

WOMEN PLACES AND SPACES IN CONTEMPORARY AMERICAN MOSQUE

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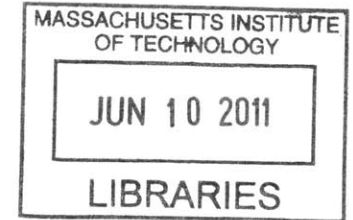
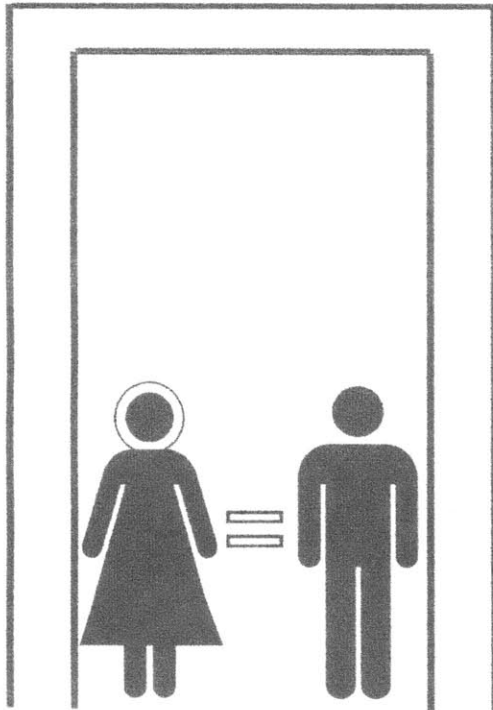
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Department of Architecture /
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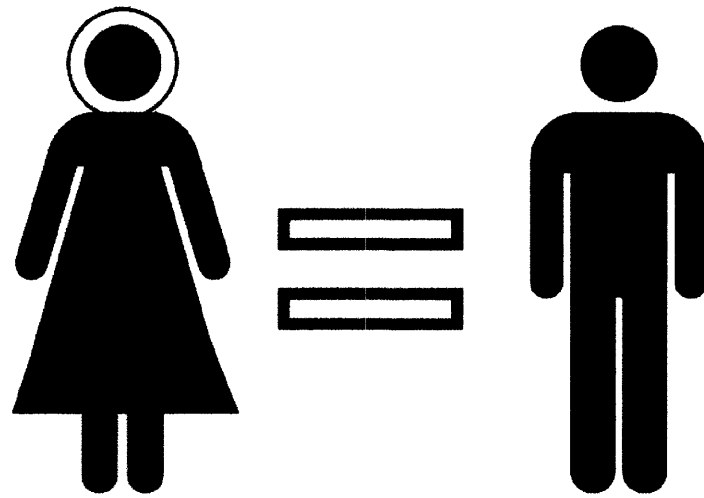
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There is an ever-present demand for Mosques in American cities to accommodate the more than 8 percent of the American population that are Muslims; the majority of which are American-born Muslims or American converts. However, Muslim-American communities have implemented the same architectural vocabulary of mosques seen in the Middle East into their American neighborhoods. Nevertheless, this architectural transplantation from the Middle East to America does not come without problems. The weaving of Middle Eastern architectural culture with an American application of Islam, which is prominent within Modern American society, gives rise to internal tensions felt within the community, in particular to the issue of Muslim women's' place in community mosques. Through the numerous case studies and investigations of the American Mosques that I documented, it is clear that the community does not provide adequate spaces for their women members. My thesis explores the process of modifying and developing a new architectural vocabulary for the American mosques within the confinements and boundaries in Islam, in particular, creating an adequate space for women.

A lack of attention to the needs of American Muslim women in the states has caused a gender conflict over the adequacy of spaces for Muslim women within American mosques. For example, in the 2006 controversial documentary titled the "Mosque of Morgantown"¹, located in West Virginia, a significant dilemma was created dividing the Muslim community residing in the United States. The "Mosque of Morgantown" set the social precedent for some Muslim women to question some of the religious rulings regarding prayers and set the tone for numerous other protests, of which the most recent occurred at the Islamic Center of Washington DC. In early part of 2010, the Islamic Center of Washington D.C.² had an outburst of escalating tensions between genders. Thirty Washington D.C. women united in protest and refused to pray in the basement of the mosque, which was their designated area of worship. Instead they decided to attend prayers under the same roof as the men during worship. This seemingly simple act of protest was frowned upon. The Imam of the mosque declared that the allocated rows were for men only. The presence of women in the rows resulted in the delay of the obligatory Friday prayer that is mandatory for men in Islam. Through these incidences, it is clear that an investigation of a new architectural expression, within the confinement of the religion, for women-driven spaces needs to be conducted.

¹For more information of this PBS aired documentary productions refer to the webpage. "Journalist Asra Nomani glimpsed Islamic extremism up close when her dear friend and former Wall Street Journal colleague Daniel Pearl was murdered in Pakistan. When she returns home to West Virginia to raise her son, she believes she sees warning signs at the local mosque: exclusion of women, intolerance toward non-believers, and suspicion of the West. Her resulting campaign against extremism in the Islamic Center of Morgantown brings a storm of media attention, unexpectedly pitting her against the mosque's moderates. Through unfolding scenes and intimate interviews, THE MOSQUE IN MORGANTOWN frames this local conflict as a means to explore the larger dilemmas facing American Islam. It tells a story of competing paths to social change, American identity and the nature of religion itself". <http://www.themosqueinmorgantown.com/> May 26, 2010

The new spaces and design processes to modify the existing buildings selected for study will be based on the analysis of a series of both Shi'a and Sunni mosques. The thorough analysis was conducted in the summer 2010 when I traveled across the United States and visited over 100+ mosques particularly focusing on four metropolitan areas in Arizona, California, New York, and Washington DC that have the highest concentration of Muslims. Within these areas I selected 32 of the most attended mosques to be individually visited and analyzed as part of my research and to experience the women spaces first hand. Direct observation of the space condition, prayer experience, and social interaction between genders with the community was the primary focus for the analytical experience of the woman spaces in these mosques.

Through the field work analysis of 32 mosques, studying closely the religious and social interactions currently occurring in the American Muslim communities; I seek out the historical background of the mosques' founding as the foundation for the design. My focus works towards several developed studies of the body, solutions of the mosque space and conceptual design based on my discoveries in an attempt to mitigate the central arguments discovered in my evaluations, which include but not be limited to "equality in the mosque space", "visual access to the mihrab", "physical access to the imam and the mihrab", and "no continuous barrier for division of genders in the main prayers space"; all of which is an attempt to unify the Muslim community as one "ummah" during the time of prayer.

Thesis Supervisor: Nasser Rabbat

Title: Aga Khan Director and Professor of Islamic Architecture

Readers:

Nader Tehrani

Title: Director and Professor of the School of Architecture and Planning at

²National Public Radio aired this news through American University Radio. "Some women who protested at the Islamic Center of Washington, wanting to be able to worship in the main prayer hall with their male counterparts, were asked to leave by the police. But they say their struggle will continue... Syed Burmi, the imam of Islamic Society of Western Maryland, says the physical separation helps maintain women's privacy and modesty as well as keeps the focus on prayer. 'If I stand next to a lady or a woman stands next to me, maybe the focus will change and no longer be on God the Almighty. So that's why we put the partition', says Burmi". Cardoza, Kavitha "Muslim Women Protest Policies at Islamic Center Of Washington." WAMU 88.5 American University Radio February 22, 2010 <http://wamu.org/news/10/02/22.php#32474> May 26, 2010

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I am in love with every church
and mosque, and temple
and any kind of shrine
because I know it is there
that people say the different
names of the Divine

~ Hafiz Shirazi

SPECIAL THANKS TO:

The Aga Khan Program in Islamic Architecture

Nasser Rabbat

Nader Tehrani

Afsaneh Najmabadi

Leila Ahmed

Azra Aksamija

Devoted parents Abdollah and Monir Eskandari
and my encouraging siblings and friends.

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Introduction

It was 5 years after the events of 9/11. I was working as an architect and my current project had taken me to Seattle, Washington. For several months I had been out in “Emerald City” and had gotten the opportunity to get to know the Muslim community through Iftars (breaking of the fast) during the holy month of Ramadan. It was while attending one of the fundraising Iftars that the local community leaders asked me to be the architect for their new Islamic Center.

After a decade of practicing contemporary architecture, architecture that is fluid and constantly in motion, an amalgamation of functional and constructive spaces, the preconceived notion of traditional Islamic Architecture was concerning. I started to question the idea of “Islamic Architecture.” What makes something Islamic? What is the definition of Islamic Architecture? What are the pre-programmed functions that allow for a space like the Ka’aba to be occupied by both genders, while the mosques in America are fighting over gender equality? When did this claimed religious segregation and superiority of male dominance occur?

I came to the conclusion that it was time for me to take a step back to reevaluate and discover the connections between our American culture and Islamic Architecture. I decided to develop a new expression for architectural design that would accommodate and explore the various ways to modify the current urban settings. Research and appreciation of the history of Islamic Architecture, and executing the theories into a modern design in order to accommodate the needs of the community was necessary. After several weeks of pondering these questions and negotiating between Muslim communities, my firm and I went contracted building the new mosque.

I know from the growth of the new generation of Muslim youths and American converts there is an ever present demand for mosques in American cities. After all, “new” Islamic Centers must be built to accommodate the 6 million and growing Muslims that reside in the states. Following several town-hall meetings, I started realize that there was a difference between the “American Muslim” and the generation of Muslims that had immigrated to the states. The American Muslim has a different vision of how a mosque is to be designed as compared to what first generation Muslim immigrants envision, which was essentially duplicating the designs of mosques “back home.” I came to realize that American-Muslim communities have implemented the same architectural vocabulary of mosques in the Middle East into their American neighborhoods. Nevertheless, we have never realized that this architectural transplantation from the Middle East to America presents challenges for our American-Muslim communities.

One evening as I was driving to a client meeting and listening to a news report on the radio about the “Mosque of Morgantown,” I started thinking about my own mosque project. The weaving of Middle Eastern architecture with an American Islam, prominent within modern American society, gives rise to internal tension, in particular to the issues of women. It made me reflect on my own personal experiences of mosques. I always thought of mosques as a place of sanctuary, a place that we are always welcomed and wanted; to be open to the worshipper to fulfill their obligation to the Divine.

American Muslims in American Mosques

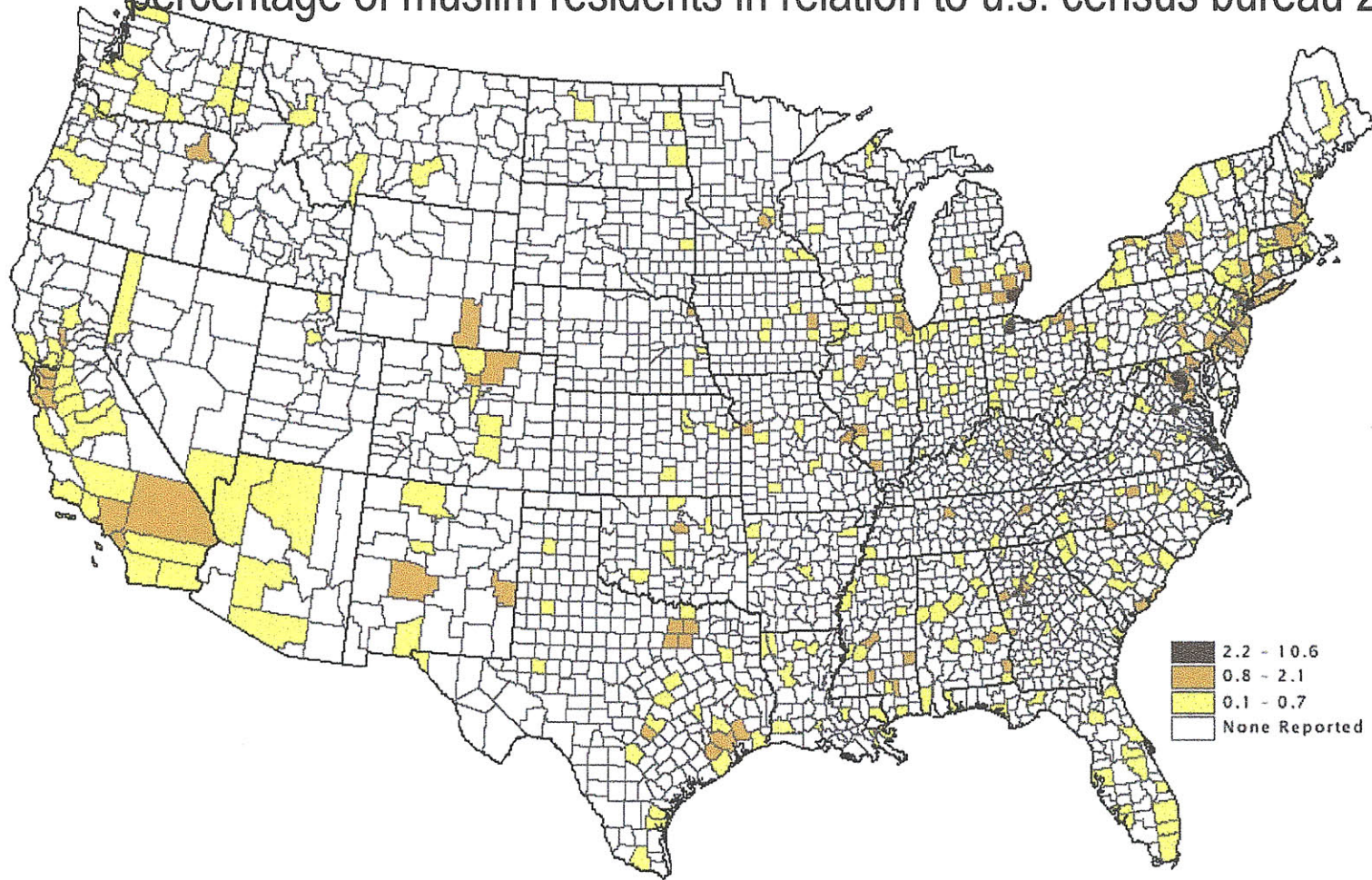
The debate of gender equality surrounding the framework of the mosque has been a heated debate for over a century . Profoundly, the questioning of gender equality ignites usually after Muslims visit the Kaba where “during the hajj, pilgrimage, another primary ritual observation in Islam, women and men do not observe gender separation in prayer lines” (Wadud, 175). As the worshippers circulate together making “tawaf” and fulfilling one of the five obligatory pillars of Islam, they are visually connected with the notion of equality in the holiest place of the religion. “This holy site has been place of deeply meaningful ritual practice for Muslims and a powerful symbol of equality (of gender, race, ethnicity, class) where women and men have historically gathered together in prayer in shared space. It has been exemplar of the ideal and practice of Quranic equality – at the site of revelation – while practice in the surrounding country reflects the patriarchal inequalities and injustices that Islam came to redress” (Badron 2009, 336). Nevertheless, the 1500 American mosques or Islamic centers (Haddad 2006, 64) built throughout the United States have been struggling with this particular issue.

The American mosque is a new type of building that is being developed in the urban context of American society. This new building lacks any historical literature and constantly finds the absence of discourse of the originality and aesthetic development as it weaves itself into the American context (Kahera 2002). To understand this “new building type”, the emergence of the design vocabulary and programmatic space that is articulated in the architecture, is to first understand the human expression that is derived from the users to erect a form. The American mosque is comprised by users that are from various backgrounds: immigrant Muslims, converts, and American-born. Thus, the integration of this syntactical hybrid design is challenging when satisfying all demands and nevertheless is a nuisance. Furthermore, depending on the client [immigrant, convert, or newer generation] the architect has to deal with the execution of space delicately.

The programming of the gender and design space of the American mosque has to formulate in a way that is equivalent to the users. However, the tension arises when American Muslim women, especially converts, challenge the gender relationships of mosque space in relation to the religion, ethnicity and culture (Kahera 2002). Furthermore, the problem escalates when the elders of the community, who are more fervent and conventional, are pushing for a space that they are familiar with, from various parts of the Muslim world and implementing them to the American context. "The tensions between the two [communities] are particularly evident in the older, more zealous, and more traditional established concepts of space making in the Muslim world" (Kahera 2002, 5). This normative and traditional layout has a direct psychological effect on the mosque space and the zones that are created, in particular to the gender issue.

All of these issues of gender equality stems on the notion that there is no historical facts of the American Mosque. Throughout the past 50 years, where there has been an influx of mosques being built in the states, the designs, architecture and allocation of programmatical space are usually imported from the Middle East Muslim countries. For example, the Islamic Cultural Center of Washington designed by Mario Rossi played on the notion of memory, "by recalling the past, Rossi's design for the mosque makes a statement about memory and images..."(Kahera 2002, 69). Since, the historical context does not exist, many architects feel the need to engage in precedences from countries that they are familiar with, and the countries which finances these American mosque, encourage their own culture, architecture and allowed for women to participate in the mosque. "During the 1970's and 1980's such construction was often financed, or supplemented, by oil rich Islamic countries, [Kingdom of Saudi Arabia] although this support mostly ceased after 1991. Many of these purpose-built houses of worship constructed after the 1960s have allowed for separated entrances and facilities for women (Haddad 2006, 63).

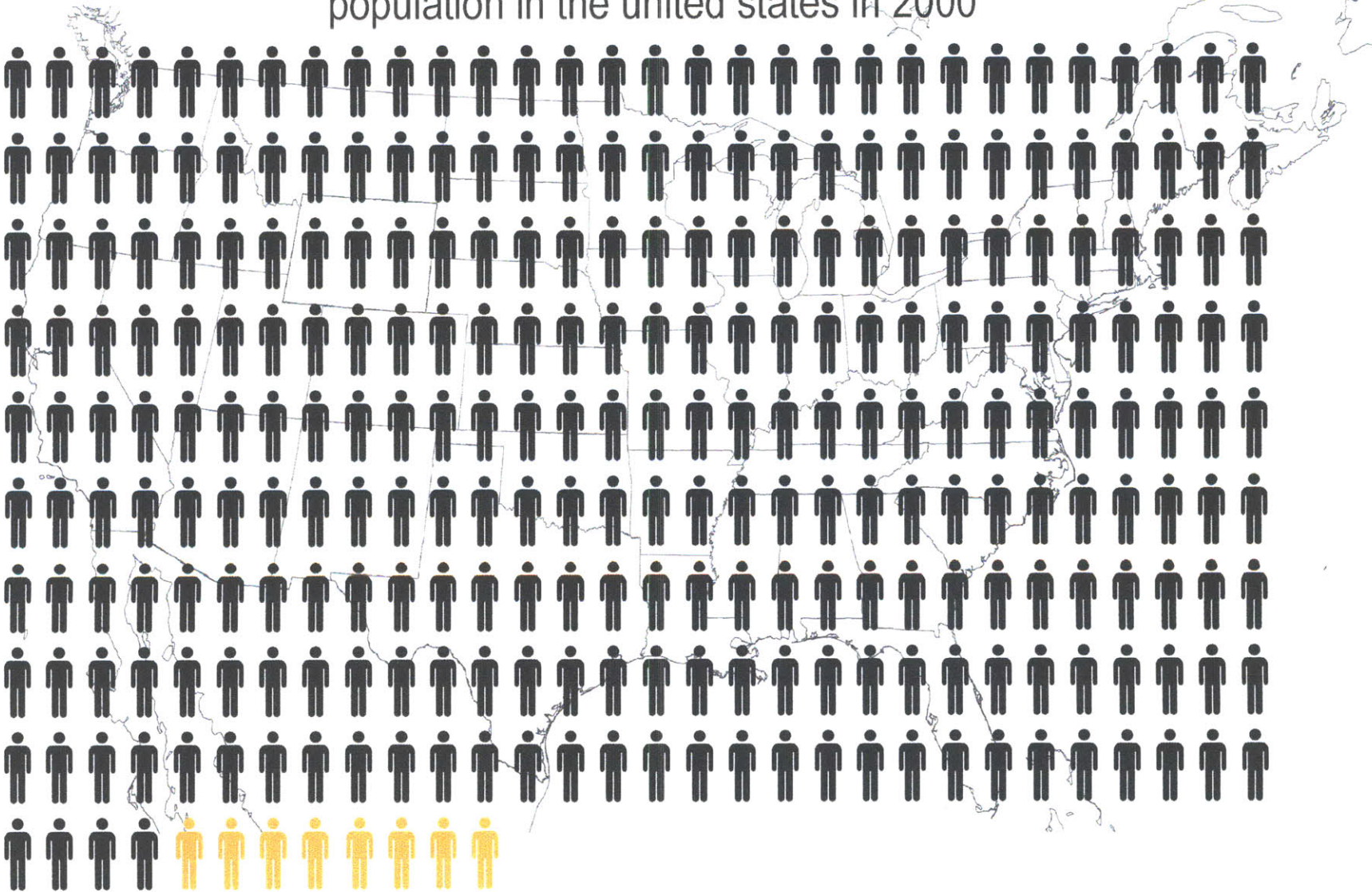
percentage of muslim residents in relation to u.s. census bureau 2000



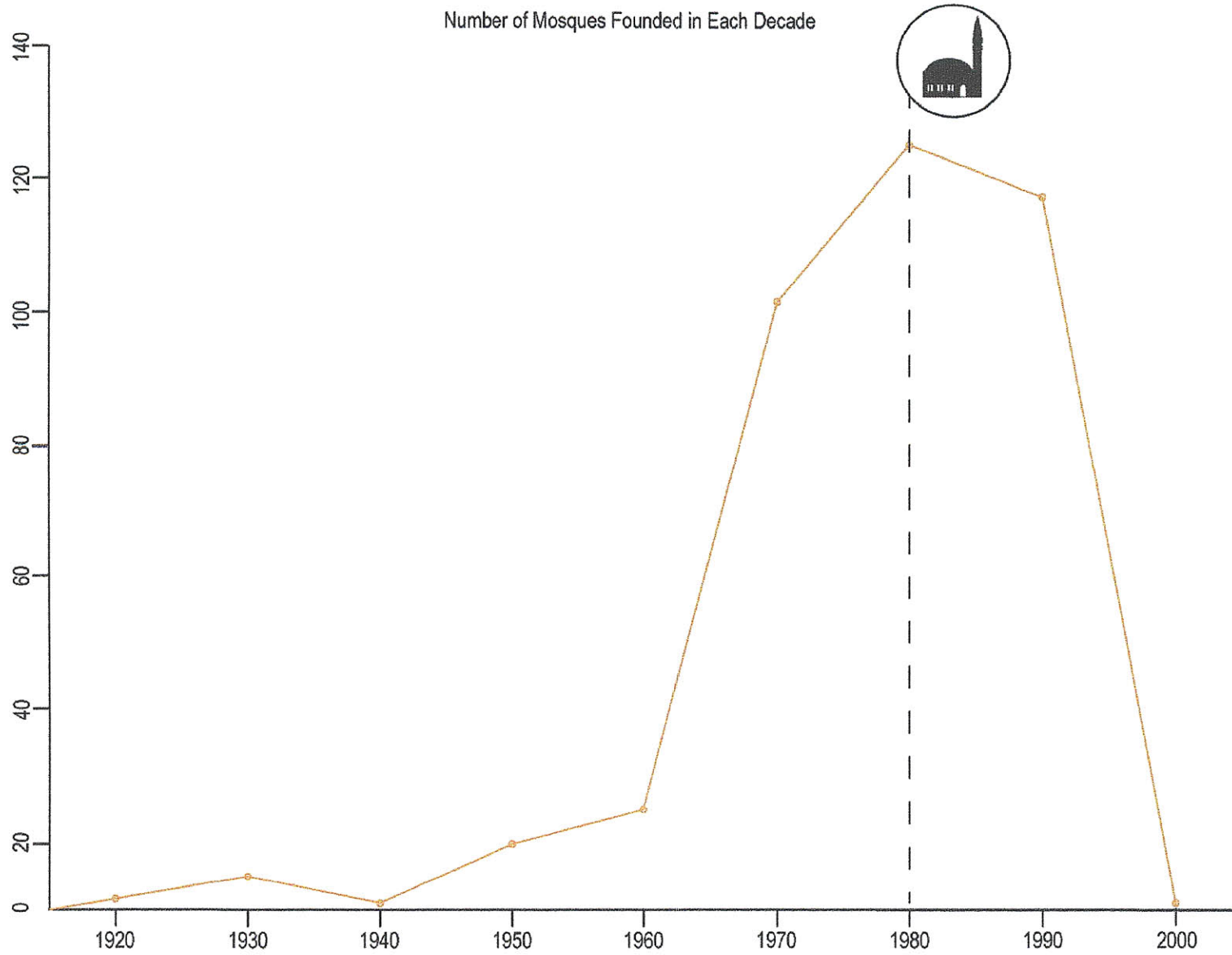
Source: Religious Congregations and Membership in the United States, 2000. © 2002 ASARB

County percentages based on the total number of adherents estimated for the Muslim population divided by the total population in 2000 reported by the U.S. Census Bureau

population in the united states in 2000



1,000,000
in 2000 the u.s population was 281,421,906
only 3% of the population is muslim 8,442,657



Ethnic Breakdown of Regular Mosque Participants



98 % of Arab Nations Attend Prayer



96% of South Asian Nations Attend Prayer



96% of Nation of Islam | African American Attend Prayer



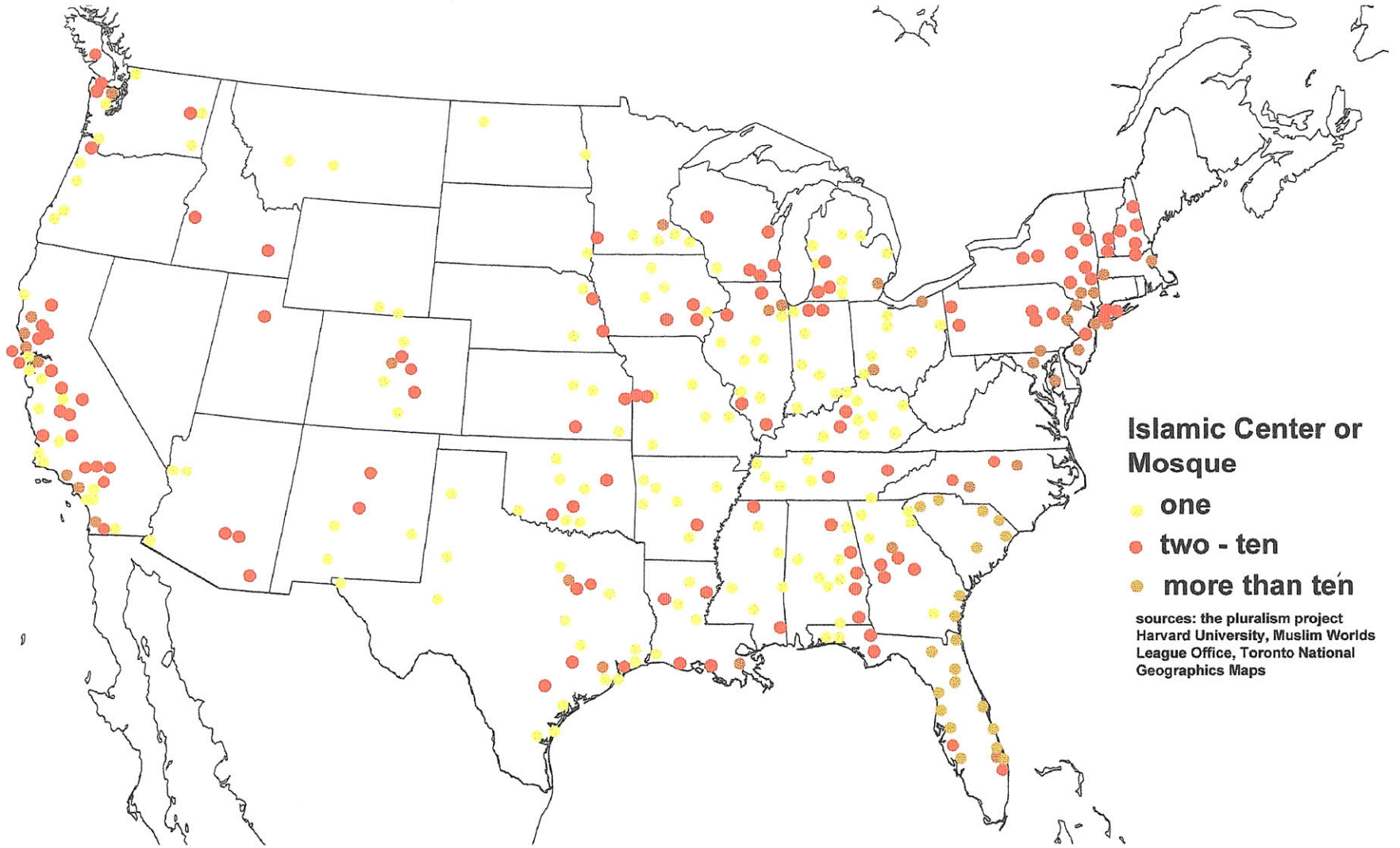
60% of White American Converts Attend Prayer



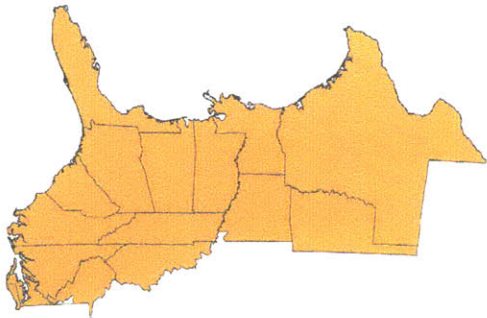
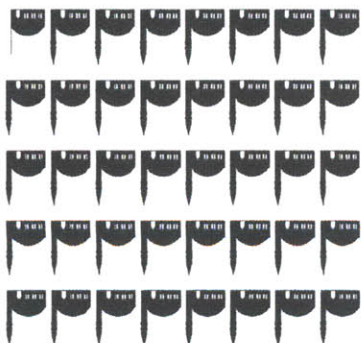
30% of Turks Attend Prayer



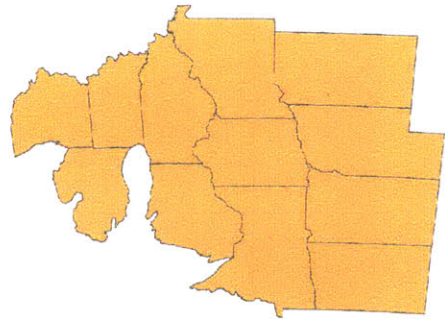
22% of Iranians Attend Prayer



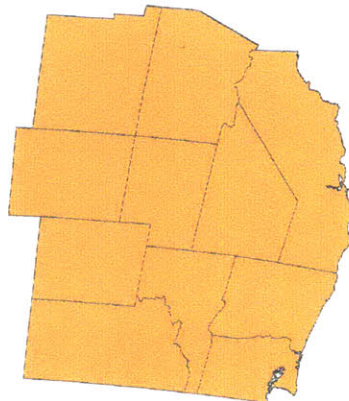
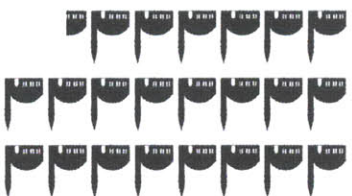
1. The number of seats in each district is determined by the total number of seats in the legislature.



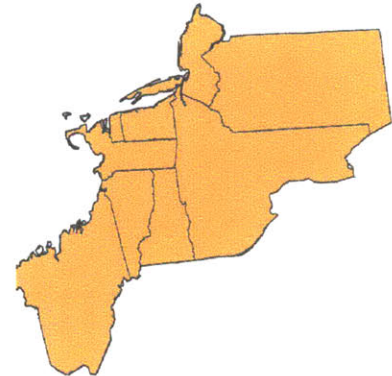
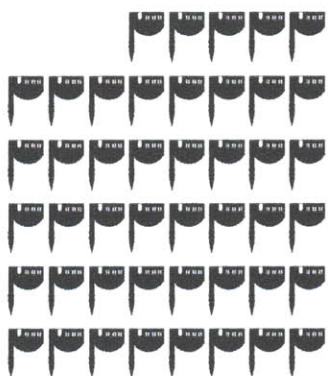
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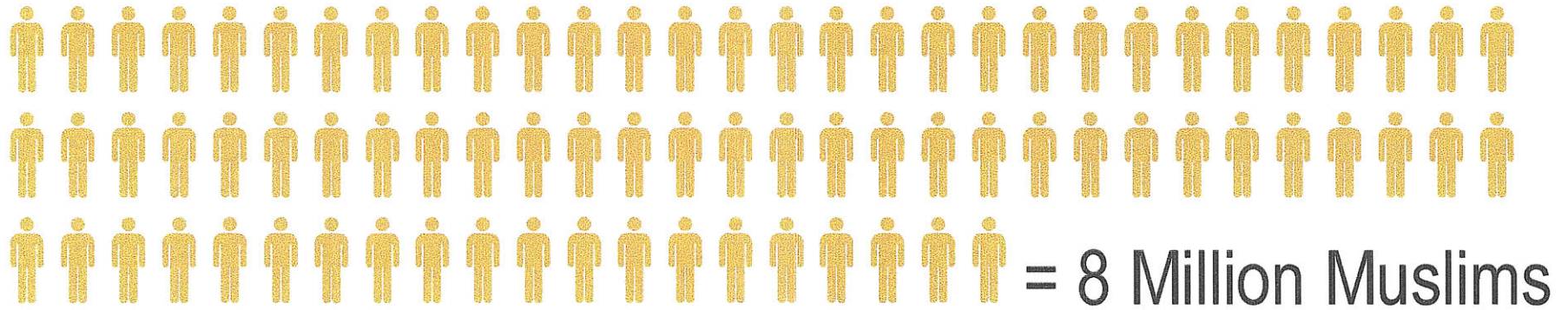
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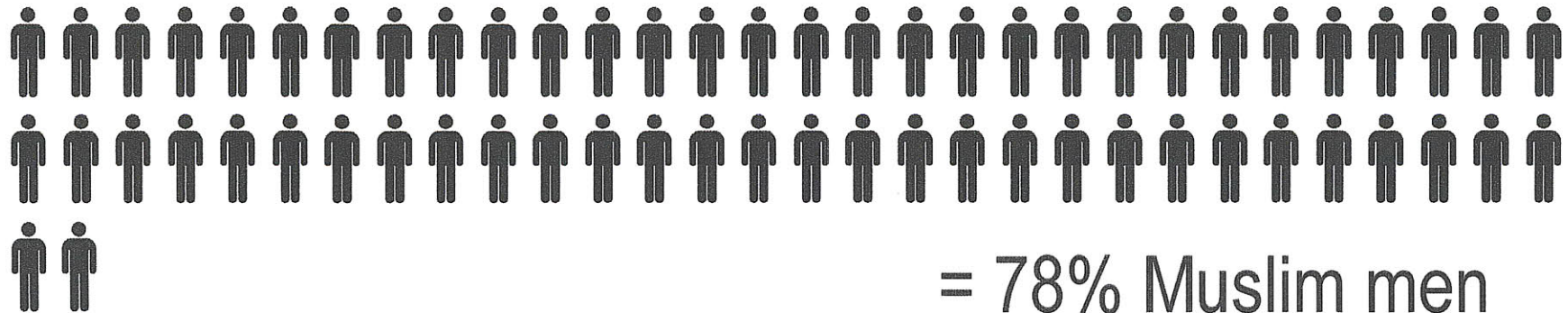
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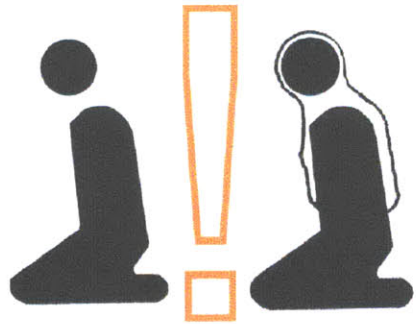


percentage of Muslims attending the mosque



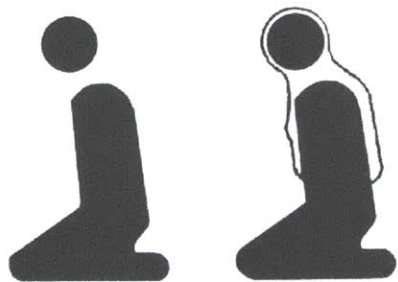
ppl 100,000





990 BARRIERS

66% of American Mosques have barriers dividing the gender spaces



570 MAIN SPACE

34% of American Mosques have NO BARRIERS

If allowed access to the main prayer space with NO BARRIER, the women are typically positioned behind rather than alongside men

Assesment of American Mosques

Nevertheless, one will find that mosque spaces which are designed in the West are a direct reproduction of similar templates found in Muslim countries from the immigrants' homeland. The space that is created is not necessarily bounded by the religion, rather a creation of space that is culturally nostalgic. "Mosque space and practice in new Muslim communities in the West have reproduced patriarchal templates from the older Muslim societies in Africa and Asia from which Muslim immigrants to the West have come" (Badran 2009, 336). "By recalling the past, Rossi's design for the mosque [Islamic Cultural Center of Washington] makes a statement about memory and image in two principal ways. First, it ignores the American architectural context, it make no effort to address the prevailing architectural language or the sense of place. Second, it reinforces memory by using traditional crafts and calligraphy that were imported from Turkey, Iran, and Egypt, along with the craftsmen whose skills were engaged in the decoration of the mosque" (Kahera 2002, 69).

This direct emulation of mosque and implementation of the design from other Muslim cultures do not come without problems. Though various investigations of mosques throughout the United States have been conducted, there is a clear indication that suggests that the American Muslim women, are limited in the issue of space, "with regards to the right of worship" when it comes to the mosque (Kahera 2002, 4). The architectural programmatic layout of the mosque creates a design that expresses a "patriarchal ethos: men are accorded the main or central space in the mosque, which they enter directly by a main door, and assume the role of the imam, leading the communal prayer and giving the sermon or khutba" (Badran 2009, 336). Typically, a "women friendly" mosque has been designed in a way that allows the women's entrance through a separate door, usually on the opposite end or the furthest distance away from the main entrance. The women are then "regulated to upstairs, downstairs, or adjacent facilities that are often inferior, cramped and out of sight or hearing of the imam" (Badran 2009, 336).

The gender separation that are executed in mosque designs reflect the inequality and limits the opportunities for women's access and participation in the mosque as well as the decision making process of the community as a whole. Similarly, if the mosques do not completely exclude women's attendance, "the separation in congregational prayer usually relegates women to an inferior place, either behind the male prayer lines or invisible to them in congregational setting" (Wadud, 175). Badran indicates that "if allowed access to the main prayer space, [women] are typically positioned behind rather than alongside men. (Badran, 336). Nonetheless, they have yet to surmount the unrestricted separation barrier, in order to allow equal prayer lines of women and men side by side.

After visiting over a 100+ mosques, I have chosen the top 32 of which are in dire need of attention in regards to the women's spaces in American Mosque.

Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

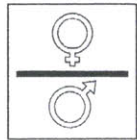
arizona - is amic center of tusson



women friendly mosque



visual access to mihrab



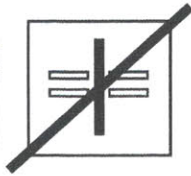
genders in separated spaces



separate entrances



newly built facility



prayer spaces are NOT equal



barrier between genders



sunni-muslim

immediate needs to neutralize



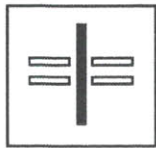
no barrier



access to mihrab



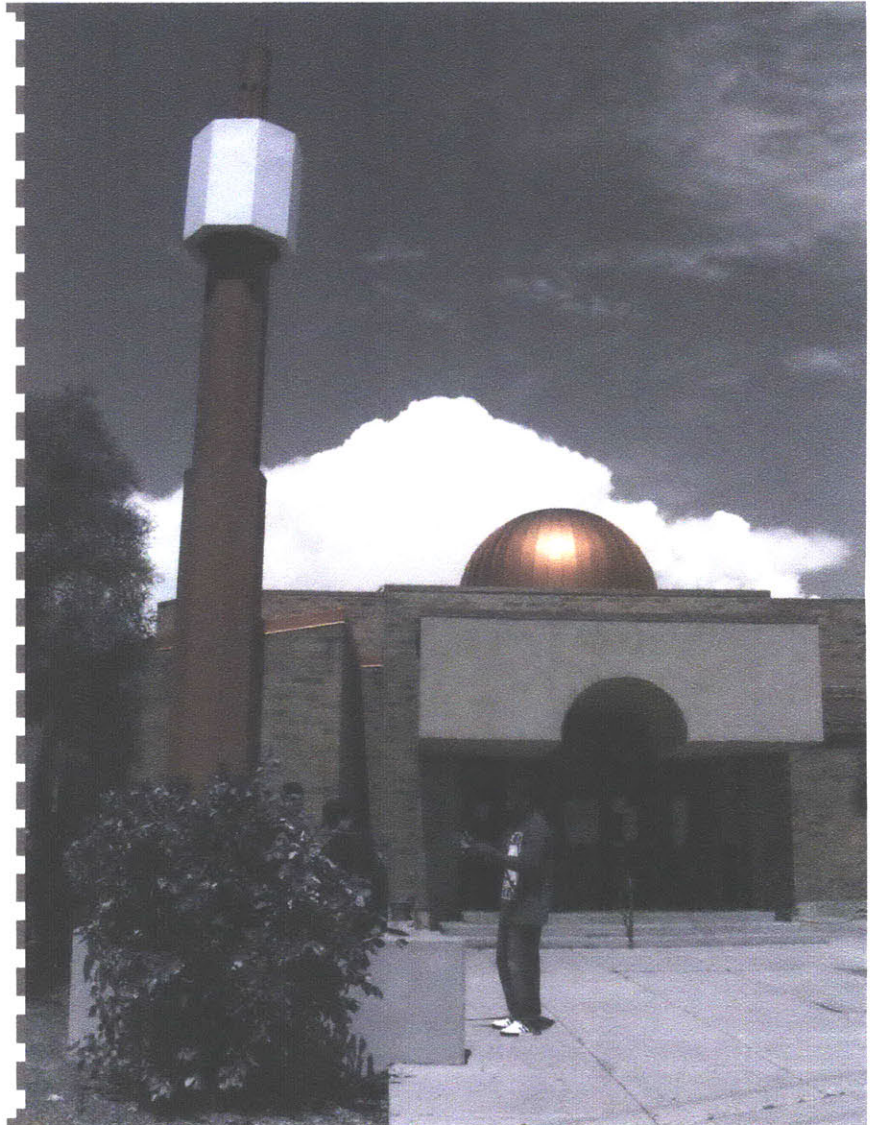
access to main entrance



equal prayers spaces



flexible space



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Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers jum'a	
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I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C. Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annapandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

california · abu bakr as-siddiq mosque



women friendly mosque



separate entrances



sunni-muslim

shi'a-muslim



prayer space are NOT equal



barrier between genders



flexible space



newly built facility

immediate needs to neutralize



no barrier



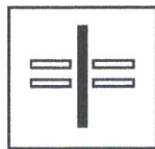
access to mihrab



access to main entrance



visual access to mihrab



equal prayers spaces

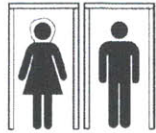


Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
JEOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers Jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers Jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers Jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers Jum'a	Elected board members Women allowed in leadership
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I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers Jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers Jum'a	Permanent trustees
I.E.C. Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers Jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers Jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers Jum'a	Permanent trustees
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Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers Jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers Jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers Jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers Jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers Jum'a	Permanent trustees
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South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers Jum'a	Permanent trustees Women allowed in leadership

california - king fahad mosque



women friendly mosque



separate entrances



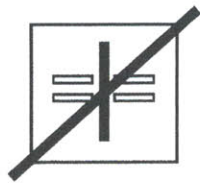
newly built facility



sunni-muslim



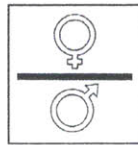
visual access to mihrab



prayer space are NOT equal



barrier between genders



genders in separated spaces



no acoustics

immediate needs to neutralize



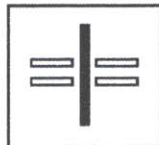
no barrier



access to mihrab



access to main entrance



equal prayers spaces



acoustical access



flexibile space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IFCOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jaubharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

california - masjid an noor



women friendly mosque



separate entrances



retrofit of existing building



sunni-muslim



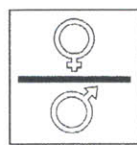
visual access to mihrab



prayer space are NOT equal



barrier between genders



genders in separated spaces

immediate needs to neutralize



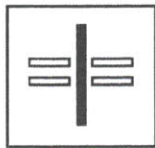
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access to mihrab



access to main entrance



equal prayers spaces



flexible space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)			Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
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South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

california - dakland islami center



women friendly mosque



separate entrances



newly built facility



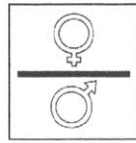
sunni-muslim



prayer space are NOT equal



barrier between genders



genders in separated spaces



visual access to mihrab

immediate needs to neutralize



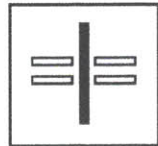
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access to mihrab



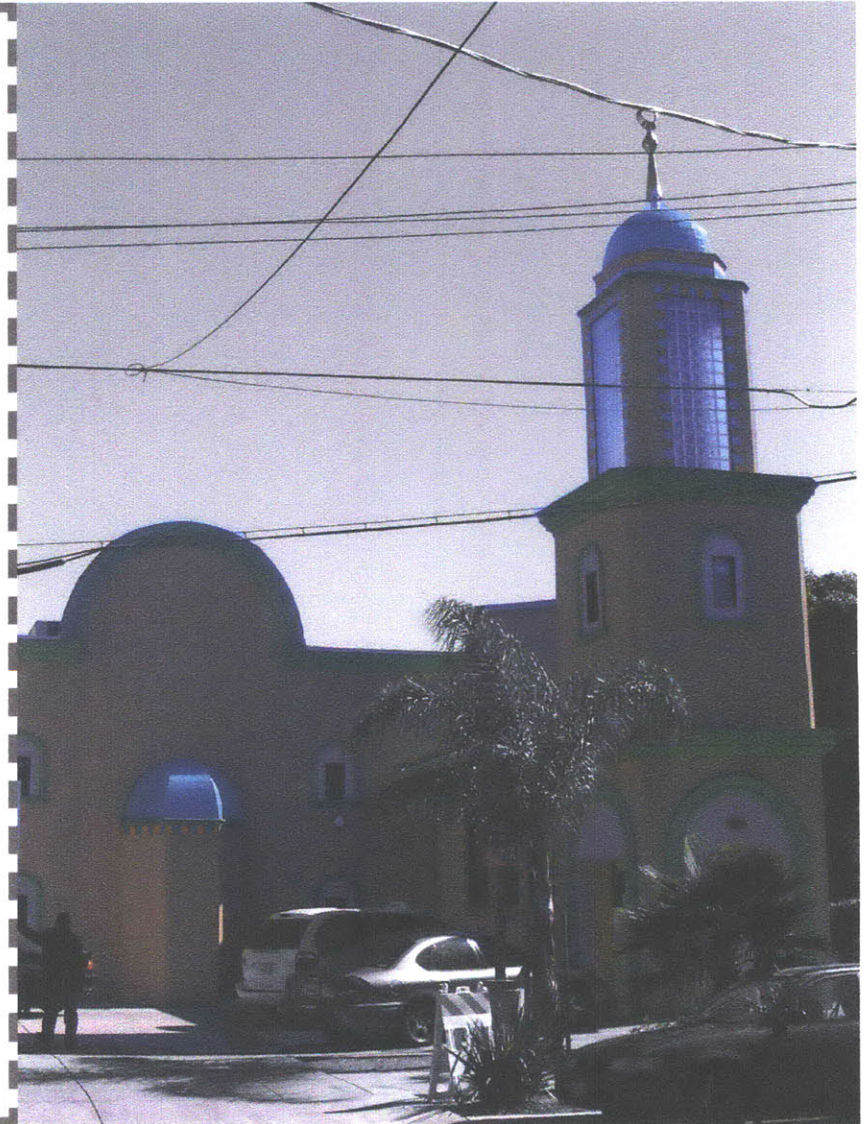
access to main entrance



equal prayers spaces



flexible space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
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I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
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Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
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South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

california - south bay islamic association



women friendly mosque



retrofit of existing building



sunni-muslim



shi'a-muslim



equal prayers spaces



barrier between genders



visual access to mihrab

immediate needs to neutralize



no barrier



access to mihrab



flexible space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

new york - imam al-khoei islamic



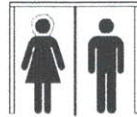
women friendly mosque



newly built facility



prayer space are NOT equal



access to main entrance



barrier between genders



flexible space



shi'a-muslim

immediate needs to neutralize



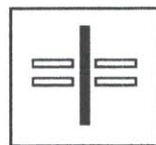
access to mihrab



no barrier



visual access to mihrab



equal prayers spaces



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
AJ Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khozi Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al-Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

new york - masjid al-farooq



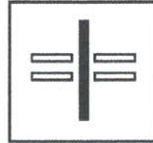
women friendly mosque



access to main entrance



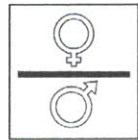
retrofit of existing building



equal prayers spaces



separate entrances



genders in separated spaces



sunni-muslim



no acoustics

immediate needs to neutralize



no barrier



access to mihrab



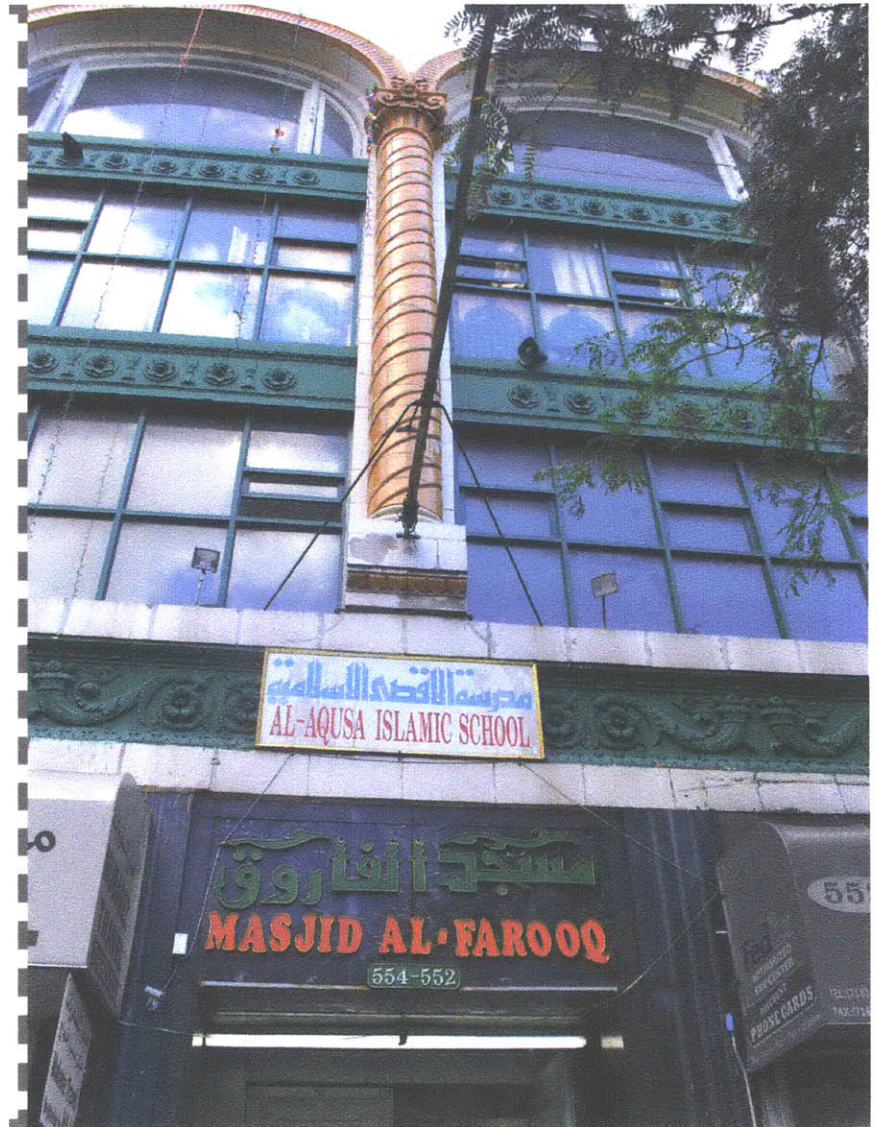
visual access to mihrab



acoustical access



flexible space

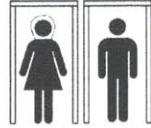


Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoel Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Orange County Islamic Foundation	Mission Viejo, CA 92691	Sunni (Traditional)	2003	Community Family	Multicultural	All prayers jum'a	Permanent trustees
Oakland Islamic Center	Oakland, CA 94609	Sunni (Traditional)	1992	International	Predominantly Arab	All prayers jum'a	Permanent trustees Women not allowed to lead
SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

new york - masjid ar-rahman



women friendly mosque



separate entrances



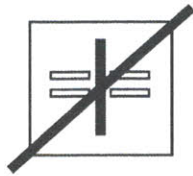
retrofit of existing building



sunni-muslim



barrier between genders



prayer space are NOT equal

immediate needs to neutralize



no barrier



access to mihrab



visual access to mihrab



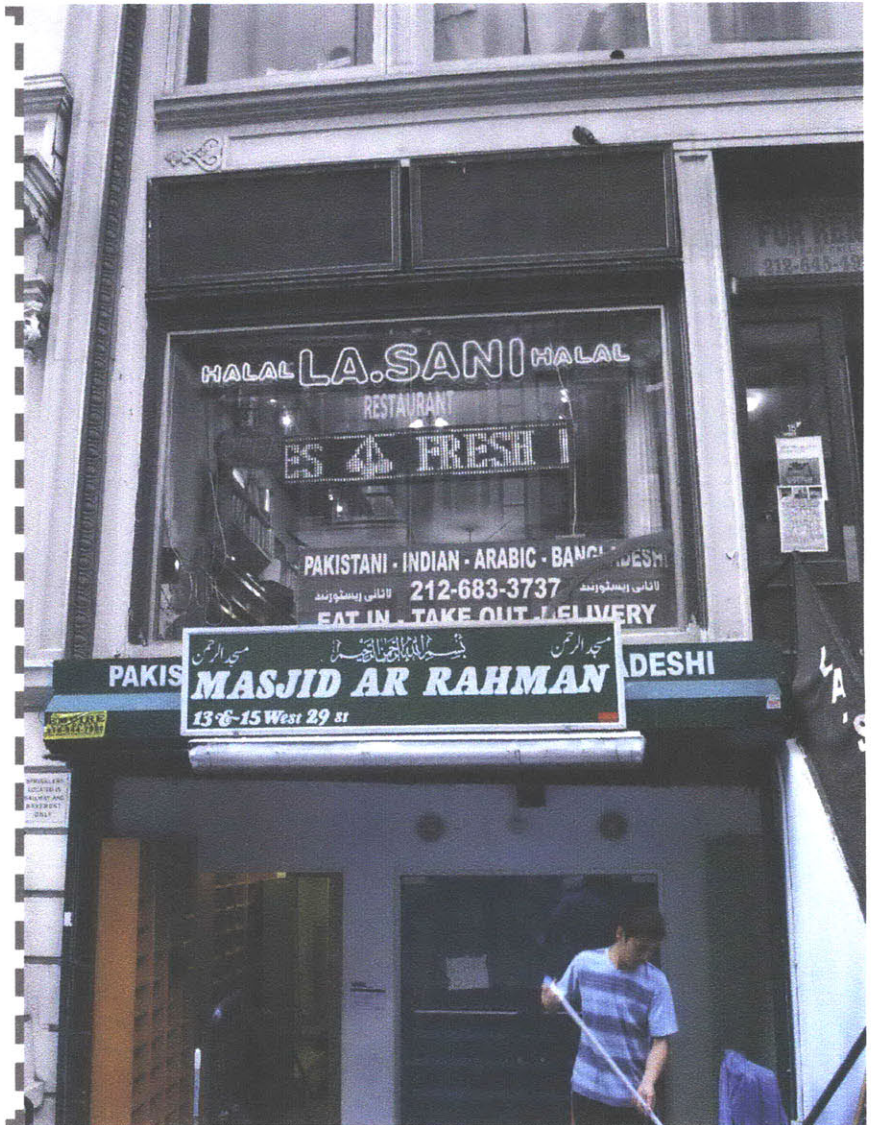
equal prayers spaces



access to main entrance



flexible space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)		International	Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECO	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Rasool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
Mustafa Center Mosque	Annandale, VA 22003	Sunni (Traditional)	1999	Community Family	Multicultural	All prayers jum'a	Permanent trustees
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SABA Islamic Center	San Jose, CA 95134	Shia (Jafari)	2010	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
South Bay Islamic Association	San Jose, CA 95112	Nondenominational	1978	Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership

virginia - south bay islamic association



women friendly mosque



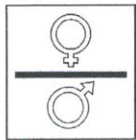
newly built mosque



prayer space are NOT equal



visual access to mihrab



genders in separated spaces



barrier between genders



separate entrances



sunni-muslim

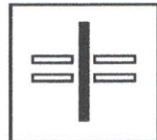
immediate needs to neutralize



no barrier



access to mihrab



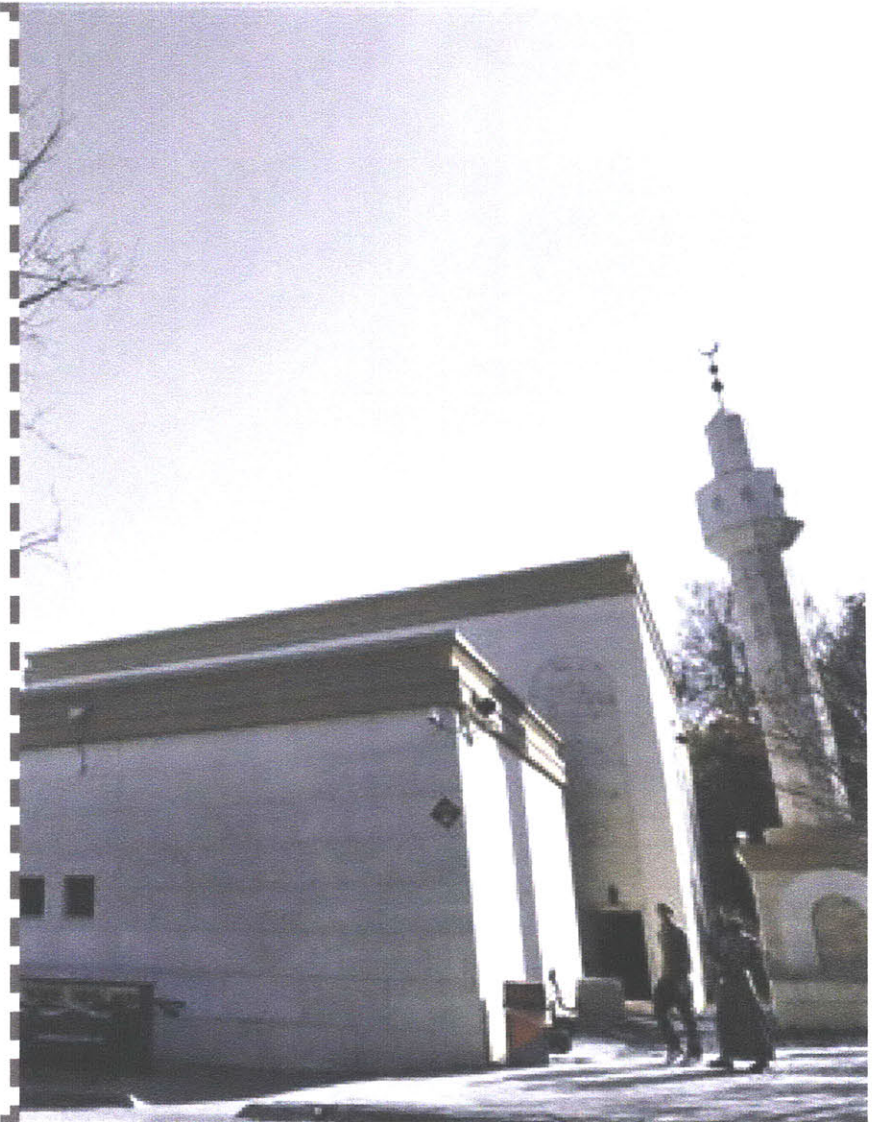
equal prayers spaces



access to main entrance



flexible space



Mosque	Location	Denomination	Building Construction	Source of Revenue	Demographics	Prayers	Board of Directors
Abu Bakr as-Siddiq Mosque	Hayward, CA 94544	Nondenominational	1997	Community Family	Predominantly Afghan	All prayers Jum'a	
Al Mahdi Center	Tempe, AZ 85281	Shia (Jafari)	1998	Community Family	Multicultural	Jum'a prayer only	Elected board Women allowed leadership
Ahlul Bayt Mosque	Brooklyn, NY 11217	Shia (Jafari)		Community Family	Predominantly African-American	Jum'a prayer only	Permanent trustees
Baitul Mukarram	Arlington, VA, 22204	Sunni (Traditional)					
Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
Indonesian Embassy	Washington, DC 20036	Sunni (Traditional)			Predominantly Indonesian	Jum'a prayer only	
Islamic Cultural Center of New York	New York, NY 10029	Sunni (Traditional)	1989	International	Multicultural	Jum'a prayer only	Permanent trustees
IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
I.C. Northern Virginia	Fairfax, VA 22030	Sunni (Traditional)	1981	Community International	Predominantly South Asian	All prayers jum'a	Permanent trustees
I.C. Tucson	Tucson, AZ 85719	Sunni (Traditional)	1976	Community International	Multicultural	All prayers jum'a	Elected board members Women allowed in leadership
I.C. Washington DC	Washington, DC 20008	Sunni (Traditional)	1957	International	Multicultural	All prayers jum'a	Permanent trustees
I.C. Northern California	Oakland, CA 94612	Shia (Jafari)	1995	Community Family	Persians	All prayers jum'a	Permanent trustees Women allowed to lead
I.C. Tempe	Tempe, AZ 85281	Sunni (Traditional)	1984	Community International	Multicultural	All prayers jum'a	Permanent trustees
I.E.C Maryland	Potomac, MD 20854	Shia (Jafari)	1981	Community International	Persians	Varies	Elected board members Women allowed in leadership
I.I. Orange County	Anaheim, CA 92806	Sunni (Traditional)	1991	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
I.S. of San Francisco	San Francisco, CA 94102	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees Women allowed in leadership
I.S. Orange County	Garden Grove, CA 92844	Sunni (Traditional)	2000	Community Family	Predominantly Indian/Pakistani	All prayers jum'a	Permanent trustees
King Fahad Mosque	Culver City, CA 90232	Sunni (Traditional)	1993	International	Multicultural Saudi	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid An-Noor	Santa Clara, CA 95050	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Permanent trustees
Masjid Jauharatul-Islam	Phoenix, AZ 85041	Sunni (Traditional)		Community Family	African American		Permanent trustees
Masjid Al-Farooq	Brooklyn, NY 11217	Sunni (Traditional)		International	Multicultural	All prayers jum'a	Permanent trustees Women not allowed to lead
Masjid Al Raşool	San Jose, CA 95128	Shia (Jafari)		Community Family	Predominantly Persian	All prayers jum'a	Permanent trustees Women allowed in leadership
Masjid Ar-Rahman	New York, NY 10001	Sunni (Traditional)		Community Family	Multicultural	All prayers jum'a	Elected board members
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virginia - islamic center of northern



women friendly mosque



barrier between genders



access to main entrance



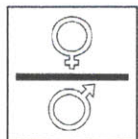
sunni-muslim



prayer space are NOT equal



newly built mosque



genders in separated spaces

immediate needs to neutralize



access to mihrab



equal prayers spaces



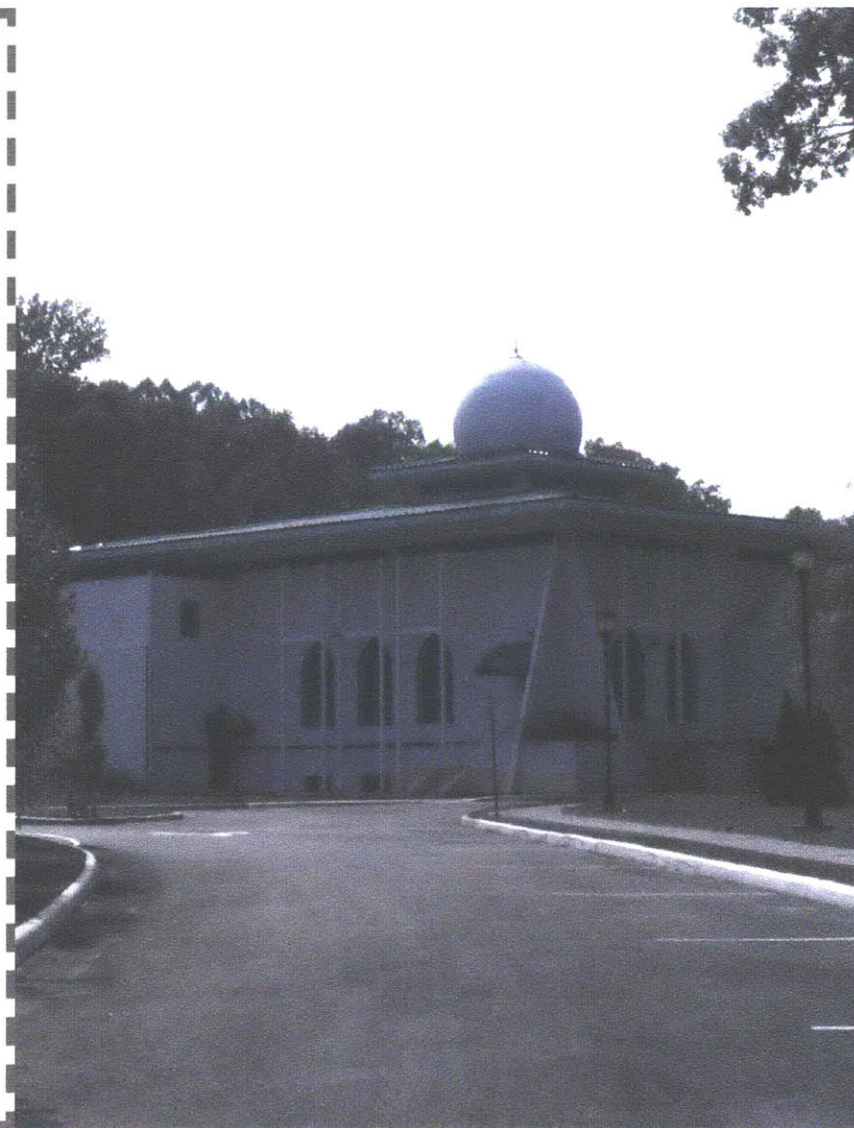
visual access to mihrab



no barrier



flexible space



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Dar Al Hijrah Islamic Center	Falls Church, VA 22044	Sunni (Traditional)	1991	MAS International	Multicultural		Permanent trustees Women not allowed to lead
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IECOC	Costa Mesa, CA 92626	Shia (Jafari)	2005	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
IMAN	Los Angeles, CA 90034	Shia (Jafari)	2003	Community Family	Persians	Varies	Permanent trustees Women allowed to lead
Imam Al-Khoei Islamic Center	Jamaica, NY 11435	Shia (Jafari)	1989	International	Multicultural	Varies	Permanent trustees Women not allowed to lead
I.C. of Alameda	Alameda, CA 94501	Sunni (Traditional)			Multicultural	All prayers jum'a	
I.C. of Irvine	Irvine, CA 92620	Sunni (Traditional)	2010	Community Family	Multicultural	All prayers jum'a	Unelected board members Women allowed to lead
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virgina - mustafa center mosque



women friendly mosque



access to main entrance



newly built mosque



sunni-muslim



separate entrances

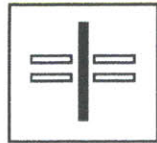


barrier between genders

immediate needs to neutralize



access to mihrab



equal prayer spaces



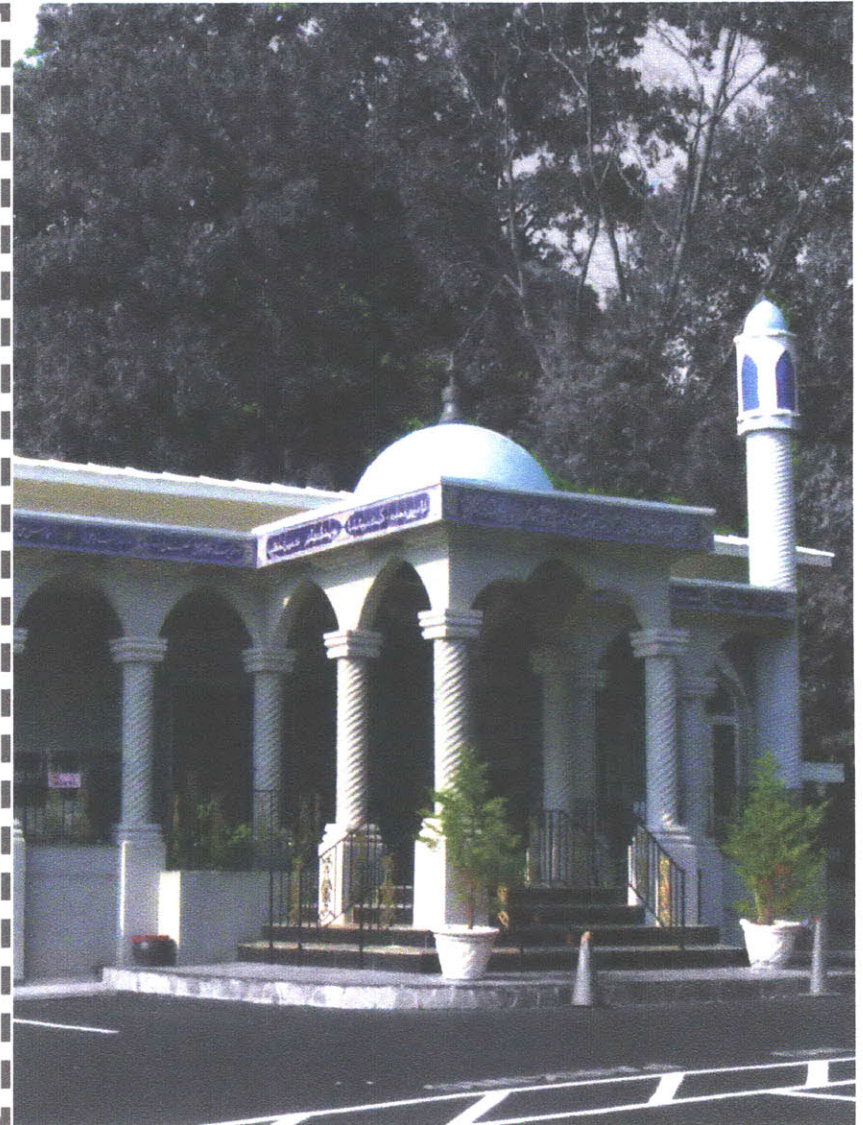
visual access to mihrab



no barrier



flexible space

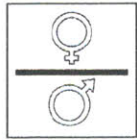


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washington dc - indonesia embassy mosque



women friendly mosque



genders in separated spaces



retrofit of existing building



access to main entrance



no acoustics



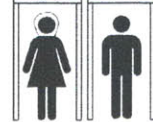
barrier between genders



sunni-muslim



prayer space are NOT equal



separate entrances

immediate needs to neutralize



no barrier



access to mihrab



equal prayer spaces



visual access to mihrab



flexible space



acoustical access



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islamic center of washington dc



women friendly mosque



newly built mosque



separate entrances



sunni-muslim



genders in separated spaces



prayer space are NOT equal



barrier between genders



no acoustics

immediate needs to neutralize



no barrier



access to mihrab



visual access to mihrab



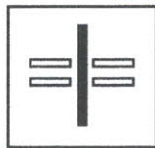
access to main entrance



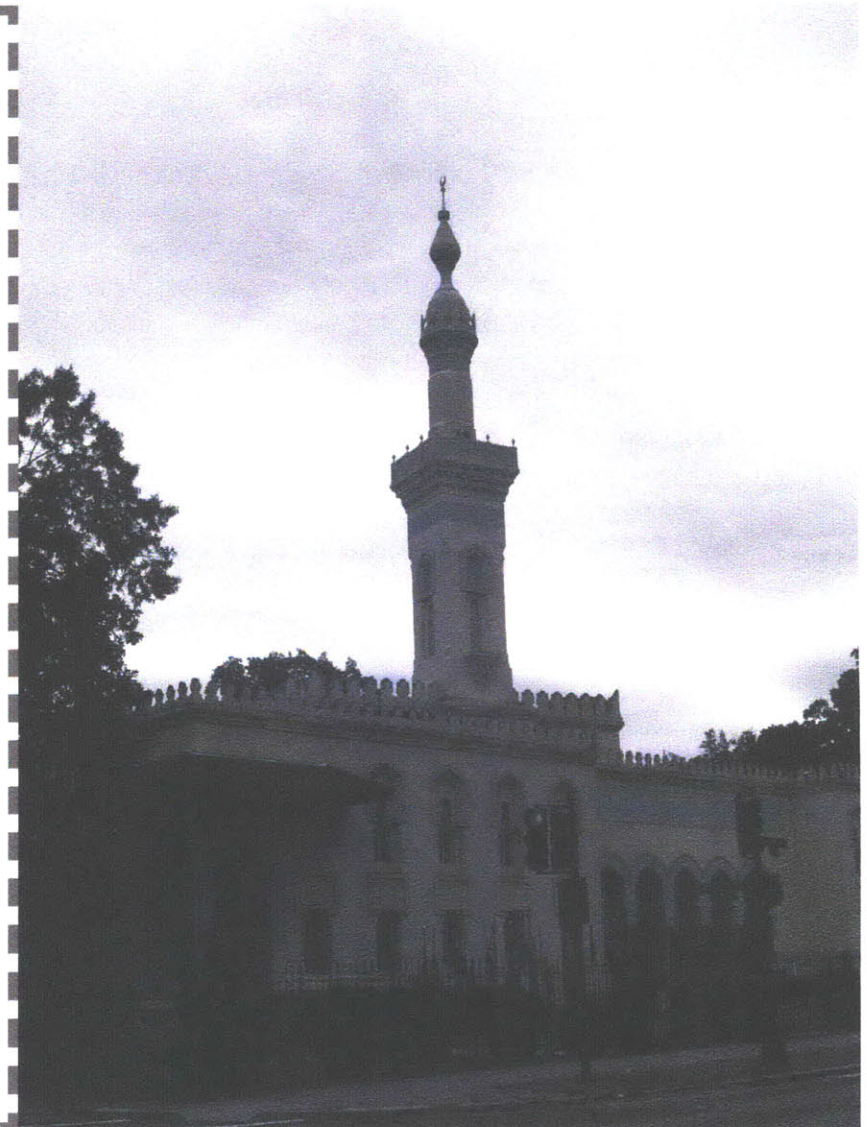
acoustical access



flexible space



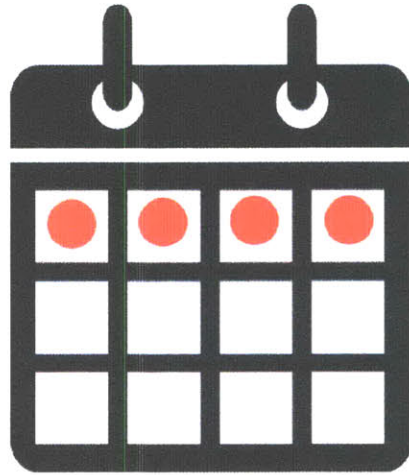
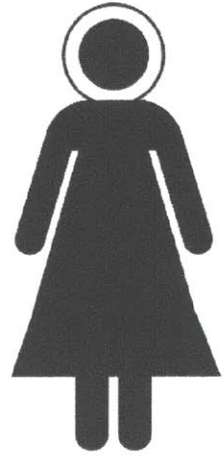
equal prayers spaces



Even though the Fiqh Council of North America has clearly determined the social gender norm for prayer, I still believe, that it is the architects' responsibility to create a space that is intriguing and psychologically effective to the users and within the boundaries of Islam. However, architects, particularly Muslim architects, have neglected their responsibilities in order to avoid any tensions that may arise with the client. "The way in which clients and architects have dealt with this delicate problem are sometimes distasteful, requiring that rules of some kind must exist and must be formulated as unequivocally as possible" (Kahera 2002, 15). For example, Ahmed Mokhtar, architect, writes in his book the "Design Guidelines of Ablution Space and Islamic Praying Facilities", "Male and females pray in separate spaces or in separate zones in the same space. They have segregated access to the prayer spaces and consequently segregated access to the ablution spaces. Females will not pray during the menstrual period which results in relatively less space requirements for them and consequently smaller ablution space" (Mokhtar 2006, 2). Eliminating women from the prayer space because they are menstruating is rather a weak argument. Rather the adequate statement would be the notion of the gaze and the "awrah" in which is defined during prayer.

"And they ask you about menstruation. Say: it is an illness [adan]; therefore keep aloof from the women during menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go into them as God has commended you; surely God loves those who turn much, and he loves those who purify themselves." (Quran 2:222)

Asma Barlas argues that there is a misconception of menstruation and the notion of purification in prayer spaces. She states that the "root meaning of adan are 'damage, harm, injury, trouble, annoyance, and grievance'. Menstruation, therefore, is a hurt, an injury and so on, not pollution. Even if we view menstrual blood as polluting, it does not follow that the woman or her body are polluting since there is no statement to that effect in the Quran. Moreover, in the Quran the menstrual taboo extends only to intercourse; it does not extend to sexual intimacy, nor does it call for social ostracizing or confinement. There are hadiths to the effect that menstruating women may go to the mosque, participate in Hajj, jihad, and du'a, and even have the Quran read on their laps, following the Prophet's example" (Barlas, 161). Through these examples drawn from the text of the Quran, there are no religious or legal imperatives that prohibit the women from attending the mosque. Therefore in many of the contemporary mosques in America, a set of rigorous "man-made" chauvinistic rules have been applied to deviate women from attending the mosque. However, these rules are insignificant in American law governing public space. Thus, the legality of the requirement to provide adequate space for women and children is pertinent to this discussion.



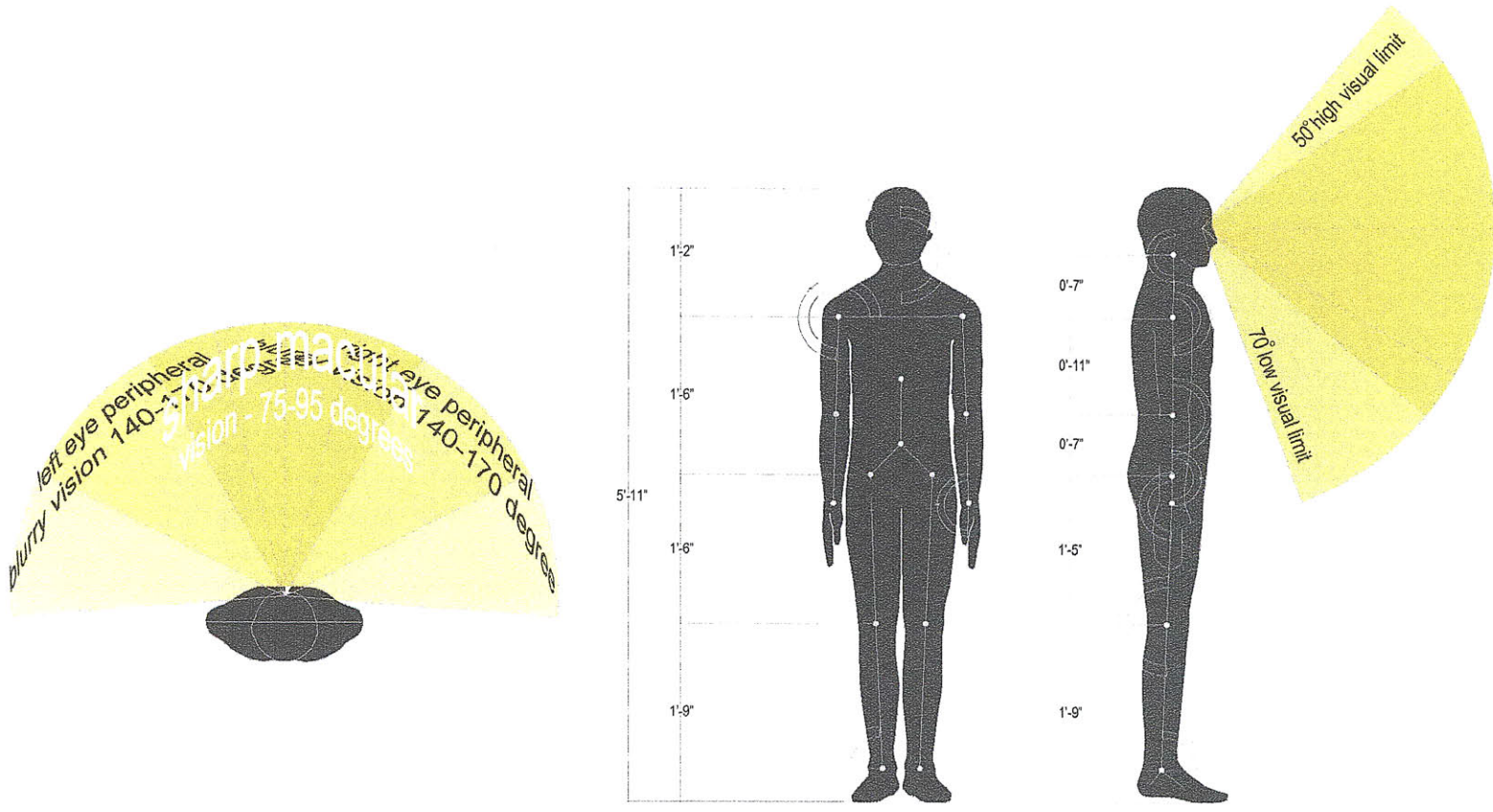
Places and Spaces in American Mosque

Nevertheless, there are a growing number of women who are now demanding their place in the mosque and want equal access to the main prayer space. American Muslim women, and particularly converts are often well educated in Islam, “usually having given considerable time to its study before making the decision to convert” (Haddad 2006, 56) are often on the forefront of interfaith activities, leaders in mosques and because the “indigenous American women may be more comfortable making public presentation than the immigrant sister, they are often called on to ‘represent Islam’” (Haddad 2006, 56). For example, women in North America have paved the way for other Muslim women to embrace the role of the imam, and lead prayers for both men and women. On March 18, 2005 Amina Wadud led a group of men and women in prayer, an attempt to prove that women have every Islamic right to lead prayers and be the imam. The prayer was then followed by a khutbah, or sermon. Many of the observers accused the Islamic Professor, as a stunt to support her long time friend Asra Nomani’s book, “Standing Alone in Mecca”.

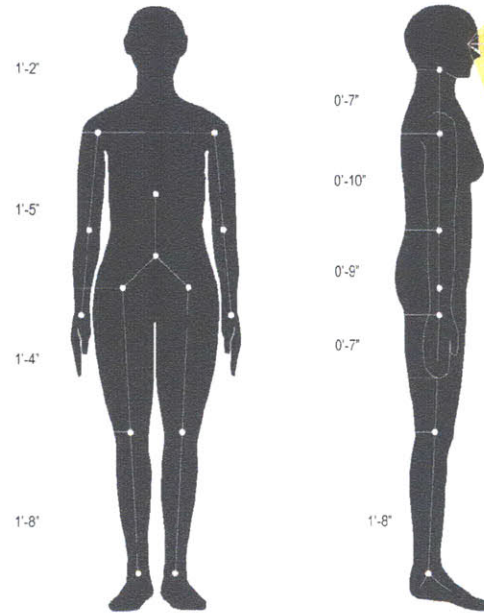
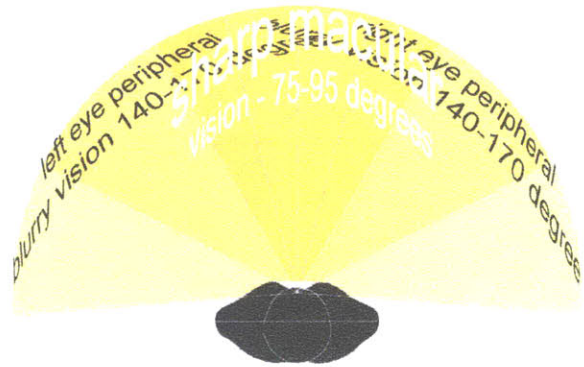
In 2003, during the eve of the first day of Ramadan, Nomani walked through the main doors of the mosque of Morgantown, West Virginia to attend Friday prayers. In the American context, there is no question or concerns regarding this simple act. The concern was not the act that she attended the Friday prayers, rather the action that she took. The main entrance of the mosque has been designated specifically for men, and where she chose to sit was in the prayer space on the main floor of the mosque which has been traditionally occupied by men. Many muslim women did not agree with the “unnecessarily confrontational” challenges that these women brought upon themselves. However, “one person compared it to the statement made by Rosa Parks in her celebrated refusal to sit in the back of the bus” (Haddad 2006, 62).

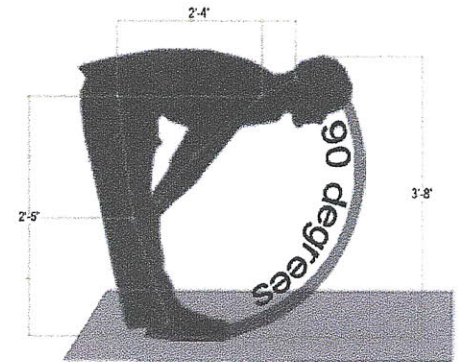
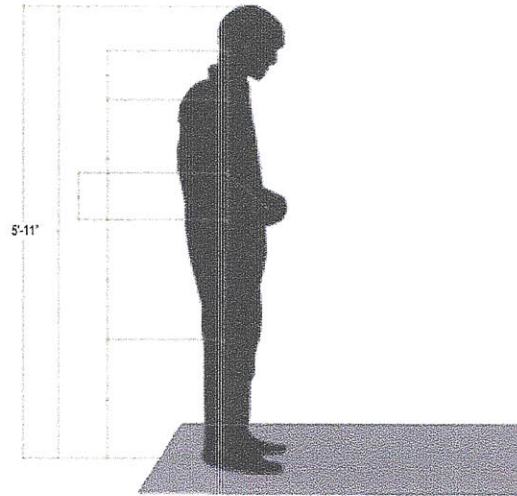
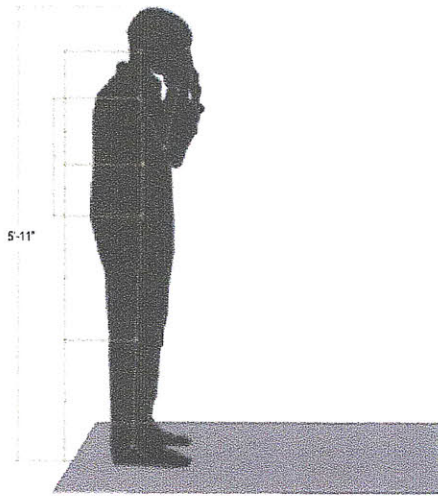
“Accommodations for women in the mosque are troublesome for some converts who may have been raised in churches or synagogues where men and women sit together. While they agree that mixing is not the best way to worship, they question why separation need be hierarchical” (Haddad 2006, 57). As Aminah Beverly Mc Cloud describes in her essays, there are a “number of social and cultural issues, tension and challenges in African American Islam” (Kahera 2002, 3) particularly African American Muslim women, who are still battling the debate of gender in society to create a relationship and feel accepted by the “family” or community that they want to embrace. Other scholars like Jane Smith and Yvonne Yazbeck Haddad have been working comprehensively to understand the Islamic values in the United States and confront issues such as gender segregation in mosques throughout the American Muslim communities.

The action for creating a space for women in the mosques was a bold move. The current generation of Muslim women has been so accustomed to attending the mosque that the participation of the mosque community is part of their daily lives. However, “many immigrants’ women come from cultures in which women seldom, if ever, attend the mosque. While few scholars disagree that the Prophet Muhammad allowed and even encouraged the participation of both women and men in communal worship, this had not been the general practice in Islamic societies” (Haddad 2006, 62). The Muslim American community is comprised of men, women and children – and the “legal definition of the term ‘congregation’ (jama’a) includes women, children – and even non-Muslim guests – which makes it inconsistent with medieval interpretation” (Kahera 2002, 128). Therefore, when immigrants move to the states and are confronted with these scenarios in the mosques, they disapprove and condemn these actions, “immigrants coming afterwards in the 1960s looked with disdain at such activities, which they considered to be much too Americanized (Haddad 2006, 63). However, these reactions are not aligned with the America Muslim society. The Muslim community is comprised of even the smallest space for congregational prayers in “Anytown, Anywhere America”. Therefore, the participation of women in the mosque is vital, to have a number of participants in the congregational prayer. “Hence, it is not possible to apply the medieval congregational rule that uses the number of male worshippers as the only criterion without displaying inequality between the sexes. Here is one area, that is, the use of space, that the proper application of the shari’ah would defend – especially on the basis of necessity (darurah) – since equal access to the mosque by any individual, male or female, is a religious duty and therefore, a legal right (Kahera 2002, 128). Hence, the term “jama’a” does not align with the widespread belief that women should not attend and participate in the mosque, and “that they should pray at home and not in the mosque, does not find consensus in the west (Kahera 2002, 128).

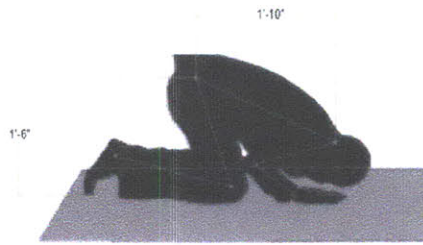
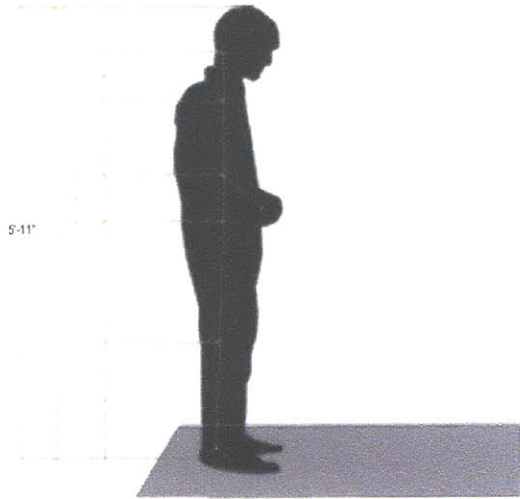


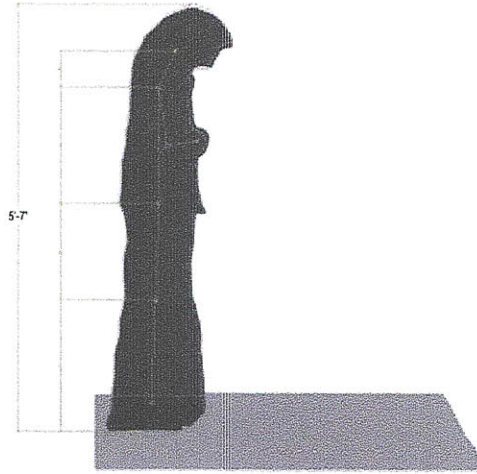
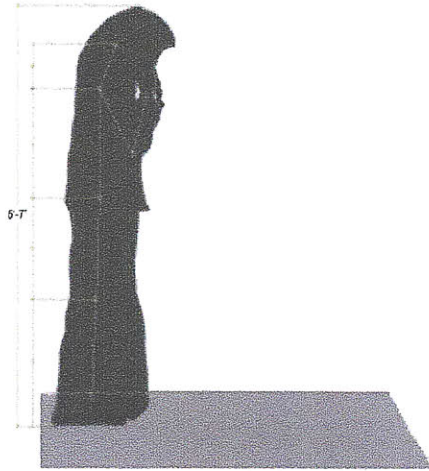
in order to have a better understanding as to how the gender occupy the space in the mosque, the diagram indicates the major bending points and visual awareness during the prayer.



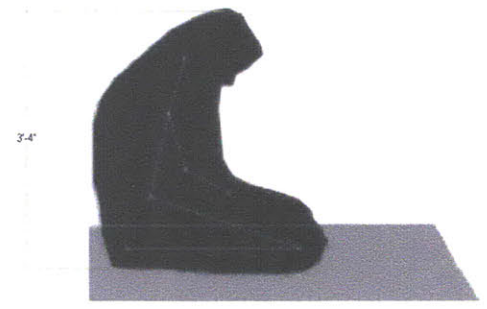
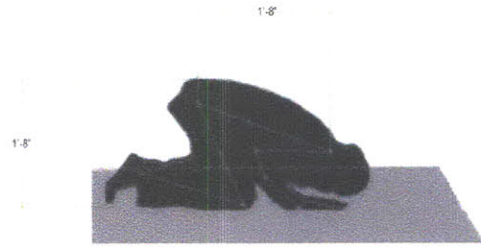
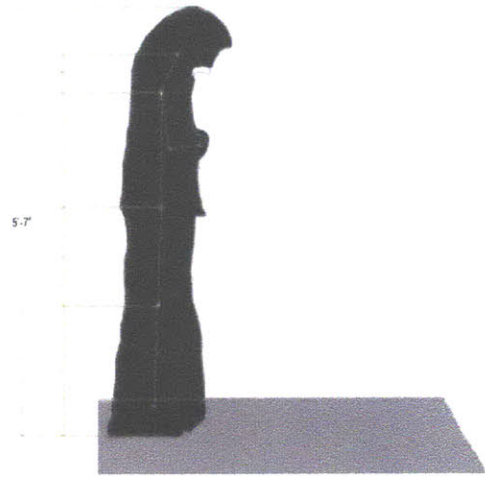


Dissection through the movement of the typical male body through the motions of the Muslim prayer. This illustrates one cycle of motion of prayer.





in order to have a better understanding as to how the gender occupy the space in the mosque, the diagram indicates the major bending points and visual awareness during the prayer.

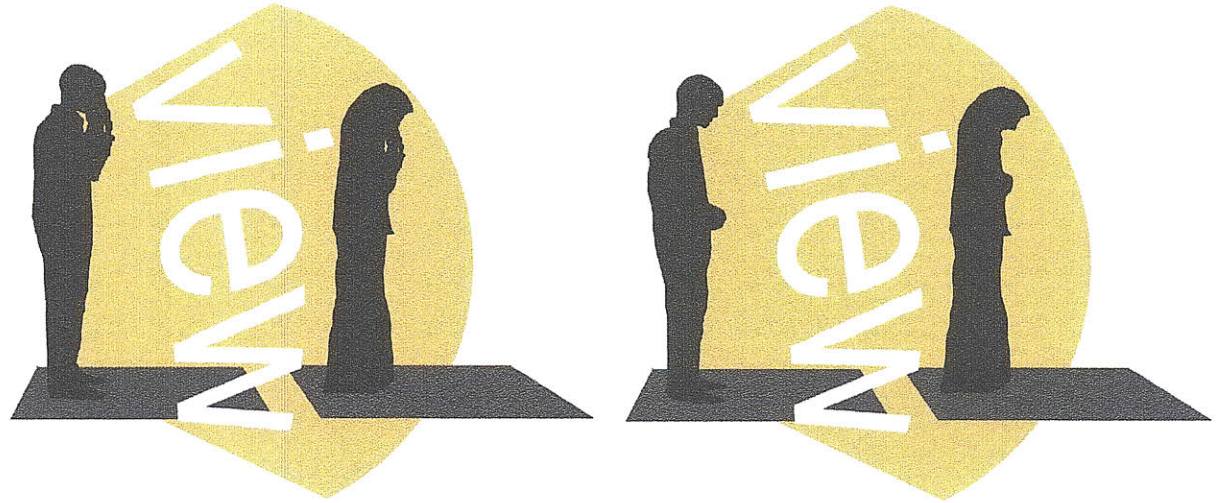
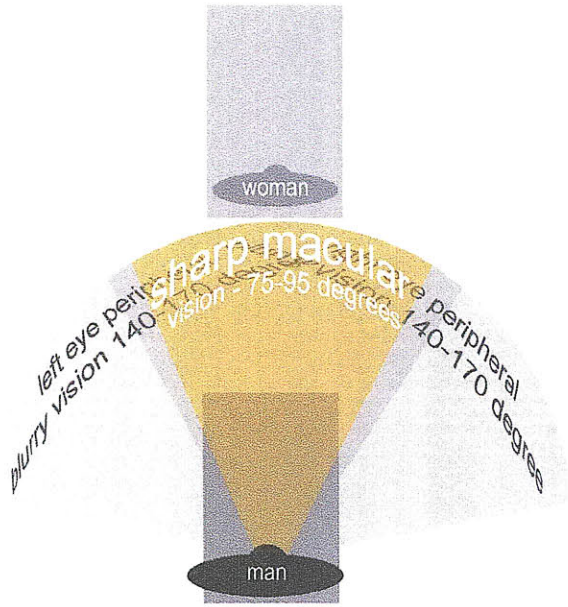


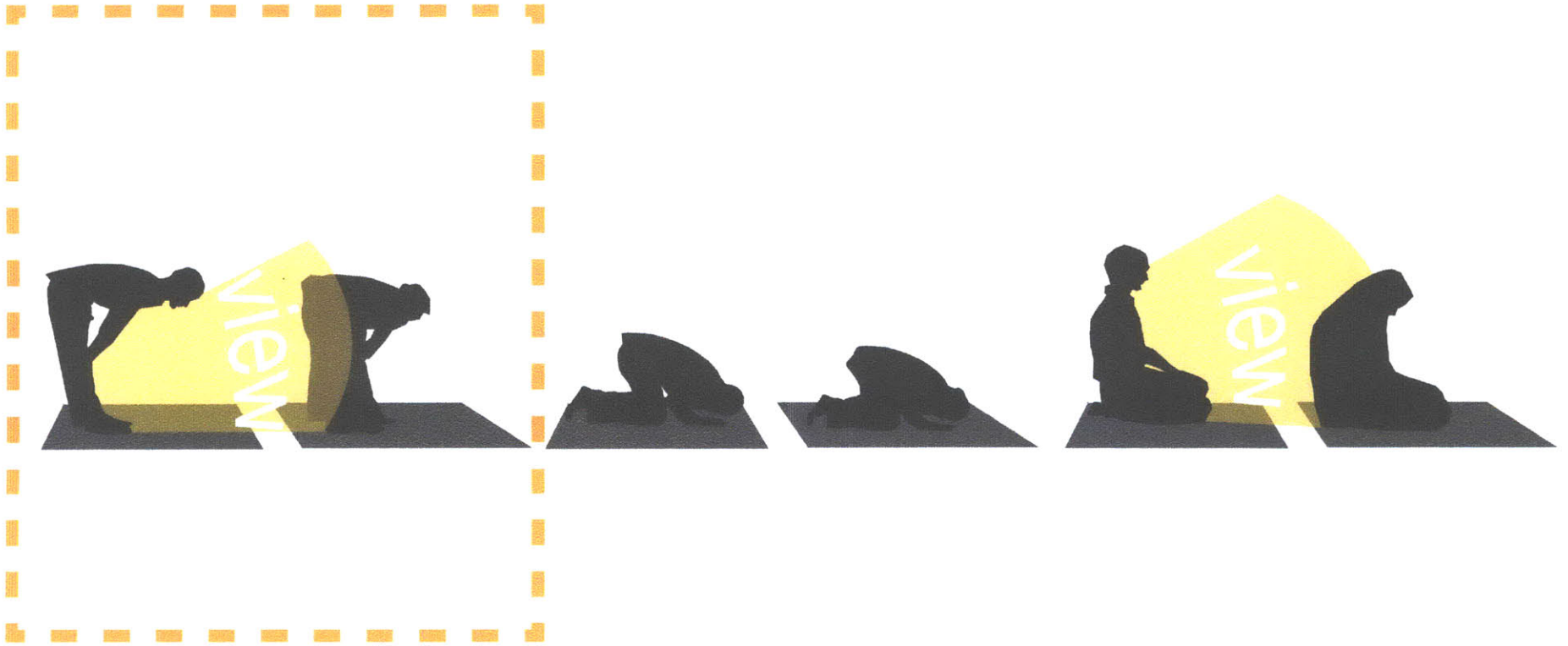
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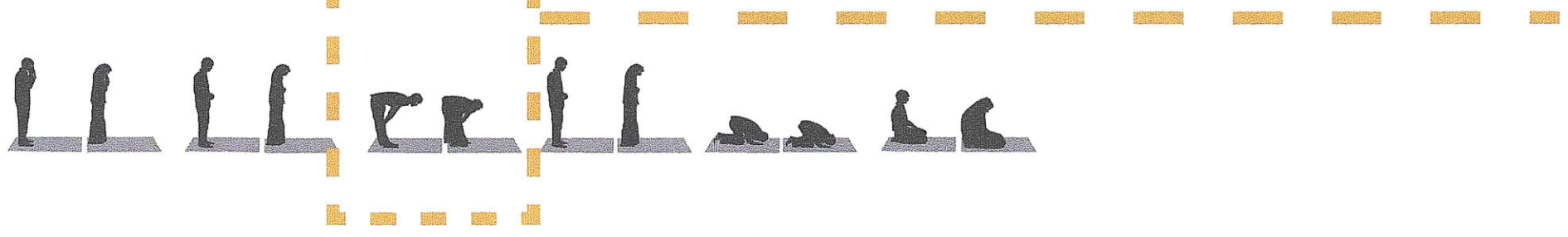
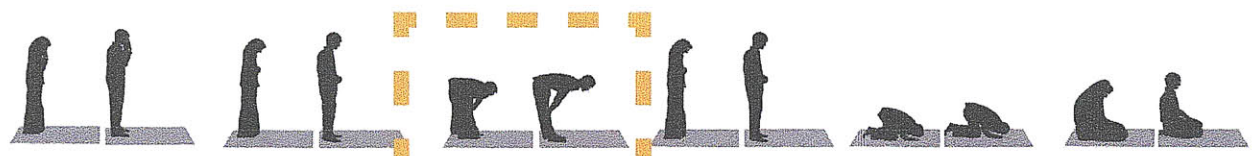
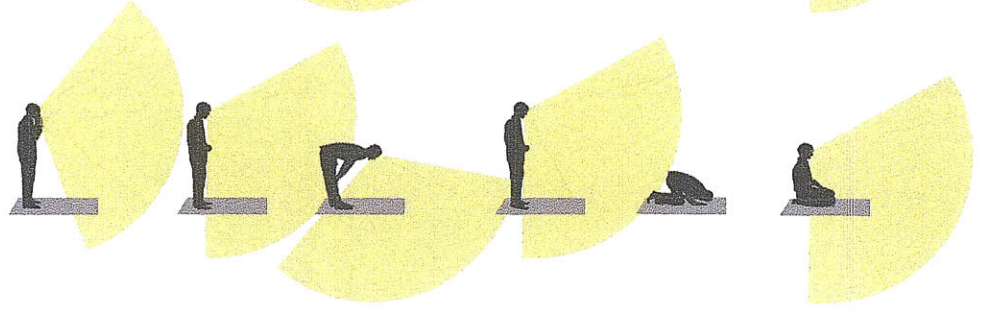
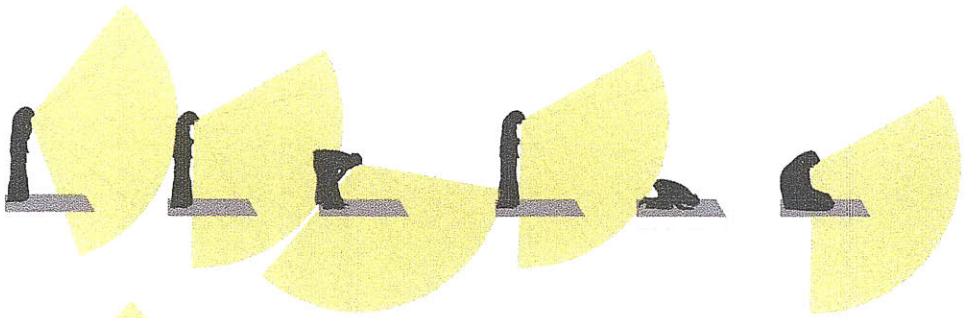


in order to have a better understanding as to how the gender occupy the space in the mosque, the diagram indicates the major bending points and visual awareness during the prayer.

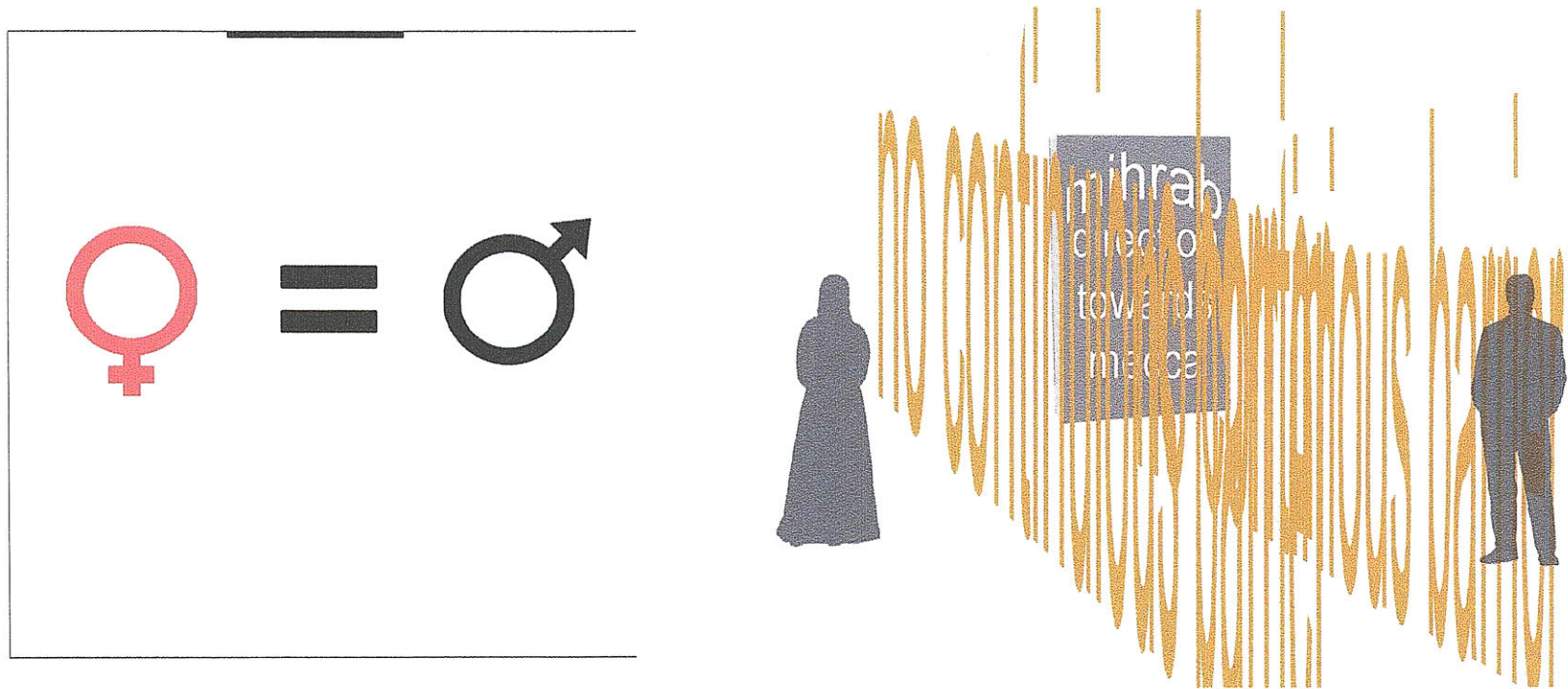




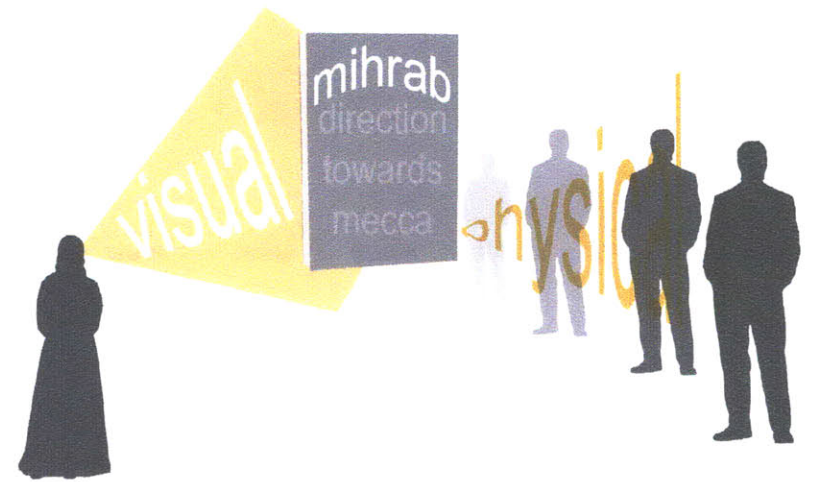
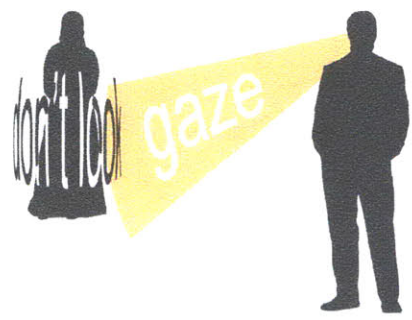


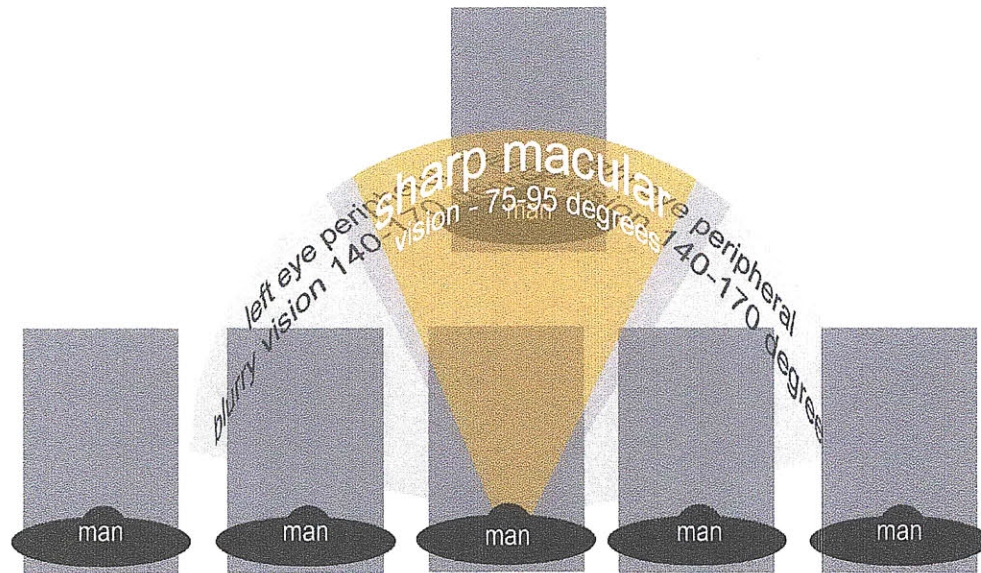


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FAMILY

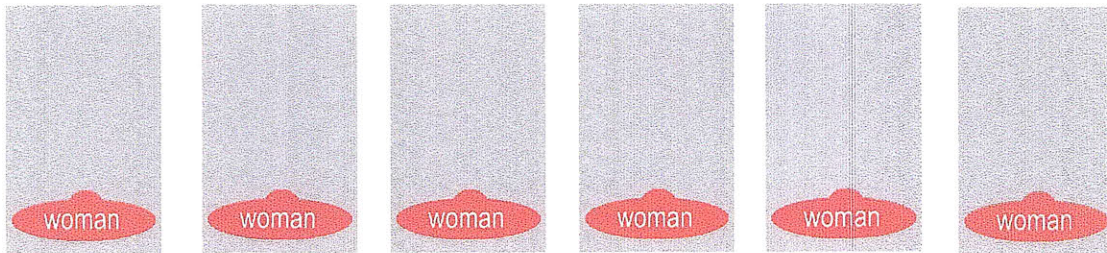


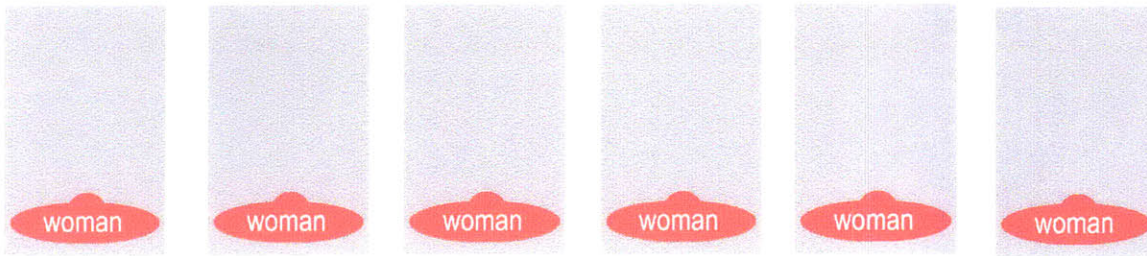
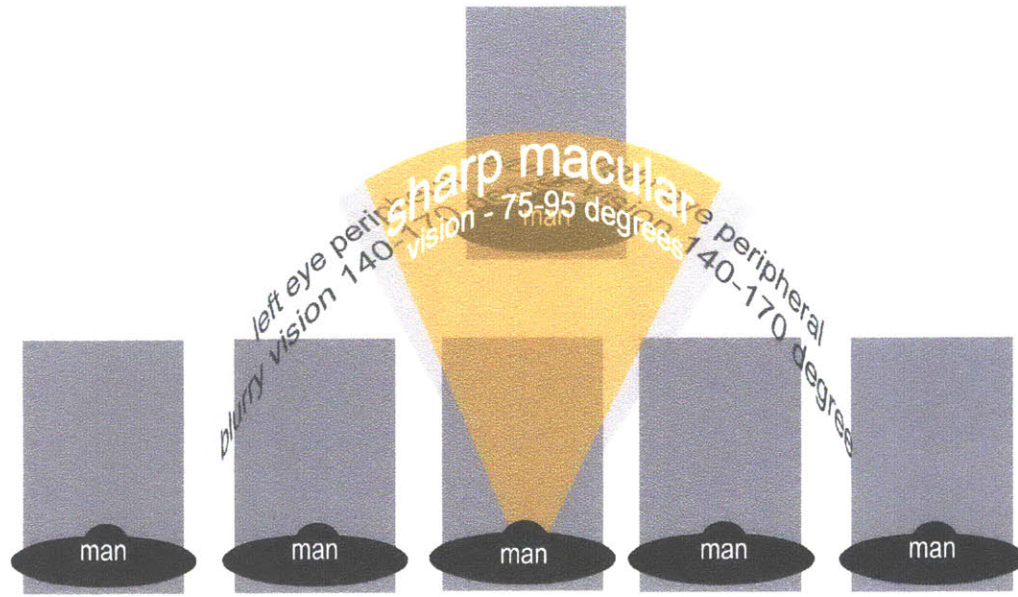
Diagrams from left to right: “equality in the mosque space”, “visual access to the mihrab”, “physical access to the imam and the mihrab”, and “no continuous barrier for division of genders in the main prayers space”; all of which is an attempt to unify the Muslim community as one “ummah” during the time of prayer.





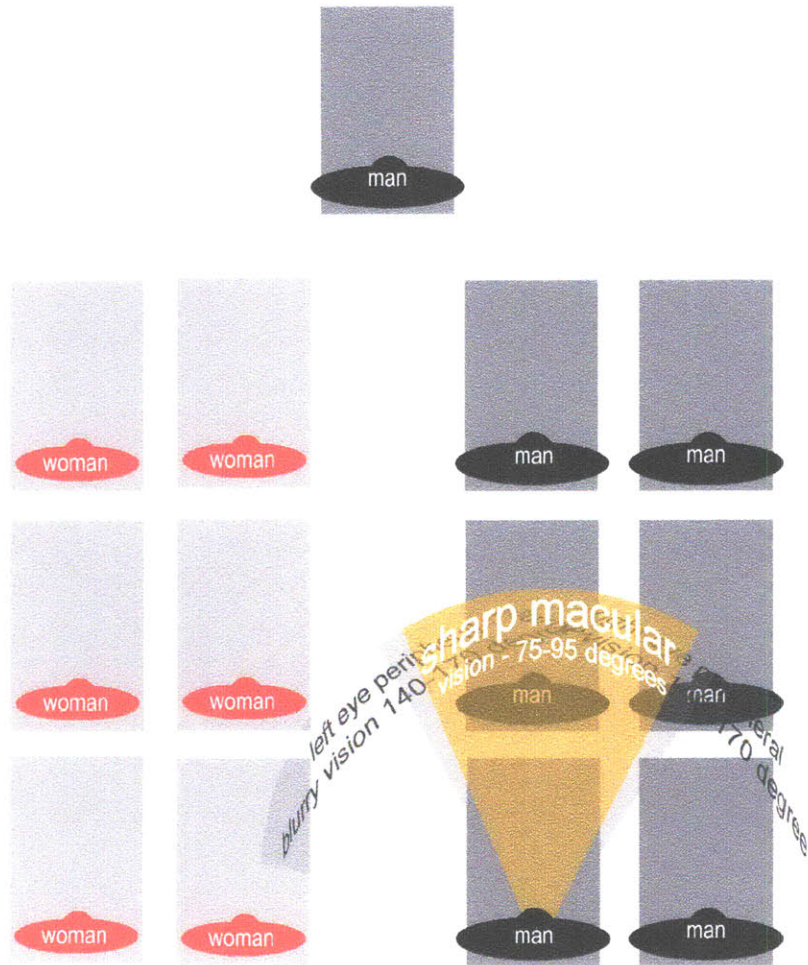
barrier dividing the gender

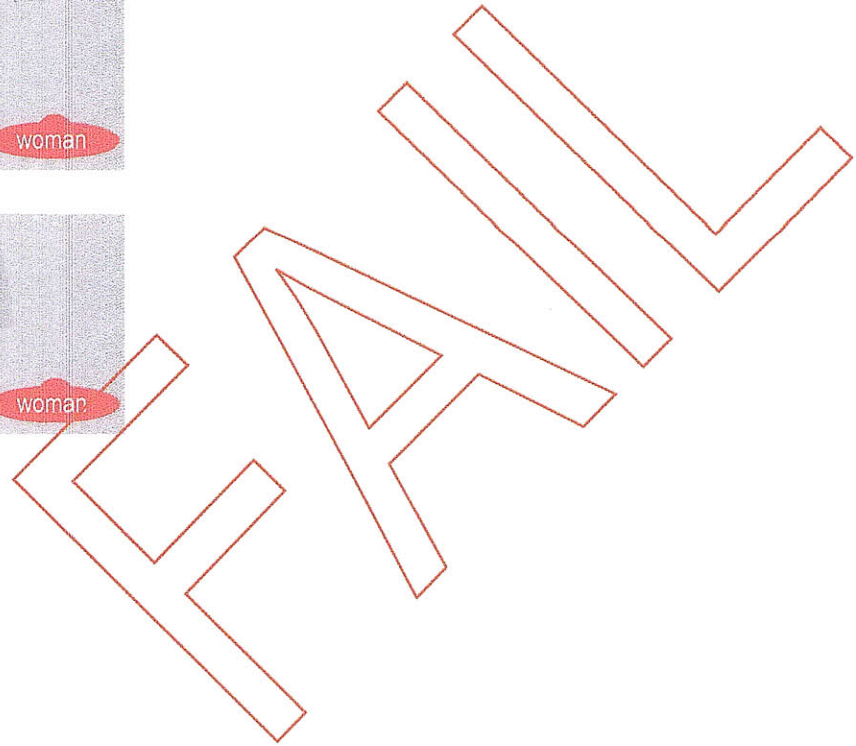
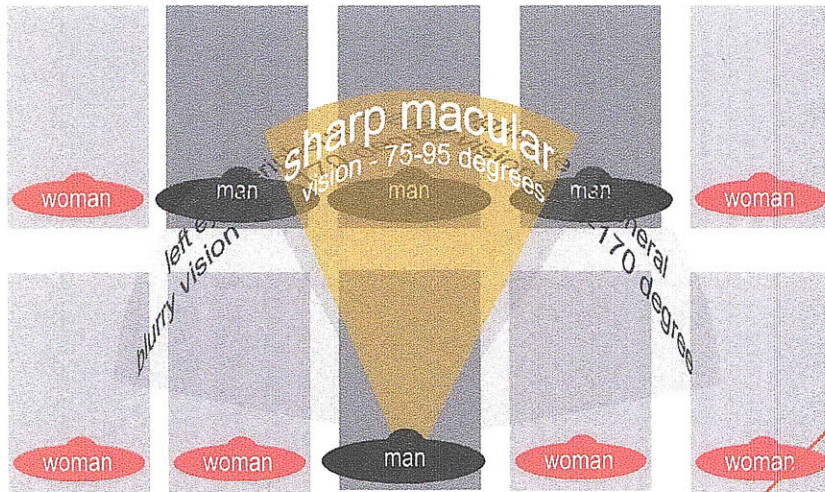
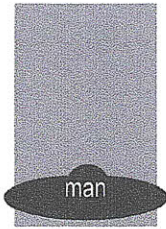


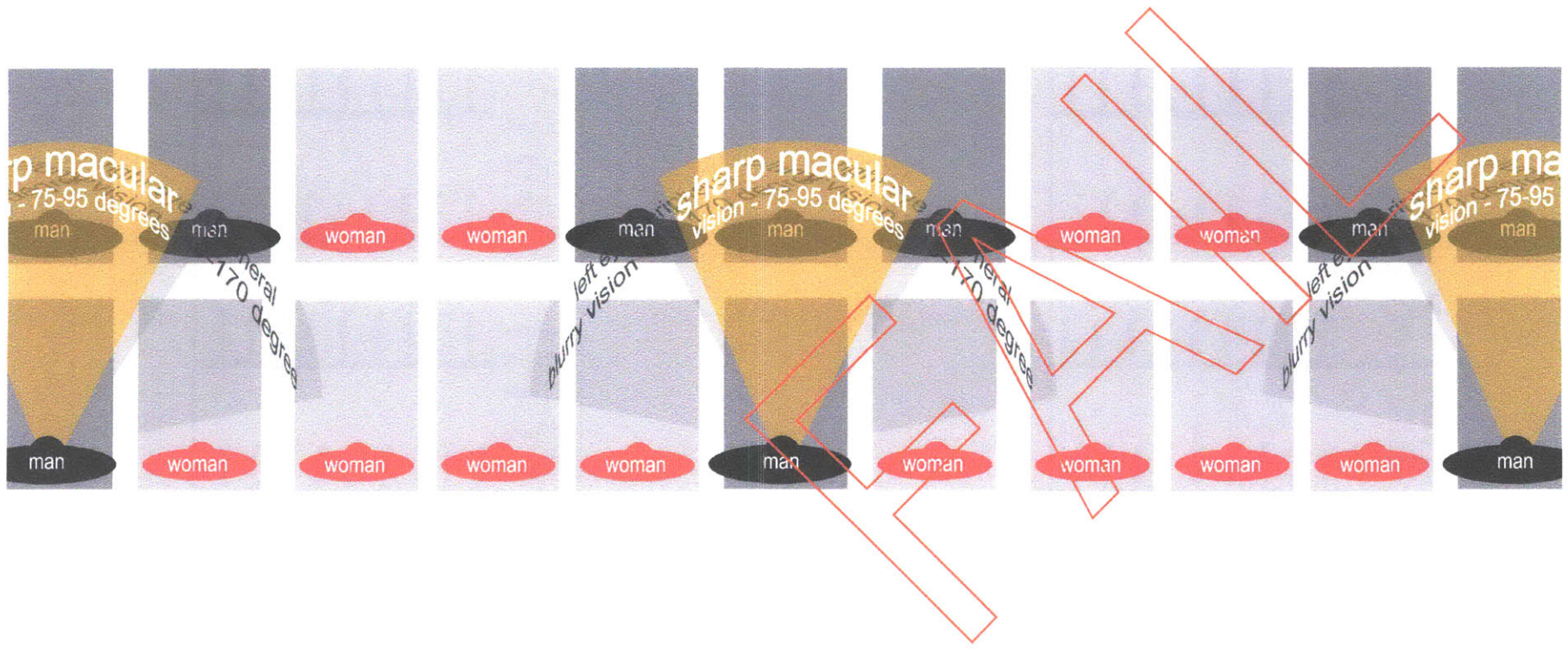


no barrier is needed since the men are in the front line









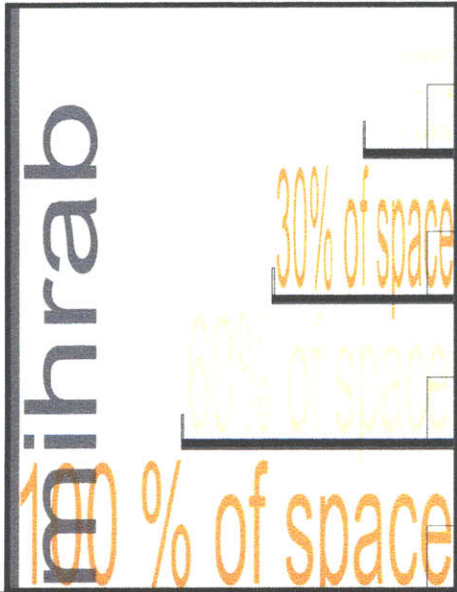


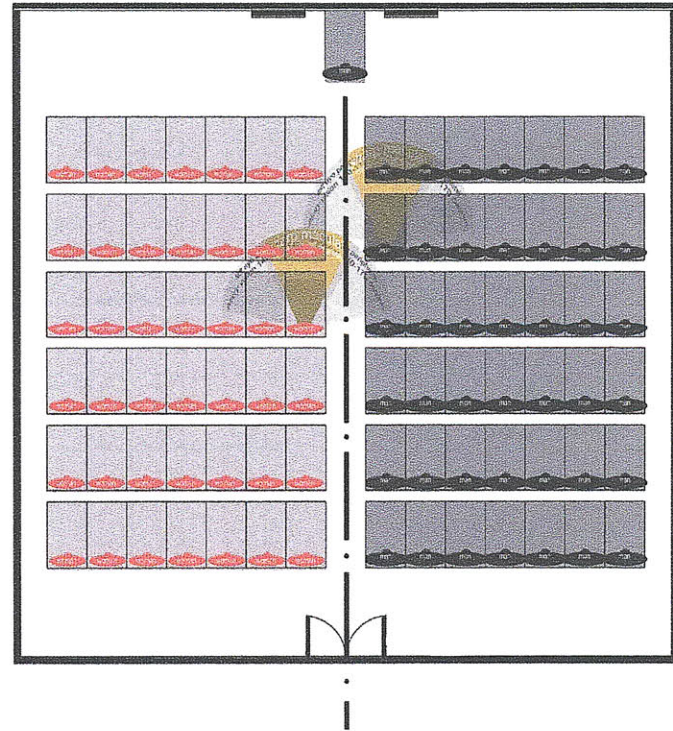
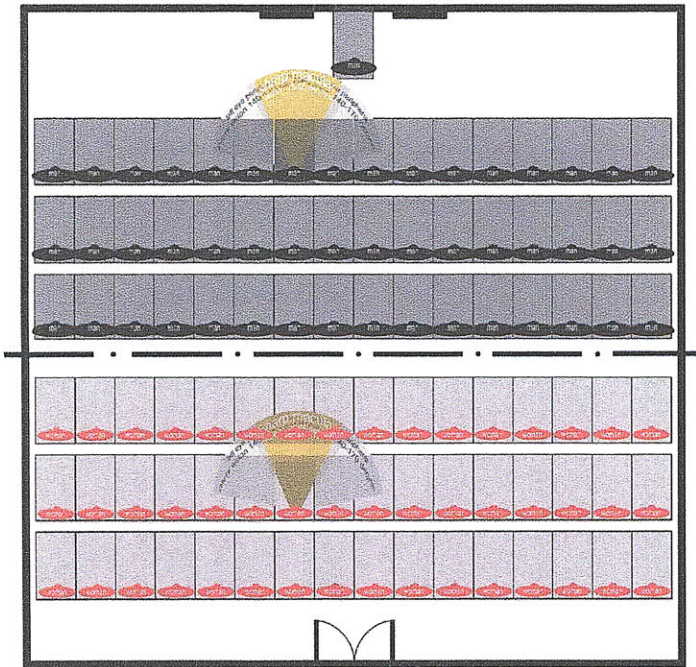
Different accommodations in order to meet the 4 requirements of the "equality in the mosque."

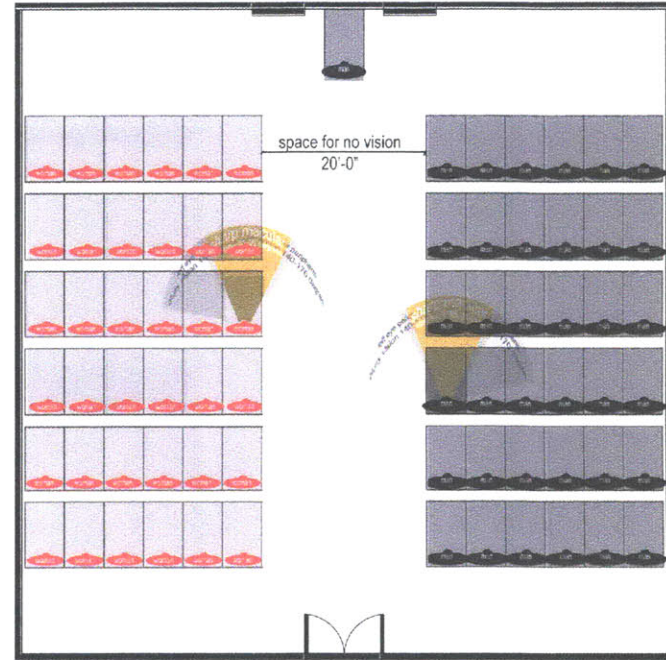
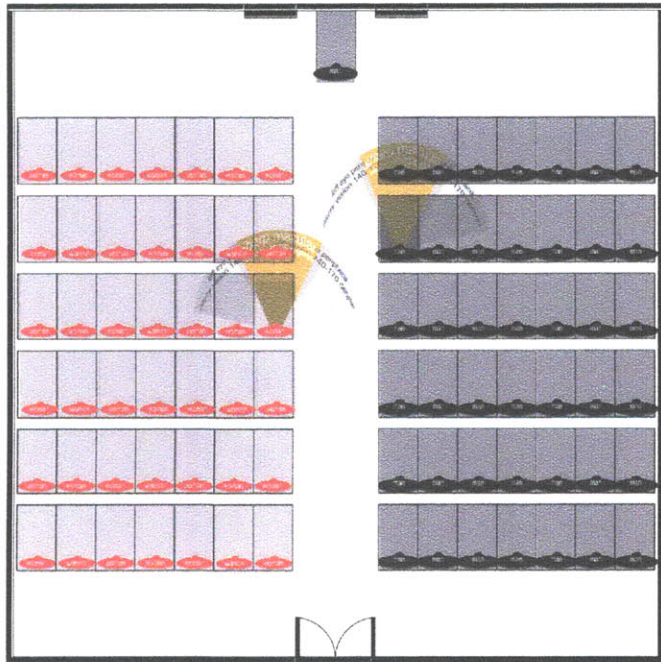


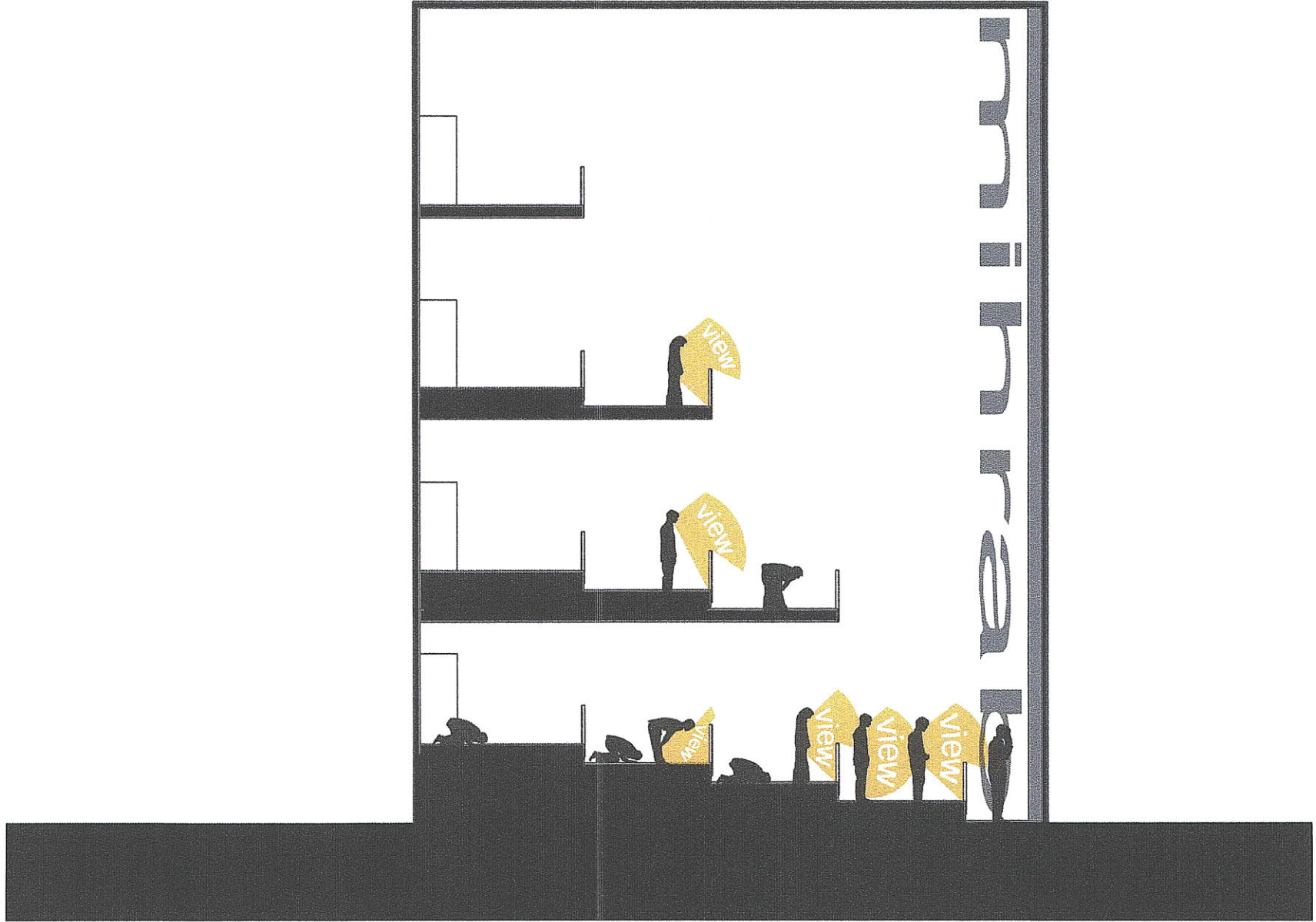


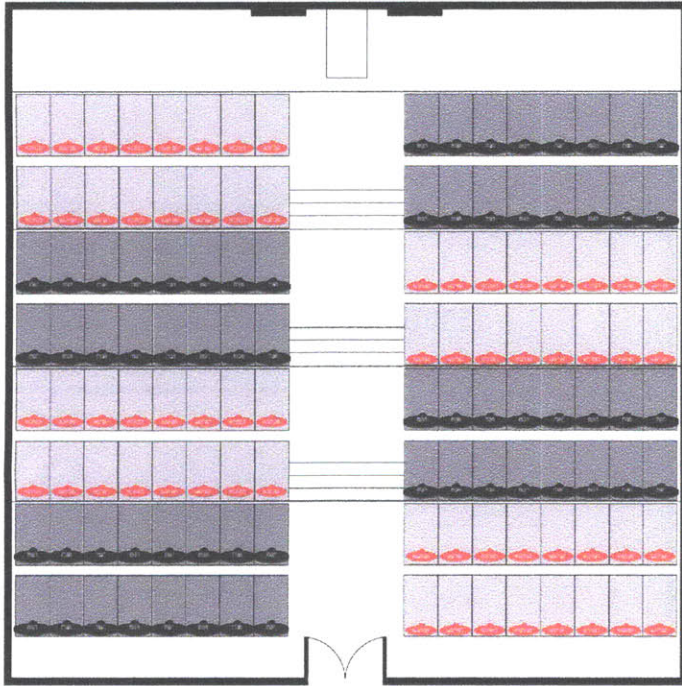
The theater plane resolves the issue of all access to the mihrab; however it does not resolve the equality of each gender allowing adequate space.

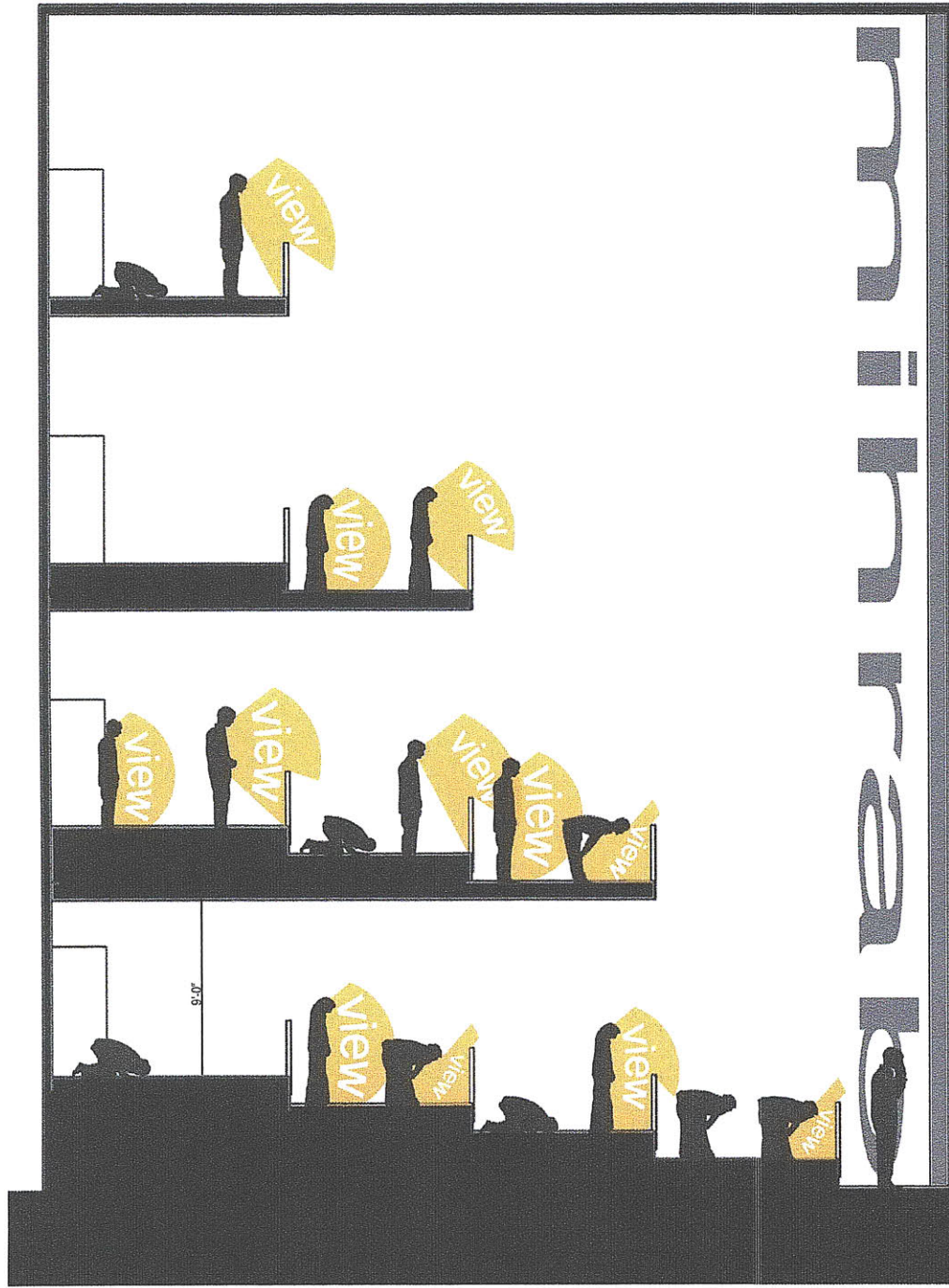




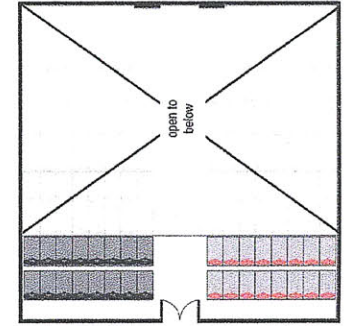




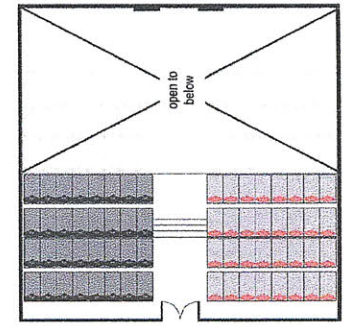




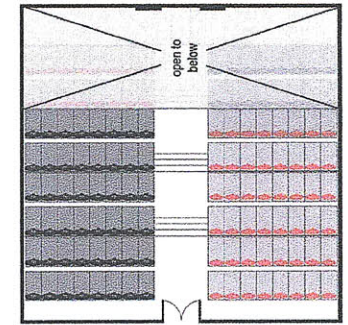
fourth floor



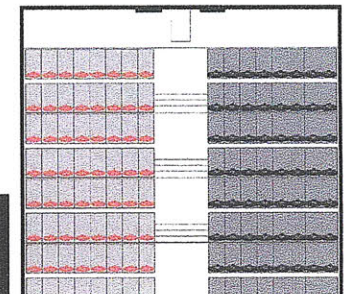
third floor



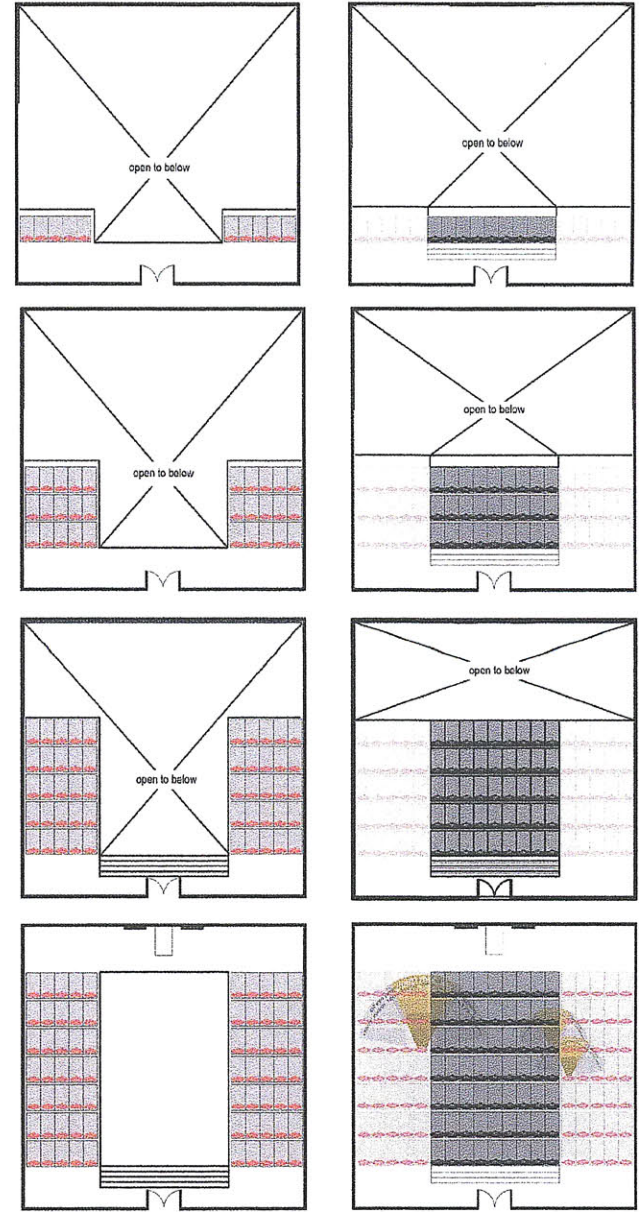
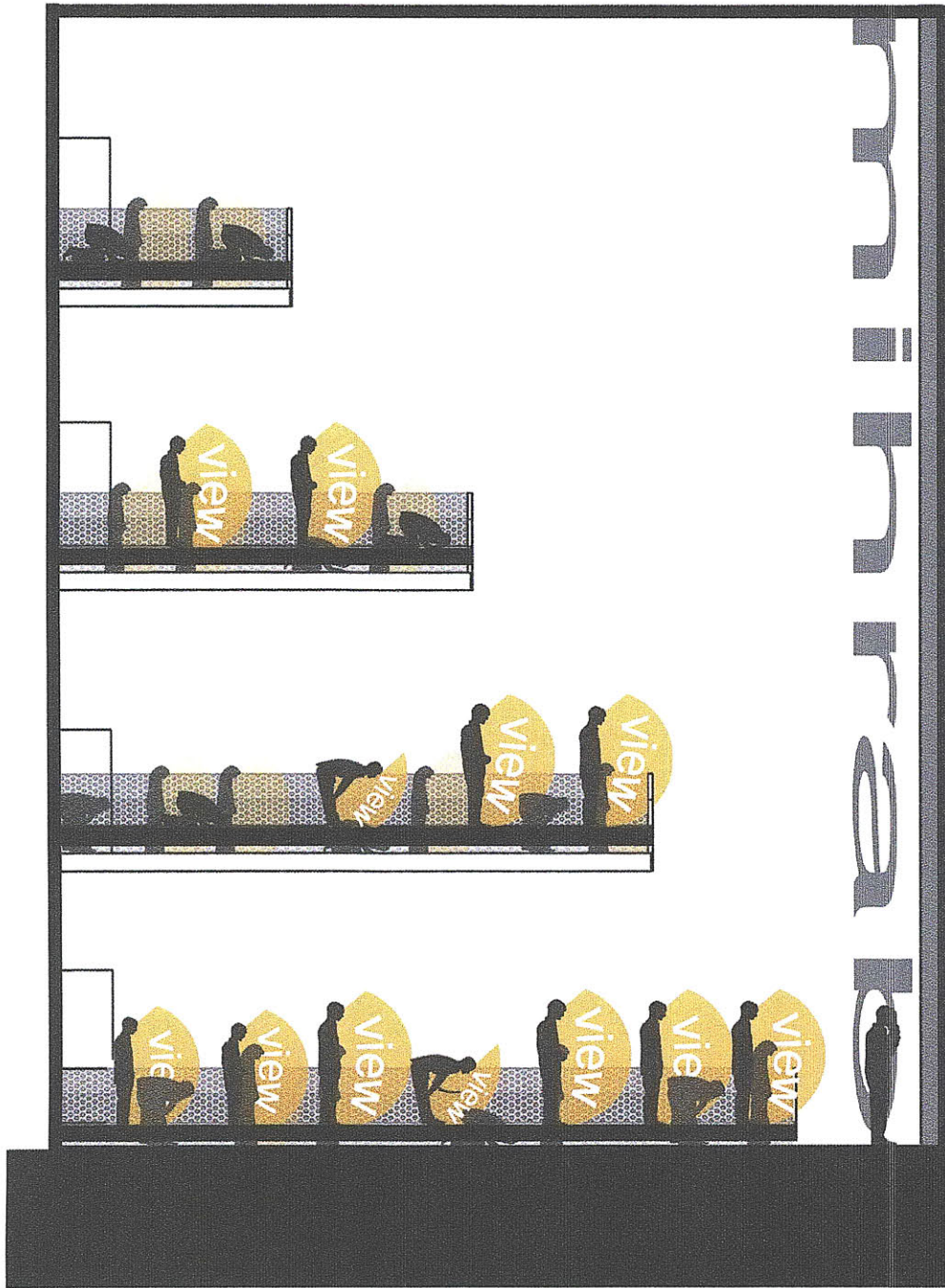
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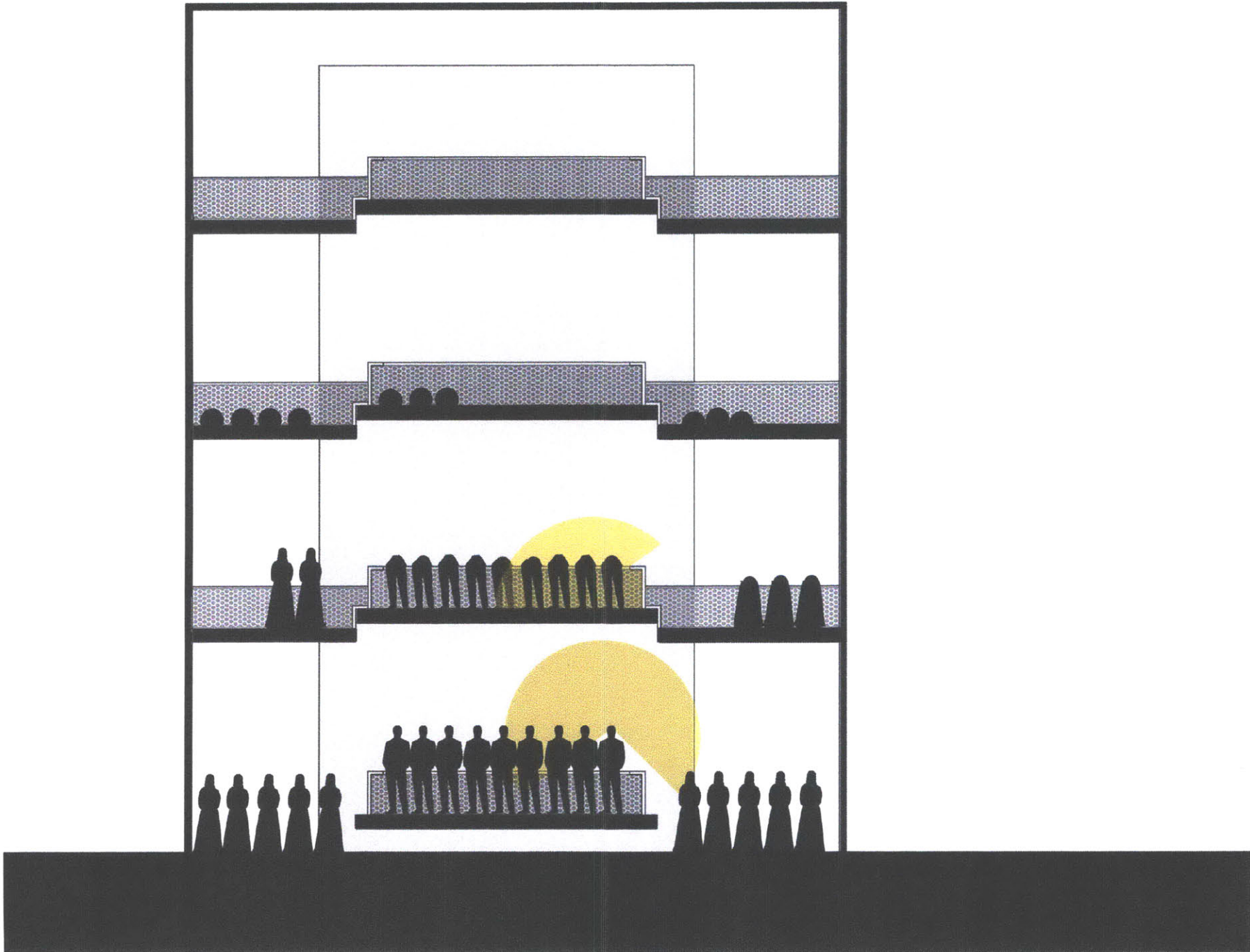


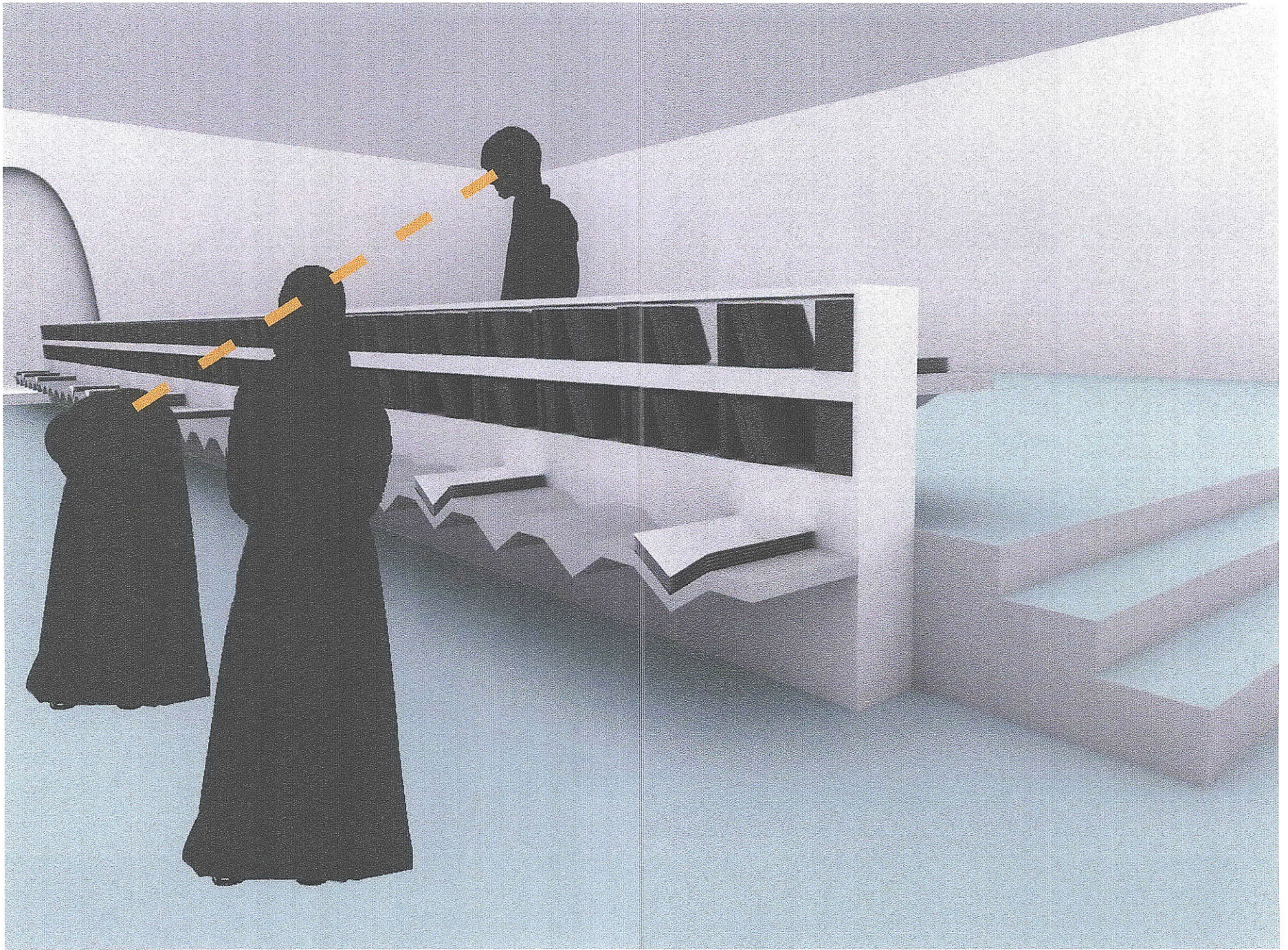
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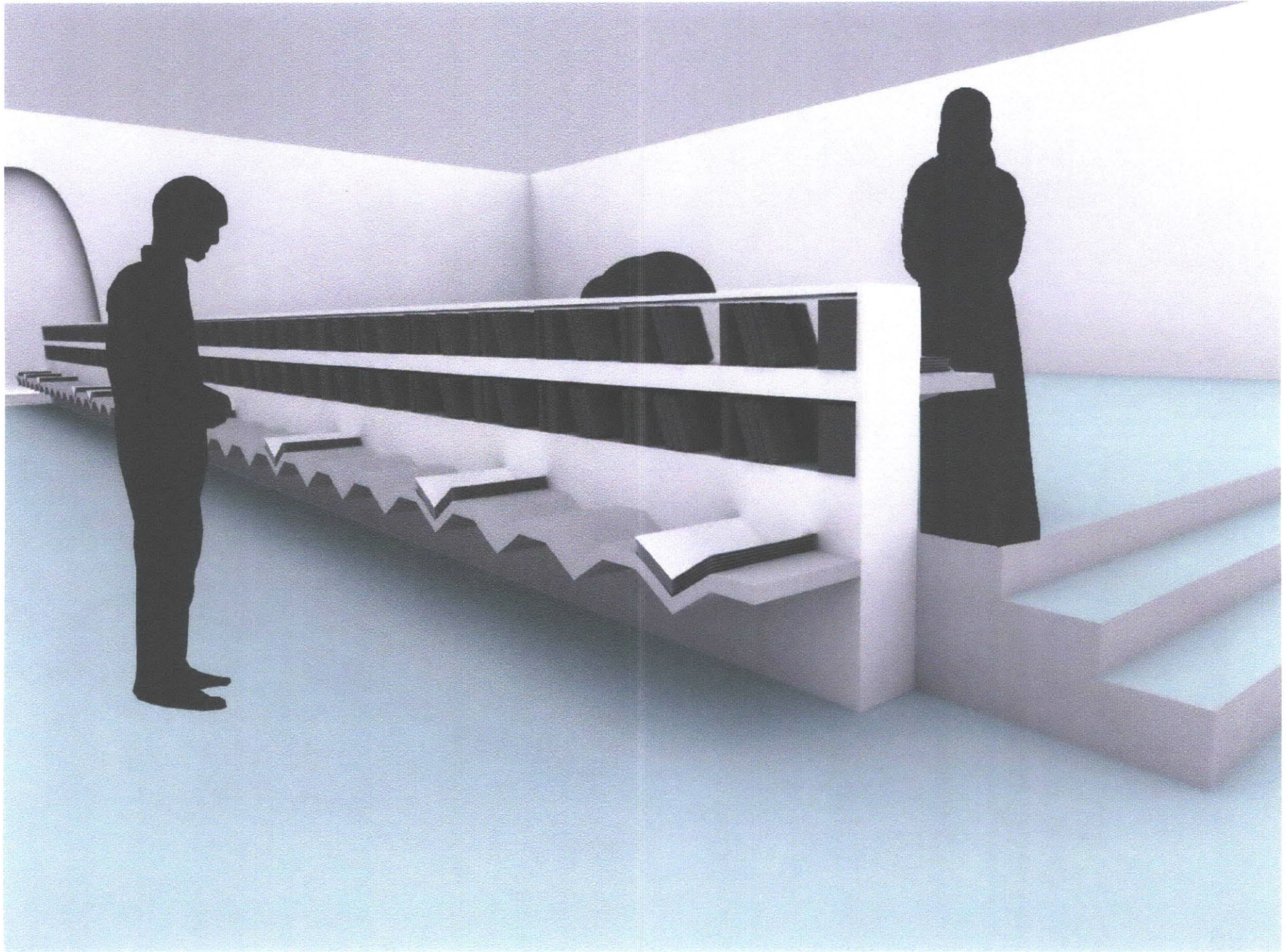


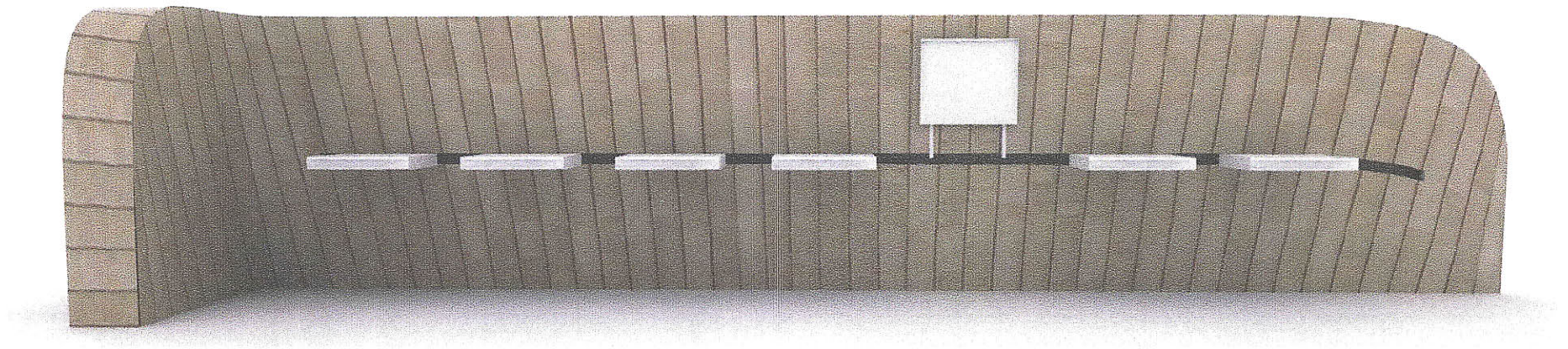


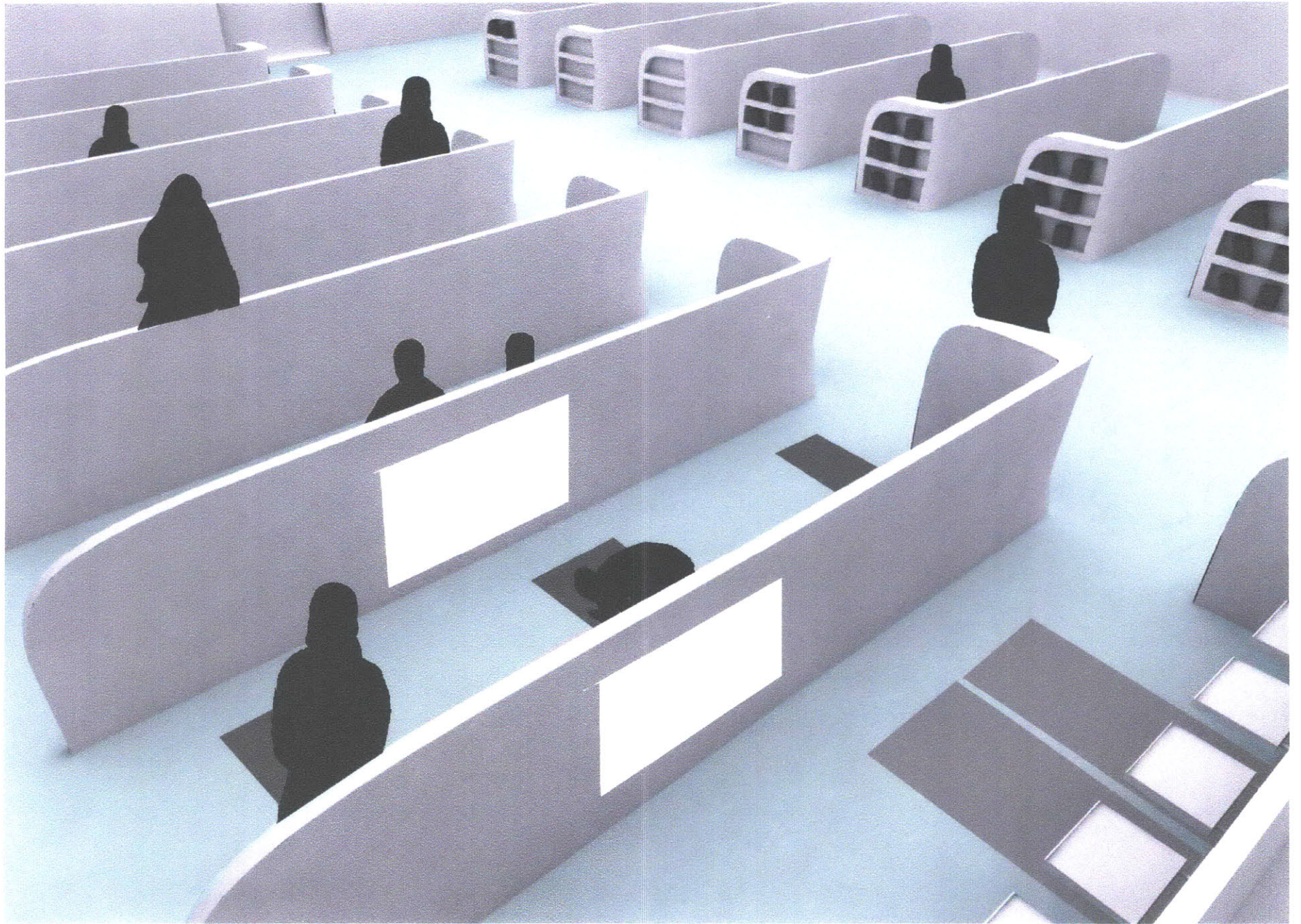


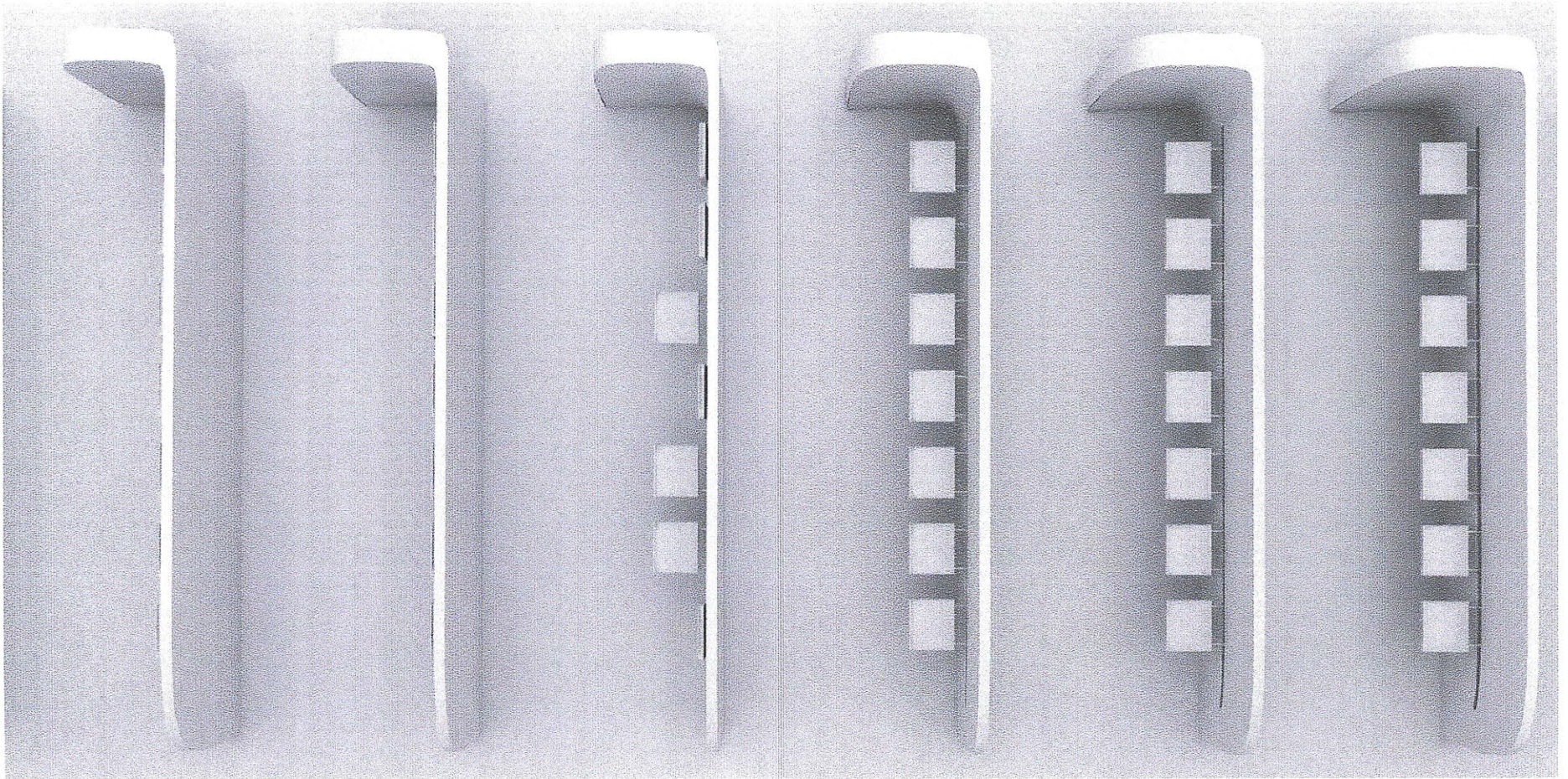


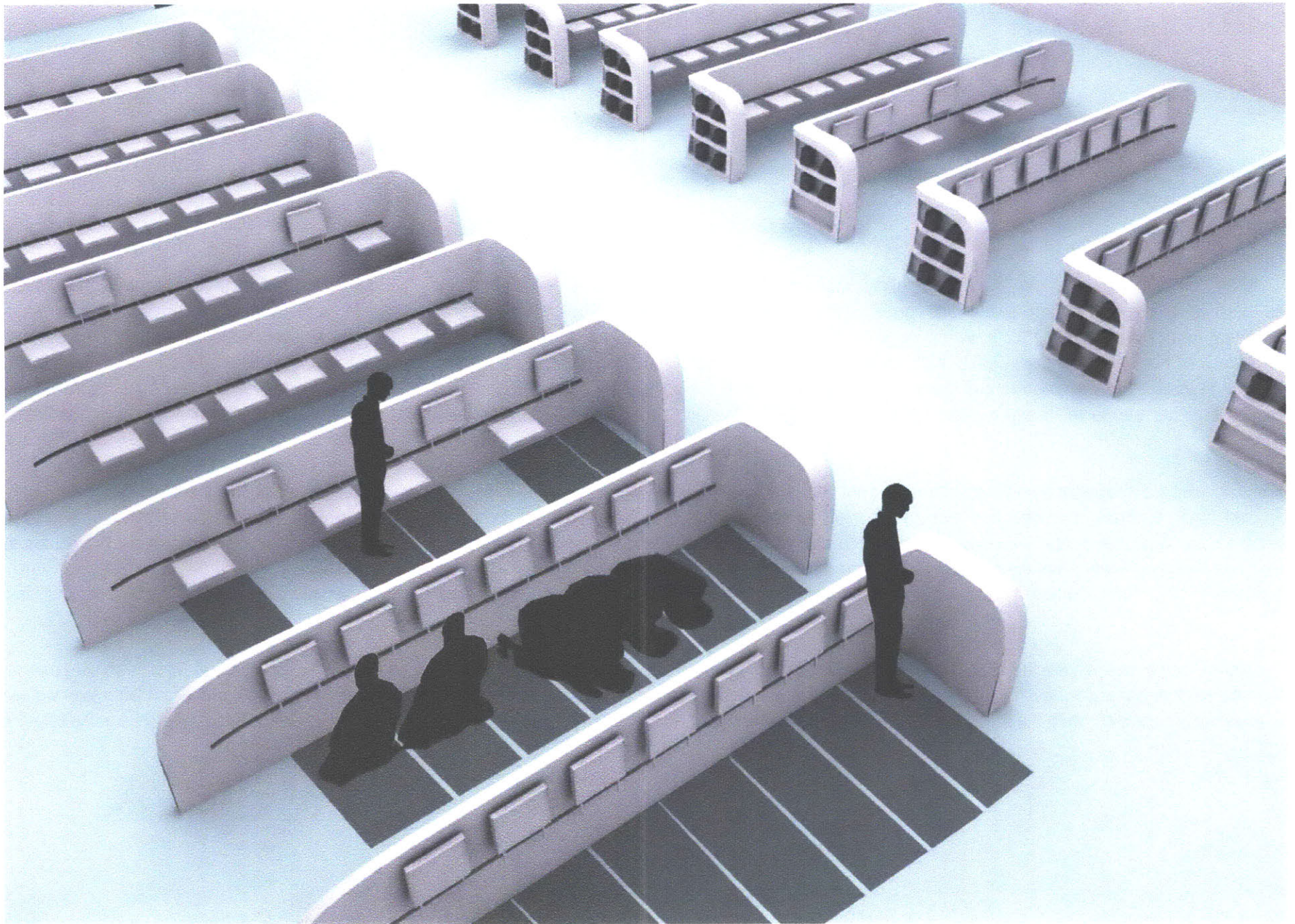












CONCLUSION

Cultural convention is lost in translation particularly in allowing women the access to attend the mosque. Misinterpretation of legal practices become a nuisance when space and gender “clash with time” (Donald L. Millers) and becomes visible through religious practice. “Many Muslim [men] do not see any need for a woman to go to a mosque when she can stay at home with the children and pray, even though a mosque may be within a block of her house” (Kahera 2002, 122). In his book *Deconstructing the America Mosque*, Kahera explains that the medieval Muslim world “developed a legal discourse that was cognizant of the use of public space with regard to age, sex and gender but gave preference to men...many contemporary Muslim jurists share the same medieval views”(Kahera 2002, 124). Therefore, the distorted medieval view that women need to stay at home is still debated.

For example, the theologian Ibn Hazm narrated from Abu Hanifa and Malik when he discouraged Muslim women from attending the mosque. “Abu Hanifa and Malik endorsed the idea that women’s prayers in their own houses are better for them. Abu Hanifa allowed elderly women special permission to attend the night prayer and the dawn prayer, but he did not approve of them attending the two feasts, that is, Eid al-Adha and Eid al-fitr. Malik appears to be more cautious, saying, ‘We do not stop them going out to the mosques and allowing the elderly to attend the feast prayers and the prayers for rain” (Kahera 2002, 129). These zealous attitudes have carried over to modern practices, even in the West, and being implemented in American Muslim communities.

In America, Muslim women are the most educated, and the most independent in comparison to other women in Muslim countries. American Muslim women, particularly the younger generation, are demanding equality and equal participation in the religion. On the contrary, Muslim women immigrants’ ideas on the role of women in Islam vary in comparison to the American Muslim women. “Very few Muslim women say that they want to worship side by side with men. At issue is the physical

nature of the prayer in which worshippers stand shoulder to shoulder, foot to foot and which requires the position of prostration. 'I don't want men to look at me like that and be distracted from their attention to God,' goes the argument, 'nor do I wish to look directly at the rear parts of men during the prayer" (Haddad 2006, 64). The role of these Muslim women differs than the role of the American Muslim women. These women believe that their roles are to be the tradition wife, who is "obedient to and supportive of her husband and that her sphere of activity should be confined as much as possible to the home" (Haddad 2006, 145). However, this type of "homebody" and contiguous dwelling of adhering the culture to the faith is not comprehensible to the urban fabrication of America. Rather, these well educated, professional Muslim women are affirming their faith to the Divine and distilling the Quran and the traditions to a susceptible interpretation that is fitting to the American context.

These women believe that the principle of the Quran are perpetual and will never question the validity of God, however the interpretation can be questioned. "Thus they do not question the validity of the Quranic text but its interpretation by male scholars. The term 'gender jihad' has been appropriated by some as defining a way of categorizing the effort of these women who are contesting not only? the prescriptions of the traditionalist, the reactionaries, and the fundamentalist but who are clearly working with a mandate to affirm the divine message of the Quran and the ultimate viability of the Islamic system" (Haddad 2006, 154). Therefore these women have engaged in the discourse of interpretation of the Quran and the examples of Prophet in order to discover new possibilities of interpretation that would confine within the boundaries of the religion and be Islamically coherent of today's 21st century.

These believing women reject the male-dominated traditional commentaries; prefer the exegesis of the Quran in order to affirm women's rights. They believe that the Quran never places the women at a disadvantage in comparison to men, and rather "a whole and autonomous unit affirming God's oneness

and human – male and female – responsibility to God and to each other. No verse can be understood out of context of the whole text” (Haddad 2006, 155). Nevertheless, these women “want to create an attractive alternative to both dogmatic traditionalism with its constraining patriarchal overtone, on the one hand, and on the other to secular liberal feminism that appears to have given up on Islam and succumbed to the changing whims and values of a West that appears unable or unwilling to appreciate Islam. Affirming God’s guidance for all humanity in all times, they base their discourse on the assumption of an Islamically validated modern lifestyle (Haddad 2006, 154).

American Muslim women have the most responsibility in the States to make sure that the next generations of the Muslim community are familiar with the basis of the Quran and the traditions. These women are on the forefront of managing Islamic schools, having weekend programs at the mosque and teaching across America. They are ambassadors to the inter-faith dialogues that happen in the community and are responsible for future generations. Ergo, the question that arises, is where should these women turn to, in order to get their religious education, if the foundation of the religion is adhered to the mosque? How are young boys, who are to be husbands, and father of the next generation to view the American Muslim women, when she is demeaned by the other men, and not taken seriously? What will he perceive of these women who are their teachers?

There is something to be critically considered about these debates and a solution to be quickly derived for the ideal prayer space in a mosque. Personally, after visiting over 70 plus mosques during the summer of 2010, I prefer to pray at home, in a secluded place. A space that I create on my quiet balcony or corner of my room, where candles are lit and my connection with the divine becomes spiritual.

I believe that as Muslims, accommodation and acknowledging the needs of the next generation of Muslims is essential. I believe that Muslim women have a responsibility to make their voices be heard and to educate ourselves and others on the needs that we have by being leaders in our communities. As an architect, it is my responsibility to create new things, test new ideas, push design boundaries, and be responsible as I leave my design impressions on earth. Through a clear investigation of a new architectural expression, a women-driven space needs to be conducted within the confinement of the religion. After all, architecture is art and a symbol of our time. Just like art which is an expression, it is bounded by rules and theory that is modified and expressed to resonate in the landscape and accommodate the present and the future generations. As the future American Muslim generation grows and as the number of Muslim women surpasses the men, we must celebrate that achievement through architecture. It is time for the Muslim community to answer the call of the next generation of American Muslims and Muslim women to invite them to be part of the whole, rather than the sum.

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