



COMMUNITY DISCUSSION GUIDE



Creating LGBTQ+ Muslim Spaces since 1990



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ABOUT

WHO WE ARE

Salaam Canada is a volunteer-run national organization dedicated to creating space for people who identify as both Muslim* and LGBTQ+. We acknowledge the diverse experiences of our community and support LGBTQ+ people who identify with Islam ritually, culturally, spiritually, or religiously. Salaam Canada advocates for social justice and addresses the intersecting issues around homophobia, transphobia, and Islamophobia/racism.

THIS DISCUSSION GUIDE

This discussion guide has been co-created by community organizers and peer facilitators of a successful monthly discussion group for LGBTQ+ Muslims in the Canadian context. The guide is divided into ten common themes that have come up over the years in our experience on the front lines. These pages are filled with questions to support discussion group initiatives and community workshops for LGBTQ+ Muslims across the country. We intentionally delve into difficult life experiences, our understanding of evolving identities, and our human desire to belong and feel accepted.



PEER SUPPORT FACILITATION STRATEGIES

“Peer support occurs when people who share a common problem or issue learn together and support one another as they face common challenges. It’s a unique form of service since the support provided can only be received by those who share similar experiences.”

- Canadian Mental Health Association (CMHA), 2007

Salaam Canada peer support discussion groups are led by volunteers with a diverse range of backgrounds and skillsets. If you are new to group facilitation, be assured that you have the insights to encourage discussion amongst your peers.

In addition to what you bring through sharing your own lived experiences, consider these strategies to encourage participation and to sustain engagement while leading your support groups:

Ask open-ended questions to:

- prompt participants to reflect (e.g. “You mentioned [X] earlier; can you tell us a bit more about that?”)
- expand upon their previous points to elicit patterns and strengths (e.g. “How have you managed these challenges in the past?”)
- explore their feelings (e.g. “As you talk about this, what are you experiencing?”)
- unpack their internal thought process (e.g. “What do you make of these events?”)



Ask close-ended questions to elicit factual information (e.g. “Is it fair to say that [X] has been a stressful experience for you?”).

Seek clarification if not clear on a participant’s turn (e.g. “You said that you feel uncomfortable with [X]. In what way?”).

Reflect on the ways you let people know you’re listening (e.g. active listening or non-verbal communication).

Paraphrase to ensure you understand the speaker (e.g. “It sounds like you are experiencing many life changes right now. Is that the case?”).

Offer a reframe if you think a participant might benefit from a self-compassionate way of looking at their situation (e.g. “There can be lots of pressure to come out and maybe that doesn’t fit for you right now.”)

Remember that silence can be useful; encourage folks to use the space to fully think through their responses.

If offering a suggestion from your own experience, you might check first to see if it’s a useful comparison (e.g. “For me, I tend to... in these situations. Is it similar for you?”)

Adapted from Bogo, M. (2006). Social work practice: Concepts, processes, and interviewing. Columbia University Press.



TIPS FOR ONLINE FACILITATION

Facilitating a group discussion online (for example, over Zoom) can offer both unique challenges and opportunities that are different from leading an in-person gathering. Here are a few tips for facilitating effective and inclusive conversations in a virtual space:

1. Anticipate that folks experience varying levels of comfort and privacy when participating in online discussions.

- Ask participants what they might need to participate comfortably in a virtual setting.
- If folks are new to a videoconferencing platform, consider doing a “virtual housekeeping” overview to help them find various functions (e.g. “raise hand” button).
- Let participants know early on how the conversation will be facilitated or share an agenda if helpful.

2. Begin the discussion with “low stakes” ways to engage.

- Polls, multiple-choice questions, and icebreakers are great ways to ease folks into a conversation.
- Starting with “yes/no” questions before moving to open-ended questions can help folks warm up.
- After asking a question, consider typing it in the chat so folks can also read it.



3. Remember that silence doesn't mean that folks have nothing to say or are disengaged.

- Technology-related interruptions can result in delays or gaps in conversation.
- In the online space, conversation management can be more challenging – making space for intentional pauses can support reflection and thinking time.
- Before moving onto another question, consider counting down from 10 seconds to ensure folks have time to process.



OPENING YOUR SESSION

Note: Below is a suggestion of how you might choose to open your group session. We encourage you to formulate your own land acknowledgment that incorporates your learning and relationship to the territory or territories that you are meeting upon.

Check out <https://native-land.ca/territory-acknowledgement/> for helpful guidelines.

LAND ACKNOWLEDGEMENT

We begin by acknowledging that Allah created humanity in and of this Earth as her Khalifa and this land that we are on has been a site of human activity for 15,000 years.

We can never work to end oppression if we do not first acknowledge our own privilege and contribution to settler colonialism. Therefore, we would like to acknowledge that this land is the territory of _____. [Insert territory and acknowledgement here] <https://native-land.ca/>

Today, the meeting place of [your city] is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work in our communities, on this territory.

We would also like to pay our respects to their Elders past and present, and to any who may be here with us today spiritually.



GROUP COMMITMENTS

1. Be respectful of gender pronouns.
2. Be mindful of participants' confidentiality: whatever is shared in the space should stay here. Please also consider people's comfort with being "out" beyond this space.
3. Share the air: We all have stories to tell, but some of us speak more easily while others need explicit invitations and reassurances before feeling safe to open up.
4. Try not to offer advice unless specifically asked. Share your personal experience and use "I" statements.
5. In recent history, Salaam support spaces have seen proportionally higher attendance from queer South Asian men. To create a sense of comfort for all queer and trans Muslims, particularly those accessing this space for the first time, we welcome the often less heard voices of Black Muslims, queer women, and trans & gender non-binary folks.
6. If you are an ally that has accompanied a new group participant today, keep in mind that this space is intended for LGBTQ+ Muslims and those voices will be centered.

INTRODUCTIONS

Provide each participant an opportunity to introduce themselves with their name, their pronouns (if comfortable sharing), and by answering an ice-breaker question posed by the facilitator(s) to the whole group.





DISCUSSION TOPICS



QUEERNESS IN ISLAM AND MUSLIM COMMUNITIES

Discussion Questions:

- What are your feelings or experiences of queerness in Islam?
- When some Muslims argue that being queer or trans is forbidden in Islam, what specifically do they use to support their view (e.g. Quranic scripture, Hadith, Fiqh, Shari'a)?
- Do you find the arguments to be different for each group of people on the L- G-B-T-Q-+ spectrum? Share your experience.
- If you've ever been in a position where someone has cited scripture (surah or ayat) or other religious source to argue against queerness in Islam, how have you responded?
- Can we generate some helpful responses to these arguments as a group?
- When we as queer and trans Muslims are placed in a position to be defensive about our place in Islam, how does this affect our sense of belonging in our communities?
- For those of us who want affirmation and acceptance for being queer or trans within Muslim communities, where can we look? Where (or with whom) is the search unhelpful?
- For instance, we may really want an Imam to be affirming but it may not always be realistic; what other sources of affirmation are we willing to accept?
- What have you learned about the existence and acceptance of queerness within Islam or within Muslim communities? For example, do you know queer or trans Muslims who have been accepted by their families and communities?



- When Muslim families and communities worry about being associated with the LGBTQ+ community or accepting their queer/trans family member, what are they really concerned with? For example: what others think, fear of the unknown, being seen as ‘bad Muslims’, Western imperialism/influence, etc.
- In your view, are Islamic thought and theology fixed or can they evolve over time? For example, have you seen shifts with women’s rights in your Muslim community?
- If you could change the way mainstream Islam is practiced, what would you want to be different?
- Why is it so critical to push for gender equality within Islam while also advocating for LGBTQ+ rights? Are these separate issues or are they related?



COMING IN, OUT, AND AROUND

Facilitator Notes:

- You are welcome to frame the concept of coming out as a Western/North American/homonormative idea and explore whether participants see this resonating with them.

Discussion Questions:

- What does “coming out” mean to you? Does the concept resonate with you? Is this a useful concept for your journey? If not, share why (e.g. some people prefer ‘coming in to your own self” or “letting others in” or they see it as a Western concept).
- If “coming out” is (or has been) important to you, what has it looked like in your experience or what do you hope it will look like? (e.g. where, with whom, to whom, when).
- Have you or do you experience pressures around “coming out”? What are some examples? (e.g. from queer friends, non-queer friends, media, speculative gossip, partners).
- What are some concerns and considerations (practical, social, or others) for those who want to share their sexual and gender identities with their families?
- If you’re afraid of being “kicked out” or violent reactions, have you thought about what a safety plan might look like for you?
- How might “coming out” be different for trans and gender nonconforming people over cisgender gay, bisexual and lesbian folks?
- What do you hope will change for you personally or in your familial relationships by sharing your identity? What might remain the same?



- What are some factors that influence how your family, friends and relatives process “difficult” information? How might they process information or cope with news they are unprepared for?
 - e.g. avoid/deny, jump to conclusions, withdraw, hurry to ‘problem solve’, process by talking to trusted family, process by taking time for themselves, etc.
- What are some of the advantages of not “coming out” and being selective about sharing information about your queer/trans identity? For example, it may provide a sense of safety, family bonds remain intact, one’s housing/financial status remains stable, sense of personal control, avoid negative feedback, and lessen the weight of educating others.
- What are some of the advantages of “coming out” and sharing personal information about yourself with your family? For example, alleviating the weight of a secret, clarity around others’ perspectives, possibility of acceptance, and starting a new journey with your families.
- For people who have told their families they are on the LGBTQ+ spectrum, what were some positive, negative and mixed responses you received? How did you feel right before and right after? What do you wish was different
 - e.g. preparation, circumstances?
- While “coming out” can often be liberating for LGBTQ+ people, it can be experienced initially as a shock and later as a loss and source of grief for family members. What losses would or did your family grieve?
- Many people romanticize the idea of telling their families about being queer after finding a relationship partner. Why is this a common way of thinking?



- e.g. deferring conflict, hope that family will see us as “more normal”, we’ll have the support of a partner if things go poorly.
- What are some drawbacks about this way of thinking?
 - e.g. relationship-seeking looks different in queer communities, some people are only looking for a partner that’s either out/not out, or the motivation for finding a relationship can lead us to move “too quickly”.
- What are some vulnerabilities we experience when we’re not “out”?
 - e.g. access to adequate health care, sexual health information & testing, meeting people online versus in-person, connection to supportive community, threat of being “outed” by someone.
- If you’ve decided you want to “come out” to people in your family, what types of information or concrete resources do you think you would need to feel adequately supported?



ISLAMOPHOBIA IN THE QUEER COMMUNITY

Facilitator Notes:

- We recommend that facilitators have a loose definition of Islamophobia prepared and additionally plan to explore the concept of internalized Islamophobia.

Discussion Questions:

- What is your relationship to Islam at the moment?
- Who is in your “queer community”
 - e.g. Salaam Canada support group, friends at work/school, people at bars/events, online dating apps, social media, downtown, suburbs, mosque?
- What is Islamophobia? How did you come to learn the term? How is it related/unrelated to issues of racism?
- What are the normative conceptions of Islam that you’ve encountered? How are Muslims seen or portrayed? How is this informed by dominant culture (and white supremacy)?
- What kinds of Islamophobia have you witnessed or been a target of either in queer or mainstream spaces? How has this impacted you emotionally, physically, socially, or politically?
- In what ways does your experience, knowledge, or understanding of Islamophobia affect/change your relationship to Islam?
- In what ways does your experience, knowledge, or understanding of Islamophobia affect/change your relationship to queerness or the larger queer community?
- As a Muslim person, what kinds of things do you feel like you’re particularly conscious about in queer spaces?



- e.g. what you wear, talk about, your skin colour, defending or being critical of religion.
- If you find that you “pass” as non-Muslim in these queer spaces, do you feel relief? How might this connect to internalized Islamophobia?
- Have you witnessed actions done in the name of Islam that have shifted your experience of the religion? If so, how have you reconciled with Islam after these negative experiences?
- Do you experience fears or hesitation around personally critiquing Islam? Does this change depending on the space you’re in, for example, queer vs. Muslim?
- If you consider yourself a “non-practicing Muslim”, how does Islamophobia affect you?
- Does your visible “Muslim-ness” influence whether or not you’re read as queer? How does this make you feel?
 - e.g. proud, too visible, invisible?
- What’s difficult about challenging Islamophobia? For example, if you’ve had bad experiences with Islam, defending religion can feel counterintuitive; or it can feel tiring and possibly unsafe.
- Does Islamophobia or anti-Muslim racism affect your romantic relationships or partner-seeking (for either casual sex or long(er) term relationships)?
- When you experience Islamophobia or anti-Muslim racism, either directly or indirectly, does it change your relationship to your own identity, to other Muslims, or your likelihood to enter Muslim spaces?
- When you experience Islamophobia or anti-Muslim racism, either directly or indirectly, how do you get support and take care of yourself to help manage the impact?



GENDER, IDENTITIES, AND EXPRESSIONS

Facilitator Notes:

We recommend that the facilitator have working definitions of the terms below, while also making use of the knowledge in the room and staying attuned to people's lived experiences.

Discussion Questions:

The following questions were drawn from a discussion group where the participants were predominantly cisgender. The facilitator may elect to skip the introductory questions or to hold a closed group session with trans and nonbinary folx with a different set of questions that aren't intended to explore gender with cis participants present.

- What does it mean to be trans, gender nonconforming, gender nonbinary, or cisgender?
- How does gender identity and gender expression differ?
- In your community, how is gender viewed and understood? How many acknowledged genders are there?
- What language is used for people who defy gender norms and expectations in your community? Do these words make you feel empowered or do they make you feel marginalized?
- How does your gender identity or gender expression affect how you engage with family and how you feel in Muslim spaces?
- How do gender role expectations impact your day-to-day life?
- How has subverting gender role expectations been a source of liberation and/or a source of pain for you?



- Gender expression can make a person's queerness more visible. Some people prefer this while others can feel anxious about visibility. What are your personal experiences with gender expression and visibility?
- In what contexts and situations are you most aware of your gender? If you rarely think about your gender, why do you suspect that is?
- In your experience, what are some forms of "gender policing" within queer communities?
- What are some fun and affirming ways to explore gender outside rigid lines?



DATING AND RELATIONSHIPS

Facilitator Notes:

- Be prepared to affirm people's experiences, help folx explore where 'preferences' might come from, and name racism when it comes up. In response to a stated preference, you can flip the script by asking people how they might feel on the receiving end. Be open to conversation about managing rejection.

Discussion Questions:

- What are some of your observations about the specific context and culture around dating or relationships for each part of the LGBTQ+ community? For example, where/how do people meet and what are the norms? Speak from your own experience.
- What's particularly unique about the dating scene if you're bisexual, pansexual, trans or gender non-binary?
- Mainstream queer culture can feel highly sexualized at times. Why do you think this is important for some and challenging for others?
- Most people receive strong cultural-familial messages about what makes an ideal romantic partner. These messages are often about desired personality traits, complexion, community status, family reputation, and more. What messages have you (or do you) receive and how have they influenced you?
- How are arranged marriages talked about in your families and communities? Do you experience it as a form of pressure? Are you sometimes drawn to the idea?



- Sometimes LGBTQ+ people consider being in a “straight marriage” and not telling their partners about their identity. Why might this be? And what are the different ways this might turn out?
- Not everyone wants to be in a relationship. Some people want to be in a relationship but not have sex. If either of these resonate with you, what unique challenges or opportunities are you presented with?
- If you’re in a relationship, do you find that the outside world perceives you differently? If so, what kinds of messages have you received from others, and how does this make you feel?
- Mainstream culture teaches us that being in a relationship is better than being single. For example, we celebrate weddings and pictures of couples on social media. How does this influence your desire to be (or not be) in a relationship?
- Do you feel comfortable in your knowledge about the various relationship models and which might work best for you? For example, negotiated monogamy or consensual nonmonogamy (i.e. open relationship, “monogamish”, polyamorous).
- Is it important to you to be with someone of the same faith background?
- What would it be like for you to date someone who has grown up with different ideas of faith and religion in their lives?
- If you identify as trans and straight, what unique challenges or opportunities do you experience in the dating scene?
- If you identify as trans and attracted to the same (or multiple) genders, what unique challenges or opportunities do you experience in the dating scene?



- Gay men in particular often state racial “preferences” in online dating profiles. How does this land with you? In what ways might you participate in exclusionary or inclusionary practices?
 - e.g. DDF, poz-friendly, no fats, no femmes, all races welcome, etc.
- How comfortable are you talking to partners (whether one-off, ongoing, friends with benefits, or romantic) about pleasure, fantasy, and sexual health? What makes this challenging?



RELATIONSHIPS WITH PRAYER

Facilitator Notes:

- Consider asking participants what prayer might look like beyond salaah.
- Create space for participants to share their practices across different cultures and contexts.

Discussion Questions:

- What kinds of prayer do you engage in, if at all? What defines prayer to you?
- What does prayer look like for different Muslims?
- Share a short story about who taught you how to pray and how they described its purpose and benefits.
- Prayer can be seen as a way to endure difficulties in the world, seek forgiveness, and/or maintain mental wellness. How have these framings been helpful or unhelpful for you?
- What messages did you receive around praying alone versus in congregation? Do you have a personal preference?
- Are prayer and meditation the same thing or different?
- How has your relationship to prayer changed over time?
- Based on your experience, what are some of the “gender codes” within prayer spaces? And what does that mean for queer and trans Muslims?
- What cultural messages are conveyed when spaces are gender segregated?
- Has it been important for you to do Hajj? Is it something you would want to still do? Why or why not?



- What brings you comfort or discomfort about praying or prayer spaces?

Case Scenario:

- Fatima is a 34 year old queer woman who is out to her family and identifies as atheist. She was brought up Muslim. She attended a queer-affirming prayer circle with a friend and felt drawn to the opportunity to deliver the khutbah as a woman. Why might this be important to Fatima even though she doesn't see herself as Muslim most of the time?



GEOGRAPHIES, SPACES AND IDENTITIES

Facilitator Notes:

- This topic can be done with multiple facilitators offering breakout groups for part of the session.
- Facilitators and participants are encouraged to unpack the word “home”. Also see section “For people who call more than one country home” below.

Discussion Questions:

For queer Muslim newcomers:

- How was Canada talked about in your country of origin?
- What did you imagine Canada would be like before arriving (and share context of whether your move was planned or sudden)?
- What were the circumstances of your migration? Was it related to your LGBTQ+ identity?
- How is living in Canada different from what you expected?
- What are your observations of the LGBTQ+ community and Muslim communities here?
- What do you miss about “back home”?
- If you moved from a place where you were part of the dominant group, what is it like being a racial minority in Canada? If you moved from a Muslim-majority country, does it feel different to be part of a religious minority here?
- Does your Islam look the same in Canada as it did back home?
- When you moved to Canada, were you aware that Indigenous communities lived on these lands before European colonization? And was the ongoing marginalization of these communities ever shared with you?



For Canadian-born queer Muslims:

- Do you feel comfortable calling Canada “home”? Why or why not?
- How much awareness did your family and Muslim community demonstrate about being settlers on colonized land?
- Do you long for connection to another place?
- How do your parents talk about their country of origin (if they were not born here)?
- What were the circumstances around your family’s migration?
- Do you wonder how your life would be different if your family didn’t migrate?
- Is there a generational gap between yourself and your parents (or older relatives) in how you see the world in terms of motivations, ways of thinking, pursuit of goals and values, etc.?

For people who call more than one country home:

- What is it like when you visit the place where you grew up? For example, does it feel fun, stressful, spiritual, etc.?
- What are your friends and family’s perceptions of you as someone who lives in Canada?
- How has your identity and connection to place evolved over time?
- If you travel between places frequently, share your personal understanding of “safety” in each place as a queer person (or trans person or HIV-positive person or Black person or woman)?



For everyone:

- How do your cultural identities shift, change, or transform from place to place (for example: local and international; suburbs to city; queer space to heteronormative space)?
- What is it like when you visit new (and unfamiliar) places as a queer person? How do you navigate the unknown, and how do you stay safe? What do you worry about, if anything?
- Which part(s) of yourself are you most aware of in queer spaces? In Muslim spaces? In racialized spaces?
- How open are you about your identities when accessing health services, at work or school, with friends, with family, or in mosques?
- In which circumstances do you wish you were less visible or more visible as a queer person or a Muslim person? For example, wanting to be read as trans in queer spaces, but not wanting to be read as trans at work; or not wanting to be read as Muslim at the airport.



ISLAM AND BLACKNESS

Facilitator Notes:

- This space is exclusively for queer and trans Black Muslims. Make this clear ahead of time and kindly ask other participants who arrive in error to return for the next meeting.
- This session can go in multiple directions, including a focus on:
 - Experiences of anti-Blackness in non-Black (NB) Muslim spaces
 - Navigating desirability in LGBTQ+ & Muslim spaces
 - Protecting your spirit

Discussion Questions:

- What does this space mean to you?
- What brings you joy about being a Black Muslim?
- Have you had to be prepared to protect yourself from anti-Blackness? If so, how?
- What strategies have you learned to protect your spirit in Muslim spaces?
- What strategies have you learned to combat and dismantle anti-Blackness in Muslim spaces?
- How does your race and religion impact your dating and romantic experiences?
- Have you experienced or felt pressure to be in solidarity with non-Black (NB) Muslims?
- How have you experienced NB Muslim spaces?
- Do you feel welcomed in NB Muslim spaces?



- Do you feel connected with NB Muslims?
- What have your experiences been when centering Blackness in Muslim spaces?
- How have you been erased in NB Muslim spaces?
- How has performative allyship by NB Muslims impacted you?
- What is your family's relationship to Blackness? How has that impacted how you engage and process anti-Blackness?
- Has your immigration status and citizenship impacted your relationship with Blackness and Islam?
- How do you envision a healthier relationship with Islam?
- Have you been told the way you practice Islam as a Black person is wrong? How has this made you feel?
- What are the contributions of Black Muslims?



RAMADAN AND FASTING

Discussion Questions:

- What does Ramadan represent to you? “It’s a time of/to....”
- What are your past or current experiences with fasting and observing the month of Ramadan? Share your rituals, family events, things you remember people saying, thoughts/questions you used to have.
- When you were younger, how did your family approach fasting? For example, was it expected, forced, celebrated, flexible, revered, optional, age-based, gender-based, etc.
- And at present, how do your family relationships change, if at all, based on whether or not you fast?
- In your experience, what does it say about a person (culturally, socially, interpersonally) if they can or do fast?
- Do you fast? How do you fast? For example, some people observe fasting in a very literal way while others see it as symbolic sacrifice. What’s your perspective?
- When you meet Muslims that are fasting, what comes up for you (in terms of immediate thoughts and feelings)? For example, do you have assumptions about them, do you judge or categorize them, do you feel defensive, do you feel seen?
- In what ways can Ramadan be an opportunity to center social justice in our lives?
- In your experience, does fasting increase your self-discipline and strengthen/feed your spirit? Or does it negatively affect your relationship to your body? Perhaps both?



- Some Muslims fast and some Muslims do not. Do you worry that if you are open about not fasting, you'll be seen as a "bad Muslim"? Why do you/we worry, if at all, about being seen as "good Muslims"?
- At present, how do you cope with increased family and Muslim community interactions during Ramadan (if you're in contact with your family)?
- How do you navigate fasting at school and work? How do you ask people to support you during Ramadan?
- If you've had negative associations with Ramadan and fasting, do you wonder if there is a way you can participate that works for you? Is reclamation on your own terms possible?



MENTAL HEALTH AND WELLNESS

Facilitator Notes:

- Be prepared with a working definition of mental health and wellness.
- Create a space for participants to express difficulty within mental health systems where appropriate.

Discussion Questions:

- Opening: Name one situation or context that activates your anxiety or triggers low mood (e.g. seeing family, attending a wedding, going to masjid, public spaces, etc).
- What is mental health or mental wellness to you?
- How does your family or culture of origin talk about people with mental illness?
 - e.g. Bad luck, consequence of sins
 - e.g. Jinn (spirit) possession & evil eye
- Culturally, what are some remedies or treatments for mental health concerns? (e.g. stress, poor sleep, physical pain, hallucinations, streak of bad luck)
- In your family or culture of origin, where does “good mental health” come from? And how has this resonated with you or been a challenging narrative?
 - e.g. Strong belief in Allah & following teachings of the faith
- What are some external factors that impact mental health and wellness? (e.g. poverty, migration, loss, homophobia, transphobia, chronic fear/stress)
- What are examples of stressors that are experienced by LGBTQ+ people?



- Many Muslims do not consume alcohol or maintain that it is haraam. How has this influenced or impacted your relationship to alcohol and spaces where alcohol is consumed?
 - It's important to acknowledge that many of us do drink or use drugs recreationally. When do you feel comfortable with your consumption? How do you evaluate whether or not alcohol or drug use has become a problem in your life?
- How can we take care of our mental health individually and as a community?
 - e.g. art, dance, community, talk about feelings & worries, good sleep, eating well, etc.
- What are some barriers to seeking formal support and how can we challenge them?



RESOURCES BY TOPIC

These following resources co-refer to the monthly discussion topics. You'll see a range of different media including online videos, scholarly books, news articles, and community organization guides.

They are compiled here for your reference to prepare for facilitating a support group, or you might consider sharing them with your participants before or during a session (e.g. playing a video excerpt to prompt discussion).

Also check out our website at salaamcanada.ca for additional resources, publications, and brochures.



QUEERNESS IN ISLAM AND MUSLIM COMMUNITIES

It's Not A Phase: Support for Family Members of LGBTQ+ Muslims
by Salaam Canada [Brochure]

Gender, Sexuality and Identity: An Interview With Islamic Feminist Dr Amina Wadud
by Elizabeth Arif-Fear [Article]

Homosexuality Is Not A 'Test' From Allah
by Junaid Jahangir [Article]

Homosexuality in Islam: Critical Reflection on Gay, Lesbian and Transgender Muslims
by Scott Siraj Al-Haqq Kugle [Book]

Illuminations – A Photo-Video Project
by Yalda Pashai [Video]

Reflections on the Qur'an & Sexuality
by Imam Muhsin Hendricks [Video]

Islamic Law and Muslim Same-Sex Unions
by Junaid Jahangir & Hussein Abdullatif [Book]

Islamic Texts: A Source for Acceptance of Queer Individuals Into Mainstream Muslim Society
by Imam Muhsin Hendricks Via Equal Rights Trust [Article]

Just Me and Allah
by Samra Habib [Tumblr]



Khutbah on Queer Theology
by Imam Muhsin Hendricks [Video]

Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims
by Scott Siraj Al-Haqq Kugle [Book]

Siraj Kugle on Islam and Homosexuality
by Al-Fitrah Foundation [Video]

Women Imams - Amina Wadud
by Deviant Productions [Video]



COMING IN, OUT, AND AROUND TO FAMILY

Do Ask, Do Tell? Coming In, Out, & Around As LGBTQ+ Muslims
by Salaam Canada [Brochure]

Be Yourself: Questions and Answers for LGBTQ Youth
by PFLAG [Booklet]

Coming Out
by Counselling Center, University of Illinois [Brochure]

Coming Out as Trans
by Planned Parenthood Toronto [Website]

Faith in Our Families: Parents, Families and Friends Talk About Religion and Homosexuality
by PFLAG [Booklet]

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[A Very Queer Ramadan](#)
by Lamyah H [Essay]

[Here's Why Ramadan Is Also A Time to Fight for Social Justice](#)
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[@Queeringramadan](#)
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