

Guide to Islam and Muslims in Oklahoma





ABOUT CAIR OKLAHOMA

The Oklahoma Chapter of the Council on American-Islamic Relations (CAIR Oklahoma) exists to enhance the understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build coalitions that promote justice and mutual understanding. CAIR-Oklahoma is a nonprofit 501(c)(3) grassroots civil rights and advocacy group. Established in 2006 by a group of local Muslims, CAIR Oklahoma serves the entire state of Oklahoma through its Oklahoma City office. CAIR Oklahoma is a chapter of the Council on American-Islamic Relations (CAIR), America's largest Islamic civil liberties group with chapters nationwide. The national headquarters is located on Capitol Hill in Washington D.C.

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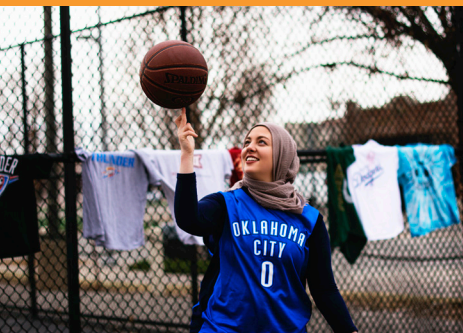
INTRODUCTION

The information in this booklet is designed to assist you in having a better understanding of the Islamic faith and Muslim community in Oklahoma. It is intended as a general outline of religious practices and beliefs; individual applications of these observances may vary.

According to demographers, Islam is the world's second largest faith, with more than 1.6 billion adherents worldwide.¹ It is the fastest-growing religion in the U.S., with one of the most diverse and dynamic communities, representing a variety of ethnic backgrounds, languages, and nationalities.

The Oklahoma Muslim community has been a part of the beautiful fabric of Oklahoma society for more than 50 years, beginning with the founding of what is now Masjid Mu'min (Mosque of the Believer) in the early 1960s. Over the next two decades, the influx of international students from Muslim nations led to the founding of mosques in college towns like Stillwater, Norman, and Edmond. In the 1990s, the Oklahoma Muslim community continued to build community infrastructure by establishing the Islamic Societies of Greater Oklahoma City and Tulsa, arguably two of the most influential Muslim community centers in the state's history. Additionally, it was during this time that humble Islamic schools were established in both the Oklahoma City and Tulsa metropolitan areas which eventually grew into K-12 institutions that rival the best academic institutions in the state.

In the last twenty years, the Oklahoma Muslim community has become more engaged and, as a result, more visible in all aspects of life in our state. Whether they are curing cancer, educating our young, or serving authentic culinary creations from their restaurants, the positive impact that Muslims have had on our state is undeniable. From providing important social services such as food pantries and free medical clinics, to engaging in efforts with relief agencies and assisting Oklahoma's vulnerable, the Muslim community has not only lived up to the Oklahoma standard, they are the Oklahoma standard.



GLOSSARY OF MUSLIM TERMS

Abrahamic Faiths: a term used to refer to Judaism, Christianity, and Islam, which all recognize Abraham as their first prophet. ²

Allah: Muslims often refer to God as Allah. This is a universal name for God and does not refer to an exclusively 'Islamic' God.³ The term Allah, just like the term Eloh (Hebrew) and Ilah (Aramaic), is the preferred term to use when referring to the one God as it cannot be pluralized or genderized.

Hadith: A hadith is a statement of the Prophet Muhammad which was narrated by his companions and subsequently narrated to the next generation until these sayings were compiled in hadith collections. ⁴

Hijab: Clothing Muslim women wear in public: generally loose fitting and includes a head covering.

Imam: Religious and spiritual leader of a Muslim community. The literal meaning is the person in front.

Islam: a faith and comprehensive way of life that literally means 'peace through submission and surrendering to God.' It provides a clear understanding of a person's relationship with God, purpose in life, and ultimate destiny.⁵

Jum'ah: Weekly congregational prayer on Fridays.

Masjid: the Arabic term for mosque which literally translates to 'a place of prostration.'

Muslim: someone who adopts the Islamic way of life by believing in the oneness of God and the prophethood of Muhammad.⁶ People who practice Islam are called Muslims, just like those who practice Christianity are called Christians.⁷

Qiblah: The direction of the sacred shrine of the Ka'bah in Mecca, Saudi Arabia, toward which Muslims turn five times each day when performing the daily ritual prayer. ⁸

Qur'an: For a Muslim, the Qur'an is the word of God; literal word of God communicated to His last Prophet and Messenger, Muhammad, through Angel Gabriel. ⁹

Ramadan: The month of fasting; a period marked by abstaining from consumption of food and drink and spousal relationships from dawn to sunset and by increased prayer and charity.

Sunnah: The teachings of the Prophet Muhammad which include his words, actions, and things he approved and disapproved of. ¹⁰

2) <http://www.pbs.org/wgbh/globalconnections/mideast/themes/religion/index.html>

3) <https://www.whyislam.org/brochures/conceptofgod/>

4) <https://www.whyislam.org/islam/hadith/>

5 & 6) <https://www.whyislam.org/islam/islam-explained/>

7) <https://www.whyislam.org/faqs/what-is-islam/>

8) <https://www.britannica.com/topic/qiblah>

9) <https://www.whyislam.org/islam/introduction-to-the-quran/>

10) <https://www.whyislam.org/islam/hadith/>

Assalaamu alaikum or Salaam is the traditional Muslim greeting. It literally means “greetings of peace” or “peace be unto you.”

السلام عليكم



THEOLOGY AND INTERFAITH ASPECTS

WHAT IS ISLAM?

Islam is a faith system and comprehensive way of life that comes from the root word salaam, which means peace. The term Islam itself means “to achieve peace through submission to God.” A Muslim is a follower of Islam that strives to obtain peace in their life through submission to God’s teachings and divine decree. Islam is a continuation of the Abrahamic faiths that emphasizes peace, justice, stewardship, and compassion. Belief in a monotheistic God, Allah, is central to the religion and helps to humble its followers to God’s merciful work throughout the earth.

Islam, much like Christianity and Judaism, teaches that God made a covenant with Abraham to recognize God’s oneness and devote himself to the worship of God. In the Qur’an, there are lessons regarding the obedience of Abraham to God, which Muslims are asked to emulate. Islam also teaches great reverence for Jesus as a prophet of God and one of the greatest human beings to walk the earth.

Muslims believe in his performance of miracles (by the will of God) such as his virgin birth, that he spoke as an infant, his ability to resurrect the dead, walking on the surface of water, and that Jesus will return during the end of days.

Islamic teachings acknowledge Judaism and Christianity, their holy scriptures the Torah, the Old Testament of the Bible, and the Gospels, as well as the prophets mentioned in their scriptures, including Adam, David, Solomon, Moses, Abraham and Jesus. One of the distinct beliefs that is different from Christianity is that Muslims do not believe Jesus is the son of God, nor does Islam teach any concept of the Holy Trinity. Islam's core belief is in absolute monotheism (the oneness of God) and Muslims believe God has no partners in his divinity and is the creator, distinctly separate from his creation in every way.

DID YOU KNOW?

The first Muslims that came to America arrived on slave boats and accounted for approximately 20% of the African slave population. This means that Islam has been a practiced religion in America for more than 400 years.

WHO IS MUHAMMAD?

Muhammad, who is taught in Islam to be the last and final prophet of God, provides Muslims with an example of what to strive for, as he symbolizes piety and tolerance. He grew up in what is modern day Saudi Arabia in the city of Mecca (Biblically the city of Paran, where Muslims believe that Ishmael and Hagar settled), where he earned the respect of his society as an individual who was truthful and trustworthy. Muhammad was illiterate, but with God's divine intervention he was able to recite the Qur'an and spread its word peacefully. Muhammad is a descendant of Abraham, and he viewed his mission as a continuation of the message that God sent to Moses and Jesus. The revelation that he received, transmitted from God via the angel Gabriel, often drew examples from the life of Abraham, Moses, and Jesus to teach moral lessons to the believers.

Muslims believe that Muhammad was the living example of what it means to follow God's teachings and strive to emulate his life in any way possible. Muhammad taught the importance of mercy, justice, and good moral character. His way of life, which Muslims refer to as the Sunnah, was documented in many volumes and collections called Hadith, which many scholars have dedicated their entire lives to studying. Muhammad taught his followers the importance of respecting those that practice a different faith from theirs as well as individuals that do not adhere to a faith system, promoting the idea that there is no compulsion in religion.¹¹



11) See Holy Qur'an Chapter 2, verse 256

There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest handhold, one that will never break. God is all hearing and all knowing. [Holy Qur'an: Chapter 2, Verse 256]

Muhammad taught that both personal and collective peace are the aim of Islam's teachings, instructing Muslims to never engage in quarrel with other people or oppress them.

He once said to his companions,

"Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind." ¹²

Muhammad also taught the significance of taking care of elders and providing aid to the poor and the needy. He also instructed believers to always engage in good conduct and trust in God's divine wisdom in times of difficulty.

He emphasized that Muslims should uphold justice in all aspects of life for all people. He made it very clear that believers are to never engage in racism, classism, or sexism, and he instructed believers to treat one another as brothers and sisters, regardless of culture or ethnic background.

DID YOU KNOW?

*Muslims respect the name of Muhammad by following it with the saying *sallallahu alaihi wasallam*, which means "peace be upon him," after speaking or writing his name. In Islam, it is also encouraged to follow the name of other prophets such as Moses and Jesus by utilizing the same saying.*

EXCERPT FROM THE FINAL SERMON OF PROPHET MUHAMMAD

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

QUOTES FROM HADITH OF THE PROPHET MUHAMMAD

“The best among you are those who have the best manners and character.” (Hadith Collection, Sahih al-Bukhari 6029)

“He is not a true believer who eats his fill while his neighbor is hungry.” (al-Sunan al-Kubrá 19049)

“You do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness.” (Hadith Collection, Sahih al-Bukhari 2125)

“The best of you are those who are best to their women.” (Hadith Collection, Sunan Al-Thirmidhi 1162)

HOW DOES A MUSLIM PRACTICE THEIR FAITH?

A Muslim is someone who submits to the will of Allah. Muslims do this by advocating for peace, understanding, and compassion. The five pillars of Islam help Muslims incorporate the religion in all aspects of their lives.

“On the authority of Abu Abdul Rahman Abdullah, the son of Umar ibn al-Khattaab who said: I heard the Messenger of Allah say: ‘Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving zakat, making pilgrimage to the House and fasting the month of Ramadan.’” (Narrated by al-Bukhari, 8; Muslim, 16)

Shahada (Profession of Faith): The declaration of faith is called the Shahadah, a simple formula that all the faithful pronounce. The significance of this declaration is the belief that the only purpose of life is to serve and obey God, and this is achieved through the teachings and practices of the last prophet, Muhammad.¹³

The testimony of faith is as follows: *“There is none worthy of worship except God (Allah) and Muhammad is the messenger of God.”*

Salat (Prayer): Muslims perform five daily prayers that remind them to serve God in all their actions. These prayers are spaced throughout the day in accordance



with Islamic teachings to provide a consistent reminder of God’s presence in one’s life.

The names of each prayer are:

Fajr: Dawn prayer

Zuhr: Noon prayer

Asr: Late afternoon prayer

Maghrib: Sunset prayer

Eisha: Night Prayer

13) <https://www.whyislam.org/islamicteachings/the-five-pillars-of-islam/>

Each prayer takes approximately 5-10 minutes to perform, during which the individual praying cannot be disturbed or respond to questions except in cases of emergency. Prayers can be done alone or collectively as a group and can take place anywhere that is clean and that faces the Qiblah (direction that points towards Mecca). The daily prayers follow the cycle of the sun; therefore, the timings will vary throughout the year.

Take care to do your prayers, praying in the best way, and stand before God in devotion. [Holy Qur'an: Chapter 2, Verse 238]

Zakat (Charity): Each year, Muslims with accumulated wealth above the level of poverty are obligated to give 2.5% of their yearly savings to the less fortunate. This focus on charity is heavily emphasized in Islam's teachings to protect the needy and allow for equilibrium in society.¹⁴

Keep up the prayer and pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do. [Holy Qur'an: Chapter 2, Verse 110]



Sawm (Fasting): During the Islamic month of Ramadan, Muslims fast from dawn to sunset as an act of selfless worship in order to purify their minds and direct their attention to God. Islam teaches that fasting is done to show obedience to God, to increase spirituality and strengthen moral discipline, and to help foster empathy for those

less fortunate. Fasting also allows one to deepen reflection and increase one's own connection with God and the Holy Qur'an, which Muslims believe was first revealed to the Prophet Muhammad during this month.

You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God. [Holy Qur'an: Chapter 2, Verse 183]

Hajj (Pilgrimage): The pilgrimage to Mecca is a once in a lifetime obligation for Muslims. It works to strengthen a Muslim's relationship with Allah, as well as to create solidarity between fellow Muslims.

Hajj is obligated only for adults that are physically and financially capable of undertaking the journey. The acts that one partakes in while on the pilgrimage are based on the life of the Prophet Muhammad and have roots that trace back to the time of Abraham. Each year, millions of pilgrims visit Islam's holiest site to pay respects to the prophets and honor God's teachings.

DID YOU KNOW?

The Islamic calendar began when the Prophet Muhammad migrated (referred to as Hijrah) and is commonly referred to as the Hirji calendar. Given that the Hijri calendar follows the lunar cycle which is approximately 354 days long per year, the months move back 11 days annually. For that reason, the holy month of Ramadan as well as the Hajj timings change year by year.

WHAT IS THE QUR'AN?

The Qur'an is Islam's book of manners, ethics, and values. It validates the Abrahamic scriptures that come before it by highlighting the lives of Abraham, Isaac, Ishmael, Moses, Jesus, and Mary. The Qur'an also seeks to make its message unique by emphasizing the five pillars of Islam and total monotheism. The Qur'an's thematic arrangement allows for each chapter to highlight a specific idea while remaining under the overarching banner of stewardship, justice, and compassion.

The Qur'an on justice:

God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God's instructions to you are excellent, for He hears and sees everything. [Holy Qur'an: Chapter 4, Verse 58]

You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly - if you distort or neglect justice, God is fully aware of what you do. [Holy Qur'an: Chapter 4, Verse 135]

You who believe, be steadfast in your devotion to God and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do. [Holy Qur'an: Chapter 5, Verse 8]

The Qur'an on racial and ethnic diversity:

People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware. [Holy Qur'an: Chapter 49, Verse 13]

Another of His signs is the creation of the heavens and earth, and the diversity of your languages and colours. There truly are signs in this for those who know. [Holy Qur'an: Chapter 30, Verse 22]

The Qur'an on mercy and compassion:

He is God: there is no god other than Him. It is He who knows what is hidden as well as what is in the open, He is the Lord of Mercy, the Giver of Mercy [Holy Qur'an: Chapter 59, Verse 22]

Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend. [Holy Qur'an: Chapter 41, Verse 34]

The Qur'an on the sanctity of life:

On account of [his deed], We decreed to the Children of Israel that if anyone kills a person - unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind. Our messengers came to them with clear signs, but many of them continued to commit excesses in the land. [Holy Qur'an: Chapter 5, Verse 32]

Say, 'Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty'- We will provide for you and for them-' stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right.¹⁵ This is what He commands you to do: perhaps you will use your reason. [Holy Qur'an: Chapter 6, Verse 151]

¹⁵) The meaning of this particular part of the verse here means to not take the life of any individual except by way of just cause according to Islamic Law, i.e. in defense of yourself, your family, or your country.



WHAT DO MUSLIMS BELIEVE?

A Muslim believes six articles of faith that must be adhered to in every aspect of his or her life. They include belief in Allah and his eternal oneness, his status as the sole creator of all in existence, and the worship of none but God. A Muslim must believe in the Angels as God's creation, created for the purpose of serving Allah. A Muslim believes in God's revealed books, including the Torah revealed to Moses, the Gospel revealed to Jesus, and the Qur'an revealed to Muhammad.

In addition, Muslims believe in all prophets sent by God, beginning with the first man, Adam, and ending with the final messenger, Muhammad. Muslims believe in the day of judgement (also referred to as day of resurrection), which is a day that all of humanity will answer to God for the good and bad deeds they put forth in their life. Lastly, Muslims believe in God's divine decree and wisdom, that everything that has or will happen has already been decided by God, and that all experiences we go through are limited in scope but have the wisdom of God behind them.



WHAT IS SHARIA?

The question of what is Shariah and the impact it has on Oklahoma and the United States has been a topic of much debate, which culminated in the passage of State Question 755 (sq 755), the “anti-Shariah” amendment, in 2010. Oklahoma voters were presented with a ballot initiative that was designed to target Muslims by banning Oklahoma courts from considering any foreign law, including “Sharia law,” when deciding cases. Sq 755 was enjoined and found to be unconstitutional in a decision upheld by the 10th Circuit Court of Appeals, and thus it never took effect.

Shariah (also spelled Sharia) is an Arabic term that literally means a path to be followed, commonly referring to a path of water. It is a broad term that encompasses both a personal moral code and religious law. Shariah has to be interpreted by man in a process of jurisprudential analysis known as fiqh, which means understanding.

Shariah is an integral part of Islam. It is often defined as “Islamic law.” However, Shariah encompasses much more than the conventional understanding of law. While Shariah provides the legal framework for the foundation and functioning of a society, it also details moral, ethical, social and political codes of conduct for Muslims at an individual and collective level.¹⁶ It is not intended to supersede the laws of the society in which it is transplanted, so Shariah law is never used above existing American legal structures such as state law, federal law, or judicial precedent. The only times it would be applied in an American court of law would be in the construction of wills and the determination of inheritance of certain property according to Islamic law.

Shariah is derived from the scholarly study of Islamic texts. These texts include the final revelation from God (Qur’an) and the recorded teachings of Prophet Muhammad (Sunnah), which are timeless and of divine origin. However, scholars derive specific rulings from the revealed texts by using human effort and interpretation, taking into account the surrounding context. As such, Shariah relies on scholarly consensus, legal analogy, and interpretive reasoning in deciding rulings. Hence, there are areas of Shariah where the scholars unanimously agree due to clearly defined evidence and areas where disagreements exist. This flexibility enables Shariah to maintain its applicability and relevance in the light of changing social, cultural, and historical circumstances, while remaining faithful to the guiding principles of Shariah and its core objectives.¹⁷

16) <https://www.whyislam.org/islamicteachings/shariah/>

17) <https://www.whyislam.org/faqs/understanding-shariah/>



DEMOGRAPHICS

DID YOU KNOW?

There are approximately 35,000 - 40,000 Muslims living in Oklahoma with more than 12,000 Muslims living in Oklahoma City.¹⁸

US FACTS:

- Around 3.45 million Muslims live in the United States – around 1.1% of the total U.S. population.¹⁹
- Researchers estimate that the U.S. Muslim population will reach 8.1 million, or 2.1% of the nation's total population, by 2050.²⁰
- Black Muslims account for one-fifth of all Muslims in America and about half are converts to Islam. In total, about 2% of Black Americans are Muslim.²¹
- Roughly eight in ten U.S. Muslims (78%) say they have always been Muslim, while 21% converted to Islam.²²
- Nearly two-thirds of U.S. Muslims (65%) say that religion is very important in their lives, similar to the share of U.S. Christians who say the same (68%).²³

18) https://www.edmondsun.com/opinion/muslim-presence-growing-in-oklahoma/article_e5cef4f9-cdbf-5458-b46c-07be243c98e5.html

19) <https://www.pewresearch.org/fact-tank/2018/01/03/new-estimates-show-u-s-muslim-population-continues-to-grow/>

20) <https://www.pewresearch.org/fact-tank/2016/01/06/a-new-estimate-of-the-u-s-muslim-population/>

21) <https://www.pewresearch.org/fact-tank/2019/01/17/black-muslims-account-for-a-fifth-of-all-u-s-muslims-and-about-half-are-converts-to-islam/>

22) <https://www.pewforum.org/2017/07/26/religious-beliefs-and-practices/>

23) <https://www.pewresearch.org/fact-tank/2017/08/28/u-s-muslims-are-religiously-observant-but-open-to-multiple-interpretations-of-islam/>

- Four in ten (43%) Muslim Americans say they attend a mosque at least once a week, including 18% who say they attend more than once a week.²⁴
- A majority of U.S. Muslims (65%) say religion is “very important” to them. About one in five (22%) say religion is “somewhat important” in their lives, while fewer say religion is “not too” (8%) or “not at all” (5%) important.²⁵
- The percentage of U.S. Muslim women who say they wear the hijab all the time in public has remained steady over the past decade: About four in ten say they always wear the head cover or hijab in public (38%) or that they do so most of the time (5%). About 15% say they wear hijab some of the time, and 42% say they never wear it.²⁶



OKLAHOMA FACTS:

The following information comes from a 2017 Oklahoma Muslims Demographic Survey with over 500 respondents from 225 households conducted by CAIR Oklahoma, the Islamic Council of Oklahoma, and the Community Services Council of Eastern Oklahoma.

- There are a total of 12 Islamic centers and mosques in Oklahoma, with six in the Oklahoma City metropolitan area, two in Tulsa, two in Lawton, and one each in Stillwater and Ardmore.

Islam is one of the most diverse religions locally, nationally, and globally.

DID YOU KNOW?

The oldest mosque in the state of Oklahoma is Masjid Mumin, which was founded in 1964 as a Nation of Islam temple and converted into an orthodox mosque in the 1970s.

- One single mosque in Oklahoma City, the Islamic Society of Greater OKC, comprises over 72 different ethnicities and dozens of languages. At Tulsa's Islamic Society of Tulsa, members come from 43 nations and 3 Native American tribes.
- Muslims are approximately 1% of the Oklahoma population.
- 76% of Oklahoma Muslims volunteer in their community for at least 10 hours a month.
- 93% of registered Oklahoma Muslim voters voted in the last presidential election.
- 64% of Oklahoma's Muslim population have a minimum of a bachelor's degree.
- 61% of Oklahoma's Muslim population have full-time employment in a variety of fields including healthcare, education, engineering, nonprofits, finance/real estate, and retail.
- 37% of Oklahoma's Muslim population report having experienced harassment or discrimination in the past year.



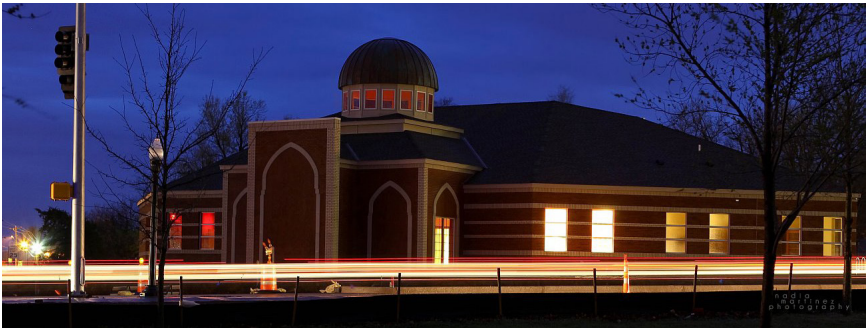
ISLAMIC CENTERS AND SCHOOLS IN OKLAHOMA

The following information was compiled and/or paraphrased from websites, social media accounts, and informational brochures created or managed by each respective Islamic center or organization.

OKLAHOMA CITY METRO AREA

Islamic Society of Norman's Masjid An-Nur

The Islamic Society of Norman was founded in 1976 and is a unique, tight-knit community of Muslims with diverse backgrounds from all over the world. It was founded to serve students at the nearby University of Oklahoma and residents of the city of Norman. The society hosts daily prayers, weekly Jumah prayer, and many other social, educational and religious events.²⁷



Islamic Society of Edmond's Masjid Al-Salam

The mission of the Islamic Society of Edmond is to form trusting relationships with the communities and people they serve.²⁸

The Islamic Society of Edmond was established in 1990 and is the only mosque that serves Muslims in Edmond. It resides within walking

distance of the University of Central Oklahoma. It was founded to serve students at the university and residents of the city of Edmond. The mosque hosts daily prayers, weekly Jumah prayer, and many other social, educational and religious events.²⁹ An expansion to the Islamic Society of Edmond was completed in 2018.

27) <http://www.isnok.org/>

28) <https://www.edmondmasjid.org/>

29) https://www.facebook.com/pg/edmondmasjid/about/?ref=page_internal



The American Muslim Association of Oklahoma Grand Mosque

The mission of the American Muslim Association of Oklahoma (AMA) is to serve and bring together the Muslims of Oklahoma by promoting and teaching the fundamental values of Islam through services and programs at the Grand Mosque. Furthermore, it aims to promote interfaith peace and dialogue with cultural and religious understanding.³⁰

The American Muslim Association has been in existence since the mid-1980s and developed the Grand Mosque facilities in 2003. The Grand Mosque holds prayer services five times daily along with nightly tafseer (Qur'an study) programs. Islamic education classes, covering the fundamentals of religion along with Qur'an reading for children, are held every weekend. Services and celebrations for Islamic holidays are also held on a regular basis. Additionally, funeral services, and Islamic marriages are performed at the Grand Mosque.³¹

Masjid Mu'min



Masjid Mu'min was founded in the 1960's. It is Oklahoma's oldest and most historic Muslim community. Masjid Mu'min began as Temple #50 in the Nation of Islam under the leadership of the Honorable Elijah Muhammad. Masjid Mu'min transitioned to the universal message of Islam with the passing of the Honorable Elijah Muhammad. The community then began following Imam W. Deen Mohammad, the eminent Muslim American Scholar and pioneer of Islam in the United States in the African American community. In 1972, the property at 1322 NE 23rd Street was purchased and converted into a mosque. Today, it remains the home of Masjid Mu'min.³²

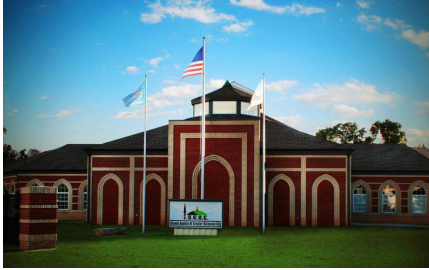
Masjid Mu'min has a strong history of dynamic leadership. Since 1975 all of the Imams at Masjid Mu'min were students of Imam W. Deen Mohammed. Each Imam's

30) <http://amaokc.com/mission/>

31) <http://amaokc.com/about/>

32) <http://www.masjidmuminokc.org/about.html>

administration experienced unique and progressive accomplishments. The list of Imams who have served at Masjid Mu'min are as follows: Imam Jihaad Ahmad, Imam Al-Deen, Imam Hatim Hamidullah, Imam Qaiyim Addul-Raheem, Imam Ja-mal Abdul-Aziz, Imam Arif Abdullah.³³



Islamic Society of Greater Oklahoma City's Masjid An-Nasr

The mission of the Islamic Society of Greater Oklahoma City (ISGOC) is to deliver the balanced message of Islam through innovative methods of dawah (outreach) and reach out to people of faith at the local, national and international level. ³⁴

ISGOC was established in 1997 in the heart of Oklahoma City. Founded by a group of local Muslims, ISGOC has grown to become the largest Islamic center in the state of Oklahoma, servicing Muslims throughout Oklahoma City, and surrounding areas. ISGOC is a full time Islamic center, offering services for Muslims and individuals of all faiths. In addition to the daily prayers and Friday congregational prayers, ISGOC offers classes in the basics of Islam, fiqh (philosophy of Islamic law),³⁵ the life of the Prophet Muhammad, and more.³⁶ ISGOC has an excellent outreach program specializing in introductory topics of Islam for those wanting to learn about Islam for the first time.

Crossroads Islamic Center of Oklahoma's Masjid Al-Madinah

The Crossroads Islamic Center of Oklahoma is committed to establishing and maintaining a facility for Muslim worship in Oklahoma City. They are located right off I-35 in south Oklahoma City for spiritual, educational and social needs. They serve the needs of the community through worship, charity, education, and civic engagement. Their practicing principles are moderation, tolerance, and inclusiveness within the structural limits of the Qur'an and Sunnah.



The Islamic center, located next to the old Crossroads Mall, currently holds Jumah prayer and 5 daily prayers along with social gatherings and educational activities on the weekends.

33) <http://www.masjidmuminokc.org/about.html>

34) <http://www.isgoc.com/site/about/>

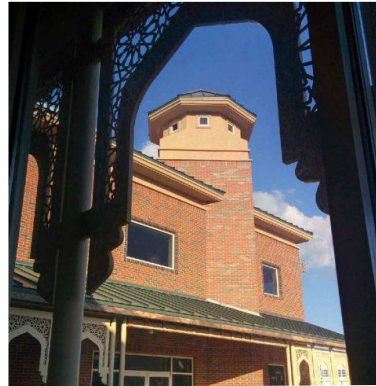
35) Fiqh is the science of ascertaining the precise terms of the Shariah, or Islamic law.

36) <http://www.isgoc.com/site/about/>

Mercy School Institute

Mercy School aims to nurture confident and committed youth who draw upon Islamic values, cultivating leaders of righteous and noble character who contribute to the betterment of American society. To this end, they work to cultivate personalities who upon graduation will be ambitious yet responsible, competitive yet caring, practical yet reflective, open minded yet principled, motivated yet focused, and progressive yet aware.³⁷

Mercy School, which started out as a small office building with only 12 students in 1999, has now expanded into a beautiful, spacious, new building with a student population of over 280 students as of 2018-2019 school year with expected enrollment to exceed 295 students for the 2019-2020 school year.³⁸



STILLWATER

Islamic Society of Stillwater's Masjid As-Siddiq

Islamic Society of Stillwater's Masjid As-Siddiq is the only Islamic center in the Stillwater area. Decades ago, Muslims in the area bought two single-family houses and used them for performing prayers and social activities. The Islamic Society of Stillwater has functioned from the same two buildings until recently the building has been rebuilt from the ground up.³⁹

The Islamic Society of Stillwater has been recognized more than once for its services to the local community by the City of Stillwater in April 2000⁴⁰ and May 2007⁴¹. The recognition highlights the efforts of the Islamic Society to promote understanding and friendly relations between Muslims and non-Muslims by sponsoring visits with churches, schools, and the general public and through participation in interfaith activities.⁴²

37 & 38) <http://www.mercyschool.com/about/>

39) <http://isstillwater.org/about/>

40) http://isstillwater.org/wp-content/uploads/2017/06/city_cert_islamic_day.pdf

41) http://isstillwater.org/wp-content/uploads/2017/06/islamic_awareness_day_cert.pdf

42) <http://isstillwater.org/about/>

LAWTON

Islamic Center of Lawton

The Islamic Center of Lawton serves Lawton, Fort Sill, and the surrounding community.⁴³

They serve the community by offering services such as prayers, classes for new converts to Islam, children and adults and emergency counseling.⁴⁴

American Muslim Association of Lawton

The mission of the American Muslim Association of Lawton (AMAL) is to strengthen the faith of the Muslims of the association and establish and maintain effective and efficient relations with the local community.⁴⁵ Prior to the permanent mosque which they currently worship in, the AMAL rented a store-front space that they used as a place of worship. Their permanent Mosque structure is over 3,000 square feet, offers daily prayers, weekly Jumah prayer, educational, and social opportunities.

The Muslim community in Lawton has existed since the late 1970s, first using various meeting rooms at Fort Sill for religious classes and gatherings. There are about 40 Muslim families in the area and Muslim soldiers from Fort Sill that attend prayer services at the AMAL Mosque on a regular basis. ⁴⁶



ARDMORE

Islamic Center of Ardmore mosque

The Islamic Center of Ardmore is located just two and a half miles East of Interstate 35 in Ardmore, Oklahoma.⁴⁷ The current mosque opened in 2011 after the local Muslim community purchased an old

office building that was renovated to be used as a place of worship. Approximately 30 men and women pray Jumah on a weekly basis. The mosque does regular family gatherings for community members to socialize and offers Ramadan activities.

43 & 44) <https://islamiccenterlawton.wordpress.com/>
45) https://www.facebook.com/pg/American-Muslim-Association-of-Lawton-AMAL-1095348073839909/about/?ref=page_internal

46) <https://swoknews.com/religion/group-breaks-ground-mosque>
47) <http://www.icaok.org/>



TULSA

Islamic Society of Tulsa

The mission of the Islamic Society of Tulsa is to support the local Muslim community and its spiritual development, provide education, and help build a stronger, more wholesome and successful Tulsa community through interfaith dialogue, community volunteerism, and helping the needy.⁴⁸

It is estimated that between 6,000 - 8,000 Muslims live in the greater Tulsa area. Over 1,000 worshippers visit the Islamic Society of Tulsa on a weekly basis and around 800 attend Friday prayer. The Islamic Society is diverse in its membership; roughly 35% of local Muslims have roots from East Asian countries, 30% are from Arab countries, and another 25% are African American with origins dating back to the 1700's. The remaining 10% are converts from a multitude of backgrounds. Though their heritage is diverse, over 50% of Tulsa Muslims are American born and their political views are equally diverse.⁴⁹

The Islamic Society's "Community Outreach Programs" promote peace, community, and intelligent dialogue between local Muslims and the Tulsa community at large. They offer mosque tours and public educational programs. Each summer they host a "Know Your Muslim Neighbor" lecture series where they open their doors and invite their neighbors in for fun ethnic food, tours, and guest speakers. In addition, the Islamic Society hosts a variety of special public events.⁵⁰

The University of Tulsa Masjid

Muslim students began arriving on the campus of the University of Tulsa (TU) in the late 1970s and early 1980s. The Muslim Student Association of TU (MSA-TU) was formed and began working on plans to provide a place for Muslim students to perform their obligatory prayers. At one point, a corner of the Allen Chapman Activity Center was reserved for MSA-TU, but it did not last long as a place of prayer. In 1998, however, MSA-TU was allowed to use the old ROTC building on the south side of campus as a temporary prayer space. The building was slated for

48, 49 & 50) <http://istulsa.org/welcome.html>



demolition, but was usable until a permanent structure could be found. The prayer house actually provided a nice home for TU Muslim students until 2004 when construction of the TU Mosque was completed.⁵¹

Peace Academy

Peace Academy is a full-time, non-profit, private, Islamic school. It is located in Tulsa and services a diverse population that commutes from many different areas both in and outside of the city. Their student body is made of mostly first generation Americans with immigrant parents from different parts of the world including Africa, Indonesia, Jordan, Palestine, Syria, Iraq, Libya, Egypt, Philippines, Mexico, and South Asia. There were 221 students enrolled at Peace Academy in the 2017-2018 school year.

Peace Academy seeks to provide the tools to promote lifelong learning and an Islamic environment that inspires noble character and righteous leadership.⁵²

Peace Academy students are provided opportunities for and encouraged to engage in service of the community, interfaith dialogue, civic engagement, and public speaking. Instilling noble character and righteous leadership in students is the cornerstone of Peace Academy's strategy for its vision.⁵³



SOCIAL AND CIVIC INVOLVEMENT

Oklahoma's Muslim community has a long history of putting their faith into action through social service initiatives, building bridges of cooperation and understanding with other faith groups, and partnering with local organizations to give back to their fellow Oklahomans.

RAMADAN DAYS OF SERVICE

Since 2010, the Oklahoma Muslim community has collaborated with the Regional Food Bank of Oklahoma in hosting an Annual Ramadan Day of Service. Every year, the Oklahoma Muslim community comes together during the month of Ramadan to spend an afternoon helping those who face the challenge of food



insecurity, while they themselves abstain from food and drink.⁵⁴ According to the Regional Food Bank of Oklahoma, one in six adults and one in four children in Oklahoma have inconsistent access to healthy food.⁵⁵ The path to ending hunger in Oklahoma comes from working together, and by hosting this annual day of service, CAIR Oklahoma hopes to encourage the Muslim community to be present year-round to volunteer and give back to those in need.

54) <https://oklahoman.com/article/5507693/oklahoma-muslims-mark-ramadan-with-day-of-service-at-food-bank>

55) <https://www.regionalfoodbank.org/fight-hunger>



THE SURAYYA ANNE FOUNDATION

The Tulsa-based Surayya Anne Foundation was established in 2007 by a group of local women who saw the needs of their growing community through their own involvement in local service. Although it began with the goal of assisting formerly incarcerated Muslim women who were transitioning back into the community, it soon became clear that there were many gaps in services for all Muslim women who were facing difficulties.

The foundation was named after Surayya Anne (ahn-ne), or Mother Surayya, a Turkish woman whose spirit, drive, dedication

to the needy, and compassion for all human beings became an example for the organization's works in the Tulsa area. While the foundation's priority is addressing the specific needs of Muslim clients, their mission includes those in need, regardless of race, religion, or creed.

In 2009, the Surayya Anne Foundation opened its first "shelter" apartment to meet the needs of women and children who needed temporary housing in the Tulsa community. Since then, the organization provides many different kinds of assistance and outreach, available to clients in the Tulsa area regardless of religious affiliation.⁵⁶



ESTABLISHMENT OF THE MERCY MISSION BUILDING

In 2015, The Islamic Society of Greater Oklahoma City purchased a building adjacent to its mosque and turned it into a new community outreach center. The building currently houses the Mercy Food Pantry, in partnership with the Regional Food Bank of Oklahoma and Islamic Relief. Additionally, the building houses ICNA Relief's Shifa Clinic, which is open every week to provide free medical services to those who do not have health insurance. Surayya Anne Foundation OKC also opened their offices there to provide resources for women and children in need, including diapers, formula, clothing vouchers, job training, and more.⁵⁷



56) <http://www.surayyaannefoundation.org/about-us/who-is-surayya-anne/>

57) <https://oklahoman.com/article/5452562/islamic-society-of-greater-oklahoma-city-dedicat-es-new-community-outreach-center>



THE SURAYYA ANNE FOUNDATION OKC

The Surayya Anne Foundation of Oklahoma City opened its doors in February of 2016 to expand the mission of the Tulsa-based organization to address the needs of the Oklahoma City metro area in similar ways. Through partnerships with other organizations and communities, the organization assists women and children through a variety of

humanitarian efforts to live sustainable and independent lives. Their assistance programs are based on case by case needs in a variety of areas, which include but are not limited to: case management, emergency assistance, eviction prevention, bill pay assistance, financial education, and job skills training. The mission of the Surayya Anne Foundation of Oklahoma City is to serve and empower those in disadvantaged situations, and they have the vision to be the leading Muslim women's organization to eliminate homelessness, poverty, and hunger.⁵⁸

"To give voice to the voiceless, to give hope to the hopeless, in God's name, we dedicate this building to be a beacon to the community."

- Imam Dr. Imad Enchassi



UNDERSTANDING ISLAM THROUGH COMMUNITY SERVICE

In order to highlight their community's philanthropic efforts and help others better understand Islam, a group of Muslims from Tulsa, Oklahoma, started a nonprofit by the name of Muslims4Mercy. Beginning in October 2017, the organization planning got underway with a three-pronged vision for their work. The first was to deliver 100 meals after Friday religious services to people across Tulsa using their high-visibility school bus-colored van. They also provide hygiene kits, blankets, and other items to the homeless. The second initiative is a group called "Mercy Chefs." The chefs are refugee women and women who are survivors of domestic violence. Muslims4Mercy has future plans to launch the third initiative, a for-profit café, soon.⁵⁹

"It's all inclusive to everyone in the community regardless of skin color, we include everybody and help everyone we can." - Alije Shimi

58) <https://surayyaanneokc.org/about/>

59) <https://www.nbcnews.com/news/asian-america/oklahoma-nonprofit-wants-highlight-muslim-community-s-service-n798566>



MOSQUES IN OKLAHOMA OPEN THEIR DOORS TO THE PUBLIC

Every year, the Islamic Council of Oklahoma coordinates a statewide “Open Mosque Day” to extend new bridges with neighbors of all faiths and groups. This annual event takes place in mosques across the state,

including but not limited to the Islamic Society of Edmond, the Islamic Society of Stillwater, the Islamic Society of Greater Oklahoma City, the Islamic Society of Tulsa, the Islamic Society of Norman, and Oklahoma City’s Masjid Mu’min. On this day, the mosques open for casual gatherings designed to help non-Muslims get in touch with their Muslim neighbors and know more about Islam.⁶⁰

“Islam and Muslims are in the news almost every day, yet many Americans never have a chance to ask a local Muslim what they think about that.” - Sheryl Siddiqui

OKLAHOMA MUSLIMS AID IN TORNADO RELIEF EFFORTS

In 2013, one of the deadliest tornadoes to ever hit the state of Oklahoma ravaged through cities and towns, leaving 24 dead and hundreds without shelter or immediate access to food, medicine, or clothing. Knowing the urgent need of so many Oklahomans, the Muslim youth of Tulsa and Oklahoma City coordinated



with CAIR Oklahoma to collect water, common household items, medicine, diapers, formula, and more. Within just a few days, the Oklahoma Muslim community had collected enough supplies to fill a 14 foot long U-haul truck and a minivan. They then donated the supplies to the American Red Cross at a drop-off location in Moore, Oklahoma. Additionally, several Muslim-run relief organizations spent weeks in Oklahoma working alongside other organizations to aid in the cleanup efforts. The Islamic Circle of North American (ICNA) Disaster Relief Team,⁶¹ along with Islamic Relief USA, were among the organizations present.

“As Oklahomans, we’re part of this community, and our hearts just break for what happened. We want to show the compassion and mercy that Islam teaches us.”⁶²
- Adam Soltani

60) <https://aboutislam.net/muslim-issues/n-america/oklahoma-hosts-spring-open-mosque-day/>

61) https://www.washingtonpost.com/national/on-faith/oklahoma-muslims-aid-in-tornado-relief-in-bid-to-build-bridges/2013/05/24/7ebd5b06-c4af-11e2-9642-a56177f1cdf7_story.html?noredirect=on&utm_term=.fddeb53792d



OKLAHOMA MUSLIM DAY AT THE CAPITOL

Muslim Day at the Capitol (MDAC) is one of the most meaningful and important events CAIR Oklahoma hosts. Beginning in 2014, Muslim Day at the Capitol has brought hundreds of Oklahoma Muslims of all ages to meet with elected leaders, learn about the legislative process, and actively engage in civic participation.

In 2019, for the first time in the history of MDAC, the Governor of Oklahoma came in to acknowledge the event, surprising attendees with an unexpected visit to the Senate Chamber during a keynote session to greet the community and welcome them to the people's house. Each year, MDAC panels and workshops highlight a variety of issues facing Oklahoma's diverse communities, including poverty, firearm safety, racism, and incarceration, reminding us that although the issues and struggles of each community may differ, we are all connected and one issue always feeds into others.

The event also serves as an opportunity to highlight and appreciate the work of allies and community partners, such as the Oklahoma Conference of Churches, the Interfaith Alliance, and many other friends of the Oklahoma Muslim community, with citations awarded by state representatives or senators.

HELPING OKLAHOMA'S HOMELESS POPULATION

Every year during the month of Ramadan, Oklahoma's Muslim community finds ways to serve the more vulnerable populations of our state as a way to give back while giving up food and drink during the daylight hours. Starting in 2014,

"We thought it would be a fun thing to do during Ramadan because it's in the spirit of our faith to feed others. It's great to get young people out to see the many different faces of Tulsa." - Allison Moore

Tulsa's Muslim community embarked on a relationship with Night Light Tulsa, an organization that offers programs aimed at serving the homeless, low-income, and anyone else in need.⁶³ Nearly 80 volunteers from the Islamic Society of Tulsa and Surayya Anne Foundation volunteered in 2014, and the numbers have grown ever since. Participants in the annual volunteer event provide food, toiletries and clothing, and also offer nail-painting and foot-washing.⁶⁴



OKLAHOMA MUSLIM WOMEN FOR HUMANITY

A group of Muslim women based in Oklahoma City, motivated by their faith and the desire to use their resources for the betterment of Oklahoma, formed Oklahoma Muslim Women for Humanity in 2016. This organization's mission is defined as serving humanity irrespective of race, ethnicity, religion, gender, or age to strengthen [the] Oklahoma community.⁶⁵ Starting in 2017, this group decided to spend the month of Ramadan by immersing themselves in a project that provides food for the less fortunate. Through the "Meals by Muslims" Ramadan outreach program, a partnership was formed with the Homeless Alliance of Oklahoma City that has resulted in meals being paid for and served by volunteers from the Muslim community.⁶⁶

"We take that acute sense of hunger and channel that into good deeds. It's a great use of our time, and it just makes our day better." Dr. Asiya Shakir

64) https://www.tulsaworld.com/news/local/muslim-group-partners-with-area-organization-to-feed-homeless-during/article_76c4a353-9c12-521a-9766-91729a252bfe.html

65) <https://www.facebook.com/pg/Oklahoma-Muslim-Women-for-Humanity-408969472799080/about/>

66) <https://oklahoman.com/article/5597330/meals-by-muslims-ramadan-outreach-provides-meals-for-homeless-at-local-day-shelter-for-second-year>



WHAT IS ISLAMOPHOBIA?

According to Islamophobia.org, “Islamophobia is a fear, hatred, or prejudice toward Islam and Muslims that results in a pattern of discrimination and oppression. Islamophobia creates a distorted understanding of Islam and Muslims by transforming the global and historical faith tradition of Islam, along with the rich history of cultural and ethnic diversity of its adherents, into a set of stereotyped characteristics most often reducible to themes of violence, civilizational subversion, and fundamental otherness. Islamophobia must also be understood as a system of both religious and racial animosity that is perpetuated by private citizens as well as cultural and political structures.”⁶⁷

OKLAHOMA MUSLIMS AND ISLAMOPHOBIA

- A 2015 study found that anti-Islam groups had access to \$205 million in total revenue between 2008-2013.⁶⁸
- During the course of 2015, there were about 174 reported incidents of anti-Muslim violence and vandalism, including 12 murders, 29 physical assaults, and 9 shootings or bombings.⁶⁹
- 2015 saw 78 recorded incidents in which mosques were targeted. In November and December 2015 alone, there were 17 mosque incidents – almost equivalent to an entire year’s worth of reports in both 2013 and 2014.⁷⁰
- The EEOC reports that since 2001, Muslims consistently represent around 20% of religious discrimination claims and between 7-9% of national origin-related discrimination claims.⁷¹
- In 2017, the FBI reported that 18.7% of anti-religious hate crimes were motivated by anti-Muslim bias.⁷²
- Anti-Muslim hate crimes are 6-9 times more common today than they were before 9/11.⁷³

67) <http://www.islamophobia.org/research/islamophobia-101.html>

68) <https://www.cairoklahoma.com/resource/confronting-fear-2016-islamophobia-report/>

69) <https://bridge.georgetown.edu/research/islamophobia-turns-violent/>

70) <https://www.cairoklahoma.com/wp-content/uploads/2016/07/Confronting-Fear-Report-2016.pdf>

71) https://www.eeoc.gov/eeoc/statistics/enforcement/religion_muslim_origin_middle_eastern.cfm

72) <https://ucr.fbi.gov/hate-crime/2017/topic-pages/incidents-and-offenses.pdf>

73) <http://theconversation.com/explaining-the-rise-in-hate-crimes-against-muslims-in-the-us-80304>

WHAT DO PEOPLE THINK ABOUT ISLAM AND MUSLIMS?

- Nearly 1/3 of the country believes that Muslims should be barred from running for president. ⁷⁴
- A 2010 TIME Report showed that 28% of voters don't believe that Muslims should be eligible to sit on the U.S. Supreme Court. ⁷⁵
- 33% of Americans would not be OK with a mosque in their area. ⁷⁶
- Fewer than 40% of Americans say they actually know a Muslim. ⁷⁷
- 56% of Americans think Islam is at odds with American values and 49% think that at least some Muslims are anti-American. ⁷⁸
- 70% of Republican voters and 26% of Democratic voters say that Islam is more likely to encourage violence among its believers. ⁷⁹
- Around 1/3 of Americans surveyed by Reuters said that the Muslim ban made them feel more safe. ⁸⁰
- 6 in 10 Americans say they seldom or never have had an interaction with a Muslim. ⁸¹

MUSLIM CIVIL RIGHTS IN OKLAHOMA

Over half of the calls processed by the CAIR Oklahoma Civil Rights Department show some evidence of discrimination or anti-Muslim bias. The majority of complaints are related to workplace accommodations, harassment, and student issues, although we have also seen a spike in law enforcement/FBI related issues. Oklahoma has seen threats against mosques and community centers, harassment, and hate crimes.

74 & 75) <http://content.time.com/time/nation/article/0,8599,2011799,00.html>

76) <https://blogs.chapman.edu/wilkinson/2018/10/16/fear-of-muslims-in-american-society/>

77) <http://content.time.com/time/nation/article/0,8599,2011799,00.html>

78) <https://www.pewresearch.org/fact-tank/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>

79) <https://www.people-press.org/2016/12/08/3-political-values-government-regulation-environment-immigration-race-views-of-islam/#perceptions-of-whether-islam-is-more-violent-than-other-religions>

80) <https://www.reuters.com/article/us-usa-trump-immigration-poll-exclusive-idUSKBN15F2MG>

81) <https://www.pewforum.org/2017/07/26/findings-from-pew-research-centers-2017-survey-of-us-muslims/>



EXAMPLES OF ISLAMOPHOBIA

The following are just some examples of hate, discrimination, and challenges that Muslims in Oklahoma have witnessed as a result of Islamophobia.

- In May 2018, the Tulsa County Sheriff's Department denied entry to the Tulsa County Courthouse to a Muslim woman in hijab until she agreed to remove her hijab in a parking lot, in full view of male security staffers in violation of her religious beliefs.⁸²
- In 2016, a gun range and survival gear store in Oktaha, OK, declared itself a "Muslim free zone" and refused service to a Muslim-American Army reservist.⁸³
- When CAIR Oklahoma announced its intentions to march in the 2015 Veterans Day Parade, social media threats included calls to "get on the roof and start shooting" and to throw bacon on participants.⁸⁴
- An Edmond family was terrorized in 2015 as they tried to enjoy a pre-dawn Ramadan meal by a man threatening to "rip those f*cking hijabs off."
- On Oct. 25, 2016, Rep. John Bennett (R-Sallisaw) held a public hearing in which he called CAIR Oklahoma Director Adam Soltani and Imam Imad Enchassi of the Islamic Society of Greater OKC terrorists, called CAIR Oklahoma staff "suit-wearing jihadis," and promised to try and shut down CAIR Oklahoma.⁸⁵
- At the 2017 Muslim Day at the Capitol, Muslim schoolchildren seeking to meet with Rep. John Bennett were instead presented with a sheet of "Questions About Islam" from anti-Muslim group Act for America including questions such as "Do you beat your wife?" and "Have you ever deceived a kafir?"⁸⁶
- In December 2016, vandals dumped a pig carcass in the parking lot of the Islamic Center of Lawton.⁸⁷
- In 2013, the Islamic Society of Stillwater had its windows shot out by an unknown perpetrator.⁸⁸
- In May 2016, a Bangladeshi clerk in a Savanna, Oklahoma gas station was stabbed by attacker calling him a "terrorist".⁸⁹
- In June 2016, Rep. Pat Ownbey (R-48) posted on Facebook that "Islam is not a religion subject to First Amendment protection" and continued by calling for a "final solution."⁹⁰

82) https://www.tulsaworld.com/news/local/crime-and-courts/muslim-woman-alleges-her-rights-were-violated-in-hijab-confrontation/article_15e938c1-9b6f-5446-811f-06f6b59af73e.html

83) <https://www.cairoklahoma.com/blog/manager-of-oklahoma-gun-store-and-range-declares-it-muslim-free-zone/>

84) https://www.tulsaworld.com/news/religion/tulsa-s-veterans-day-parade-participant-calls-muslim-group-s/article_be049c3f-11dc-5a74-a5c0-29b8e0f2152d.html

85) https://www.tulsaworld.com/news/local/government-and-politics/state-representative-brands-cair-ok-its-director-and-a-local/article_a8464102-f1a7-5389-afe1-12a9abd5c4c7.html

86) <https://www.scribd.com/document/341105704/Rep-John-Bennett-questionnaire#>

87) <https://kfor.com/2016/12/09/police-investigating-possible-hate-crime-after-dead-pig-was-dumped-at-oklahoma-mosque/>

88) <https://www.cairoklahoma.com/blog/islamic-mosque-in-stillwater-also-the-target-of-vandals-muslim-leaders-say/>



- CAIR Oklahoma documented a local woman who, in 2014, was asked to sign an anti-Muslim petition asking that all Muslims “go home.” ⁹¹
- In Tulsa, Lebanese-American Khalid Jabara was murdered in 2016 by his neighbor after a year of anti-Arab, anti-Muslim threats against himself and his family. ⁹²
- In December 2018, Jenan Ayesh and her family were vacationing in Dallas, TX, when a stranger verbally abused and physically assaulted her because she wore a hijab. ⁹³
- Air Force Veteran Saadiq Long was secretly placed on a no-fly list in 2012, which prevented him from returning to his Oklahoma family and ailing mother. Due to the legal repercussions of his no-fly status, he was detained in Turkey in December 2016 and subsequently smeared by a fabricated news report claiming he was an ISIS member. ⁹⁴
- A Tulsa muslim woman was barred from entering a Valley National Bank branch in 2012 because of the bank’s “no hats, no hoods” policy. Subsequent actions resulted in a policy change that addressed religious head coverings including hijabs, turbans, and yarmulkes. ⁹⁵
- Samantha Elauf’s complaint that she was denied a job at a Tulsa retail store because of her hijab went all the way to the U.S. Supreme Court in 2015, resulting in a ruling that protected the rights of religious employees to accommodations for religiously-mandated clothing. ⁹⁶

89) <https://www.telesurenglish.net/news/FBI-Launches-Hate-Crime-Case-After-Bangladeshi-Man-Stabbed-20160503-0046.html>

90) <https://thinkprogress.org/oklahoma-lawmaker-shares-article-arguing-islam-isnt-a-religion-calls-for-final-solution-3a3d13300e87/>

91) <https://kfor.com/2014/10/15/oklahoma-woman-asked-to-sign-a-petition-telling-muslims-to-go-home/>

92) <https://www-m.cnn.com/2018/01/21/us/hate-next-door-trial-jabara/index.html?r=https%3A%2F%2Fwww.google.com%2F>

93) https://www.huffpost.com/entry/jenan-ayesh-anti-muslim-attack-dallas_n_5c34bc47e4b01e2d51f797d5

94) <https://theintercept.com/2016/01/25/u-s-air-force-veteran-saadiq-long-smeared-as-an-isis-fighter-just-returned-to-the-u-s/>

95) https://www.tulsaworld.com/lifestyles/bankers-muslim-rights-group-discussing-issue-of-head-coverings/article_4497ed00-7772-508c-bbac-6ee3610f14e6.html

96) https://www.tulsaworld.com/lifestyles/u-s-supreme-court-to-hear-muslim-woman-s-hijab/article_014f58e4-e27d-5156-bb87-9e7c4538cd52.html



CONCLUSION

At the heart of Islam is peace. Woven into the very fabric of the word itself, peace is a central tenet of the world's fastest-growing and most diverse religion. Muslims promote peace personally and collectively throughout the daily practice of their faith through prayer, fasting, and other religious traditions. Peace is also sought through loving one's neighbor, through acts of service to the community. Muslim-run food pantries and medical clinics feed the hungry and heal the sick, using professional expertise and the guidance of theology that emphasizes the value of each human life, regardless of race, creed, or circumstance.

Islam is still feared by a significant swath of the American population. Fewer than 4 in 10 Americans say that they know a Muslim personally, and even fewer have any depth of understanding of the religion and its long history in America. Despite the prevalence of hatred and fear based on misinformation about their faith, however, Muslims continue to bravely persevere in living their faith publically. From the earliest days of statehood to our path forward into the future, Oklahoma Muslims continue to serve their country and their neighbors in love and humility.

Although there are still many myths and misconceptions surrounding Islam and Muslims, we hope that this guide will serve as a resource to halt the spread of Islamophobia and to broaden the public's understanding of what it means to be a Muslim in Oklahoma.

For more information about Islam and Muslims in Oklahoma, to schedule a mosque visit, or to request a speaker contact contact CAIR Oklahoma

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Our mission is to enhance understanding of Islam, protect civil rights, promote justice, and empower American Muslims.

La misión de CAIR es proteger las libertades civiles, mejorar la comprensión del Islam, promover la justicia, y empoderar a los musulmanes en los Estados Unidos.

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