



**The North American Association of Islamic
and Muslim Studies (NAAIMS)**

**[Formerly the Association of Muslim Social
Scientists of North America (AMSS)]**

**Presents
The 52nd Annual Conference
“Creating Islamic Spaces and Places”**

Thursday, October 19, 2023

**Cosponsored By:
Indiana University, Indianapolis, IN**

CENTER FOR THE STUDY OF
Religion & American Culture

The North American Association of Islamic and Muslim Studies (NAAIMS)

**P.O. Box 5502
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**A Virtual Conference on ZOOM Platform
All Sessions Held in Eastern Standard Time (UTC-05:00)**

10:00 – 10:15 a.m.

Welcoming and Introductory Remarks

Philip Goff, Indiana University, Indianapolis, IN
(Program Chair)

Mohammad Hassan Khalil, Michigan State University, East
Lansing, MI
(NAAIMS Vice President)

10:15 - 11:45 a.m.

Panel Session 1

Place-making at the Margins

Chair/Discussant: Alisa Perkins, Western Michigan University, Kalamazoo, MI

Bouchra E. Mossmann (University of Southern Denmark, Odense, Denmark):
“Making the Arctic a Muslim Home: Strategies of Place-making in Northern
Canada”

Lucy Ballard (Harvard University, Cambridge, MA): “Feeling Islam in Detroit City:
Prophetic Neighborliness and the Making of a ‘Real’ Islamic Place”

Nazreen S. Bacchus (Farmingdale State College - State University of New York,
SUNY): “Mobilizing for Islam: Community Organizing and Place-making in New
York”

11:45 - 11:55 a.m.

Break

11:55 a.m. 1:25 p.m.

Panel Session 2

What is “Islamic Space?”

Chair/Discussant: Najib B. Hourani, Michigan State University, East Lansing, MI

Omar M. Ramahi (University of Waterloo, Ontario, Canada): “Is there such A thing
as ‘Islamic Space?’ ”

Hazem Ziada (Emory University, Atlanta, GA): “Space for Religious Experience: Contemporary Synthesis?”

Salah D. Hassan (Michigan State University, East Lansing, MI): “A Paradoxical Place: The North American Mosque”

1:25 - 2:55 p.m.

Lunch Break

2:55 - 3:55 p.m.

Keynote Address

Keynote Speaker: Mahbub Rashid

Dean of School of Architecture and Design

The University of Kansas, Lawrence, KS

**“Notes on the Social Production
of ‘Islamic Spaces and Places’ ”**

3:55 - 5:25 p.m.

Panel Session 3

Muslim Spaces in Secular Places

Chair/Discussant: Siti Sarah Muwahidah, University of Edinburgh, Scotland, UK

Krista Melanie Riley (Vanier College, Montreal, Canada): “A Space Just for You: The Role of a Prayer Room for Muslim Students in a Quebec College”

Sahver Kuzucuoglu (Wilfrid Laurier University, Ontario, Canada): “Sufi Sounds: Creating Space Through Music, Poetry, Spirituality, and Social Cohesion”

Rahimjon Abdugafurov (Macalester College, Saint Paul, MN): “Cultural and Institutional Dynamics: Shaping Uzbekistani Mosques in the United States”

5:25 – 5:35 p.m.

Break

5:35 – 7:00 p.m.

Panel Session 4

Internment/Interment

Chair/Discussant: Abdulkader Sinno, Indiana University, Bloomington, IN

Leila Tarakji (Michigan State University, East Lansing, MI): “Negotiating Muslim Identity and Occupying Empty Spaces in Samira Ahmed’s *Internment*”

Sharmin Sadequee (University of Alberta, Edmonton, Canada): “Secular Populism and Disputes Over Islamic Green Burial in the American Public Sphere”

Muhammad Izzul Haq (McGill University, Quebec, Canada): “Marking New Face Creating New Space: The Establishment of a Refugee-Friendly Mosque”

7:00 p.m.

Concluding Remarks
Program Chair

Biographical Profiles of Participants

Profiles are Listed in Alphabetical Order by First Name:

Abdulkader Sinno [asinno@indiana.edu] is an Associate Professor of political science and Middle Eastern studies at Indiana University, Bloomington. He received his Ph.D. from UCLA in 2002 and was a CISAC Postdoctoral Fellow at Stanford University in 2002-03, a 2009 Carnegie Scholar, and a 2014-15 Fellow at the Woodrow Wilson Center. He is the author of books and articles on Afghanistan's conflicts, Muslim minority political representation in Western liberal democracies, public attitudes towards Muslim immigration, conflict processes, and Islamist parties' participation in elections. His books include *Organizations at War in Afghanistan and Beyond* (Cornell University Press, 2010) and *Muslims in Western Politics* (Indiana University Press, 2008). You can find his full CV at www.sinno.com

Aisha Y. Musa [draymusa@gmail.com] holds a Ph.D. in Near Eastern languages and civilizations with a specialization in Arabic and Islamic studies from Harvard University, Cambridge, MA. Her research and teaching interests include Hadith and Sunna, translation of classical Arabic texts, Qur'anic interpretation, women's issues, Islamic law, and modern-day reformist and neo-traditionalist movements. Musa's publications include *Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam* (Palgrave, 2008); "And Muhammad is His Messenger: the Role of Hadith and Sunna in the Formation of Islamic Identity," in *Non Sola Scriptura: Essays in Honor of William A. Graham* (Routledge, 2022); "Considerations in Hadith and Qur'an: Text and Interpretation in a Study of Civility," in *Islam, Civility and Political Culture* (Palgrave, 2020); "Love and Marriage in Medieval Muslim Thought," in *Journal of Islamic and Muslim Studies (JIMS)* Vol 4, No. 2 (2019); and "The Sunnification of *Hadith* and the Hadithification of *Sunna*," in *The Sunna and its Status in Islamic Law: The Search for a Sound Hadith* (Palgrave, 2015).

Alisa Perkins [alisa.perkins@wmich.edu] is an anthropologist and associate professor of comparative religion at Western Michigan University who is currently engaged in ongoing ethnographic work about Muslim American civic engagement in metro Detroit. In collaboration with the non-profit organization Dream of Detroit, Perkins is advancing "The Detroit Muslim Storytelling Project" to build knowledge about the city's Black Muslim leadership in the past and today, supported by the Pillars Fund, the Whiting Foundation, and the Henry Luce Foundation. As part of this initiative, Perkins serves as the co-director, producer, and research director for Dream of Detroit's documentary film. Perkins authored *Muslim American City: Gender and Religion in Metro Detroit* (New York University Press, 2020), centered on Hamtramck, MI, with support from the Wenner-Gren Foundation, the National Science Foundation, and the Philanthropic Educational Organization. She co-edited *At Their Feet: 50 Black Muslim Elders Share Stories of Faith and Community Life* (Book Power Publishing, 2022). Before beginning her work on Muslims in America, she researched issues pertaining to women and gender in Muslim-majority societies, culminating in her master's level work on women's education and family law in Morocco. This project was supported by Fulbright, the P.E.O, and the National Science Foundation. Perkins is currently an affiliate scholar with the Institute for Social Policy and Understanding (ISPU), a think-tank devoted to Muslim American concerns, and also serves on the advisory council for the Center for Religion in Cities.

Asma Afsaruddin [aafsarud@indiana.edu] is the Class of 1950 Herman B Wells Endowed Professor and Professor of Middle Eastern Languages and Cultures in the Hamilton Lugar School of Global and International Studies at Indiana University, Bloomington. She is also adjunct professor in the Departments of Religious Studies and Gender Studies there. She is the author or editor of eight books, including her recently published *Jihad: What Everyone Needs to Know* (Oxford University Press, 2022); *Contemporary Issues in Islam* (Edinburgh University Press, 2015), the award-winning *Striving in the Path of God: Jihad and Martyrdom in Islamic Thought* (Oxford University Press, 2013) which has been translated into Indonesian, and the popular *The First Muslims: History and Memory* (Oneworld Publications, 2008), which has been translated into Turkish and Malay. A Bosnian translation is currently underway. Her edited volume *The Oxford Handbook of Islam and Women* is forthcoming in 2023 from Oxford University Press. Afsaruddin is a past member of the Board of Directors of the American Academy of Religion, was previously the Kraemer Middle East Distinguished Scholar-in-Residence at the College of William and Mary (2012), and a visiting scholar at the Centre for Islamic Studies at the London School of Oriental and African Studies (2003). Her research has been funded, among others, by the Harry Frank Guggenheim Foundation, the American Research Institute in Turkey, and the Carnegie Corporation of New York, which named her a Carnegie Scholar in 2005. She was inducted into the Johns Hopkins Society of Scholars in 2019 in recognition of her academic and professional accomplishments.

Bouchra E. Mossmann [bmos@sdu.dk] is a Ph.D. candidate at the Center for Modern Middle East and Muslim Studies at the Department of Language, Culture, History and Communication at the University of Southern Denmark. In her current research project, she studies the everyday life practice of Muslim individuals and communities in the distinctive and remote environment of the Canadian Arctic thereby focusing on processes of subjectivity formation and place-making. Her study builds on qualitative fieldwork in the Northwest Territories and the Yukon in Canada. Mossmann's theoretical interests include concepts of space and place, migration, narrativity and life-writing, as well as modern Muslim subjectivity formation. In her previous research, she applied the concept of the *thirdspace* to her literary analysis of *Al-Makan*, the last novel written by the late Emily Nasrallah, one of Lebanon's most famous writers. She obtained her B.A. in Islamic studies and history from the University of Freiburg in Germany and her M.A. in Middle Eastern studies with advanced Arabic from the University of Edinburgh in Scotland. She has also lived and studied in Cairo, Beirut, and Amman Jordan before coming to Odense, Denmark. In addition, Mossmann gained several years of professional experience in the social sector and as an interpreter for Arabic, French and English in Germany.

Hazem Ziada [hziada@emory.edu] holds a Ph.D. in architecture from Georgia Institute of Technology (2011). He is currently Research Fellow at Emory University's Candler School of Theology and Visiting Lecturer at Georgia Tech's School of Architecture. Until March 2022, he was Senior Lecturer and Director of the Masters' in Architecture (RIBA Part 2) program at the School of Arts and Humanities, University of Huddersfield (UK). Currently, he teaches a course on sacred space in world religions at Candler School of Theology, and which explores how architectural space may scaffold religious experiences comparatively across faith traditions. Ziada's research explores conceptions of religious experience, the history and morphology of sacred spaces, as well as the impacts of social formations (congregations, crowds, organized social movements) on space-making, building typologies and the affective experience of the urban fabric. His publications include "Mosque (till

1900),” in the *Oxford Companion to Architecture*; “Sacred Spaces” and “Architecture in the Middle East,” in the *Encyclopedia of Christianity in the Global South*; “The Digital Crowd,” in *Architecture and Culture*; “To See (Like) a Crowd,” in *Architectural Histories*; and most recently “Strange Familiar: Unpacking *al-Imara* Typology in Cairo,” in the *Journal of Urbanism*. Prior to living in the United States, Ziada grew up in Egypt where he received his undergraduate degree in architecture from Cairo University, and where he practiced architecture with his long-time mentor, Dr. Abdelhalim I. Abdelhalim, one of most prominent architects and educators of the past fifty years in Egypt and the Arab world. Ziada’s paper in this conference investigates hitherto undiscussed spiritual aspects of Abdelhalim’s work, arguing that such aspects represent attempts at profound innovations in architectural language and their associated meanings for the Muslim spiritual experience.

Heba Arafa Abdelfattah [hsa9@georgetown.edu] earned her Ph.D. in 2017 from Georgetown University, Washington, DC, Department of Arabic and Islamic Studies. Her research interests fall within the interdisciplinary area of humanities focusing on the philosophy of religion and the philosophy of art as articulated in Arabic and Islamic thought in all its expressions (from the 7th to the 21st centuries). She works with sacred scripture, literary texts, archival documents, films, and other forms of artistic and cultural production to understand creative experiences at the intersection of discourses of modernity and religious mores. Her articles appeared in such peer-reviewed journals as *Religions*, *Review of Middle East Studies*, *International Journal of Communication*, and the *Journal of Islamic and Muslim Studies (JIMS)*. Abdelfattah served as visiting assistant professor at the Georgia Institute of Technology, and a postdoctoral fellow at the Institute of Sacred Music and a lecturer in the Department of Religious Studies at Yale University, New Haven, CT. She has served as an assistant professor in the Division of Humanities at Grinnell College, IA, since 2022.

Krista Melanie Riley [rileyk@vaniercollege.qc.ca] is a pedagogical counsellor and researcher at Vanier College in Montreal, Canada, where she supports several of the college’s academic programs and leads work on equity and accessibility in education. She holds a Ph.D. in communication studies from Concordia University in Montreal, Canada, where her research focused on discussions of gender, bodies, sexuality, and space among Muslim feminist bloggers in North America. She is the former Editor-in-Chief of Muslimah Media Watch, a blog dedicated to looking at media and popular culture representations of Muslim women. From 2018-2021, she co-directed a Participatory Action Research project alongside her colleague Leila Bdeir to look at the experiences of Muslim cégep students in Quebec. As well as serving as a key mentorship opportunity for the young Muslim women involved as student researchers, the project led to the creation of pedagogical resources for college teachers and continues to be presented in academic and public contexts in both English and French. The full report from the project is available online through the Centre de documentation collégiale, and an article entitled “Entre invisibilité et hypervisibilité: Cinq jeunes musulmanes au Québec” is forthcoming in the journal *Politique et Sociétés*. Riley’s other recent publications include “Online Narratives on Menstruation, Public Conversations, and Relationships with Religious Law,” published in 2022 as part of the conference proceedings from the 8th AMI Contemporary *Fiqhi* Issues Workshop, and a chapter entitled “Documenting, Changing, and Reimagining Women’s Mosque Spaces Online” in *The Rowman & Littlefield Handbook of Women’s Studies in Religion*, 2021.

Leila Tarakji [Tarakjil@msu.edu] is assistant professor of religious studies at Michigan State University (MSU), East Lansing, MI. Her research and teaching focus is on Islam and

Muslim studies, with a particular interest in the lives and experiences of Muslims in America. She is also a core faculty member in the Muslim Studies Program at MSU. Tarakji received her doctoral degree from the Department of English at MSU. Her research in Muslim American literary studies explores how Muslim writers (re)imagine their plural identities through narrative and how they participate in the production of American literature and the U.S. cultural imaginary. Her work also considers how Muslim texts define Islam in America and engage with representations of their faith and community in U.S. media and culture. Tarakji is currently working on a manuscript that elaborates how Muslim Americans articulate their “Muslimness” while situating themselves within the broader *Umma* or Muslim community.

Lucy Ballard [lucy_ballard@mail.harvard.edu] is a Ph.D. candidate in the study of religion at Harvard University, Cambridge, MA. A scholar of contemporary Islam in the United States, Ballard uses ethnographic methods to examine Muslim ways of place-making in the city of Detroit. She is interested in how multiethnic Muslims who participate in city-based community development engage issues of race, class, and gender to navigate religious authenticity. In conversation with critical racial and ethnic studies, American religion, and the interdisciplinary study of urban space, Lucy’s work has been funded by the Social Science Research Council, the Harvard-Mellon Urban Initiative, and the Prince Alwaleed bin Talal Islamic Studies Program at Harvard University. Committed to leveraging her training and resources towards community development, accessible teaching, and public scholarship that advances social equity and religious literacy, she has coordinated workshops in Middle Eastern Studies and North American religions, both broadly construed, and recently served as research assistant for the *Abortion & Religion Project*, a multi-institutional qualitative study documenting the experiences of Christian, Jewish, and Muslim persons in the U.S. who have terminated pregnancies. Born and raised in North Carolina, Ballard holds an MTS in Islamic studies from Harvard Divinity School and a B.A. in religious studies from Appalachian State University, Boone, NC.

Mahbub Rashid [mrashid@ku.edu] is a tenured full professor at the University of Kansas, Lawrence, KS, and a registered architect. Presently, he serves as the Dean of the School of Architecture and Design of the University. Rashid is an expert in theories and methods of architectural research with a focus on the structures of built form and space. He uses innovative spatial and statistical analysis techniques along with more traditional research techniques to study the effects of built form and space on behavior, psychology, society and culture. He has over 90 peer-reviewed publications in journals, books, and conference proceedings. He has also presented and co-presented in more than 80 national and international peer-reviewed conferences and has made at least 30 invited presentations. His research has been widely cited in scholarly publications. Rashid’s first book *The Geometry of Urban Layouts* (Springer Science, 2017) compares more than one hundred cities around the world using rigorously defined metrics for such important urban qualities as accessibility, complexity, continuity, compactness, and granularity. His second book *Physical Space and Spatiality in Muslim Societies* (University of Michigan Press, 2021) explores how consumer capitalism, colonialism, and power disparity shape cities. His third book *Built Environment and Population Health in Small Town America* (Johns Hopkins University Press, forthcoming 2024) tackles physical health, mental health, lifestyle, and community well-being, shedding light on the interconnected environmental and social factors that shape population health in small cities and towns.

Micah A. Hughes [micahugh@iu.edu] earned his Ph.D. from The University of North Carolina at Chapel Hill, NC. He is a postdoctoral research fellow at the Muslim Philanthropy Initiative in the Indiana University Lilly Family School of Philanthropy. Trained in Islamic studies, he is an intellectual historian specializing in the study of religion, secularism, higher education, and civil society in modern Turkey and the United States. His book manuscript in progress, tentatively titled, *Religion's Revolution: Islam, Social Science, and the University in Modern Turkey*, examines the creation of theology faculties in Turkish universities in the early 20th century. At IUPUI, he works with an interdisciplinary team of researchers studying Muslim philanthropy from a global perspective. He is currently writing a book on Muslim philanthropy in the United States with Shariq Siddiqui (IUPUI) and Rafeel Wasif (Portland State). Additionally, he serves as associate editor of *The Journal of Muslim Philanthropy and Civil Society* (IU Press) as well as associate editor at *The Maydan*, an online publication of the AbuSulayman Center for Global Islamic Studies at George Mason University

Mohammad Hassan Khalil [khalilmsu@gmail.com] is professor of religious studies, an adjunct professor of law, and the director of the Muslim Studies Program at Michigan State University, East Lansing, MI. Before returning to his hometown of East Lansing, he was an assistant professor of religion and visiting professor of law at the University of Illinois at Urbana-Champaign. He specializes in Islamic thought and is author of *Islam and the Fate of Others: The Salvation Question* (Oxford University Press, 2012; Indonesian translation published in 2016); and *Jihad, Radicalism, and the New Atheism* (Cambridge University Press, 2017). Khalil is the editor of *Between Heaven and Hell: Islam, Salvation, and the Fate of Others* (Oxford University Press, 2013) and *Muslims and US Politics Today: A Defining Moment* (ILEX and Harvard University Press, 2019), and served as a producer of the new documentary film, *American Jedi: The Salman Hamdani Story* (Alexander Street, 2023). He was the lead investigator of the *Muslims of the Midwest* digital archive (muslimsofthemidwest.org), and co-PI of a project funded by Templeton Religion Trust entitled “Science, Art and Faith: Architectural Heritage and Islam.” Khalil has presented papers at various national and international conferences and has published peer-reviewed journal articles and book chapters on various topics, from early Islamic historiography to bioethics. He is currently serving as the Vice President of the North American Association of Islamic and Muslim Studies (NAAIMS).

Muhammad Izzul Haq [muhammad.haq@mail.mcgill.ca] received a B.Sc. from Social Development at Gadjah Mada University, Indonesia, and an M.Sc. in Social Policy & Development at London School of Economics and Political Sciences. He developed a strong interest in welfare studies related to the alleviation of social problems using social engineering through community development. Given his background, raised in a traditionalist Muslim community in suburban Indonesia, he has positive outlook on the critical role of Muslim congregation in social development. Within his tenure as an instructor in Department of Social Work, Sunan Kalijaga State Islamic University in Indonesia (2010-2018), he worked with mosque congregations to develop communities through partnership with the campus. Haq uncovered the multiple roles that Muslim congregations could undertake for the betterment of society. He looks forward to studying more about the pattern of relationships between Muslim civil society and government in policy cycles from formulation to evaluation. He is pursuing his doctorate degree at the School of Social Work at McGill University, Canada. With his academic focus on exploring the roles that Muslim congregations could undertake to resettle refugees, he is examining the Canadian government's refugee policy. His recent articles are “Religious Engagement within Refugee

Resettlement in Canada: Lessons to Learn,” in *JPMI*, 2021; and “Belongingness to Canada: Synthesizing Canadian-ness and Muslim-ness among Newly Emergent Canadian Muslim, in *Islamica*, 2021. The latest conference he attended was the 18th International Association for The Study of Forced Migration (IASFM) Biannual Conference in Ghana, July 2021, under the title “On the Engagement of Mosque in Refugee Resettlement and Integration in Montreal.”

Najib B. Hourani [houranin@msu.edu] is an Associate Professor of Anthropology and Global Urban Studies at Michigan State University, East Lansing, MI. He holds an M.A. in Modern Middle Eastern and North African Studies from the University of Michigan and an M.A. in Political Science (Central America) from Tulane University, LA. He earned his Ph.D. in Comparative Politics and International Relations (Middle East) from New York University. While he writes about urban development and re-development in the Arab World, with a focus on Amman, Jordan, he specializes in post-conflict urban reconstruction. He has written extensively on Beirut following the 1975-90 Civil War and the 2006 July War. Today his Fulbright-funded research explores the needs and aspirations of Syrians for the reconstruction of their neighborhoods and communities, with a focus on the cities of Douma and Homs. Prior to joining the faculty at MSU, he taught Middle East History at Fordham University, Bronx, NY, and International Affairs at The New School, New York, NY.

Nazreen S. Bacchus [Bacchuns@farmingdale.edu] is an assistant professor of sociology at Farmingdale State College, SUNY. She earned her doctorate in sociology, and her M.A. in liberal studies, and a Women’s Studies Certificate from The Graduate Center, CUNY. Her research examines the impact of Islamophobia post 9/11 on South Asians and Muslims in New York and how they use community organizing strategies to resist discrimination. Bacchus’ research on Muslim Americans initially began while studying the integration of the Indian Caribbean Diaspora in New York. Her pioneering research shows the distinctive impact of religious traditions, Hinduism and Islam, on the varying integration trajectories of South Asian diaspora groups. During 2015, she extended her research on second-generation Muslim Americans to examine how the children of post-1965 immigrants are navigating their religious identities. At that time, the U.S. presidential debates inspired her research project because Islam and Muslim identities became central to mainstream American politics. Muslims experienced considerable discrimination during this timeframe and the academic scholarship on their identities mostly reflected the racialization they experienced. Rather than only concentrating on the challenges to assimilation, Bacchus’ research on Muslim Americans highlights how they navigate their struggles with Islamophobia through community organizing and activism. Some of her recent publications include *Resisting Islamophobia: Muslims Seeking American Integration Through Political Incorporation*, in *American Journal of Islamic Social Sciences (AJISS)*; *Belonging and Boundaries in Little Guyana: Conflict, Culture and Identity in Richmond Hill, New York*, in *Ethnicities*; and “American Muslims: The Queens Experience,” in *Immigrant Crossroads: Globalization, Incorporation and Placemaking in Queens, New York*. Eds. Ron Hayduk, Tarry Hum, Michael Krasner and Francois Pierrelouis (Temple University Press, 2021). She is currently working on her book manuscript addressing the integration of second-generation Muslim Americans in the United States.

Omar M. Ramahi [oramahi@uwaterloo.ca] was born in Jerusalem, Palestine. He received B.S. degrees (Highest Hons.) in mathematics and electrical and computer engineering from Oregon State University, Corvallis, OR, in 1984, and his M.S. and Ph.D. degrees in electrical

and computer engineering from the University of Illinois at Urbana - Champaign, IL, in 1986 and 1990. He was employed at the Digital Equipment Corporation (presently HP), MA (USA). In 2000, he joined the Faculty of the James Clark School of Engineering, the University of Maryland at College Park, MD. He is currently a professor with the Department of Electrical and Computer Engineering, University of Waterloo, ON, Canada. He has authored and coauthored over 500 journal and conference technical articles on topics related to the electromagnetic phenomena and computational techniques. He coauthored the book *EMI/EMC Computational Modeling Handbook*. Ramahi received the 2004 University of Maryland Pi Tau Sigma Purple Cam Shaft Award. He received the Excellent Paper Award from the 2004 International Symposium on Electromagnetic Compatibility, Sendai, Japan, the 2010 University of Waterloo Award for Excellence in Graduate Supervision, and the 2022 University of Waterloo Engineering Research Excellence Award. Ramahi writes on topics related to Islam, politics, and the Middle East. He is the author of *Muslims' Greatest Challenge: Choosing between Tradition and Islam* (Black Palm Books, 2019). The book was translated into Arabic with the title *ما انزل الله ام ما الفينا عليه آباءنا* (2022, Dar al-Watan, Morocco).

Philip Goff [pgoff@iupui.edu], Chancellor's Professor of American Studies, has been the executive director of the Center for the Study of Religion and American Culture since 2000. Goff's research specialization is American religious history, with nine books and over 200 articles, reviews and scholarly papers in that area. His recent coedited books include *Civil Religion in America: Religion and the American Nation in the Twenty-First Century*, *The Bible in American Life*, and *Religion and the Marketplace in the United States*. He has served as a legal consultant for church-state cases, co-authored amicus briefs for cases before the Federal Supreme Court and been an expert witness in legal cases involving religious groups. Dedicated to public teaching, he has been a scriptwriter, consultant, and interviewee for documentaries related to religion in American life for PBS, BBC, and HBO. Answering questions about religion in North America on national and international news, radio programs, and newspapers, he is recognized as a leading interpreter of religion's role in American life. Goff earned his Ph.D. in American religious studies at the University of North Carolina, Chapel Hill in 1993. Later that year, he joined the Department of History at California State University, Los Angeles, where he also directed the Social Sciences Major and the Liberal Studies Program at various times. In 2000 he initially joined the faculty of the Department of Religious Studies at Indiana University, Indianapolis. He moved to American Studies upon the creation of the doctoral program there, where he teaches, directs the Center for the Study of Religion and American Culture, and is lead co-editor of the journal *Religion & American Culture: A Journal of Interpretation*. He is also an adjunct professor in history and religious studies.

Rahimjon Abdugafurov [ruabdugafurov@gmail.com] has recently started serving as the associate director for Religious and Spiritual Life and Muslim chaplain at Macalester College in Saint Paul, MN. Prior to assuming this position, he was a senior fellow at the Center for the Study of Law and Religion at Emory School of Law, Atlanta, GA. Abdugafurov's multifaceted research is concentrated on several vital domains, encompassing the exploration of Islamic mysticism within the framework of religious humanism, an in-depth study of Islamic law with a specialized focus on women's rights, and an investigation into the intricate dynamics of interactions between Muslims and individuals of other faiths. His scholarly contributions cover an extensive array of subjects, ranging from Islamic legal themes and

Islamic humanism to Islamic theology, the empowerment of women in higher education, and beyond. Beyond his academic endeavors, Abdugafurov has taught courses spanning disciplines that include Islamic Law, Central Asia, Afghanistan, and the Arabic language. His substantial involvement in the realm of religious and spiritual life, coupled with his role as a Muslim chaplain at Macalester College, underscores his dedication to nurturing comprehension and promoting support for religious diversity in educational settings.

Sahver Kuzucuoglu [skuzucuoglu@wlu.ca] holds an M.A. in religion and culture, a second M.A. in cultural analysis and social theory, and is currently a Ph.D. candidate in religious studies at Wilfrid Laurier University, Ontario, Canada. Her current research areas include Turkish and Turkic studies, Islam in North America, Sufism, multiculturalism, liminality and the identity negotiation of the “minority within a minority.” In addition to her own research, Kuzucuoglu has been part of research projects on irregular and undocumented migrants from non-European perspectives, biopolitics and the politics of life, including Islamophobia in Canada. She teaches courses on death and dying, and the religious heritage of Islam, and continues to do radio interviews, and give countless guest lectures within academic and community settings. Fluent in Turkish and English, she has translated multiple academic and non-academic works, as well as written chapters for edited volumes. These include *Producing Islam(s) in Canada* (ed. Barras, Selby, and Adrian, 2023), and the Turkish translation of *Islam and the People of the Book, Volumes 1-3* (ed. Morrow, 2018). Kuzucuoglu co-founded the WLU Sufi Circle at Wilfrid Laurier University which hosts multiple events including *Ashura* and *Mevlud-ul-Nabi* celebrations, and the annual Sufi Sounds Concerts. She has also worked for many years in the broader community as an Interpreter/Translator for the settlement of new Canadians in Southern Ontario fueled by her passion for volunteerism, community, decoloniality, pluriversality, and intercultural dialogue.

Salah D. Hassan [hassans3@msu.edu] is an associate professor in the Department of English and a core faculty member in the Muslim Studies Program at Michigan State University, East Lansing, MI. He currently directs the Global Studies in the Arts and Humanities Program and is the founder of the Muslim Subjects website (www.muslimsubjects.org). Hassan’s recent publications include “Uncertain Cartographies” (*on site Review* Spring 2023); “Bernth Lindfors and Dennis Brutus in Association” (*JALSA* August 2022); “Radical Revisions: Barbara Harlow and Criticism Beyond Partition” (*Race & Class* January-March 2019). In addition to producing a short documentary in 2010, titled *Death of an Imam* (<https://vimeo.com/37271350>), he produced the feature-length 2015 documentary film *Migrations of Islam* (<http://migrationsofislam.org/>). His book titled *Portraits of Sam Hallick: Modern Arab Presence in Twentieth-Century North America* is forthcoming in 2023 from Embassy Cultural House.

Sharmin Sadequee [sadequee@ualberta.ca] is a cultural anthropologist and has been a postdoctoral fellow at the University of Alberta, Augustana Campus, Canada. Her research interest is understanding Islam and Muslim communities and modernity and modern states, particularly in American race, religion, social movements, secularism, science, and modern law. Her current research, funded by the Social Science Research Council, examines the constructions and roles of Islamic natural cemeteries and “green” mosques in facilitating a sense of belonging and place making for Muslim Americans amid rising ethno-nationalism in the United States. Her article on this research, “Spatial Islamophobia and Islamic Green Burial as Place-Making and Advancing Future,” is forthcoming in the *Immanent Frame*, the Social Science Research Council website on Religion, Secularism, and the Public Sphere. Her

edited collection (forthcoming in 2024), *Islamophobia and/in the Post-Secular State*, examines secularism's role in forming the global racial structure of Islamophobia. Her work has appeared in other public outlets like the *Maydan of Georgia Mason University*, *Anthropology Now*, and *Ummah Wide* of The Center for Global Muslim Life.

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Abstracts

Abstracts are Listed in Alphabetical Order by Author's First Name:

**Bouchra E. Mossman (University of Southern Denmark, Odense, Denmark):
“Making the Arctic a Muslim Home: Strategies of Place-making in Northern
Canada”**

How do Muslims make places in Arctic Canada? How to feel home in surroundings where Islamic ritual practices are severely complicated by extreme changes in daylight? This paper provides tentative answers to these questions in taking up the case of mosque-building as a strategy of place-making for both Muslim communities and individuals. In recent years, three purpose-built mosques have been erected in Northern Canada, a fourth one is in the process of being built. Considering the above questions, answers suggest that the building of these mosques has been driven by wishes for rootedness, visibility, and, most importantly, the desire to feel at home. The mosque hereby fulfills different functions of home: A community home for gatherings, celebrations, and educational and leisure activities; a spiritual home and safe space for individuals; and a place of interaction with the local population. The members of these new mosque communities represent different ethnicities, generations, gender groups, and branches of Islam, thus raising questions of religious authority and the interpretation of Islamic traditions. This presentation looks at strategies of home- and place-making and religious practice in these small but utterly diverse Muslim communities on an individual and communal level, thereby analyzing the complex interplay of local and transnational factors. In this way, the paper puts its focus on the study of Islam in rural and northern settings in Canada, a void in the study of Islam in the West so far. It forms part of a bigger research effort titled *The Arctic Muslim*. By employing the concept of lived religion, it contributes insights to modern Muslim subjectivity formation and takes the study of Islam into new geographical directions. Empirically, the paper presents an effort of extensive mapping drawing on a variety of data from local news outlets and social media to census data and fieldwork.

**Hazem Ziada (Emory University, Atlanta, GA): “Space for Religious Experience:
Contemporary Synthesis?”**

Abdelhalim I. Abdelhalim (1941-2021) is a leading Egyptian architect whose oeuvre includes numerous works exploring spirituality thoughtfully and imaginatively. Abdelhalim sought to reinvigorate a pre-modern “traditional code,” a language of form- and space-making grounded in community commitments and traditional knowledge, both informed by a spiritual (largely Islamic) worldview. This code, he argued, was abruptly interrupted and forcefully repressed since the early nineteenth-century by a fast-encroaching colonial modernity imposing its own knowledge, practices and technologies. Neither fundamentalist nor essentialist, Abdelhalim’s critical approach to tradition looks to contemporary natural sciences to infuse the code with new apparatus for reflection, towards synthesizing a worldview which dismantles modernity’s rigid materialism. Thus, in an early-career mosque project (1983), Abdelhalim contended that the traditional dome has lost its cosmic symbolism after space travel and astronomical findings, while quantum probing into matter’s inner nature renders *al-muqarnas* an inadequate representation of material creation (S. 1984, 152). Instead, Abdelhalim reinterpreted the mosque’s dome, minaret and light-distribution through complex crystalline formations developed from a basic triangular prism (Fig-1). This

paper explores key architectural devices with which Abdelhalim pursued such synthesis between traditional and contemporary knowledge, whether in religious or secular projects. Besides generative crystalline formations, Abdelhalim employed ordering geometries that disrupt modern urban grids through systemic breaks (cracks) and integrate mosque space with everyday urban life. The paper asks: what formal/spatial formulations did Abdelhalim's devices generate, and how/whether they scaffold contemporary religious experience? It hypothesizes that Abdelhalim's synthesis constitutes "a semantic structure" (Grabar 1984, 151) that extends the purported occasionalism of traditional architecture (Tabbaa 1985, 68-72) through self-generative geometric systems. Methodologically, I analyze Abdelhalim's drawings and buildings informed by semi-structured interviews of several of his collaborators. Additionally, I draw on my close collaboration with Abdelhalim (1989 to early-2000s, intermittently thereafter), which involved discussions about his process, forms/spaces and intended meanings.

Krista Melanie Riley (Vanier College, Montreal, Canada): "A Space Just for You: The Role of a Prayer Room for Muslim Students in a Quebec College"

In a context where Muslim students report being hyper-aware of how others might perceive them, and often exhausted by the burden of representing their religious identities, what is the role of spaces dedicated to Muslim spiritual practice? This paper is drawn from a three-year Participatory Action Research project on Muslim students in Quebec, in which 50 students at three Quebec *cégeps* (junior colleges) were interviewed about their experiences. More specifically, it will look at the multiple roles played by the Muslim prayer room at one Montreal college, which nearly half of students interviewed described as one of the safest places on campus. Along with its stated purpose as a space for prayers, the room was often described as a location where students developed friendship and a sense of community on campus, and where they found refuge from the gaze of others and the constant need to translate themselves to a majority non-Muslim college community. The paper will also consider the practices and decisions of those who decided not to frequent the prayer room, looking at what exists and what can be improved when it comes to safety, community, and inclusion, with particular attention to Shia, Black, and other students who found themselves marginalized even within Muslim spaces. In a context of Islamophobia and where any acknowledgement of religion causes anxiety in public spaces, this paper will conclude with reflections on the tenuousness of a Muslim prayer room in a public college and the ongoing challenge in safeguarding its continued presence.

Leila Tarakji (Michigan State University, East Lansing, MI): "Negotiating Muslim Identity and Occupying Empty Spaces in Samira Ahmed's *Internment*"

In the wake of the Trump administration's Muslim Ban and in the broader contexts of globalized detention of Muslims, Samira Ahmed's dystopian novel *Internment* (2019) imagines a near-future America where American Muslims are stripped of their civil rights and forced into an internment camp. This work positions itself in a larger discourse concerning Islam as an identity marker as well as a source of alienation and exile. Ultimately, Ahmed's novel suggests that the condition of internment is both a literal future, one that is premised on the U.S. government's historic responses to perceived threats, as well as an apt metaphor for the contemporary marginalization of Muslims in American society. In this essay, I delve into the relationship between citizenship, identity, and place, while I examine the ways in which the Muslim American internees' circumstances in the novel are compared to the internment of Japanese Americans during World War II. Similarly, the Guantanamo Bay detention center

also operates in the text as a point of reference and a specter of the horrors that may take place. In exile and defined by their potential for terror, Muslim Americans in Ahmed's *Internment* are subject to erasure and relegated to occupying empty spaces. This essay examines the risks of claiming *Muslim* space in the War on Terror Culture, and the subsequent reality of occupying *no* space. It also highlights how Muslim Americans are effectively establishing a distinctly Muslim American space via their literatures and cultural productions.

Lucy Ballard (Harvard University, Cambridge, MA): “Feeling Islam in Detroit City: Prophetic Neighborliness and the Making of a ‘Real’ Islamic Place”

On the Motor City's West Side, DREAM of Detroit, a Muslim-led non-profit organization, is remaking a disinvested neighborhood once dismissed by the municipal government as a place of unsalvageable “ruin.” What began as a limited home rehabilitation project has now expanded into a comprehensive vision for the entire neighborhood, anchored by the Muslim Center, an historic African American *masjid*, and powered by multiethnic Muslims from across the metropolitan region. Modeled as a “new Medina” and driven by the hope that Islamic values put in proper practice can unmake endemic patterns of racial and class segregation, DREAM of Detroit encourages especially young non-Black suburban Muslim volunteers to become “emplaced” in the neighborhood and *feel the city* as a space of safety, belonging, and Muslim kinship. In this paper, I show how participants come to experience the DREAM neighborhood as a place of religious authenticity where a “real” Islam in action can be felt and learned, and this in opposition to prevailing moral geographies in which urban space is conceived as a metonym for Blackness, danger, and, often, derivative or less authentic forms of Muslimness. Drawing on interviews and participant-observation conducted over more than a year of fieldwork in the city of Detroit, I bring together theories of space and place-making with scholarship on U.S. Islam, race, and religion in/and the city to examine how participants develop new perceptions of Islamic space by mobilizing religious concepts of prophetic community and engaging in interracial and inter-class sociality.

Mahbub Rashid (School of Architecture and Design, University of Kansas, Lawrence, KS): “Notes on the Social Production of ‘Islamic Spaces and Places’ ”

Every society produces many kinds of spaces. As Lefebvre tells us, these spaces can include structurally defined spaces of practice, spaces of representation, and representations of spaces. They can also include phenomenologically defined lived, perceived and conceived spaces. Additionally, they can include natural, absolute, historical, abstract, and other evolutionary spaces. The social processes of production of these spaces involve an interplay of power, resources, and everyday practices. Spaces and their associated social processes of production are interdependent, interacting temporally and spatially in an unpredictable manner. I will explore these social processes of spatial production in my presentation with a focus on Muslim societies. I will argue that, like any other instance, the social processes of spatial production in Muslim societies help establish a dialectical relationship between society and space. When these processes are disrupted both society and space are harmed. I will use the actions of the colonial rulers of these societies to illustrate the point. I will show that, by disrupting the existing social processes of spatial production, colonial actions caused significant harm to these societies. The harmful effects caused by any disruptions of the social processes of spatial production can be modified, but it requires awareness, appropriate strategies, and intentional acts of compliance and resistance. It also requires actors not to get

fixated with visible physical spaces, but to take note of all the other invisible spaces that evolve synchronously or asynchronously with physical spaces. Sometimes, these other invisible spaces can be as important as or more important than physical spaces for the health and wellbeing of society.

Muhammad Izzul Haq (McGill University, Quebec, Canada): “Marking New Face Creating New Space: The Establishment of a Refugee-Friendly Mosque”

The uniqueness of Canada which its citizen engagement in refugee sponsorship has been applauded and ultimately became the hallmark of the Canadian distinct feature in refugee resettlement. This provides an outlet for studying private sponsorship which cannot avoid the discussion on the role of religious groups and faith communities that have played a pivotal role in the process of sponsorship for decades. It was quite recent that the dominance of Judeo-Christian faith communities in refugee sponsorship in Canada has been emulated by Muslim congregations, and mosques have started to sponsor refugees in the last few years despite the challenges they should overcome. Given its novelty, the engagement of mosques in refugee resettlement provides an avenue for more lessons to learn. This paper will unmask the role of mosques in refugee resettlement in Canada. By using empirical study based on a case study of a mosque in suburb Montreal which is also supported by literature review, this study will elaborate the way Muslim congregations mark the new emerging face of the Muslim community in Canada and create new space for newcomers by advancing hospitalities to strangers and becoming a refugee-friendly mosque. This paper has relevance to the conference theme since it will provide insightful study to demonstrate how the Muslim congregation despite its limitation can also contribute to be part of the solution in refugee crises and play a major role in the wider Canadian context. The creation of welcoming space for refugees is an expansion of social services and becomes a way that a mosque can resemble the authenticity of mosques during the 7th century era of Prophet Mohammed when mosques became a shelter and place of refuge. Based on research and overall findings, the importance of mosque engagement in refugee resettlement will be aligned with the Canadian project in immigration unless an unwelcoming society based on Islamophobia and unsupported government policies prevail.

Nazreen S. Bacchus (Farmingdale State College - State University of New York, SUNY): “Mobilizing for Islam: Community Organizing and Place-making in New York”

Muslim Americans’ religious practices have been the focus of political debates and commentary since 9/11. The negative rhetoric about Islam that circulated during Trump’s presidency generated and intensified the fear of Muslims across the United States. In response to this negative framing about Islam, Muslim communities have activated their networks to build stronger coalitions to defend their constitutional religious rights in American society. My research focuses on how Muslim Americans are preserving their religious identities through various forms of mobilizing projects. Place-making and creating spaces for their Islamic beliefs and practices is central to their mobilizing agendas. In New York, their experiences with Islamophobia and xenophobic stereotypes about Muslims have increased their community organizing tactics. Place-making is a multi-sited process that occurs within immigrant communities, on college campuses, and through political advocacy. Although Muslim community members are centrally focused on strengthening their religious communities, place-making is also strongly tied to spreading Islamic awareness to non-Muslims and educating them about their religious beliefs and practices. My findings also

highlight the gender differences in the ways that men and women organize both within their communities and within their interactions with non-Muslims. Through an ethnographic case study of mobilizing strategies, I show how Muslim American communities in New York are maintaining their religious identities through place-making. As they spread Islamic awareness and introduce their religious practices to others, they are also advocating for their dignity and right to practice Islam without fear of persecution.

Omar M. Ramahi (University of Waterloo, Ontario, Canada): “Is there such A thing as ‘Islamic Space?’ ”

The notion of an “Islamic” space or “Muslim” space has evolved through the past 1400 years, albeit under different designations. While these notions and the terms they are based on are somewhat vague if not illusive, they, and their implications, nevertheless, have become a subject of scholarly research. Irrespective of such evolution, anything that would qualify as “Islamic” has to be traced back to the *Mus’haf* (aka the Qur’an). Thus, we find references in the *Mus’haf* to physical places in the context of sacredness, security and remembrance of Allah. For instance, in the context of Mecca, the reference is to a place that is *haram* in the sense of being a sanctuary rather than sacred in the classical sense of the word (which has a correspondence of *muqaddas* in Arabic). Other references in the *Mus’haf* occurred in the context of places used by Muslims, Christians, Jews and others, dedicated to multiple activities among which is the remembrance of Allah (see *Mus’haf* 22:40). Thus, Islam, as represented by the *Mus’haf* rather than by Muslims’ tradition, focuses on the functionality of those physical spaces rather than on anything intrinsically “sacred” about them. While making a comparison to other religions is a daunting task, Islam does not attach the concept of “holiness” or “sacredness” to a place. I will argue in this paper that what the Muslims tradition’s concept of “Islamic” space is disjointed from the spaces and their functions that were mentioned in the *Mus’haf*. This argument is not against creating spaces for the public good, or for the betterment of communities. In fact, the concept of a physical space/place is critical to the development of any community, being religion-based or not. However, there is a significant danger to “Islamizing” a space for power and dominance based solely on concepts created by tradition, and not the *Mushaf*.

Rahimjon Abdugafurov (Macalester College, Sant Paul, MN): “Cultural and Institutional Dynamics: Shaping Uzbekistani Mosques in the United States”

Since the collapse of the Soviet Regime, the immigration from Uzbekistan to the United States has witnessed a significant increase. Presently, the population of Uzbekistanis calling America home has surpassed three hundred thousand. As the number of Uzbekistani Muslims grew, along with the financial abundance found in the US, the establishment of mosques became a crucial aspect for cultivating a thriving community. This paper argues that the cultural and doctrinal differences among Uzbekistani Muslims have necessitated the creation of new mosques. Additionally, the influence of American religious institutions, both Muslim and non-Muslim, as well as the broader American context, have played significant roles in shaping the newly established Uzbekistani mosques. By conducting a comparative study based on publicly available sources from three recently established Uzbekistani mosques in the U.S., this research offers insights into their development and operation in contrast to mosques in Uzbekistan. The findings highlight that Uzbekistani mosques in the United States primarily serve as spaces for communal engagement and foster a sense of belonging, surpassing their function as mere houses of worship. These mosques play a crucial role in nurturing a cohesive Uzbekistani community, helping them navigate the

challenges of cultural adaptation while maintaining their religious identity within the American society.

Sahver Kuzucuoglu (Wilfrid Laurier University, Ontario, Canada): “Sufi Sounds: Creating Space Through Music, Poetry, Spirituality, and Social Cohesion”

In the spring of 2019, two graduate students founded the WLU Sufi Circle at Wilfrid Laurier University in Waterloo, Ontario, born out of their passion for the Sufi way of life and desire to nurture relations. Those on the Sufi path draw upon the 1400 years of poetic, artistic and literary traditions of Islamic traditions in pursuit of reunion with the Divine. This also includes extremely diverse civilizations and cultures within Islamic civilization. Sufism, Sufi poetry and Sufi rituals are based on Islam, even though it has been reduced in some circles to simply art and poetry devoid of religion by secularists and progressives. Certain ultra conservative sects refer to it as being *deviant*, despite being inseparable from Islamic practice since the earliest days of Islam. Building on the concepts of *ummah* (community) and the Islamic science of *tasawwuf* (Sufism), the WLU Sufi Circle established the annual Sufi Sounds Concert at Wilfrid Laurier University in 2019. This elicited overwhelming support and eagerness from the greater community, academia, and many Muslims alike. Creating the Sufi Circle and establishing the ever-growing annual Sufi Sounds events began with the intention of creating a welcoming space where Muslims from many different traditions and cultures could come together to share their pursuit of reunion with the Divine. This paper examines the nurturing of religious spaces within secular institutions which work to build bridges, multiculturalism, avenues for connection, learning, hope, and above all, community.

Salah D. Hassan (Michigan State University, East Lansing, MI): “A Paradoxical Place: The North American Mosque”

Since the 1970s, the Muslim population in the United States and Canada has grown significantly. There are estimated to be 2 million Muslims in Canada and over 4 million Muslims in the United States. The growing Muslim population has been accompanied by a surge in Mosque construction especially since the 1990s. During the last 20 years, researchers have increasingly studied mosques and the establishment of Muslim community centers in North America. In 2020, the Institute for Social Policy and Understanding (ISPU), a research center in Dearborn, Michigan, published “*The American Mosque 2020: Growing and Evolving*,” and in 2022, Tammy Gaber published *Beyond the Divide: A Century of Canadian Mosque Design*. This research confirms the important place of mosques in the formation of contemporary Muslim communities in North America. However, there is also hostile public reaction to mosque construction as has been reported widely in the media. In the 21st century, the North American mosque occupies a paradoxical place. On the one hand, the construction of mosques underscores the crucial role of place making in the establishment of Muslim social and cultural presence; on the other hand, hostility to the number of mosques indicates the persistent unbelonging of Muslims in the United States and Canada. This paper begins by discussing some of the first mosques built in North America arguing that mosque construction has historically been a central component of Muslim community integration in contexts where Muslims are a minority. I briefly discuss the mosques in Highland Park (Michigan), Ross (North Dakota), Cedar Rapids (Iowa), Toledo (Ohio), Edmonton (Alberta), and London (Ontario), and then emphasize how the transformation of real estate in North America into Islamic spaces constitutes not only an integrationist position among Muslims, but also a challenge to Islamophobia based on the Western discourse of religious pluralism.

Sharmin Sadequee (University of Alberta, Edmonton, Canada): “Secular Populism and Disputes Over Islamic Green Burial in the American Public Sphere”

With the rise of Islamophobia and populism in the U.S., Muslim American communities have encountered ongoing problems in accessing land and establishing religious institutions like cemeteries and mosques. Muslim cemeteries as symbols of Islam occupying spaces in American cities and neighborhoods have become a battleground where these conflicts manifest competing cultural value systems and raise questions about the role of Islam in particular, and religion in general, in the American public sphere. This paper will explore controversies over Islamic burial practice and Muslim cemeteries based on my ongoing ethnographic fieldwork in the southeastern region of the United States. I will discuss how these controversies over Muslims’ access to and usage of land and the populist public disputes over Muslim’s religious land use and burial practice produce discourses and images that incorporate Muslims in the American political and cultural landscape. Through a case study I show how these disputes are important democratic process through which Muslims construct a place and identity for themselves.