanishdi va 1887 yilda birinchi ingliz musulmoniga aylandi. Quilliamning "The Faith of Islam" (1889) asari Islomning asosiy tamoyillarini yoritgan va 2000 nusxada nashr etilgan. Keyinchalik, u "The*

*Crescent" va "The Islamic World" kabi jurnallarni nashr etgan, bu jurnallar Angliya musulmonlari hayoti va Islom madaniyati haqidagi bilimlarni tarqatishga yordam bergan. Uning ishlarida Islomning yuridik jihatlari, Arab-Musulmon madaniyati va Britaniya mustamlakachilik davrida Islomning rivojlanishi haqida hujjatlar mavjud. Quilliamning ilmiy merosi va islom madaniyatiga qo'shgan hissasi, ayniqsa, Islom va musulmonlar haqida tushuncha kengaytirishga, shuningdek, Islomning zamonaviy jamiyatdagi o'rnini yoritishga xizmat qiladi. Bugungi kunda uning merosi Abdullah Quilliam Jamiyati tomonidan saqlanib qolmoqda.*

**Key words:** *Quilliam, Islam, Victorian England, Sources, Culture*

**Kalit so'zlar:** *Kuilliam, islom, Viktorian Angliya, manbaalar, madaniyat.*

W.G. Quilliam (1856-1932) was known as the founder of the first mosque and Islamic center in England during the Victorian era. Being a criminal lawyer, he traveled to Morocco, where he became acquainted with the religion of Islam. In 1887, he became the first Christian to convert to Islam in Victorian England and took the name Abdullah. After his conversion to Islam, he acquired houses numbered 8, 11, and 12 on Brougham Terrace in Liverpool, thanks to a donation from Nasrullah Khan, the crown prince of the Emirate of Afghanistan [4.]. The house at number 8 on Brougham Terrace became the Liverpool Muslim Institute, the first functioning mosque in Britain, which opened on Christmas, 1889 [4.].

The scientific activity of W.G. Quilliam was very intense and fruitful. As a scientist, Quilliam first published a work called "The faith of Islam" [1;88] in 1889, which was a kind of call to Islam, in which the key principles of the youngest world religion were also highlighted. Initially, the book was published in 2000 copies, but in 1890 another 3000 copies were released. Moreover, the Islamic scholar Quilliam also published in a magazine called "The Crescent" [2;384], which is a weekly report-journal about Muslims in Britain. Also, for general review, the magazine

“The Islamic World” was published, a monthly publication with a global audience. “The Crescent”, a publication reflecting Islam in England under the editorship of Abdullah Quilliam, represents Muslims in England from 1893 to 1908. The peculiarity of his work on the weekly is that the author describes and characterizes Liverpool Islam from the point of view of his jurisprudential specialty. Being a lawyer, in his works Quilliam directly used a legal description of certain events of the Arab-Muslim world in Britain. For example, in this publication, Quilliam in the section titled “Is War an Evil?” describes such concepts as war and enemy from a religious point of view, while providing facts from the legal system that can be legally proven. These unique documents are a historical record of the position of Islam and the growing community of converts during the British colonial era.

In the publication “The Islamic World”, Abdullah Quilliam reflects on issues of Arab-Muslim culture in a high-class monthly journal, the authors of which include leading and most educated Muslim writers from around the world. It is noteworthy that the author in the journal mostly refers to and relies on his own works, thus enriching the content with self-citation and adding optional materials and the latest data.

Nowadays, authors legacy is mainly supported by the Abdullah Quilliam Society, which was founded in 1996. Quilliam, originally “The Quilliam Foundation” [5.], an analytical center aimed at combating extremist Islamist ideologies, created in 2008, was renamed in honor of Abdullah Quilliam. Today, the society is striving to complete the restoration of the Liverpool Muslim Institute on Brougham Terrace. The society was helped and is directly supported by scientists, including Ron Geaves (1948), formerly working at Liverpool Hope University, currently he is an honorary invited professor at the Center for the Study of Islam in Britain at Cardiff University and Mehmet Seker (1947) from Dokuz Eylul University. The society also offers dormitories for university students.

Consequently, the story of W.G. Quilliam underscores that in an era of change and uncertainty, it is spiritual searches and a striving for harmony that can lead to

the creation of a more just and peaceful world for all representatives of the democratic society.

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