

Klapetek, M. *Islam in the Public Space. Building mosques and setting up sections for Muslims in municipal cemeteries in Germany, Austria and Switzerland*. Bern: Peter Lang Verlag 2022, 230 pages. (ISBN 978-3-631-84283-6)

For at least two decades, Islam in Europe has been associated primarily with the activities of extremist groups or with migratory flows. To gain a more comprehensive understanding of the everyday lives of the four Muslim generations living in Germany, Austria, and Switzerland, it is necessary to consider additional aspects. This book aims to highlight the potential connections between various research projects. These include the operation of prayer houses through building reconstructions, the construction of multifunctional mosques and the establishment of sections for Muslims in public cemeteries. I came to these topics as a result of my professional and pedagogical interest in the history of Islamic art and funeral culture in general. Above all, field research suggested a possible synthesis of these subjects in the context of Central and Western Europe.

After a methodological introduction (pp. 13–37), the book is divided into three parts. Chapter 2, ‘*Muslim minorities in Europe as a representative of otherness*’ (pp. 39–59), is a general introduction to the issues. It considers, among other things, the architecture of mosques and Muslim cemetery monuments in European public space as a topic for religious research. The unifying motif here is the effort to pass on the Muslim identity and strengthen it in the rising generations of Muslims. During the integration process, they become representatives of otherness in a multicultural environment that is going through a period of conflict. After this introduction to the basic context of the spread of Islam in these countries, Chapter 3, ‘*Temporary places of prayer and new mosques in Germany, Austria and Switzerland*’ (pp. 61–115), presents the first key topic. This chapter offers for consideration a typology of prayer houses, an analysis of the term ‘mosque’, and the characteristics of individual generations of new realisations of buildings intended, among other things, for religious purposes. The unifying element here is a critique of the evolutionist approach and an emphasis on diversity of expression. Chapter 4, ‘*Islamic sections in municipal cemeteries in Germany, Austria and Switzerland*’ (pp. 117–183), introduces the second topic of this book. This relates to the various forms of acculturation of several generations of Muslims into European societies in the field of death and burial. The discussion moves from the general issue of setting up sections for Muslims in public cemeteries to the specific issue of contemporary Muslim tombstones. These monuments are not only an expression of the individuality of the deceased created by their family and loved ones; they are also the result of the expectations of the diverse representatives of the majority within society.

This book aims to contribute to an international debate on topics related to the lives of Muslims in Europe. It is based on extensive research presented at conferences and in various publications over many years. However, it is not just a look outward, that is, into foreign professional debates; it also addresses the Czech reader and offers a stimulus to think about this issue in our own context. I am confident that it will contribute to a deepening understanding in both arenas.