



# Muslim Voice

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## EID al Azha Mubarak



## Welcome Message

We wish that you and the community are well, and you will enjoy this issue of the News Journal. Please share it with your family and friends, and forward it to your own email list.

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## Editorial

### Hajj and Our Mother Hajra

If you go again to Haj, please remember what your Mother Hajra had gone through: alone except the baby Ismail with her, and without any way to acquire drinking water or the food. This is the state of utter destituteness with which the Haji needs to approach the Bait-Allah, with no hope or help except from Allah. Such total submission to Allah has its rewards: rewards that are entirely unaffable; they can only be witnessed in the presence of Allah, and carried within ourselves for ever and ever. There is no return after that! Remember, the Prophet needed Haj only once and that was totally enough for him.

It is like the story of Si-Murgh that Fariduddin Attar has written for us, titled [Mantaq at Tayr](#). The journey passes through seven wonderful but decimating valleys. Most die on the way, only thirty of the birds (si-murgh) manage to reach the King's Palace. They realize that they are mirrors that can reflect an image of the King, but they can neither see the King nor know the King. What they can see and know is within themselves, because each only saw a reflection of himself.

To do that the Haji needs to become purified, by dying seven times; he is then purified like he just came out of Mother's Womb.

Because Hajj is a collective thing at the level of the Ummah, it is customary to seek forgiveness from people before going for Haj, and to pay everybody's debt that they owe each one.

Often the emphasis is on the personal level. But Allah has given this gift to the Ummah collectively. It is an organizational platform to have a grassroots "conference" with all that we come across: to get to know each one that we meet and to share with each one our most generous and graceful self.

Hajj is a social platform that we have had sine day one: one and a half millennia before the rest of the world could know about social platforms. The Prophet himself used it most ingeniously to communicate his last quintessential sermon to the entire Ummah: as you disperse into all directions, convey this message to those who are not here.

We have all the tools we need. Let us get to know these tools well, and let us use the tools ingeniously, like our Prophet did. Doing so is his Sunnah.

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## News in Brief

Please **click** on the hyperlinks for more details:

1. Voices of Hajj from 1885: Hear the [first recording of Quran](#).
2. A look back at the [re-election of President](#) Erdogan in Turkey.
3. Nusrat Chowdhury [confirmed as Federal Judge](#).
4. Russia strengthens [ties with Islamic World](#).
5. [New naval coalition](#) in Indian Ocean with Iran in it.
6. [Tariq Ramadan acquitted](#) in Swiss court.
7. [Modi speech boycotted](#) by the squad in US House of Representatives.
8. Watch [Behind Closed Doors](#): Britain as the home for money launderers.
9. Crisis in Sudan derailing South Sudan. [UN Report](#)
10. [Crusaders, Templers and Free Masoners](#): a string of thoughts and projects.
11. Watch the seminar on [Israeli Surveillance](#) of Palestinian Population.
12. Watch [Muslim Network News](#) for news coverage in [USA](#) and [Canada](#).
13. Visit [here](#) for other news coverage.

# Articles for Muslim Community

## HAJJ: A Divine Tribute to Our Mother Hajira

Since the publication of my article “Hajj and the Neglected Legacy of a Great Woman” almost two decades ago, I continue to come across the hold of the traditional views and narratives. Recently when I posed a question on my Facebook page “If one person is to be recognized as the founder of Makkah, who should the person be?”, the most common answer was it is the Prophet Ibrahim (a) and a less common answer is Ibrahim, Ismail and Hajera (a’s), usually placing Hajera at the end.

I find this fascinating and further thought on this has led me to think that, apart from lack of knowledge or careful reading, this might be fundamentally shaped by our masculinist (male-centred or male-predominant) perspective. When our eyes become used to colored lenses of our glasses, then we gradually see the real world through that lens. Similarly, when our eyes are covered by masculinist (in contrast with the feminist) lens (both are extremes), it is difficult to avoid the impact of that lens. While my original article was meant to create awareness about that distorted lens of ours, in this article I intend to reinforce my effort.

Most of the discussions about hajj, whether Friday sermon or religious speeches, presentations, or even writings, as I have indicated in the original article, the primary focus is on Ibrahim (a) and Ismail (a). Even when mother Hajera’s name is mentioned in passing, she is rarely highlighted for her unique contribution and her name is tagged at the end.

Thus it is not surprising that when I posed the question about who might be founder of Makkah, most of us do not think about mother Hajera (a). And, those who are not even aware of the prejudiced lenses over their eyes, they commonly fall into the trap of their masculinist interpretation or understanding. In response to my recent posting on Facebook (as to who should be recognized as the founder of Makkah, if a single person is to be recognized), a fellow Muslim wrote: “Since Ibrahim (a) brought and left mother Hajera to that valley, it should be Ibrahim (a), Ismail (a) and Hajera.” This response is quite typical and predictable, which provoked me to add further to this topic. There is a little bit more to this comment, because earlier the same person has accused (and even cursed me) as a “feminist,” to which I clarified that I believe both feminist and masculinist positions are extreme and I prefer to view and position myself simply as a Muslim.

Regardless, what that Muslim answered about who should be regarded as the founders of Makkah is not surprising. Rather, that’s the traditional narrative and understanding. It is my impression that those who simply cannot discard the name of Hajera, usually append the name as the last in the list, so at least marginally she is mentioned. However, if we can put aside the masculinist lens and read the relevant hadiths carefully (for example, <https://sunnah.com/bukhari/60/43>), while keeping the following queries, we might have a more nuanced understanding of the narrative.

Yes, it was Ibrahim (a), who at God’s instruction, brought to and left his wife Hajera (a) and infant Ismail (a) in that uninhabited valley. But did he know why God instructed him as such? The answer is: NO. When

he had to leave his beloved wife and infant, we can only imagine his emotion as a human being, but as a Prophet of the highest stature, we can be confident that he reposed his trust in God and complied with the instruction in the most illustrious way.

When Ibrahim (a) left them, except for little provision, did he arrange for food and water for an extended period of time? The answer is: NO. After the water was finished, the entire valley did not have water and lack of water was the reason for that valley being uninhabited. Then, the food also was finished, but in that harsh environment of rugged valley finding water was the first existential challenge.

When the baby Ismail's life was in danger due to lack of water, mother Hajera (a) frantically rushed back and forth between the hills, in that struggle and suffering did any other adult (or mahram male) have any share? The answer is: NO.

When Ibrahim (a) left his wife and infant in that uninhabited valley, except the infant, was mother Hajera (a) by herself? The answer is: YES.

Before the spring of Zamzam appeared as part of the divine grace and intervention, was there any habitation at all? The answer is: NO.

When Zamzam spring appeared, a caravan was passing by and suspecting the presence of water they searched the trail and found mother Hajera (a) and the infant by the spring. Was there any habitation before that caravan found mother Hajera (a) and the infant? The answer is: NO.

When the caravan sought the permission of mother Hajera (a) and after receiving permission they decided to settle there, was Ibrahim (a) present there? The answer is: NO.

When did Ibrahim (a) come back? Many might not know or did not pay attention reading the sources. According to Sahih Al-Bukhari (cited above), he returned after mother Hajera's (a) death. Actually, much after her death. He returned after Ismail (a) grew up and married.

Before the return of Ibrahim (s), whom God engaged in this struggle, sacrifice and suffering all alone and took that person's service for the humanity? The answer is: mother Hajera (a). Ibrahim (a) returned after a long time when Makkah has already become inhabited, whose foundation was laid by a lone woman in that desolate, uninhabited valley.

Subsequently, after the return of Ibrahim (a) and joining Ismail (a), together they raised the foundation of Ka'ba and gradually Ka'ba as the place and Makkah as the city became the heartland of Tawhidi (monotheistic) legacy. God ennobled Ka'ba as Baitullah (God's home). And that's why the names and legacy of Ibrahim (a), mother Hajera (a) and Ismail (a) became inseparable from the history and legacy of Hajj, Makkah and Ka'ba.

However, as per His plan, God took the struggle and suffering of a "lone" woman (unaccompanied by a male guardian or mahram male) in that desolate, uninhabited, water less valley and turned into a vibrant city to serve as the heartland of tawhid and Islam, and that woman, the mother of all Ismails like us, is mother Hajera (a).

After all these elaborations, if someone is still reluctant to recognize the unique role of mother Hajera, as per God's own plan, then most likely it is the influence of that masculinist lens. I invite everyone to be aware of that lens and, putting it aside, endeavor to study and learn about our history and legacy as it is.

[The author is an associate professor with University of Bahrain]

[Source link](#)

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## Unstructured Outdoor Collective Play of Children

Remember the days when you used to play outside until the sunset? How we biked, kicked a ball around, and roamed the neighbourhood with our friends without any adult supervision? Much of my childhood was like that until I went to high school in the mid-2000s. It was then that I received a personal computer from my father to encourage my writing. It opened a whole new online world to me during those burgeoning years of the internet. Delving deeper and deeper, I began to stay inside more and surf the internet after school instead of play outside. Does this habit sound familiar to you?

Much of our younger generation's pastimes include watching TV shows or movies, playing video games, engaging in social media, and making videos on their online platforms. If they are part of any outdoor play, it is usually in a structured setting such as team sports, swimming classes, or summer camp. These are good activities for your children, however, it usually does not allow them spontaneous exploration, creativity, or engagement with the surrounding flora, fauna, animals, or bodies of water.

### *1,000 Hours Outside Project*

There is a dedicated global movement called "1,000 Hours Outside." This movement focuses on the importance of getting our kids to spend much of their time outdoors for at least 1,000 hours per year. They abide by the fact that if American children can spend on average 1,200 hours a year in front of screens, then playing outside for at least 1,000 hours a year should also be priority<sup>1</sup>. It is hoped that tracking these hours outside will help to build a habit of playing outside in our children. The founder of this movement has suggested getting the majority of outdoor playtime done between the months of April and October when the weather is warmer. Some outdoor time during winter is important as well to build resilience to the colder weather.

### *Benefits of Outdoor Play*

According to Dr. Carla Hannaford, a renowned biologist who focuses on children's development, the most important activity we can engage in to increase brain integration - engaging all areas of the brain - is unstructured, imaginative play. It is crucial for social, emotional, and cognitive development<sup>2</sup>. The natural environment provides a rich sensory environment, which lets one get lost in wonder and imagination<sup>3</sup>. We

should provide them opportunities for higher development as much as we can during their formative years by letting them get at least 3 hours of spontaneous outdoor play every day, if possible.

Moreover, Integrated Learning Strategies, an organization focused on a holistic approach to a child's well-being, has found that when children are removed from free play, they lose out on important opportunities to develop:

gross and fine motor skills - using their limbs, fingers and toes

hand-eye coordination

proprioceptive system - the sense that lets us perceive the location, movement, and action of parts of the body

vestibular systems - functions to detect the position and movement of our head in space, allowing for the coordination of eye movements, posture, and equilibrium<sup>4</sup>

As a result, children become more fidgety in class and act out instead of retaining what is being taught in class, for example.

It is actually part of the Sunnah (sayings and actions of the Prophet) of the Prophet Muhammad, blessings and peace be upon him, to engage in outdoor activities such as horse-riding, swimming, and archery. In a Hadith narrated by Ibn Umar, there are three kinds of exercise were particularly encouraged by the Prophet:

Teach your children swimming, archery and horse riding. (Musnad Ahmad)

These activities encourage the above listed skills of gross and fine motor skills, hand-eye coordination, and development of the proprioceptive and vestibular systems, subhan Allah, all glory is to Allah!

Lastly, Angela Hanscom, a pediatric occupational therapist, has written a book called *Balanced and Barefoot* in which she explores the benefits of outdoor play on children's brains. She speaks of how deprivation of child-led play leads children to struggle with higher-level thinking skills such as problem-solving, coming up with their own ideas, and other forms of creative expression<sup>5</sup>. She goes on to explain how staying outdoors longer than 45 minutes gives children more exposure to sensory integration through our 5 bodily senses. Moreover, children become more attuned to their environment which helps calm their bodies down. They also need a little danger in an environment that encourages jumping, swinging, even crashing, all which build their core muscles benefitting their posture when sitting in class. Which makes one think how important outdoor recess is in between classes. Their brains need to be activated through movement, which will only further enhance their learning abilities in the classroom and more<sup>6</sup>.

### *Other Advantages to Outdoor Play*

There are other advantages to outdoor play that are worth noting.

It fosters independence as the freedom to roam, experiment, try new games with friends helps them to learn what their capabilities and boundaries are. They become more confident as a result of this.

They learn to self-reflect and become self-reliant as having new experiences in their environment and with other people (i.e, on the playground or in the forest) makes them come face-to-face with their successes and failures. Cooperative play with other kids and turning their ideas into reality (i.e, building a sand castle,



playing a game of self-made rules) give children opportunities to problem-solve, be respectful, and follow rules. They come to rely on those experiences later on.

They build resilience as the outdoor environment, unlike their devices, does not provide instant gratification. The unpredictability outdoors helps children deal with emotional and physical difficulties. They are forced to be pushed through uncomfortable situations by working with their fears and stress, and eventually build internal motivation and confidence. For example, a child may want to cross the top of a fallen log with balance, but they keep falling off to the side. Instead of giving up, they may keep getting back on it to try again until they are successful.

They develop interpersonal skills by being with other children without parental intervention. If a child wants to cross a small creek to the other side, an older child may hold their hand to help them walk across. These sorts of experiences help build cooperation and sensitivity to others' needs. These kinds of skills can also be built on a playground best without parental intervention (you may watch what happens on the side).

It makes them more curious and build new interests by observing how the trees look or grow or how animals live outdoors. Parents can encourage these interests by bringing in more educational tools and materials such as a rock collection and books on geology. You can also take them to a zoo or farm if they have an interest in certain animals and let the experts there explain more about those animals.

### How to Encourage Outdoor Play

It is important for us to encourage our children to play outdoors. Here are some ways to do just that:

1. Start out small and make it fun.

Start with your backyard or local park, and build from there by taking them on hiking trails thereafter. You can start with one hour a day and add more time as they get used to being outside. Encourage them to play with a ball or sport they like freely, rather than limiting physical exercise to team sports.

2. Include their friends or other like-minded families in these outdoor excursions.

Having more company outdoors makes the experience more enjoyable. Make it a routine so that you can slowly build up their comfort with the outdoors. You can also suggest a scavenger hunt and include their friends, for example, so that they are made to engage with the natural environment around them.

3. Schedule a time and make it regular.

Scheduling can help make sure you fit this into your daily routine. Your children will become comfortable with going outside and start looking forward to it. In time, they may begin asking for longer time outside and ask you to take them out more often.

### *A Reflection*

Looking back at my teenage years and early 20s, despite being on the internet much of the time, I still found myself going outside more during the warmer months with my family because they had a special interest in hiking, going to the beach, or playing badminton and sitting in the backyard. It made me appreciate the outdoors well into my current season of young motherhood. I currently homeschool my children so that I could allow them to have ample time to play freely and spontaneously. Inside my home, I've made an

environment conducive to creative construction and problem solving with myriad items that include toys and household items. I've always limited their screen time to encourage alternative free play.

As for the outdoors, my children are outside 4-6 hours a day between the months of April to October. Over the past few summers, I've seen them take risks by climbing high into the trees, playing freely in the mud (which made for mounds of laundry!), curiously stop to look at the rabbits, squirrels, and robins in our yard, and help their father grow vegetables.

They go to our backyard on a whim and enjoy it. They are not afraid to get dirty in the natural elements. They enjoy the hikes, lakes, farms, and, of course, playgrounds, we take them to every time. They truly enjoy the outdoors, all the while recognizing that it is all Allah's creation alhamdulillah, all praises are to Allah. That is the best part of being outdoors; the deeper connection we make to Allah.

I hope that all our children come to love the outdoors as we did when we were younger. We all want our children to grow into confident, resilient, self-reliant, and creative individuals. Let us begin by taking them outside one hour at a time, inshaAllah, God-willing.

*End Notes*

1 <https://www.1000hoursoutside.com/>

2 <https://www.1000hoursoutside.com/>

3 Children Should Be [Outside for 4-6 Hours Every Day](#)

4 [Balanced and Barefoot](#): How Unrestricted Outdoor Play Makes for Strong, Confident, and Capable Children - Integrated Learning Strategies

5&6 [Balanced and Barefoot](#): How Unrestricted Outdoor Play Makes for Strong, Confident, and Capable Children - Integrated Learning Strategies

7, 6 [Benefits of Outdoor Play](#) For Children & Their Development

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[Source link](#)

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## Juneteenth: A Solemn Celebration

On September 22, 1862, U.S. President Abraham Lincoln issued a preliminary warning that he would order the emancipation of all slaves in any state that did not end its rebellion against the Union by January 1, 1863. None of the Confederate states opposing him did so, and Lincoln's order was signed and took effect on January 1, 1863.

The Emancipation Proclamation outraged white Southerners and their supporters, who saw it as the beginning of a race war. It angered some Northern Democrats, energized abolitionists, and undermined those Europeans that wanted to intervene to help the Confederacy. The Proclamation lifted the spirits of African-Americans, both free and slave. It led many slaves to escape from their slave masters and get to Union lines to obtain their freedom, and to join the Union Army against the Confederate army.

Two and a half years after President Lincoln's Emancipation Proclamation, the Union soldiers, led by Major General Gordon Granger, landed at Galveston, Texas, with news that the war had ended and that the enslaved were now free. The date was on June 19th, 1865.

What took this long for the Proclamation to be conveyed down south? It is often said that a messenger who was dispatched to convey the message of emancipation, was murdered on his way to Texas. Another story is that the news was deliberately withheld by the slave masters to maintain the labor force on the plantations. And still another is that federal troops actually waited for the slave owners to reap the benefits of one last cotton harvest before going to Texas to enforce the Emancipation Proclamation.

It can safely be said that the Emancipation Proclamation had little impact on the Texans due to the minimal number of Union troops to enforce the new Executive Order. The southern states were still under non-Union generals. However, with the surrender of General Robert E. Lee in April of 1865 with his 28,000 troops to Union General Ulysses S. Grant, effectively ending the American Civil War, and the arrival of General Granger's regiment, the forces were finally strong enough to influence and overcome the resistance.

One of General Granger's first orders of business was to read to the people of Texas, General Order Number 3 which began most significantly with:

"The people of Texas are informed that in accordance with a Proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and hired laborer."

As expected, the reactions to this profound news ranged from pure shock to immediate jubilation. Many emancipated slaves left those plantations to smell freedom in their lives. North was a logical destination and for many it represented true freedom, while the desire to reach family members in neighboring states drove some into Louisiana, Arkansas, and Oklahoma. Settling into these new areas as free men and women brought on new realities and the challenges of establishing a heretofore non-existent status for black people in America.

**Less known to the white Americans, June 19 came to be celebrated as 'Juneteenth' amongst the Afro-American community.** The Juneteenth celebration was a time for reassuring each other, for praying and

for gathering remaining family members. Juneteenth continued to be highly revered in Texas decades later, with many former slaves and descendants making an annual pilgrimage back to Galveston on this date.

On January 1, 1980, Juneteenth became an official state holiday in Texas through the efforts of Al Edwards, an African American state legislator. The successful passage of this bill marked Juneteenth as the first emancipation celebration granted official state recognition.

The poem “We Rose,” by Kristina Kay (shared below), has been called one of the “official poems” of the Juneteenth.

We Rose  
From Africa’s heart, we rose  
Already a people, our faces ebon, our bodies lean,  
We rose  
Skills of art, life, beauty and family  
Crushed by forces we knew nothing of, we rose  
Survive we must, we did,  
We rose  
We rose to be you, we rose to be me,  
Above everything expected, we rose  
To become the knowledge we never knew,  
We rose  
Dream, we did  
Act we must.

Texas was the last Confederate state to get the news. This year, the day is particularly meaningful, as America protests racial injustice while coronavirus devastates America’s Black community.

Some 56 years since the passage of the Civil Rights Acts of 1964, race still matters in the land of Lincoln! As it was true back in the 1960s, during the civil rights movement of leaders like Malcolm X, Muhammad Ali and Martin Luther King Jr. – when the nation bore witness as police aimed high-powered hoses and roaring dogs on black men, women, and even children who wanted just one thing — to be treated the same as white Americans, black Americans continue to be treated badly. They suffer. They make up the majority of the incarcerated people. They are more prone to be killed when confronted by the police. Mutual suspicion remains high, which sometimes results into unnecessary violence, often in the hands of a trigger-happy cop. The Ku Klux Klan is still active and so are many white supremacists that feel energized with President Trump in the White House.

Obviously, race tensions were much worse a century ago. In those days, numerous lynching and other acts of racially motivated violence was rather quite common. There were also militant efforts by African Americans to prevent such attacks on their communities.

The years following World War I, much of the USA saw a spike in racial tensions, including the resurgence of the KKK.

By 1921, fueled by oil money, Tulsa, Oklahoma was a growing, prosperous city with a population of more than 100,000 people. But crime rates were high, and vigilante justice of all kinds wasn't uncommon. The city was also a highly segregated city: Most of the city's 10,000 black residents lived in a neighborhood called Greenwood, which included a thriving business district sometimes referred to as the Black Wall Street.

On May 30, 1921, a young black teenager named Dick Rowland entered an elevator at the Drexel Building, an office building on South Main Street. At some point after that, the young white elevator operator, Sarah Page, screamed; Rowland fled the scene. The police were called, and the next morning they arrested Rowland. A front-page story in the Tulsa Tribune that afternoon reported that police had arrested Rowland for sexually assaulting Page.

As evening fell, an angry white mob was gathering outside the courthouse, demanding the sheriff hand over Rowland. Sheriff Willard McCullough refused, and his men barricaded the top floor to protect the black teenager.

Around 9 p.m., a group of about 25 armed black men—including many World War I veterans—went to the courthouse to offer help guarding Rowland. After the sheriff turned them away, some of the white mob tried unsuccessfully to break into the National Guard armory nearby.

With rumors still flying of a possible lynching, a group of around 75 armed black men returned to the courthouse shortly after 10 pm, where they were met by some 1,500 white men, some of whom also carried weapons.

After shots were fired and chaos broke out, the outnumbered group of black men retreated to Greenwood. Over the next several hours, groups of white Tulsans—some of whom were deputized and given weapons by city officials—committed numerous acts of violence against black people, including shooting an unarmed man in a movie theater.

In the meantime, rumor of a large-scale insurrection among black Tulsans was underway, including reinforcements from nearby towns and cities with large African-American populations, fueled the growing hysteria.

As dawn broke on June 1, thousands of white citizens poured into the Greenwood District, looting and burning homes and businesses over an area of 35 city blocks. Firefighters who arrived to help put out fires later testified that rioters had threatened them with guns and forced them to leave.

According to a later Red Cross estimate, some 1,256 houses were burned; 215 others were looted but not torched. Two newspapers, a school, a library, a hospital, churches, hotels, stores and many other black-owned businesses were among the buildings destroyed or damaged by fire.

By the time the National Guard arrived and Governor J. B. A. Robertson had declared martial law shortly before noon, the riot had effectively ended. Though guardsmen helped put out fires, they also imprisoned many black Tulsans, and by June 2 some 6,000 people were under armed guard at the local fairgrounds.

In the hours after the Tulsa Race Massacre, all charges against Dick Rowland were dropped. The police concluded that Rowland had most likely stumbled into Page, or stepped on her foot. Kept safely under guard in the jail during the riot, he left Tulsa the next morning and reportedly never returned.

The “official” tally of deaths in the massacre was 36 people killed, including 10 white people. Even by that estimate—which historians now consider much too low—the Tulsa Race Massacre stood as one of the deadliest riots in U.S. history, behind only the New York Draft Riots of 1863, which killed at least 119 people.

For decades, there were no public ceremonies, memorials for the dead or any efforts to commemorate the events of May 31-June 1, 1921. Instead, there was a deliberate effort to cover them up. The Tulsa Tribune removed the front-page story of May 31 that sparked the chaos from its bound volumes, and scholars later discovered that police and state militia archives about the riot were missing as well. As a result, until recently the Tulsa Race Massacre was rarely mentioned in history books, taught in schools or even talked about.

In 1996, seventy-five years after the massacre, a bipartisan group in the state legislature authorized formation of the Oklahoma Commission to Study the Tulsa Race Riot of 1921. In 2001, the Commission concluded that between 100 and 300 people were killed and more than 8,000 people made homeless over those 18 hours in 1921.

A bill in the Oklahoma State Senate requiring that all Oklahoma high schools teach the Tulsa Race Riot failed to pass in 2012, with its opponents claiming schools were already teaching their students about the riot.

In November 2018, the 1921 Race Riot Commission was officially – and I must add correctly – renamed the 1921 Race Massacre Commission. In 2020, the massacre became part of the Oklahoma school curriculum.

On May 29, 2020, the eve of the 99th anniversary of the event and at the onset of the George Floyd protests, Human Rights Watch released a report titled "The Case for Reparations in Tulsa, Oklahoma: A Human Rights Argument," demanding reparations for survivors and descendants of the violence as the economic impact of the massacre is still visible in the high poverty rates and lower life expectancy in North Tulsa.

Will the descendants of all those Africans brought forcibly as slaves ever get reparations for the monumental injustice and inhuman sufferings that they had endured? I doubt it.

Building monuments are easy and convenient as diversionary tactics but it is more difficult to repair the robbed and dehumanized hearts!

On 17 June 2021, U.S. President Joe Biden signed into law a bill establishing "Juneteenth National Independence Day", a celebration designating the end of slavery in the United States, as a federal holiday.

#### *Sources*

1. James S. Hirsch, Riot and Remembrance: [The Tulsa Race War and Its Legacy](#) (New York: Houghton Mifflin, 2002).
2. Scott Ellsworth, “Tulsa Race Riot,” The Encyclopedia of Oklahoma History and Culture. 1921 Tulsa Race Riot, Tulsa [Historical Society & Museum](#).

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4. Sam Howe Verhovek, “75 Years Later, Tulsa Confronts Its Race Riot,” [New York Times](#) (May 31, 1996).

(Adapted from an earlier article by Habib Siddiqui titled, [Race Still Matters in the Land of Lincoln](#), published on June 24, 2020)

[Source link](#)

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## [The Great Muslim Nation](#)

We are the only organization of its kind in North America

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