

ABSTRACT

Title of Thesis: **BUILDING A MUSLIM-AMERICAN IDENTITY: AN ISLAMIC COLLEGE**

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In contemporary American culture Islam is often misrepresented and misunderstood. This thesis seeks to revive the Islamic intellectual tradition by using architecture and campus planning to construct a more accurate understanding of Islam in an American context. Designing an institution for Islamic higher learning will provide American-born Muslim scholars with the opportunity of assuming a positive role in society.

The thesis explores repurposing and retexturing of West Berkeley, California as a method of weaving the Muslim American narrative in the design of Zaytuna College, America's first liberal arts Islamic College. The college itself will house students of diverse backgrounds, both Muslim and non-Muslim, accommodate prayer facilities for the neighboring Muslim community, and engage in interfaith and civic dialogue. The thesis will speculate on how the campus will evolve over time and identify a scale that is appropriate to its context.

BUILDING A MUSLIM-AMERICAN IDENTITY:
AN ISLAMIC COLLEGE

by

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of the requirements for the degree of
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Preface

It is narrated that the Prophet Mohammad (Peace Be Upon Him) said:

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

Sahih al-Bukhari and Sahih Muslim

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Chapter 1

INTRODUCTION

At a time when Islam is at the forefront of discourse in the media, this thesis seeks to understand the challenges facing the Muslim community by envisioning the design of Zaytuna College as the first Islamic College in America.

The thesis analyzes the Muslim-American experience by describing the rich intellectual and architectural heritage of Islam, which emphasizes the creation of communities that emphasize moral decorum and religious observance. Furthermore, discourse on regionalism suggests that Islamic architectural expression demonstrates promise within the backdrop of the United States.

Thus, the thesis unites the Islamic architectural tradition with the American campus planning tradition to continually investigate a design process that seeks to delineate an urban campus in Berkeley, California. Design strategies are employed at a variety of scales to construct the narrative for Zaytuna College, to ensure that it matures overtime at an appropriate scale within its context.

The final design creates several overlaps in program to create spatial dialogues between elements that ultimately envisions a positive future for mainstream Islam in America.

Chapter 2

THE MUSLIM AMERICAN EXPERIENCE

ISLAM IN AMERICA

The diversity of the Muslim American community has transformed the American landscape, where portions of cities and towns are reflective of Islamic cultural norms. As a result, Islam in America faces both internal successes and challenges in communities across the country. In the context of the Muslim American experience, the post-9/11 era is a time of confrontation. Islam generally carries an image of misrepresentation within society through its portrayal in the media and press.



FIG 2.1
Time Magazine Covers, 1979-2006
Source: *Time-Warner Company*. www.time.com

However, Muslim Americans remain strong contributors to their communities, attending prayers at the local mosque, investing in their children by enrolling them in the best schools that prepare them for college, spiritually cleansing themselves during the holy month of Ramadan, donating generously to the poor through foundations and nonprofits, and engaging in interfaith dialogue with their neighbors, even when hostility is experienced.

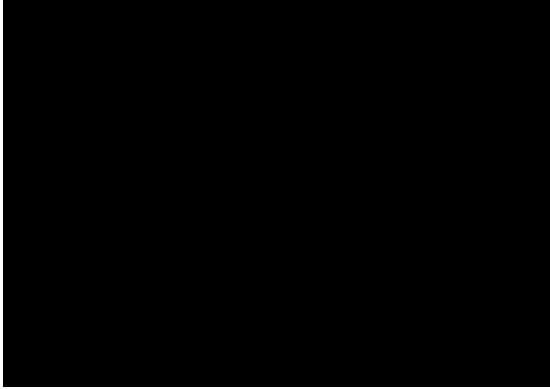


FIG 2.2
Rami Mikati, performs the evening prayer in his dorm
 Source: *American Youth*, Constrasto Publishing, 2009



FIG 2.3
Congregational prayer at the Islamic Cultural Center of New York
 Source: *Foreign Policy Magazine*, 2010



FIG 2.4
Mother of a Muslim-American Soldier
 Source: *The Newyorker*, 2010

Muslims have consciously made America their home. As a result, Islam has now become apart of what it means to be American. Muslim Americans now outnumber Jews, Episcopalians, and Methodists. This new reality means that Islam has become the second largest religion observed in the United States.¹

Therefore, as widespread prejudicial acts and attacks against Muslims continue to grow,

determination in assuming positive roles in mainstream society have become the priority for Muslim Americans today.

¹ Ba-Yunus and Kone, *Muslims in the United States*. Westport: Greenwood Press Publishing Group, 2006. pg. 63.

A Muslim presence in the United States has been documented for at least a century, and the American immigration law of 1965 led to a large-scale influx of Muslims immigrating to America with diverse backgrounds. According to a report by the *Pew Research Center* (Figure 2.5), today Muslim immigrants are predominantly “White”, from the Middle East and ethnically Arab, or “Asian”, mainly from Pakistan or of South Asian descent. Simultaneously, native-born Americans have converted to Islam, predominantly from the African American community.²

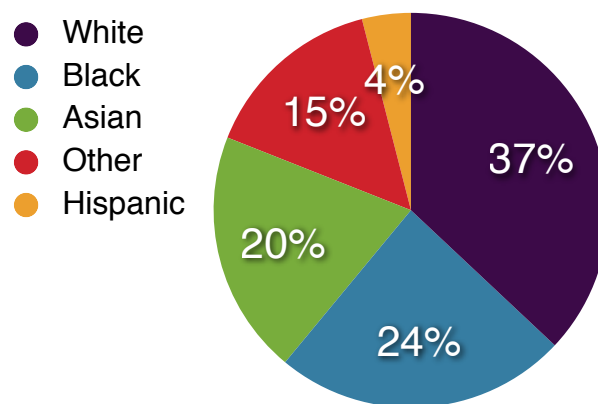


FIG 2.5
Muslim Americans by Ethnicity, 2007
 Source: *Pew Research Center*; graphic by author

Dr. Umar Faruq Abd-Allah suggests that Muslims were part of the American narrative since the settlement of the British colonies. According to Abd-Allah, Sir Francis Drake brought at least two hundred Muslims to the newly established English colony of Roanoke in 1586, which is in present day North Carolina.³ Before arriving to Roanoke, Drake had freed these Muslims from the Spanish colonies of the Caribbean. These

² Esposito, John and Yvonne Haddad. *Muslims on the Americanization Path?*. New York: Oxford University Press, 2000. pg. 20.

³ Abd-Allah, Umar Faruq. “Turks, Moors, & Moriscos in Early America: Sir Francis Drake’s Liberated Galley Slaves and the Lost Colony of Roanoke”. *Nawawi Foundation*, 2010, pg. 1.

Muslims were identified as ethnic Turks and Moors, which likely included *Moriscos*, or Catholics from Spain or Portugal of Muslim heritage, many who were suspected of practicing Islam secretly while under persecution. Abd-Allah states that, “The Roanoke settlement was England’s first American colony and constitutes the first chapter of English colonial history in the New World and what ultimately became the history of the United States.”⁴

Yvonne Haddad explains the growth of Islam in America through four phases of immigration, beginning in the eighteenth century.⁵ According to her research, some of the earliest Muslims arrived in 1717 as Arabic-speaking African slaves. During the eighteenth and nineteenth centuries, at least a fifth of all African slaves in the Americas were Muslim, many of whom found themselves in South America. Those who remained in the American colonies were forcibly converted to Christianity, with very few remnants of colonial American Islam documented and remaining today.

Haddad explains that the second wave of immigration is attributed to when Muslims from the Middle East began migrating to the United States in 1875, following after Christian Arabs who preceded them. These Muslims were primarily from modern-day Syria, Lebanon, Jordan, and Palestine. Many sought financial prosperity as laborers with the desire to return to their native countries, but remained in the United States as workers in factories and mines, or assumed the role of grocers and shopkeepers. Haddad writes:

⁴ Ibid.

⁵ Haddad, Dr. Yvonne. “A Century of Islam in America.” *Hamdard Islamicus*. no. 4, vol. 21. Muslim World Occasional, 1997. pg. 2.

“Their willingness to work hard often brought not only capital but improved social status and living conditions. Many who had intended to temporary stay soon knew they would not leave...Historic events periodically interrupted this flow of immigration and changed its character. The First World War ended the first major wave; the second, which peaked in the 1930s, was brought to a halt by World War II. During much of this time, immigration laws were blatantly discriminatory. Some hopeful immigrants were turned back at Ellis Island, and in many cases Middle Easterners found it difficult to obtain citizenship.”

The third wave of immigration of Muslim Americans occurred between 1947 to the mid-1960's, which Haddad explains was a result of the changing circumstances in Muslim-majority countries and lead to many seeking to escape political oppression. Unlike previous Muslim immigrants, these families were well-educated. Several trends occurred, leading to Muslim immigrants arriving to the United States as explained by:

1. Palestinians displaced by the formation of Israel;
2. Egyptian families losing their property under President Gamal Abdel Nasser, who overthrew the monarchy of Egypt and Sudan;
3. Iraqis fleeing from the coup d'état that formed the Republic of Iraq in 1958;
4. Syrians who were excluded from government participation;
5. Eastern European Muslims fleeing communist rule from Yugoslavia, Albania, and the Soviet Union;

The fourth wave of Muslim immigration started under the leadership of President Lyndon B. Johnson until present day, where immigration law shifted to conform to the requirements of the labor market of the United States. Haddad points out that beginning in 1967, Muslim immigrants arrived educated from a wide variety of countries outside of the Middle East. The mentality of these immigrants was to settle in America permanently, “to participate in American affluence, and to obtain higher education and advanced technical training for specialized work opportunities,” while also seeking refuge from the growth of oppressive societies as the traditional framework of Muslim majority countries deteriorated.⁶

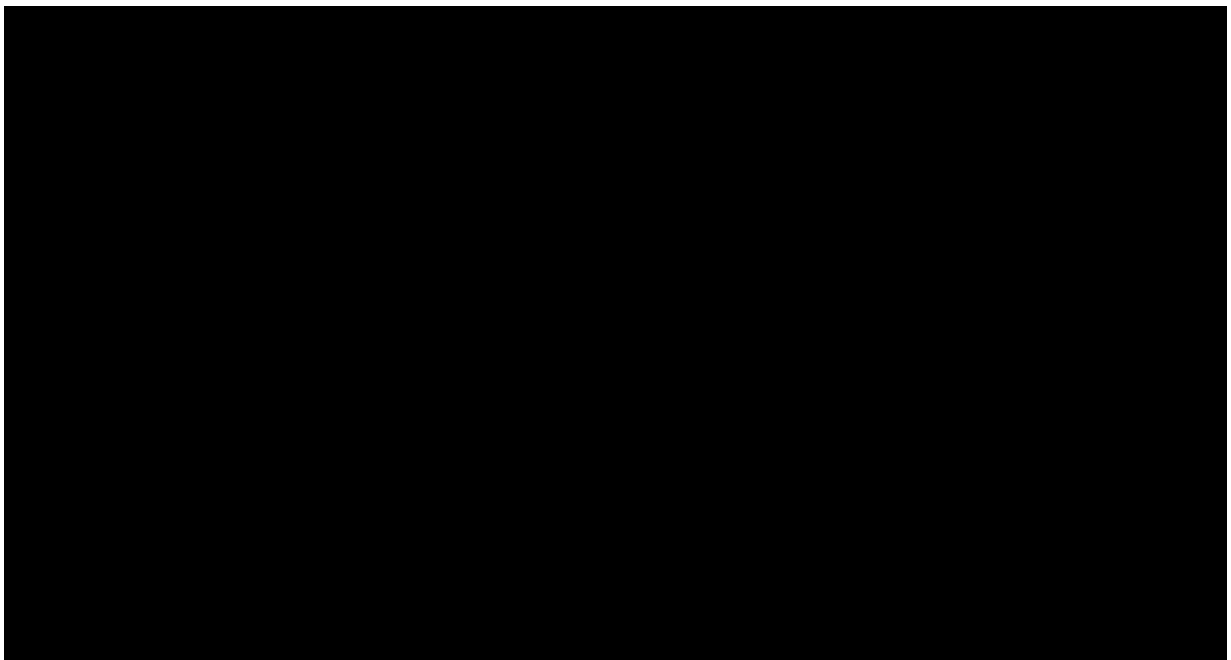


FIG 2.6

World Muslim Population, 2009

Source: *Pew Forum on Religion & Public Life*, 2009

Looking to the present, Muslim Americans have adapted their religious practices to American social norms. A shift in the immigrant mentality from living in the United

⁶ Ibid.

States temporarily to becoming a permanent fixture in American culture has created a shift and need for Muslims to engage and explain Islam within their communities. As the number of permanent Muslim American immigrants has increased, the presence of Islam has grown by native-born generations and converts initiating the development of organizations and institutions to preserve Islam as a faith within the landscape of the United States.

CREATING MUSLIM SPACE

A survey conducted in 1992-1995 found that out of 1,000 or more mosques and Islamic centers in the United States, less than one hundred were designed by an architect.⁷ As the Muslim presence in America had grown, the majority of mosques were simply repurposed buildings ranging from abandoned churches, fire stations, funeral homes, theaters, warehouses, shops, and so forth, since the earliest Muslim immigrant communities lacked funds. A series of nondescript buildings functioned as mosques in Highland Park, Michigan (1919), Michigan City, Indiana (1924), Cedar Rapids, Iowa (1925), Ross, North Dakota (1926), Quincy, Massachusetts (1930), and Sacramento, California (1941)⁸. Many served as multipurpose structures used as Islamic cultural or community centers, having room for prayer, but also served other functions, such as schools, libraries, conference centers, bookshops, kitchens, social halls, recreational facilities, housing, etc.⁹ Therefore, while a mosque would traditionally serve as the

⁷ Esposito, John and Yvonne Haddad. *Muslims on the Americanization Path?*. New York: Oxford University Press, 2000. pp. 317-334.

⁸ Ibid.

⁹ Ibid.

communal spiritual space, Muslims in America sought cultural ties by setting up Islamic cultural centers that were programmatic extensions of the mosque.

In North America, the mosque typology has remained undeveloped compared to its fourteen centuries of development in other parts of the world¹⁰. Islamic architecture remains foreign and in contrast with its newly founded homeland of America. Therefore, three tendencies determine Islamic architecture in America today:

1. Traditional design is transplanted from Muslim majority countries, as seen at the Islamic Cultural Center in Washington, DC (1957), the Islamic Center of Toledo, Ohio (1983), the Islamic Center of Charleston, West Virginia

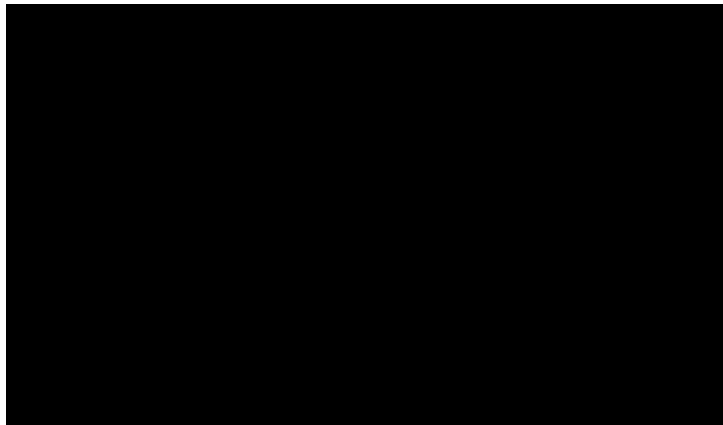


FIG 2.7
Traditional Design Transplanted: Toledo (left) and Washington DC (right)
Source: www.archnet.org

2. Reinterpretations of tradition are sometimes combined with elements of American architecture, as seen in the Islamic Cultural Center in Manhattan (1991), Dar al-Islam Mosque in Abiquiu, New Mexico (1981), and the mosque in Jonesboro, Arkansas

¹⁰ Ibid.

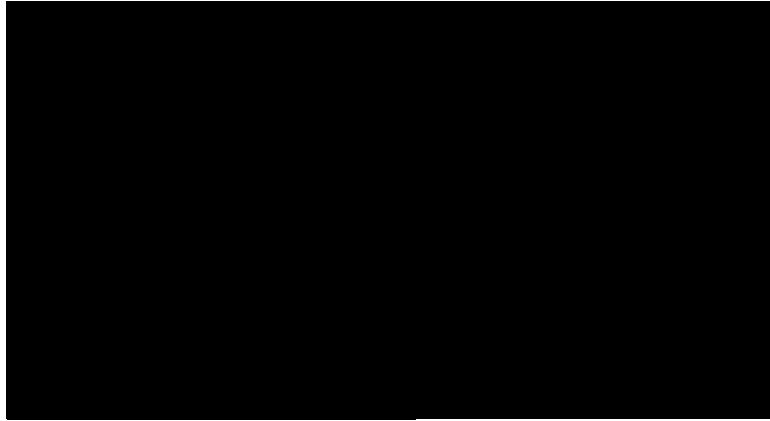


FIG 2.8
Reinterpretations of Tradition: Abiquiu (left) and New York (right)
 Source: www.archnet.org

3. Structures that are entirely innovative, as seen in Plainfield, Indiana (1979), the Islamic Center of Albuquerque, New Mexico (1991) and so forth.

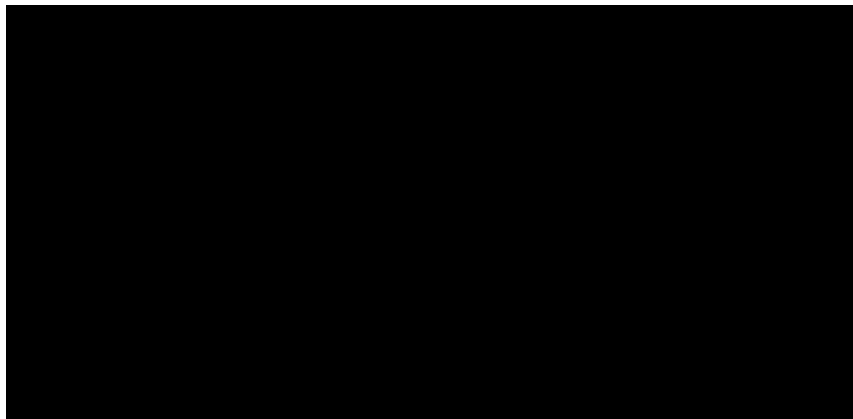


FIG 2.9
Innovations of Tradition: Plainfield (left) and Albuquerque (right)
 Source: www.archnet.org
www.libraries.mit.edu

Such tendencies explain a process of transformation, where new and insecure Muslim communities first construct architecturally nondescript structures. This then transforms into a large number of mosques constructed purely traditionally, with little regard to their surroundings. Provided that the Islamic community in America is extremely diverse, it is most beneficial to seek Muslim space that fulfills the religious

requirements of Islam, with very little homage to the ethnic or historical style of Muslim lands, whether they are Mughal, Ottoman, Moorish, and so forth. As the American Muslim experience changes over time, adhering to traditional design principles remains with first-generation immigrants. Subsequent generations and converts will eventually become the majority of the Muslim population in the United States, allowing for more innovative approaches to designing Muslim space. Gulzar Haider, a Pakistani-Canadian architect states:

“Islamic architecture should be expressive and understandable to all. It should employ a form language which invokes in immigrant Muslims a sense of belonging in their present and hope in their future. To the indigenous Muslim it should represent a linkage with Muslims from other parts of the world and should underscore the universality and unity of Islam. To the new Muslim this architecture should invoke confidence in their new belief. To non-Muslims it should take the form of clearly identifiable buildings which are inviting and open, or at least not secretive, closed or forbidding.”¹¹

Therefore, the ultimate priority for Islamic architecture in America is to ensure that Muslims seek to live in unity with particular places. An unwillingness to do this reflects the perception that Muslims in America are resisting a Western influence in their lifestyle, preventing cultural expression within the context of being dually American and Muslim.

¹¹ Ibid.

SEEKING KNOWLEDGE IN ISLAM

It is narrated that the Prophet Muhammad once said: *“He who leaveth home in search of knowledge, walketh in the path of God.”*

As Islam continues to pass into different cultures, the mosque remains the central place for Muslim gathering and learning. Individuals seeking Islamic knowledge rely on the written and oral knowledge passed down by scholars of theology and law, known as *imams*, *shaykhs*, and *muftis*. An *imam* is traditionally one who leads an Islamic congregational prayer. In the role of serving a community, an *imam* will also take on the role of a community leader. A *shaykh* is someone who has studied the Islamic sciences and has been granted the authority to transmit his attained knowledge. Traditionally, these individuals hold religious educational sessions and discussion circles known as *majalis*, translated as “place for sitting”. A *mufti* is a scholar who interprets Islamic law and is given the authority to issue legal opinions.

Pierce Bulter writes, “No historical student of the culture of Western Europe can ever reconstruct for himself the intellectual values of the later middle-ages unless he possesses a vivid awareness of Islamic scholarship in the background.”¹² This emphasizes the role medieval Islamic educational institutions had on the trajectory of knowledge while Western Europe remained in the Dark Ages.

In a speech at Oxford University in 1993, Prince Charles of Wales said:

¹² Butler, Pierce. "Fifteenth Century of Arabic Authors in Latin Translation." *McDonald Presentation Volume*. Freeport, N.Y. 1933. p.63.

“The medieval Islamic world, from Central Asia to the shores of the Atlantic, was a world where scholars and men of learning flourished. But because we have tended to see Islam as the enemy, as an alien culture, society, and system of belief, we have tended to ignore or erase its great relevance to our own history. For example, we have underestimated the importance of eight hundred years of Islamic society and culture in Spain between the 8th and 15th centuries. The contribution of Muslim Spain to the preservation of classical learning during the Dark Ages, and to the first flowerings of the Renaissance, has long been recognized. But Islamic Spain was much more than a mere leader where Hellenistic knowledge was kept for later consumption by the emerging modern Western world. Not only did Muslim Spain gather and preserve the intellectual content of ancient Greek and Roman civilization, it also interpreted and expanded upon that civilization, and made a vital contribution of its own in so many fields of human endeavor—in science, astronomy, mathematics, algebra (itself an Arabic word), law, history, medicine, pharmacology, optics, agriculture, architecture, theology, music.”¹³

Today, the Muslim world possesses some of the longest running educational institutions in existence. The mosque at al-Qarawiyyin in Fez, Morocco, 859 CE, is considered the oldest *madrassa* or Islamic educational institution in the world. It is later followed by al-Azhar University, 959 in CE, Cairo, Egypt. The *madrassa* serves as the

¹³ Prince Charles of Wales, *Islam and the West*. Oxford University. Sheldonian Theatre, Oxford, UK. 27 October 1993. Keynote Address. Online.
http://www.princeofwales.gov.uk/speechesandarticles/a_speech_by_hrh_the_prince_of_wales_titled_islam_and_the_wes_425873846.html

epitome of institutional education in the Muslim world. The origins of the *madrassa* lie in the medieval Islamic world, affiliating itself with a mosque and was funded by a charitable trust, known as a *waqf*. These early Islamic colleges mainly taught Islamic law and theology.

Madrassas were built within the complex of a mosque, where many programmatic elements could be reached at the heart of a Muslim society. Aiding the poor through temporary housing, soup kitchens, and aid distribution centers, under the infrastructure of a mosque reveals the interconnectedness of religious and social life in Medieval Islam. Unlike the negative perception of *madrassas* today, the *madrassa* is a part of the social life of Muslim societies, as students come to learn the fundamentals of their values and beliefs to provide benefit to their community.

THE CANON OF ISLAM

Islam is contained by a traditional canon, or a collection of sacred texts, which Muslims have agreed are authoritative and definitive, serving to orient and ground ones articles of faith, ritual practice, law, theology, and doctrine.¹⁴ The *ulema*, or the collective of Muslim scholars composed of *imams*, *shaykhs*, and *muftis*, interpret these texts and work out the practical applications and details within various cultural and geographical contexts. Thus, in Islam, when an individual demonstrates his knowledge of these texts, the individual is considered learned to the extent of how much he or she has studied, thus giving them the title of *imam*, *shaykh*, or *mufti*. These individuals to this day remain the

¹⁴ Esposito, John and Ibrahim Kalin. *The 500 Most Influential Muslims in the World 2009*. ed. 1. The Royal Islamic Strategic Studies Centre, 2009. pp. 3-13

main agents of spiritual engagement within Muslim societies by embodying the Prophetic character in their conduct.

Islam as a faith based on intellectualism is fixed within its canon. To misunderstand the canon leads to violent behavior in the name of a religion which advocates the opposite. The traditional canon of Islam is what protects not just the religion of Islam itself, but the collective whole of the world and all creation extending beyond just human beings, but also includes animals, plant life, the earth, and so forth. The traditional canon of Islam in its absolute form therefore protects against terrorism and oppressive behavior towards any entity. Like contemporary democracy, which relies on canonical documents and forms of government that allow for checks and balance, Islam, through the fixed nature of its canon, continually undergoes a process of internal reevaluation, allowing individuals who are trained and disciplined in the knowledge of sacred texts, theology, jurisprudence, and analogy to act as leaders to the community: the *ulema*.

To be more specific, the traditional Sunni Islamic canon starts with the Qur'an itself, it then is followed by: ¹⁵

- Traditional *Tafseer* or commentaries on the Quran;
- The traditional collections of *Hadith*, or the sayings of the Prophet, by Muslim, Bukhari, Tirmidhi, Ibn Hanbal, al Nasa'i, al Sijistani, al Darimi and Ibn Maja;
- The traditional biographical and historical works, known as *Sira*, by Ibn Ishaq, Ibn Sa'd, Waqidi, Azraqi, Tabari, and Suhayli;

¹⁵ Ibid.

- Several primary texts, not limited to this list:
 - The *Risala* of al Shafi'i on Islamic jurisprudence;
 - the *Muwatta'* of Imam Malik, a collection of *Hadith* that inform Islamic jurisprudence;
 - the *Ihya' 'Ulum al Din*, or “The Revival of the Islamic Sciences” of Imam Ghazali;
 - the *'Aqida* of Tahawi on Islamic theology;
 - Imam Jazuli's *Dala'il al Khayrat*, a famous collection of prayers of the Prophet Muhammad;
 - *Jahiliyya* or pre-Islamic Arabian poetry, which serve to describe the semantics of the Arabic language;

Islamic knowledge is transmitted through authentic chains of narration. Such chains of transmission have allowed for the safeguard of the religious texts and have established the necessity of scholarship in order for the Islamic faith to enter into different cultures while maintaining its core set of beliefs and rituals. Emphasizing the importance of an oral tradition, each subsequent generation of scholars have learned from its previous, thus creating the chain of narration. The transfer of knowledge is simply not one of literature, but of spirituality and morality through ones decorum, known as *adhab*, defined by the Prophetic character. The student benefits from the studying of seminal texts, while perfecting the state of their heart through the discipline and character demonstrated by their teacher.

The *Ahl as Sunnah wa'l Jamah* or “the people of the Prophetic tradition and community” are the largest denomination of Muslims today, comprising ninety percent of all Muslims globally¹⁶. The *Ahl as Sunna* place emphasis in embodying the life of the Prophet Muhammad in belief and everyday practice. This traditional form of Islam is divided into four mainstream schools of religious jurisprudence, or *madhabs*:

- Hanafi (45%), named after the followers of Imam Abu Hanifa (699-767 CE);
- Shafi'i (28%), named after the followers of Imam al-Shafi'i (767-820 CE);
- Maliki (15%), named after the followers of Imam Malik (711-795 CE);
- Hanbali (2%), named after the followers of Imam Ahmad bin Hanbal (780-855 CE).

The *madhabs* of the *Ahl as Sunnah* are not seen as distinct sects within Islam, rather, as approaches on how a Muslim correlates his spiritual belief with ritualistic practice defined by *fiqh*, or religious jurisprudence, through the exercise of the *ulema*. The scholars of each *madhab* historically use a process of proofs and analogy to determine rulings regarding religious practice, as reinforced by the Quran and *hadith*.

The revival of such a process of spiritual, religious, and intellectual engagement will allow Islam to gain an indigenous bearing in mainstream American society, similarly undergone by Christian and Jewish American communities.

AMERICAN MUSLIM EDUCATION

As the Muslim presence continues to grow in the United States, the demand for Islamic educational institutions goes parallel to the priority of creating mosques. Asma Gull Hasan provides insight on how Islamic values in the primary and secondary

¹⁶ Ibid.

educational system are not only an investment for many Muslim Americans, but are fundamentally key in striking a balance between American and Islamic cultural values. This contributes to the creation of an indigenous representation of Islam in the United States, where young Muslims are molded into positive role models and liaisons for a faith amidst the negative attention found in the media and press. Muslims in the United States have established schools, mosques, and organizations which represent themselves in different facets of life. This is a similar narrative and long tradition of other faith groups establishing their own educational institutions and seminaries all across America.

According to Hasan, a quarter of immigrant American Muslims prefer to put their children in Islamic schools, which currently constitutes about 200 nationwide.¹⁷ These Islamic schools are key to creating self-confident Muslims, with a standard American school curriculum, with an emphasis in principles from the Qur'an and the Prophetic traditions, as well as learning Arabic, and Islamic practices and prayer. For many Muslim parents, the incentive of putting their children in Islamic schools is that they are protected from the growing negative aspects of American culture, such as drinking, premarital sex, and gang violence. In her book *American Muslims: The New Generation*, Hasan provides the example of the New Horizon Charter School system in Los Angeles, California, which includes three Islamic schools. The focus of these newly founded schools are to strike a balance between Islamic and American culture. Classroom sizes are small, creating a comfortable environment where students are able to observe religious practices, such as fasting during the month of Ramadan, with ease. This provides young

¹⁷ Hasan, Asma. *American Muslims: The New Generation*. New York: Continuum International Publishing Group, 2001. pp. 145-148.

Muslims with the ability to create and accept a positive American Muslim identity. Furthermore, “Islamic schooling brings the practice of Islam into the world outside of one’s home.”¹⁸

This thesis seeks to explore the creation of an Islamic college in America to further broaden the Muslim American narrative. There are several priorities that the Muslim community in America must focus on, and one fundamental priority is the establishment of educational institutions to prevent isolation and marginalization of Muslim communities across the country. Muslim communities are in need of leaders and *imams* who understand Islam within the context of the West, not from an imported cultural viewpoint. Similar to the goals of Islamic primary and secondary education, as demonstrated by the New Horizons schools, an Islamic college further broadens the American Muslim identity, creating homegrown leaders from native institution to become leaders in their respective communities.

¹⁸ Ibid.

Chapter 3

DESIGNING AN ISLAMIC COLLEGE IN AMERICA

ZAYTUNA COLLEGE

Zaytuna College, the first liberal arts Islamic college in America, celebrated its first inaugural semester in Berkeley, California late August of 2010.¹⁹ It is founded by prominent American Muslim scholars Hatem Bazian, Shaykh Hamza Yusuf Hanson and Imam Zaid Shakir, who have each vigorously engaged in creating dialogue amongst Muslim and non-Muslim communities locally and globally.

Formerly known as the Zaytuna Institute, the college is setting the standard as the first Islamic college in America. As an influential Islamic scholar, Shaykh Hamza Yusuf Hanson is one of a small handful of authorities on Islam in the West, having spent time abroad learning at some of the most respected institutions in the Muslim world. In the United States, he inspires American Muslims through his shared experience as a normal mainstream American.²⁰

As the Muslim presence in America grows, academic institutions of higher education remain absent in training students in the Islamic sciences. Understanding Islam's rich intellectual history will allow Muslims-Americans to shape their Islamic identity within the culture of the West, at a time when the younger generation remains distant from the mosque and their religious customs as a result of the prevalent negative impression of Islam in America. This presents the opportunity for Muslim Americans to become conversant with the duality of their Islamic and American identities.

¹⁹ Zaytuna College. "Zaytuna College Welcomes Freshman Class to Inaugural Fall Semester." Berkeley: Zaytuna College, 2010. Press release.

²⁰ Esposito, John and Ibrahim Kalin. *The 500 Most Influential Muslims in the World 2009*. ed. 1. The Royal Islamic Strategic Studies Centre, 2009. pp. 3-13.

The mission of the college is “to educate and prepare morally committed professional, intellectual, and spiritual leaders who are grounded in the Islamic scholarly tradition and conversant with the cultural current and critical ideas shaping modern society.”²¹ Zaytuna currently offers Bachelor’s degrees in Islamic Law and Theology, as well as, the Arabic Language.

Shakir, who is a native to the San Francisco Bay area, believes that Zaytuna College “will prove to be a milestone in bringing about both a sounder understanding of Islam and better relations between Muslims and members of other faith communities here in the United States – Godwilling.”²²

The thesis seeks to work within the academic framework of Zaytuna college to create an American institution for Islamic higher education that brings the best of both the American campus planning and Islamic architectural traditions. The college itself will house students of diverse backgrounds, both Muslim and non-Muslim, accommodate prayer facilities for the Muslim community, and engage in interfaith and civic dialogue locally within the San Francisco Bay Area, as well as, nationally, being the first Islamic college in America. The thesis will speculate on how the campus will evolve over time and identify a scale that is appropriate to its context, employed by regionalist theory.

²¹ Zaytuna College. “Zaytuna College Welcomes Freshman Class to Inaugural Fall Semester.” Berkeley: Zaytuna College, 2010. Press release.

²² Ibid.

REGIONALISM: A VALUE CENTERED APPROACH

Islamic architecture in America can benefit from a value centered approach to design. Mohamad Tajuddin bin Haji Mohamad Rasdi evokes the spirit of early Modernist architects in his article “*Reconstructing the Idea of Islamic Architecture*,” by stating that the methods employed by architects Pugin, Ruskin, Sullivan, Wright, Le Corbusier, Gropius, and Mies can be similarly approached by rigorously analyzing Islamic religious texts. The rationale for this approach stems from early modernist architects relying on value centered design centered on moral discourse to generate forms grounded in technology, economics, politics, and environmental values. Rasdi argues that Islamic architecture must rely on sacred knowledge by using several *hadith*, or Prophetic sayings, to draw meaning into practices that should be employed by academics and designers to center discourse on values and morality. In his article, he lists four points:

Nature should be appreciated through ideas of environmental sustainability, drawing from the analogy of paradise. He states that, “We should learn to live with nature and not overwhelm it with our dictatorial presence.”

Architecture should have humility, as embodied in the Prophetic character. Therefore, he is critical of Islamic institutions which rely heavily on the exactness of symmetry and axes, stating that more accurate daily patterns of Islamic life thrive on asymmetrical balance and looser compositions, with the mosque as the communal core, therefore fulfilling the daily needs of the immediate community.

Muslims look after their neighbor, with a profound respect for other cultures, which architecturally should encourage an endless variety of forms.

The designer should be morally conscious, be fully aware of the state of artistic knowledge in the society he or she is working in, suggesting that regionalism and organic approaches are inherently important methods for the designer.

Eleftherios Pavlides explains regionalism to be a “future informed by a past.”²³ Architecture responds to both nearby and distant influences, through the lenses of both time and place. Therefore, in understanding the role of regionalism in architecture, one can derive an architectural expression that separates itself from the current. While there are several regionalist tendencies found in architecture, regionalism cannot be simply divided into the categories of platonic, ideological, experiential, and anthropological. Rather, as Pavlides points out, there is overlap in these approaches, allowing for a multiplicity of thoughts and approaches to a design.

According to Alexander Tzonis and Liane Lefaivre, regionalism has emerged throughout time in several forms as a common “thread”.²⁴ In their discourse on Romantic or propagandist regionalism, the notion of memory is inserted into a new building to evoke meaning. In this case, style is highly emphasized in the design process, which can be problematic. We find this tendency in Islamic architecture in America today, where a mosque might invoke a highly stylized Arab or North African or Pakistani or Indonesian sensibility within the context of the American urban fabric. While such structures invoke an adequate spirit of an Islamic past, their meaning is abruptly lost and foreign within the backdrop of an American cognitive framework. Therefore, this thesis seeks to understand

²³ Pavlides, Eleftherios. “Four Approaches to Regionalism in Architecture.” *Critical Regionalism: The Pomona Meeting Proceedings*. New York: Princeton Architectural Press, 2007. pp. 305-321.

²⁴ Lefaivre, Liane and Alexander Tzonis. *Critical Regionalism: Architecture and Identity in a Globalized World*. London: Prestell Publishing, 2003. pp. 3-28.

the archetypes established in Islamic architecture, and arrive to a conclusion to how one would transform such types within the landscape of America.

According to Thomas A. Gaines, regionalism has contributed to the design of American campuses, through the lenses of planning, construction method, and materials, as influenced by history and local culture.²⁵ The thesis must therefore connect Zaytuna college to the historical continuum of Islamic knowledge, with the acceptance that it will take influence from American culture.

Critical Regionalism serves as the best vehicle to approach this notion. As Kenneth Frampton points out, “Critical Regionalism is to mediate the impact of universal civilization with elements derived indirectly from the peculiarities of a particular past.”²⁶ He later asserts that it is utterly dependent upon a high-level of critical self-consciousness that separates oneself from human perception. Such an approach suppresses the human senses to remove oneself from the tactile and experiential reality, and draws more from a process of design, rather than an emphasis on style. Thus, an architect discriminates his or her judgements from such separation.

It is important to avoid a high degree of reliance on the aesthetic qualities, and to be critical about the typology and archetypes derived as a response to their historical timeframe. Thus, the idea of “traditioning,” or the “creative recycling of existing forms, rather than the rigid adherence to old ones or its invention of totally new ones,” will prove more meaningful within the scope of the thesis by identifying how American

²⁵ Gaines, Thomas. *The campus as a work of art*. Westport: Praeger Publishers, 1991. pg. 75.

²⁶ Frampton. “Towards a Critical Regionalism: Six Points for an Architecture of Resistance”. *The Anti-Aesthetic. Essays on Postmodern Culture*. Seattle: Bay Press, 1983. pp. 77-89.

Islamic architecture fits into the continuum of the collective Islamic architectural narrative.²⁷

Islamic architecture has never undergone a rigorous debate on morality, value, and expression relevant to an American context. An issue very important to this thesis is the risk of cultural alienation of Muslims in America, who comprise a wide range of racial and traditional backgrounds. The core of Islamic institutions in America should emphasize religiosity, morality, commonality, and unity. Thus, rather than relying on aesthetics to derive Islamic architecture in America, it must be a value-driven process, relying on regionalism.

CONCEPTUAL AND SPATIAL LENSES

The proposed Islamic college should foster an environment that is welcoming, encouraging the meeting, interaction, and the exchange of ideas. The following lenses illustrate the conceptual and spatial characteristics of an Islamic College in America:

1. Community: Through the growth of the Muslim presence in America, Islam presents itself with a variety of ways, creating a vibrant cultural mosaic. The campus, being the first of its kind, will represent the Muslim American community at both the national and local level.
2. Advocacy: Today's challenges faced by Muslims in America creates a greater need for Islamic education in America. The need for Muslim Americans to be

²⁷ Abu-Lughod, Janet. "Disappearing Dichotomies: First World-Third World; Tradition-Modern." *Traditional Dwellings and Settlements Review*. no. 11, vol. 3. 1992. pp. 7-11.

assertive and productive agents in society can be achieved by the establishment of an Islamic college.

3. Dialogue: The campus should resonate a strong interfaith component, allowing members of the adjacent community to comfortably enter the campus and engage in dialogue.
4. Scholarship: In order for Muslim Americans to be assertive, it requires an emphasis on reviving Islamic intellectual scholarship in an American context.
5. Spirituality: Muslim Americans strongly identify themselves through their spirituality. Therefore, the campus should maintain and enhance the spiritual development of Muslim Americans.
6. Transparency: The campus must be identifiable by physical and/or implied edges, while achieving a level of openness for students and members of adjacent communities to become apart of the community of the Islamic college.
7. Tradition: The Islamic rituals and cultural practices will generate the spatial requirements. A vigorous study of both Islamic architecture and American campus planning will serve as a base to the design.
8. Context: The American urban fabric will be the backdrop in exploring a campus proposal, with the selected site contributing to the campus design.

Chapter 4

RITUAL ON CAMPUS

THE FIVE PILLARS OF ISLAM

The three facets to the *din* (religion) of Islam are *islam*, *iman*, and *ihsan*. *Islam* in Arabic mean “submission” or the action of bestowing oneself to God. One who submits to the Will of God is therefore called a Muslim. *Iman*, or one’s faith, is identified by a Muslims certainty in his or her belief in God. One who exhibits certainty in their faith is identified as a *mu’min*, which constitutes six articles of faith:

- Belief that Allah is One God, emphasizing pure monotheism;
- Belief in all of His creation, pertaining to the angels, human beings, and the unseen *jinn*;
- Belief in His books, which include the *Tawrah* (Torah of Moses), the *Zabur* (Psalms of David), the *Injil* (Gospel of Jesus), and the *Qur’an* (The Recitation of Muhammad) as the final installment;
- Belief in His Messengers and Prophets, as explained in the Christian-Judaic traditions (Adam, Noah, Abraham, Moses, Jesus), ultimately ending with the seal of Prophets, Muhammad;
- Belief in the *Akhirah*, The Day of Judgement or afterlife;
- Belief in *Qadr*, or Fate, whether it be good or bad.

The inner meaning of a Muslim’s *iman* is that he or she should not go through the everyday ritual practices blindly, but to have faith and certainty in one’s heart. Thus, *ihsan* is the actions and deeds employed by a Muslim to describes his or her inner faith. Through conviction, a Muslim seeks to attain perfection and excellence in worship. A

Muslim is virtuous and sincere in his or her actions with the understanding that God is Omnipotent and with them always.

It is narrated that the Prophet Muhammad once said:

"Islam has been built upon five things – on testifying that there is no other god but Allah, and that Muhammad is His Messenger; on performing prayer; on giving the almsgiving; on Hajj to the House; and on fasting during Ramadan." [Al-Bukhari & Muslim]

Thus, Islam consists of five pillars which describe the ritual behaviors that manifest in the everyday practice of a Muslim. An analysis of these practices will help define the types of rituals on campus at Zaytuna College, informing programmatic and spatial considerations. The five pillars are²⁸:

- *Shahada* or declaration of faith, whose inward meaning is the acknowledgement of God;
- *Salah* or prayer, whose inward meaning is the attachment to God;
- *Sawm* or fasting, whose inward meaning is detachment from the body and from the ego;
- *Zakat* or almsgiving, whose inward meaning is the detachment from the world;
- *Hajj* or pilgrimage, whose inner meaning is to return to one's true inner heart, the black-shrouded square Ka'ba in Mecca being the outward symbol of this heart.

Shahada: Declaration of Faith

Muslims subscribe to a lifestyle defined by a declaration of their faith, expressed as *la ilaha illa 'Llah* or “there is no divinity but God.” In an artistic and architectural

²⁸ Esposito, John and Ibrahim Kalin. *The 500 Most Influential Muslims in the World 2009*. ed. 1. The Royal Islamic Strategic Studies Centre, 2009. pp. 3-13

sense, Islam prohibits the use of images, as a renewal of Abrahamic monotheism. Titus Burckhardt explains:

“In its last manifestation as in its first-- in the time of Mohammed as in the age of Abraham-- monotheism directly opposes idolatrous polytheism, so that any plastic representation of the divinity is for Islam, according to a “dialectic” that is both historical and divine, the distinctive mark of the error which “associates” the relative with the Absolute, or the created with the Uncreated, by reducing the second level to the first. To deny idols, or still better to destroy them, is like translating into concrete terms the fundamental testimony of Islam”²⁹

Aniconism in Islam places high esteem for God’s creation and ultimately respect for God’s divine ability to Create. Avoiding images applies to all living beings, specifically avoiding portraiture of the *Rusul* (Messengers), the *Anbiya* (Prophets), and the *Auliya* (Saints) because any representation could lead to idolatrous worship of the object. Burckhardt further explains:

“They are the vice-regents of God on earth. ‘God created Adam in His form.’ (a saying of the Prophet Mohammed), and this resemblance of man to God becomes fully manifest, in a fashion, in prophets and saints, without it being possible, nevertheless, to grasp this on the purely corporeal level. According to this perspective, the stiff, inanimate image of

²⁹ Burckhardt, Titus. *Art of Islam: Language and Meaning, Commemorative Edition*. Bloomington: World Wisdom Books, 2009. pg. 29.

a divine man could not be other than an empty shell, an imposture, an idol.”³⁰

***Salah*: Prayer**

Muslims observe prayers throughout five prescribed times of the day, measured according to the movement of the sun. The prayers are as followed (figure 4.1): *fajr* or near dawn; *dhuhr* or after the sun strikes past noon; *asr* or the afternoon; *maghrib* or after sunset; and *isha* or at nightfall.

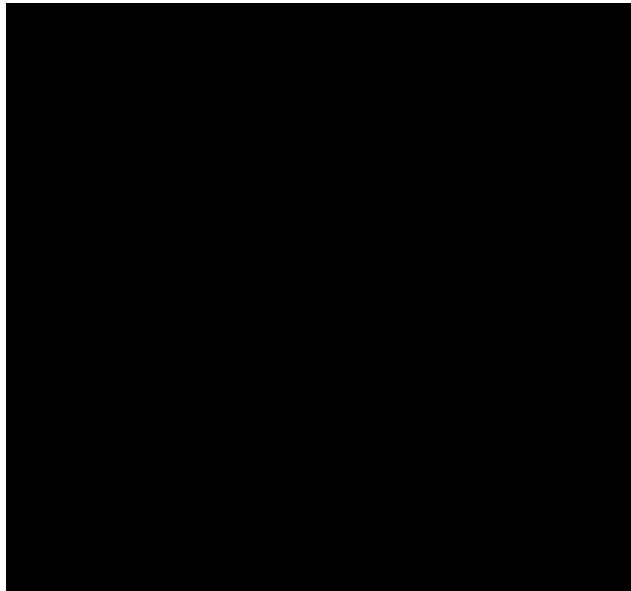


FIG 4.1
Five Daily Prayers
Source: *Islam Beliefs and Teachings* by Ghulam Sarwar, 2001

For a prayer to be valid, a Muslim must conduct ritual ablutions to achieve a state of purity (figure 4.2-4.3). *Salah* is organized with the repetition of two or more units through a sequence of physical movements and verbal recitations in Arabic (figure 4.4).

³⁰ Ibid.

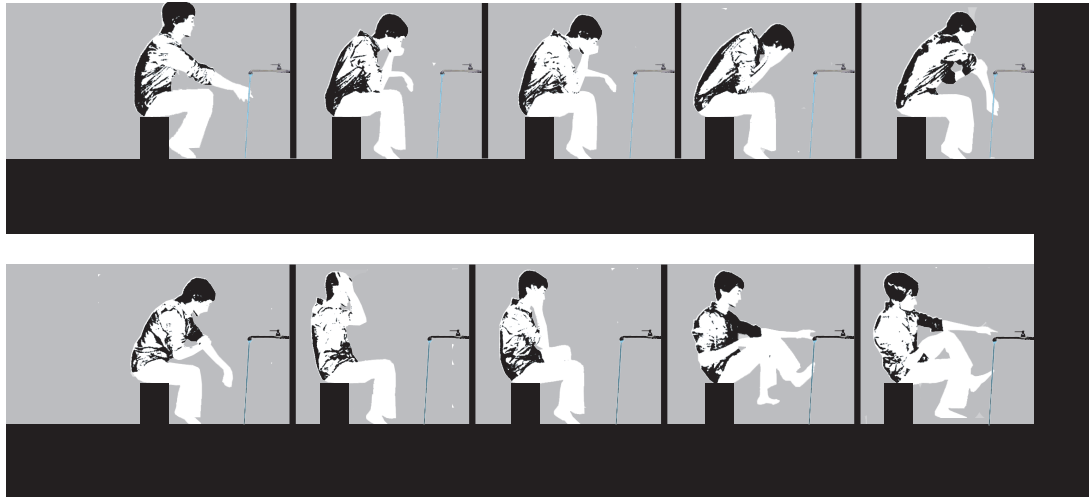


FIG 4.2
Steps of ritual ablutions
 Source: Author



FIG 4.3
Ritual ablutions
 Source: Author

The prayer rug, or *sajjada*, *musallah*, *namazlik*, or *janamaz*, serves as a piece of fabric which allows a Muslim worshipper to enter the sacred and to remove oneself from the profane. The prayer rug serves as a strong symbolic temporary place created in any possible environment. The *janamaz* serves as a physical artifact which identifies the informal space, that which comprises the individual space around the body, that one is surrounded with, in determining the proper distance among people while in prayer.

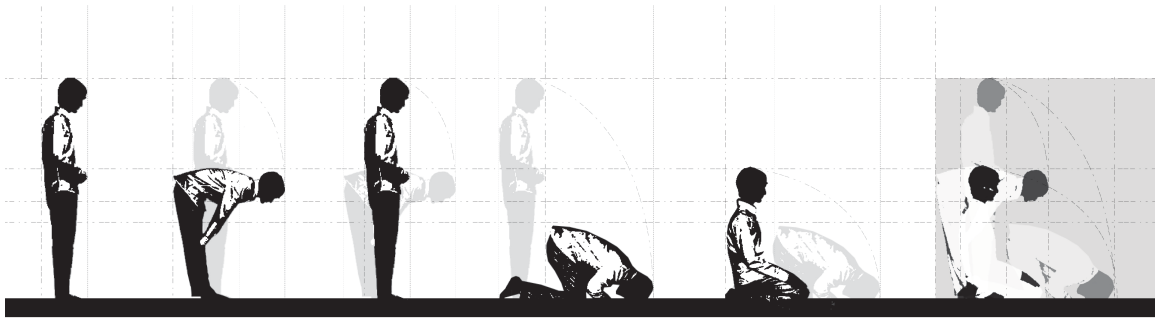


FIG 4.4
Prayer movements
 Source: Author

The front is reserved for the *imam*, or prayer leader. Subsequent rows behind the imam are reserved for the men, and the subsequent rows are reserved for the women. All together, the arrangement serves the formation of a Muslim congregational prayer (figure 4.5). In the prayer formation when more than one prayer rug is used, the gender

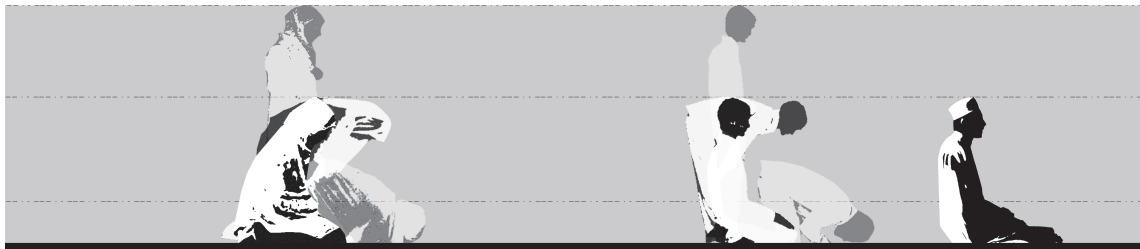
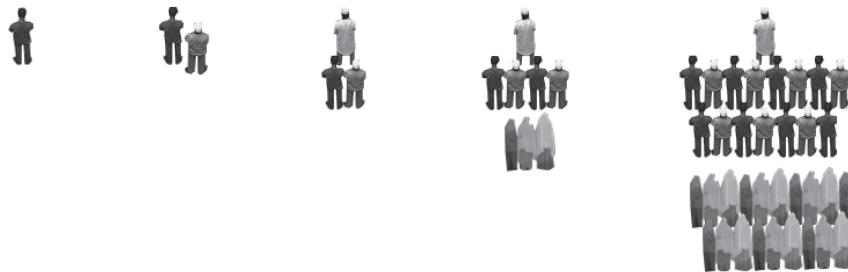


FIG 4.5
Muslim Congregational Prayer
 Source: Author

arrangement in the prayer formation is defined with strong consideration to both male

standing, prostration, and sitting, as well as, female standing, prostration, and sitting during prayer. To maintain concentration in prayer, the prayer formation becomes male prone out of respect for female observers.

In *The Hidden Dimension*, Edward Hall describes proxemic behavior³¹, a kinesthetic factor that can be applied to understanding the Muslim congregational prayer. Each gender stands shoulder-to-shoulder, often in close contact when standing, prostrating, and sitting. Since all members face in the same direction, seldom is eye contact made between worshippers, who bow their heads to maintain concentration. Commonly found at the Friday prayer or on both *Eid* holidays, an olfactory code is accentuated by members who are perfumed to heighten the experience of the prayer, although Muslims generally put on *attar*, scented oils, when preparing for prayer or going to the mosque. As an auditory consideration during the congregational prayer, the imam leads and his voice alone is heard primarily. At times, members of the congregation will recite portions to themselves and out loud. Comprehensively, prayers during the day are observed in silence, when worshippers read to themselves, and prayer during the night are observed out loud, where the imams voice dominates.

Since the prayer is highly valued as a public congregational ritual, the body spacing and posture of observers does not correspond with all of Hall's categorizations. The intimate distance of embracing, touching, or whispering, which is recognized as 6 inches according to Hall, becomes the social distance or interaction among acquaintances during prayer. Even during the Friday Jumma Prayer, the public speaking distance of the

³¹ Hall, Edward. *The Hidden Dimension*. New York: Anchor Books, 1990. pp. 154-164.

imam is 6 inches from the first row of worshippers, creating intimate spatial experience amongst Muslim at the time of prayer, while also creating a heightened self of awareness and spiritual connectivity when worshippers face the same direction.

The prayer rug also constitutes the three criteria set by Labelle Prussin in distinguishing nomadic architecture from sedentary forms: mobility, gender, and ritual (figure 4.5).³² Prussin states, “Concepts of ethnicity and ethnic identity, often grounded in sedentary cultures, become more difficult to define in the nomadic context. Further, nomads living in essentially similar environments and practicing identical migratory regimes may well possess completely different architectures.” In the case of the *janamaz*, the act of prayer formation is the same for every Muslim, but varies based on the context one chooses to pray in. Since the Ka’aba in Mecca serves as the epicenter of Muslim prayer, the *janamaz* serves as the unit of measure for spatial consideration when one prays. If one is praying and others are not, standing on the prayer mat signifies that others should be respectful and silent. One prayer mat can serve one to two people. When more Muslims are present, the *janamaz* serves as the unit of measure for each occupant in congregation. When both genders are present, a gender hierarchy is maintained.

Rather than controlling nature, a prayer rug is temporarily placed onto the ground, as Prussin points out, to have “dialogue with the natural environment in order to find union with it.”³³ Therefore, the whole world serves as a *masjid*, or “place of prostration”,

³² Prussin. *African Nomadic Architecture: Space, Place and Gender*. Washington DC: Smithsonian Institution Press, 1995. pp. 186-205.

³³ Ibid.

and the possibilities of observing Muslim prayer are endless and are only bound by the human unit of measure, defined in the Muslim realm by the prayer rug.



FIG 4.6
Prayer rugs
Source: Author

Sawm: Fasting

The Islamic calendar is strictly lunar, with the calculation of months and dates of religious festivities relying on astronomical knowledge. It consists of a calendar year that is 11 to 12 days shorter than the solar year, with no intercalation, or leap days, creating a seasonal migration of religious holidays and observances. The first rising of the crescent moon marks the beginning of the lunar month, witnesses with exceptional eyesight are

sent to observe the rising of the crescent to determine when the first day of the month. Problems of visibility creates difficulty in seeing the crescent moon. Thus, calculations are made to complement the Prophetic tradition of eyewitness accounts on moon observation.

Ramadan is the ninth month of the Islamic calendar, when Muslims observe sawm, or fasting, which constitutes refraining from eating, drinking, and sexual activity from dawn until sunset. This discipline brings patience, humility and spirituality among Muslims, placing emphasis on the familial and communal bonds.

Muslims believe Ramadan to be a month of the revelations from God to humankind, a time when the firm verses of the Quran were revealed to the Prophet Muhammad. With consideration to *islam*, *iman*, and *ihsan*, Muslims ask forgiveness for past sins, pray for guidance, and seek to purify themselves by emulating the Prophetic character through diligence in self-restraint and good deeds.

Zakat: Almsgiving

The element of social responsibility, placing an emphasis on community, is embodied in the practice of *zakat*, a charitable act of giving based on accumulated wealth incumbent upon all Muslims. As a means to ease the economic hardship of others and to eliminate the notion of inequality in society, Muslims donate 2.5% of their annual wealth to assist the poor and less fortunate. Wealth is defined as money earned in business, savings, income, and so forth. A voluntary act of charity is known as *sadaqah*.

Hajj: Pilgrimage

During the month of Dhu al-Hijjah, Muslims participate in a pilgrimage to the city of Mecca, deriving back to a common practice observed in the time of the Prophet Abraham, believed by Muslims to have constructed the first Ka'ba structure. Depending on a Muslims economic viability, every able-bodied Muslim is required to partake in the *Hajj* at least once in a lifetime.

The Ka'ba represent a symbolic sense of unity for Muslims since it serves as the central point of convergence that Muslims pray towards. Embodying unity, the Ka'ba serves as a node to unite all Muslims across all lands, ethnicities, and cultures. The notion of unity is further expanded upon by Muslims, through the concept of *ummah* or community. In the context of Islam, the word *ummah* is used to mean the "Community of the Believers" and thus the whole Muslim world.

Beverly White Spicer explains:

“Within the cultural example of Islam, the Ka 'bah is a focus of attention for activities carried out according to a natural schedule determined by the rising and setting of the sun. The Ka 'bah functions as a sort of physical intermediary, a kind of focal facilitator, between the physical body and the physical universe. The Ka 'bah is therefore an object base that provides a cultural and spiritual milieu -- a setting -- around which cultural patterns of behavior, worship and ritual are performed. These patterns of behavior, when performed in a repetitive fashion in harmony with the cycles of nature, serve to physiologically reinforce the health of

the individual performing the behavior -- in effect bonding the behavior to the physical being.”³⁴

The five pillars of Islam serve to define the types of rituals on campus at Zaytuna College, informing programmatic and spatial considerations. As an institution that embodies that lifestyle of mainstream Muslim Americans, the challenge of the campus is to provide a variety of spatial configurations that allow for the practice of Islamic rituals.

³⁴ Spicer, Beverly White. *The Ka 'bah: Rhythms of Culture, Faith and Physiology*. Lanham: University Press of America, Inc., 2003. pg. 17

Chapter 5

ISLAMIC ARCHITECTURE: A CONTINUUM

TRADITION INFORMS THE BUILT ENVIRONMENT

In traditional Islamic environments cities are formed through the extraction and application of principles derived from the Qur'an and the prophetic teachings (*hadith*). Therefore, a traditional Islamic stance on the built environment provides guidelines that can be applied in the design of the Zaytuna College campus. *Traditional Islamic Principles of Built Environment*, by Hisham Mortada provides a set of criteria, placing importance on the notion that Islam does not propagate specific architectural schemes, rather, it places importance on creating an environment that satisfies enhancing an individuals spiritual being, providing a strong religious and social structure that can be applied to the canvas of any cultural context. Thus, tying back to the notion of *ummah*, or collective community, Islamic sacred law is integrated in a coherent social framework, embodied in values that are implemented in four social scales: society, neighborhood, family, and the individual.³⁵

Each social scale is guided by social interaction and justice with the intention of achieving social solidarity within a community. Muslims collectively are required to observe these principles and avoid any communal action that diminish them. At the individual scale, the individual seeks to maintain a harmonious relationship with others and to be humble and moderate in behavior and lifestyle.

The teachings of Islam covers at great length an understanding of all human activities and needs, ranging in spiritual, economic, political, and environmental dimensions. Therefore, the built environment becomes informed through communal and

³⁵ Mortada, Hisham. *Traditional Islamic Principles of Built Environment*. New York: Routledge, 2003. pp. 17-46.

individual activity, from prayer or fasting to everyday transactions. In the traditional sense, the Islamic built environment represents what the teaching of Islam have provided socially and physically, determined within the precepts of the natural environment, the urban environment, and the concept of the house.³⁶

Natural Environment

Muslims understand God as the Provider and Sustainer of His creation. Thus, the tradition emphasizes the use of local resources and elements, which should not be abused or implemented in excess. The primary objectives of interacting with the natural environment are to attain a natural balance, implement the use of natural resources to construct and inhabit space, and to contemplate one's existence.³⁷ Therefore, Islamic architecture is inherently regionalist, because it places an emphasis on deferring architecture and urban planning to its context and local culture.

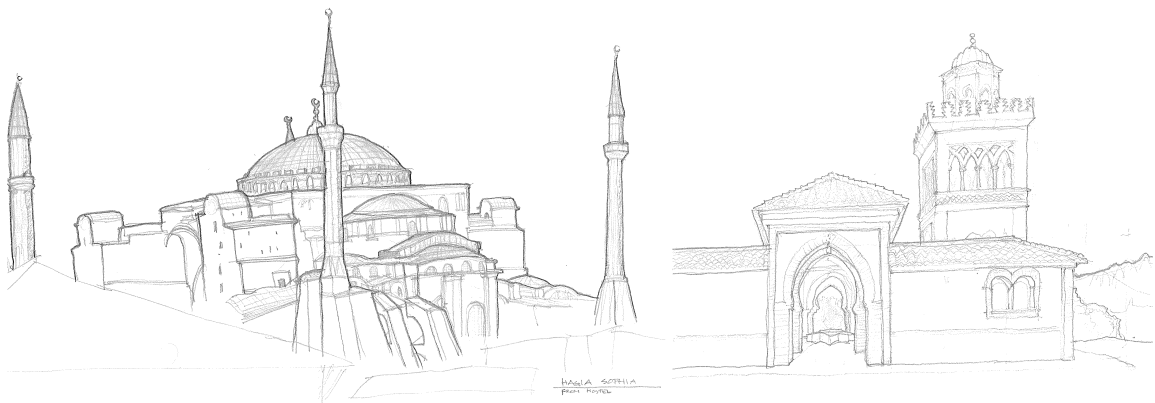


FIG 5.1
Variety in Islamic Architecture: Ottoman Anatolia (left); Moorish Spain (right).
Source: Author

³⁶ Ibid.

³⁷ Ibid.

Akin to the cultural diversity of the Muslim world, Islamic architecture comes in a variety of forms. The architectural vocabulary of Ottoman Anatolia and Moorish Spain (figure 5.1) are different, reflecting the local availability of resources and craftsmanship.

Urban Environment

While many Muslim cultures are rooted in a nomadic lifestyle, the vast majority are predominantly urban. While the religion of Islam emerged from the desert, overtime the notion of *ummah* emphasized the maintenance of a religious congregation, placing value on forming cities that relied on Islamic urbanism. Thus, traditional Islamic urban environments seek to improve quality of life, while providing purpose to a community. The city of Medina acts as the model for subsequent Islamic urban environments, when the first Muslims were exiled from Mecca. With an emphasis placed on the worship, a hierarchy of building types was established, with the mosque as the first priority, followed by the *souq* (marketplace), then followed by housing.³⁸

ATTRIBUTES OF THE BUILT ENVIRONMENT

Traditional Islamic urban environments seeks to integrate different socio-economic backgrounds, bringing all members of the community together, both non-Muslim and Muslim, with the utmost respect for both public and private rights. This pertains to the right to own and secure property ownership within a lawful means.

³⁸ Ibid.

Urban planning guidelines are divided into the following categories: commercial, residential, public realm, mosque, educational, and house.³⁹

Commercial

Commercial zoning seeks to provide equal access to everyday necessities, providing a place for all members of society. Furthermore, it is a *sunnah*, or prophetic teaching, to locate the primary marketplace near the mosque to allow ease for worshippers to embed a spiritual practice with an everyday lifestyle, making the five daily prayers less of a burden when seeking to complete other tasks throughout the day. Placing a mosque near a marketplace adds social character and promotes decorum in business activity. Furthermore, the market should respect the privacy of housing.⁴⁰



FIG 5.2
Interior and exterior of a market in Istanbul, Turkey
Source: Author

³⁹ Ibid.

⁴⁰ Ibid.

Residential

Residential zoning seeks to create social unity within the community, harkening back to the concept of *ummah*. This is achieved through the interaction of compact urban dwellings. To heighten the quality of life, religious, education, and commercial institutions are kept within walking distance from residential communities. The proximity and compactness of residential quarters also signifies both a reaction to climate and ritual. Many Islamic cities are found in warm, hot, and arid climates. Therefore, the proximity of buildings has an important role in creating shaded environments, especially when Muslims observe fasting during the month of Ramadan.



FIG 5.3
Old Bastakiya, Dubai, United Arab Emirates
Source: Author

Public Realm

Maintaining a clear separation between private and public life is the most significant attribute in Islamic culture, particularly emphasizing privacy. Outdoor spaces and streets are therefore layered with transition zones between public, semi-public, semi-private, and private spaces. Therefore, points of threshold contribute to the character of Islamic cities.



FIG 5.4
Public Square, Istanbul, Turkey
Source: Author

Mosque

Religious rulings dictate an equal and proportional distribution of mosques throughout the city, prohibiting building them close to one another. This allows many

mosques to be accessible by foot, allowing the inclusion of all races, genders, socio-economic backgrounds to unite as a community.

The aim of the mosque is to facilitate religious and social interaction within the community. The mosque becomes the main place of worship for the community, architecturally expressing the daily worship and rituals of the congregation. In most cases, the mosque is a multipurpose space that can be transformed over time, allowing for prayer, reading, and communal gathering. The size of the mosque is proportional to the size of the community. Mosques can be found at varying scales: the *musallah* (a small space to provide the function of establishing prayer), the *masid al-jami* (community/neighborhood mosque for daily activity) , the *masjid al-jummuah* (Friday mosque to serve the entire district).



FIG 5.5
Skyline of Istanbul, Turkey
Source: Author

Educational

Traditional Islamic cities combine religious and secular activity to reinforce the continual balance of religious practice within everyday life. Historically, educational institutions are near the mosque to emphasize the role of religious life and the importance of education, ensuring equal participation and access to the educational facilities. Sokulu Mehmet Pasha Cami in Istanbul, Turkey (figure 5.6) functions as both a *madrassa* and a mosque. Classroom spaces are within the perimeter of the courtyard, with the mosque on axis with the entrance and fountain.

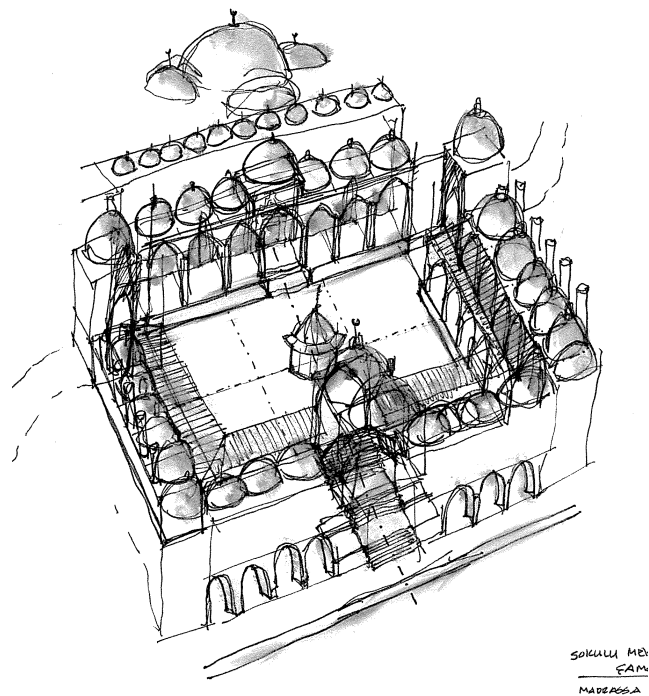


FIG 5.6
Sokulu Mehmet Pasha Cami in Istanbul, Turkey
Source: Author

House

Scholar Yusuf Al-Qaradawi defines house as:

"The place in which an individual protects himself from the climatic elements and in which he finds freedom from the restrictions and pressures of society. It is a place of rest for the body and relaxation for the mind."⁴¹ Furthermore, the house is a place to strengthen family relationships. The religious texts do not prescribe specific building code for house design, ultimately because cultural customs change over time.

Private family life is kept out of the public domain, respecting each gender, and emphasizing the bond established within a family unit. In house design, visual privacy in relationship to other buildings is important, particularly when transitioning from the public street into the entry of a dwelling. Therefore, door openings are offset from other doors on the street to avoid sight lines into other homes, or can be resolved sectionally as well. Window openings are placed above eye level for visual privacy as well (figures 5.7 and 5.8).⁴²

⁴¹ Ibid.

⁴² Ibid.



FIG 5.7
Residential Streetscape, Toledo, Spain
 Source: Author



FIG 5.8
Residential Streetscape, Ronda, Spain
 Source: Author

TRANSPARENCY

Transparency is an important fixture in Islamic society, both in the literal and phenomenal sense.⁴³ Historically, the *mashrabiyya*, or wooden lattice window, is an architectural form that links the perception of different spatial locations and viewpoints, closely affiliated itself with phenomenal transparency by connecting the dual realities of the sacred and profane. The analogy of *hijab*, the Islamic veil, can be applied to describe the layering of modesty not only in Islamic dress, but in architectural expression as well.

Orientalist perception of the *hijab* categorize the *mashrabiyya* as a vehicle of subjugation and confinement of women, which seldom considers the social, political, and mystical significance found in Islam. Socially, the segregation imposed between genders protects women from men, while allowing female participation in public space. Within the political sphere, the *hijab* signifies the curtain between the ruler and his household, allowing the family to carry on everyday activities while the Islamic leader would govern. The mystical significance is the most important to emphasize. One who partakes in veiling themselves experiences a heightened Divine awareness from within themselves.⁴⁴ The concept of the *mashrabiyya* transcends beyond the Muslim realm. LeCorbusier was influenced by his travels throughout Turkey and North Africa in the development of the *brise-soleil*, which is climate modifying element that also serves as a means of screening people from the public realm.⁴⁵

⁴³ Kenzari, Bechir. "The Ambiguous Veil: On Transparency, the Mashrabiyya, and Architecture." *Journal of Architectural Education*. no. 4, vol. 56. 2003. pp. 17-25.

⁴⁴ Ibid.

⁴⁵ Ibid.

The social importance of transparency in the Muslim world calls for understanding how various layers of the sacred and profane meet and reconcile one another. Rather than viewing it as an act of subjugation, layers of transparency enhance spatial experience by delineating open public space from closed private space. Transparency unfolds through the changing position of the observer, because of the barrier established by the observer and the observed. Therefore, a building becomes transparent as a result of how one promenades through thresholds that use transparency to create spatial boundaries. It is “a communicative act between private and public, light and dark, between movement and stillness, between living and working.”⁴⁶



FIG 5.9
Mashrabiya window projection
(left) Ronda, Spain; (right) Rural Village, Turkey
Source: Author

⁴⁶ Ibid.

Therefore, due to Islamic social constructs derived from tradition, an Islamic American institution will require in-depth inquiry about the phenomenal qualities of transparency. The emphasis should be on achieving layers of transparency on the campus, while not relying heavily on the motif of the *mashrabiya*, relying on the methods of its application to achieve a cultural understanding within the American context. Therefore, the physical attributes of the *mashrabiya* should be less valued, but rather to emphasize the concept of the Islamic *hijab*, which is inherently a delineation of the sacred and profane.

ROLE OF THE COURTYARD

Courtyards remain a common feature among Islamic cities. Within the home, is it a inward manifestation of Heaven, corresponding to the hidden, secret, inner soul. Thus, the Islamic house is modeled with an inward courtyard that serves as a common space of gathering, with a fountain or garden to connect to the outdoors (figure 5.10). For the mosque, the courtyard serves a ritualistic significance, allowing for the placement of fountains to make ritual ablutions before prayer, and to also serve as a programmatic extension of the mosque prayer facilities (figures 5.11-5.12). In some cases, the fountain is at the center, with an enclosed garden. To continue the metaphorical likeness of Paradise, the idea of the *char bagh* (four streams) divide a courtyard into four quadrants.⁴⁷

⁴⁷ Ibid.



FIG 5.10
Traditional Residential Courtyard
(right) Granada, Spain; (left) Ronda, Spain
 Source: Author

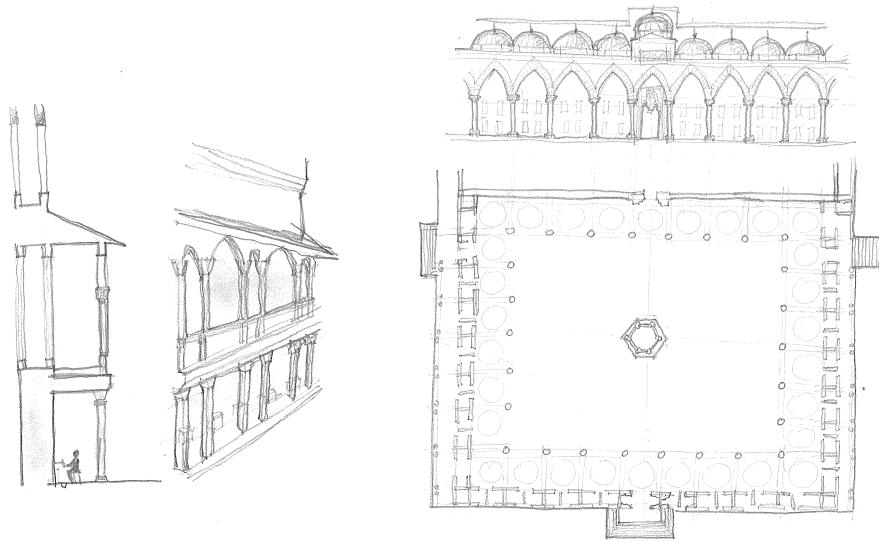


FIG 5.11
Sultan Ahmet Mosque Courtyard, Istanbul, Turkey
 Source: Author

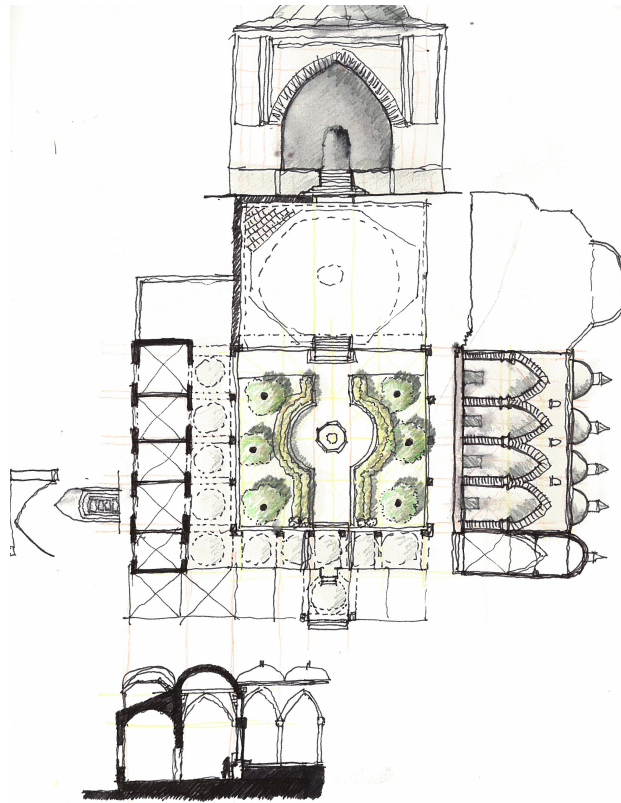


FIG 5.12
Muradiye Madrasa Courtyard, Bursa, Turkey
 Source: Author

EVOLUTION OF TYPOLOGY

Islamic architecture crosses into a wide range of cultural contexts, each demonstrating an emphasis on deferring to the local culture and climate as a method of creating architecture that is relevant to its context. The availability of local materials and traditional craftsmanship contributes to the evolution of typology, where the mosque is one example that demonstrates this. As an epicenter of religious life, by the 7th century mosques were continuous in their parts, composed of⁴⁸:

- the qibla wall, which faces in the direction of Mecca;

⁴⁸ Stegers, Rudolf, and Dorothea Baumann. *Sacred Buildings: A Design Manual*. Berlin: Birkhauser, 2008. pp. 46-53.

- the mihrab, a niche or depression in the qibla wall from which the Imam leads prayers;
- the minaret, a high tower from which the call of prayer is made;
- the fountains, located in the court allowed Muslims to conduct ritual ablutions before entering the mosque.

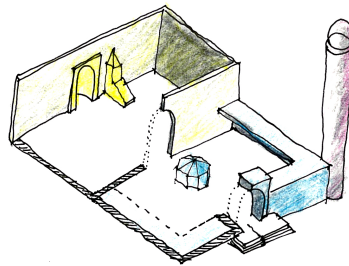


FIG 5.13
Mosque kit of parts
 Source: Author

Furthermore, the mosque can be divided the following types, formally representing the cultural contexts they derive from (figure 5.14): hypostyle mosque from Arabia; four-iwan mosque from Persia; three-dome mosque from the Indian Subcontinent; central-dome mosque from Anatolia. ⁴⁹

⁴⁹ Ibid.

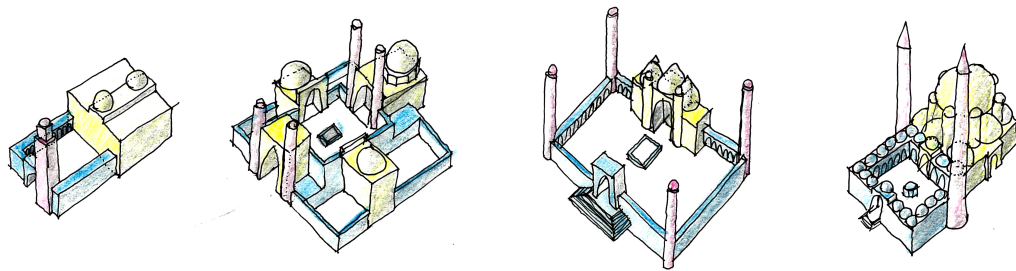


FIG 5.14

Evolution of Mosque Typology

(from left to right) hypostyle from Arabia; four-iwan from Persia; three-dome from the Indian Subcontinent; central dome from Anatolia.

Source: Author

Hypostyle Mosque

The first mosque was built as an extension of the Prophet Mohammad's own home, in a typical Arabian courtyard dwelling on a square plan (figure 5.15). Mosques built in the decades immediately thereafter followed the same configuration.⁵⁰

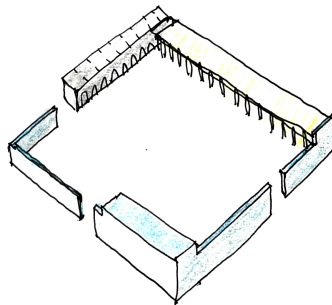


FIG 5.15

Prophet's Residence

Source: Author

⁵⁰ Ibid.

Four-Iwan Mosque

Mosques maintained the courtyard arrangement prevalent in Arabia until the 11th Century. Influenced by the pre-Islamic Persian palaces, the four-iwan type follows the arrangement of four-vaulted gates arranged axially around a courtyard.⁵¹

Three-dome Mosque

In the Indian subcontinent, the mosque takes influence from the local and regional traditions brought in by the craftsmanship of Hindu workmen and builders. A fusion of both the Hindu and Islamic architectural traditions in the 15th and 16th centuries lead to the development of a three dome mosque type that was contained with a walled courtyard.⁵²

Central-dome Mosque

Early mosques in Asia Minor employ a square plan, with each square of the hypostyle hall covered with a small dome. In the 14th century, the dome is given more importance with the rise of the Ottoman Empire, resulting in a synthesis of existing regional architectural qualities. The Hagia Sophia, constructed under the rule of Byzantine Emperor Justinian, was converted into a mosque, serving as the archetype of the central-dome mosque typology. This type is characterized by a centralized plan, with a large central dome surrounded by smaller half-cupolas.⁵³

⁵¹ Ibid.

⁵² Ibid.

⁵³ Ibid.

21st CENTURY APPLICATION

The evolution of mosque typology is one example that emphasizes the role of local architectural expression found in traditional Muslim environments. Creating Muslim space in America is inherently apart of the continuum of Islamic architecture, as an ongoing evolution of typology through a localized cultural lens. Since Muslim-Americans are composed of a variety of cultural backgrounds, familiar architectural forms from the past are paired with a regionalist architectural vocabulary that acknowledge advances in construction method that are relevant to today. Therefore, as Islamic architecture enters into new cultural contexts, it remains in dialogue with the collective global tendencies of the tradition, while employed through local conventions.

Chapter 6

AMERICAN CAMPUS PLANNING

NARRATIVE OF A CAMPUS

“The American Campus is a world in itself, a temporary paradise, a gracious stage of life” (Le Corbusier)⁵⁴

The American campus planning tradition unites the disciplines of architecture, planning, and landscape architecture to design institutions for higher education and to support the narrative that these institutions embody. Zaytuna College fits within the paradigm of campus planning to create the narrative for America’s first Islamic college. The thesis investigates how the campus will evolve over time from a religious seminary into a small liberal arts college, speculating how the campus identifies an appropriate scale to its context.

Thomas Gaines writes:

“The best campuses encompass the oldest and the newest, the urban and the pastoral, the private and the public, the coed and the non-coed, the science-oriented and the liberal arts, the distinguished designers and the unknown, the traditional styles and the modern.”⁵⁵

Rooted in the San Francisco Bay Area, Zaytuna College engages with the city of Berkeley, California, as an urban campus within the fabric of an existing college town. As a coed institution focused on teaching the Islamic sciences and liberal arts, a sense of community is created through the synthesis of both Islamic architecture and campus planning to create a place where students, faculty, and the community at large are united.

⁵⁴ Gaines, Thomas. *The campus as a work of art*. Westport: Praeger Publishers, 1991. pg. 1.

⁵⁵ Gaines, Thomas. *The campus as a work of art*. Westport: Praeger Publishers, 1991. pg. 121.

DELINEATING URBAN SPACE

In *The Campus as a Work of Art*, Gaines explains that the most successful campuses consist of an arrangement of buildings that are connected through well-proportioned urban spaces that sponsor collegiate engagement and campus activities. While architectural design focuses on the building envelope and interior space, campus planning is concerned with urban space and how architectural elements work in harmony with one another.⁵⁶

By delineating urban space, building arrangements are less concerned with surface or style, and more concerned with volumetric projection. This notion strongly connects the Islamic architectural tradition, since it also seeks to delineate urban space. Islamic urban space creates a unified collective community for cultural, social, and religious purposes. Similarly, campus urban space creates an ambiance for an academic community to create lasting memories in a place that fosters intellectual growth.⁵⁷



FIG 6.1
University of California, Berkeley
Source: Author

⁵⁶ Gaines, Thomas. *The campus as a work of art*. Westport: Praeger Publishers, 1991. pp. 1-11.

⁵⁷ Ibid.

THE URBAN CAMPUS

Urban campuses consist of densely grouped buildings, resulting in campus designs that either employs free planning strategies or creating schemes that work with a preexisting street grid.⁵⁸ Furthermore, urban spaces are created by arranging building into rows, courts, or quads, creating a variety of outdoor rooms that host campus activity and circulation. Five out of the eight Ivy League colleges are set in urban environments, starting as small colleges or religious seminaries in settlements along the American frontier, growing over time into full universities⁵⁹, which include: University of Pennsylvania, Yale University, Harvard University, Columbia University, Brown University.

Zaytuna College follows a similar journey, demonstrating great promise in becoming the premier Islamic institution for higher education in the United States. Thus, citing the campus in an urban context allows the campus to grow and expand in the urban frontier of Berkeley .

⁵⁸ Gaines, Thomas. *The campus as a work of art*. Westport: Praeger Publishers, 1991. pp. 49-50.

⁵⁹ Ibid.

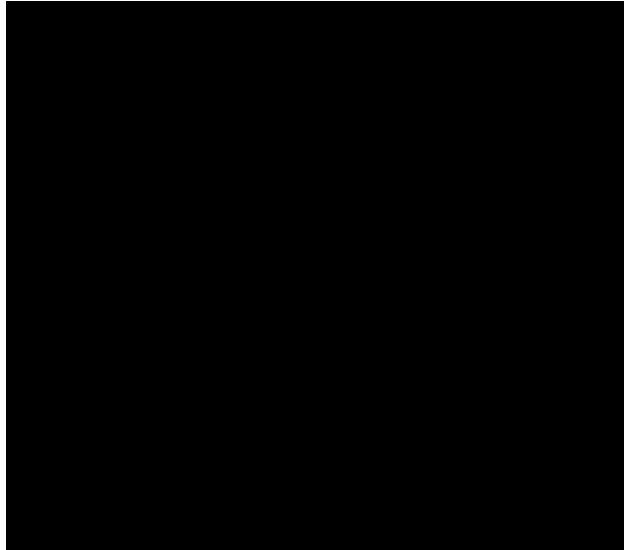


FIG 6.4

Brown University

Source: Ayers, Saint, Gross Architects

<http://www.asg-architects.com/2007/07/08/comparing-campuses/>

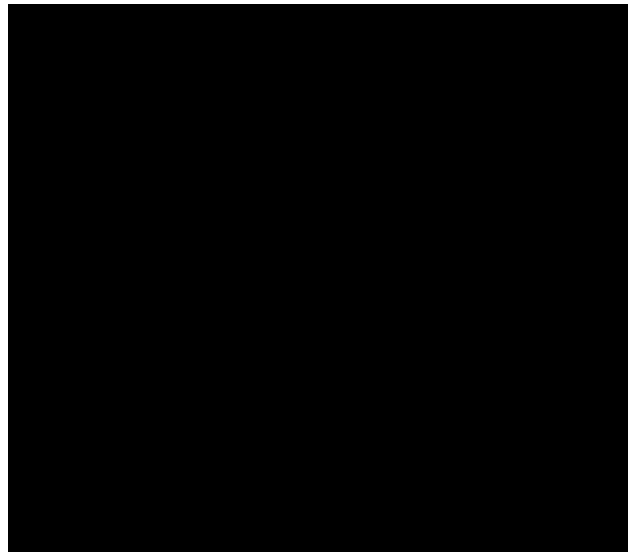


FIG 6.2

University of Pennsylvania

Source: Ayers, Saint, Gross Architects

<http://www.asg-architects.com/2007/07/08/comparing-campuses/>

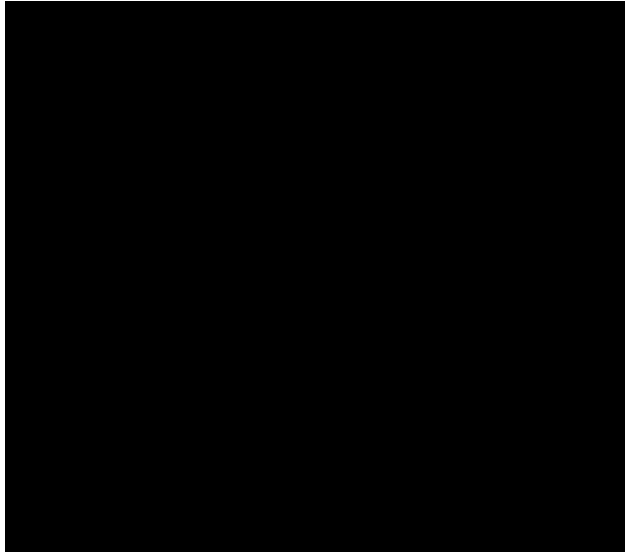


FIG 6.3

Yale University

Source: Ayers, Saint, Gross Architects

<http://www.asg-architects.com/2007/07/08/comparing-campuses/>

Chapter 7

PROGRAM

CAMPUS COMPONENTS AND FUNCTIONAL CONSIDERATIONS

The program for Zaytuna College combines normative features of an American campus with consideration to Islamic cultural norms that create a campus that heightens the experience of religious observance. The program is divided into four categories that explain the layers of activity on campus: living, learning, spirituality, and additional components.

Living: Student and Faculty Housing

Employing the residential college model, students and faculty live on campus. Student dormitories are composed of double occupancy units, with a bathroom in each room for comfort and privacy. Genders are segregated, with student lounges, study rooms, and communal spaces shared amongst students.

The faculty and religious scholars provide intellectual stewardship within the residential college model. Thus, as leaders in the community, the faculty live on campus to create a culture of fostering spiritual and intellectual growth on campus. Similar to the faculty housing found on the lawn at the University of Virginia, classrooms connect to faculty housing, blurring the distinction between living and learning.

Learning: Library and Classroom

As the intellectual seat of the campus, the library obtains, catalogues, and shelves printed material, architecturally expressing the importance of the printed word. The Arabic language is used in Muslim religious observance and is a central feature to Islamic

literacy. Thus, the importance of preserving and translating sacred texts links the function of the library to the Islamic intellectual tradition. The library includes spaces for stacks, circulation, reference, periodicals, reading rooms, archives, and audiovisual media.

Today, classrooms often include multimedia components that transcend beyond simple cellular configurations, with emphasis on porosity for multidisciplinary curriculums. As stewards of the classroom, faculty and scholars are given personal office space, integrating the classroom with the faculty living on campus.

Spirituality: Mosque

The mosque is the core to religious life on campus, acting as a visual focal point that allows members of the community gather as a congregation to maintain a relationship with the Divine. The mosque functions both as a chapel for the college, as well as, a community center for Berkeley, California. The interior space of a mosque is porous and open, sponsoring a variety of activities throughout the day. Occupancy increases during the high holidays of the Islamic calendar. Thus, the mosque maintains a relationship with an exterior space to allow prayer services and events to spill out from the interior into the outdoors.

Additional Components: Administration, Exhibition Space, and Visitor Center

The administration are central to the planning of college affairs on campus, which include provided space for the president and the various on-campus offices that deal with student affairs: financial aid, admissions, registrar, and student well. Therefore, as the

spine of campus operations, these spaces are best in the heart of campus, allowing for easy accessibility by all members of the college.

On the campus of Zaytuna College, exhibition space is coupled with a visitors center to orient existing and prospective students. This supports the notion of creating dialogue within the community, by bringing members of the community on campus to actively engage in the sharing and exchange of ideas.

PROGRAM

The first phase of Zaytuna College includes student dormitories, faculty housing, classrooms, a library, retail, administration space, exhibition space, recreation space, and a visitor center. The programmatic elements spatially overlap with one another.

Living: Small Classroom + Faculty Housing

Four 25' x 30' small classrooms:

- Classroom: faculty office, AV + storage closet

Faculty loft apartment (above classroom):

- Combined kitchen, dining, and living space, loft bedroom with bathroom

Living: Retail + Student Housing

Campus Bookstore + cafe:

- Seven 20' x 50' retail bays (ground level)

Student Dormitories:

- Separate men's and women's wing
- Student lounge (ground level), 16' x 20' units with bathroom, study rooms (each floor), large common rooms, kitchenettes

Learning: Large Classroom + Library

Four 35' x 45' large classrooms (ground level):

- Classroom: faculty office, AV + storage closet
- Collaboration spaces: large study common room, small study rooms, restrooms

Visitor center, exhibition space, administration offices

Library:

- Front desk, circulation, reference, periodicals, reading room, stacks, archives, and audiovisual media.

Spirituality: Mosque

Path to prayer:

- Exterior: ablution fountains, exterior pavilion porch
- Interior: main entrance (vestibule), interior shoe cupboards
- Prayer hall (main sanctuary)

Functional Considerations:

Expansion:

- prayer facilities are expanded by using ancillary spaces around prayer hall, where prayer rows can be formed outside in the pavilion porch

Prayer

- the *imam* takes position in the *mihrab*, which is slightly lower than the floor level of the prayer hall
- rows of worshippers behind him follow his lead, emphasizing a connection to the ground plane

Gender segregation

- in smaller mosques, women form rows behind men
- in larger mosques, more complex sectional solutions are often used

Chapter 8

SITE AND CONTEXT

SITE SELECTION

The intention of this thesis is to create an Islamic college that will serve as an academic institution for Muslims living in America, with consideration for non-Muslims in surrounding communities and for individuals who are interested in learning about Islam by engaging in interfaith dialogue. The site selection considers the following criteria: regional interest, location in relationship to existing mosques and existing Muslim communities, adjacency to other academic institutions, and areas of the city that are transitioning from industrial zoning towards mixed use.

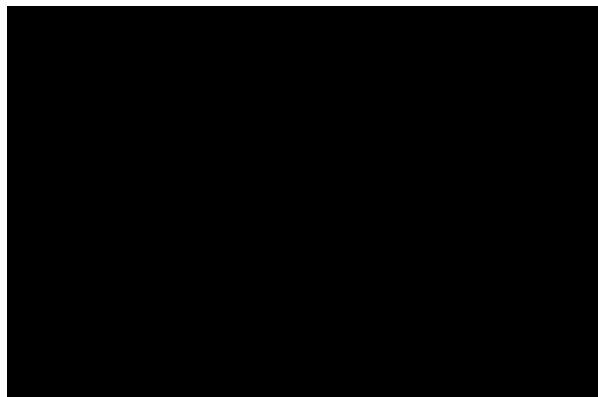


FIG 8.1
Distribution of Muslim Centers in the US, 2004
Source: The Pluralism Project at Harvard University
www.pluralism.org/directory

The San Francisco Bay Area is a strategic location for Zaytuna College due to its regional interest. California hosts a large concentration of mosques and Islamic centers, rivaling Illinois, Michigan, and New York in the size of its Muslim communities (figure 8.1). Zaytuna College, a new Islamic institution of higher learning, is currently in the process of receiving academic accreditation by the Western Association of School and

Colleges for California.⁶⁰ Zaytuna is exploring possible locations in the San Francisco Bay Area.

The San Francisco Bay exhibits a concentration of mosques along its perimeter, with a strong concentration of centers found in the San Jose region (figure 8.2).

Furthermore, the cities of San Francisco and Berkeley demonstrate the largest clustering of educational institutions in the Bay Area, ranging from colleges, universities, and other institutions for higher education (figure 8.3).

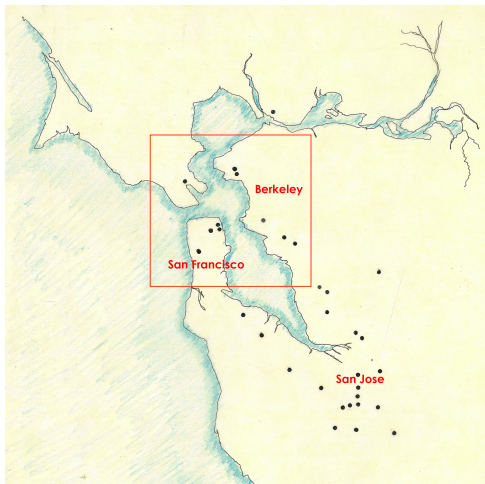


FIG 8.2
Distribution of Muslim Centers in San Francisco Bay Area, 2010
Source: Author

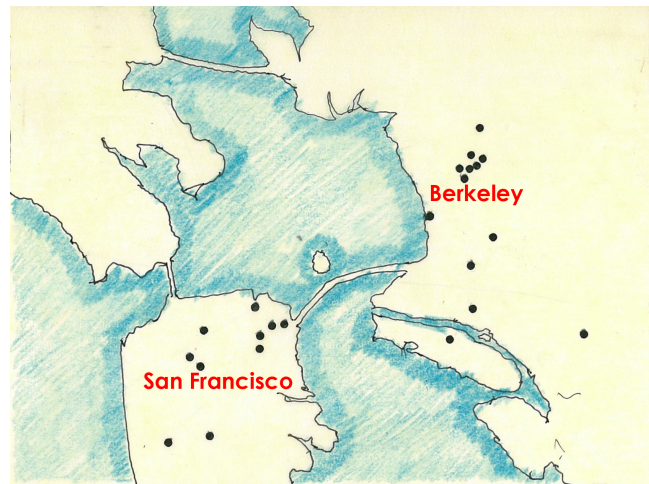


FIG 8.3
Distribution of Colleges, Universities, and Higher Education Institutions, 2010
Source: Author

BERKELEY, CALIFORNIA: A COLLEGE TOWN

The cofounders of Zaytuna College intend on developing a campus in the San Francisco Bay Area by focusing their efforts on the city of Berkeley. For the purposes of

⁶⁰ Rashedi, Layla al, and Anna Seaman. "Scholar seeks support for first accredited Muslim college in US." *The National*. 22 April 2010, Online.
<<http://www.thenational.ae/apps/pbcs.dll/article?AID=/20100423/NATIONAL/704229849/1010>>.

this thesis, proposing a campus in Berkeley serves as a way to design Zaytuna College in the context of an existing college town with several resources that would facilitate environmental conscientiousness, as well as, civic and interfaith discourse. One primary goal is to consider methods of repurposing and retexturing the city at a scale that is appropriate in accommodating a new campus.

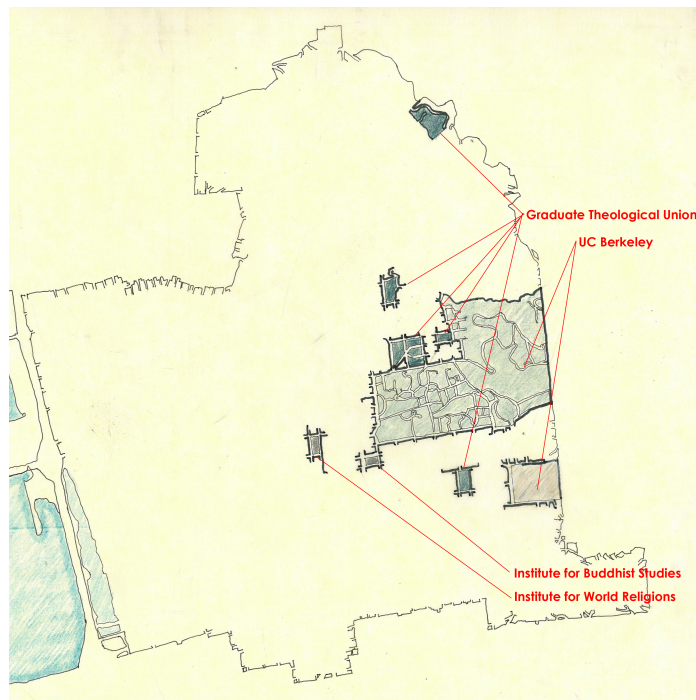


FIG 8.4
Berkeley, California: Relevant institutions of higher education, 2010
Source: Author

UC Berkeley currently remains the largest entity for higher education in the city. The presence of UC Berkeley's campus has influenced the emergence of several smaller institutions in surrounding neighborhoods. The Graduate Theological Union (GTU) is a consortium found near UC Berkeley that focuses on religious studies. As the largest network of religious colleges and seminaries currently found in the nation, the GTU offers graduate level studies in theology and religious studies through the linkage of

several faith groups. Currently, the consortium consists of nine theological seminaries and eight centers and affiliates found in Berkeley, however, an Islamic institution remains absent in the consortium.⁶¹

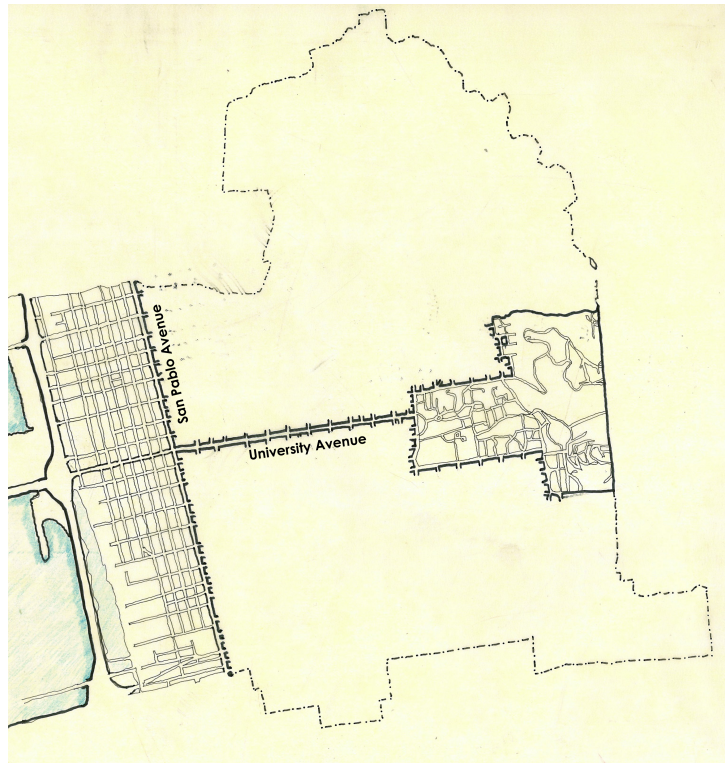


FIG 8.5
Berkeley, California: University Avenue, 2010
Source: Author

WEST BERKELEY: RETEXTURING AND REPURPOSING

Conceptually, the possibility for Zaytuna College to join or collaborate with the GTU has lead to an analysis of demonstrating the benefit in considering Berkeley a site for an Islamic college campus. University Avenue connects the UC Berkeley campus with West Berkeley, which remains an area of the city that is transitioning from industrial zoning towards mixed use. Due to this tendency, the City of Berkeley and private

⁶¹ "About the GTU." *Graduate Theological Union*. Web. 9 Oct 2010.
<<http://www.gtu.edu/about>>.

developers have focused their efforts on projects that approach several parcels of land at a time.⁶² Currently, developers, private business owners, and community members remain divided on how to approach West Berkeley, that provides an opportunity to design the campus for Zaytuna College.

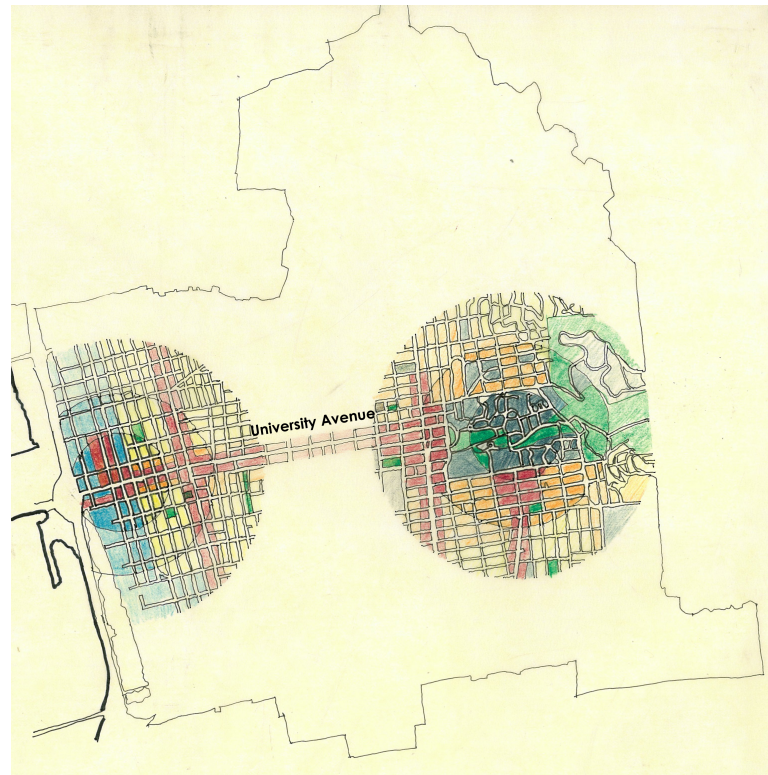


FIG 8.6
Berkeley, California: Zoning and walking radii from UC Berkeley
and proposed West Berkeley public transportation plaza
Source: Author

⁶² Kane, Yukari Iwatani. "West Berkeley Redevelopment Hits Opposition: Push to Cultivate 'Green' Businesses Sparks Complaints From Established Manufacturers, Artisans Who Fear Higher Costs." *Wall Street Journal* (2010). Web. 9 Oct 2010. <<http://online.wsj.com/article/SB10001424052748704131404575118252154693176.html>>.

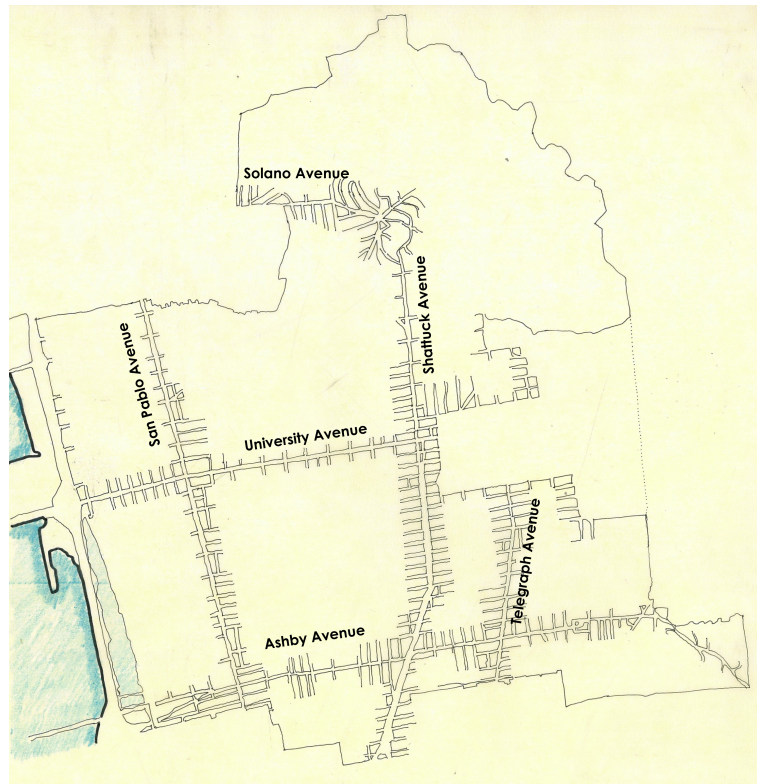


FIG 8.7
Berkeley, California: Primary roads
 Source: Author

Furthermore, the city of Berkeley has proposed a public transportation plaza by expanding upon an existing vacant station off of University Avenue in West Berkeley (Figure 3.8).⁶³ This allows for walkability to retail, residential, and industrial zoning areas off of the retail corridor between the waterfront and UC Berkeley by way of University Avenue.

West Berkeley is bordered by San Pablo Avenue in the north-south direction and bifurcated by University Avenue in the east-west direction, with a street grid that is in tandem with the waterfront edge. I-80 Eastshore Freeway further bifurcates the waterfront from West Berkeley, containing it in its entirety by major roadways.

⁶³ West Berkeley: Transportation

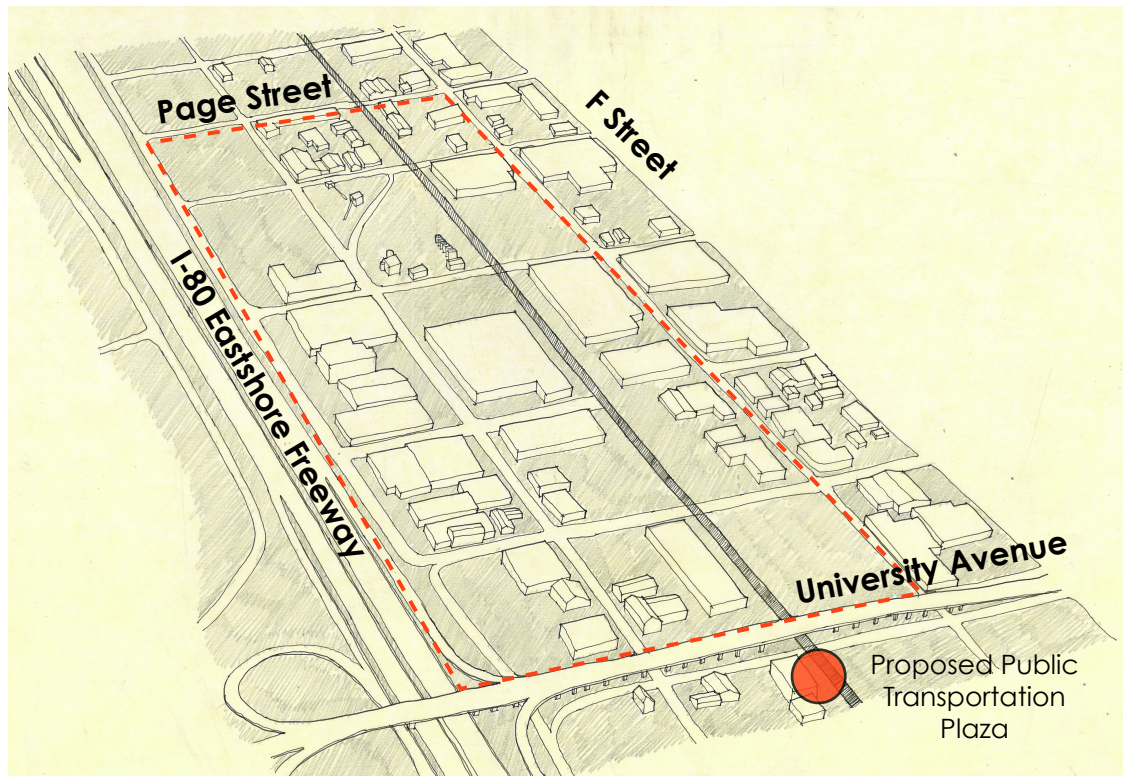


FIG 8.8
West Berkeley, California: Proposed Site
 Source: Author

WEST BERKELEY: PROPOSED SITE

Bordered by Fifth Street, University Avenue, I-80 Eastshore Freeway, and Page Street, several adjacent parcels of land have been selected as a means of envisioning the growth of Zaytuna College over time. Railroad tracks cut through parcels between Second and Third Streets, leading to the proposed public transportation plaza below an elevated portion of University Avenue.

The current zoning (figure 3.6) suggests that the selected proposed site is mostly industrial, with residential zoning past 5th Street towards San Pablo Avenue to the east. The current site condition of the proposed site is characterized by several vacant parcels,

parking lots, and large derelict industrial buildings, providing the possibility of retexturing and repurposing the selected parcels of land.

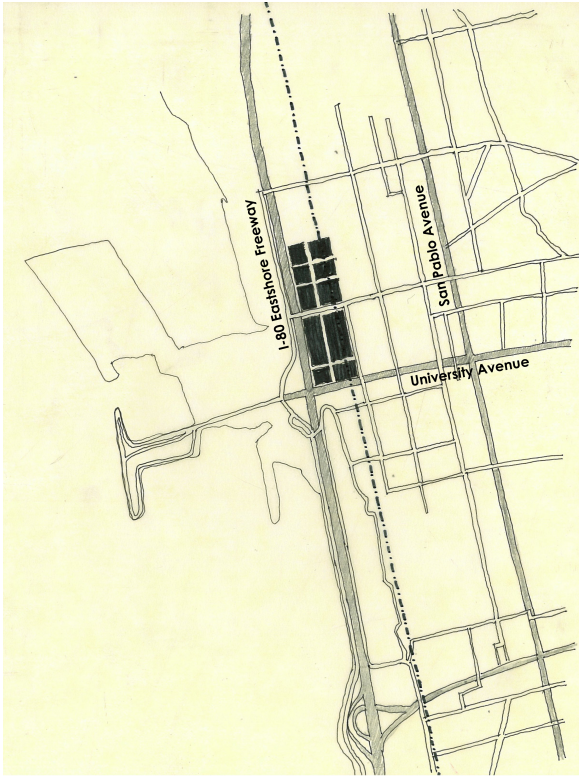


FIG 8.9
West Berkeley, California: Bike Circulation
Source: Author

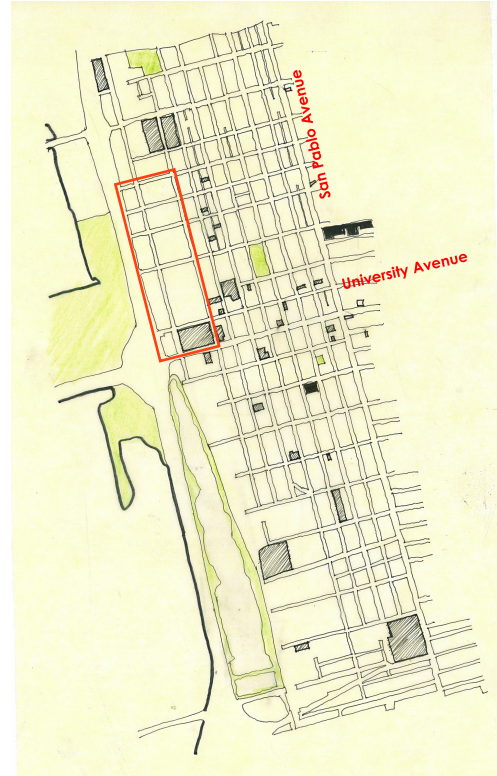


FIG 8.10
West Berkeley, California: Historical Landmarks and Parks
Source: Author

Site Opportunities

Characteristic to the city of Berkeley are several non-vehicular modes of transportation through a network of bike and pedestrian corridors, allowing for safe passage for non-motorists. The bike network found in West Berkeley connects several parks, schools, and landmarked buildings, predominantly north of University Avenue.

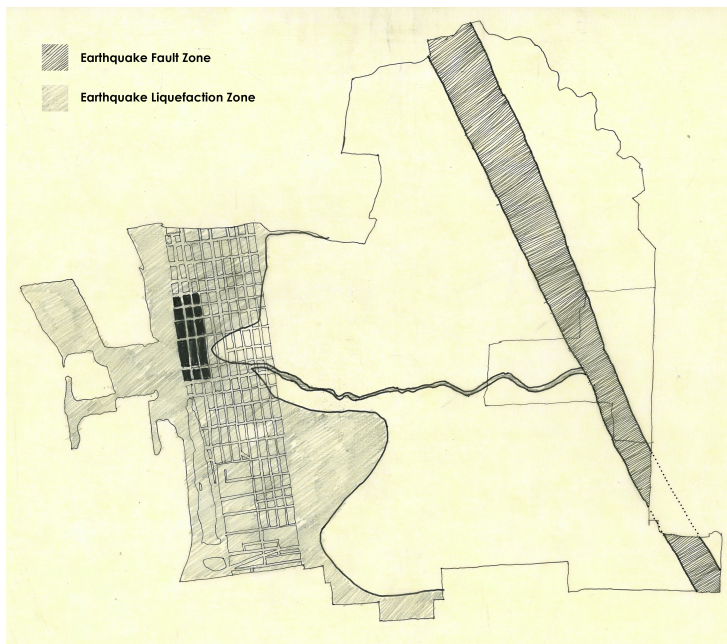


FIG 8.11
Berkeley, California: Seismic Activity
 Source: Author

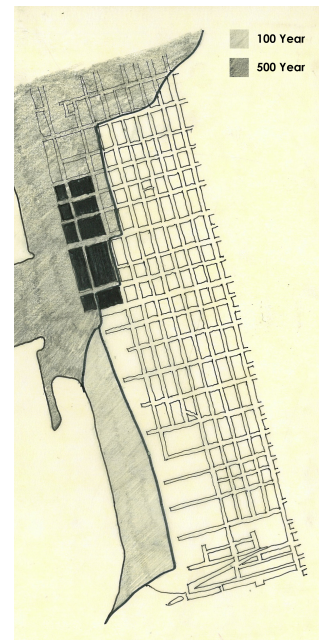


FIG 8.12
West Berkeley, California:
Flood Zones
 Source: Author

Environmental Constraints

Historical maps of West Berkeley show the evolution of its waterfront. In 1895, the railroad ran along the edge of the waterfront. However, over time, the waterfront was built out to accommodate industrial growth and I-80 along the San Francisco Bay. This has put the proposed site at risk to 500 year flooding. Due to seismic activity in the region, most of West Berkeley is susceptible to seismic liquefaction, with the fault zone running diagonally along the UC Berkeley campus. Therefore, when proposing the design for Zaytuna College, these environmental factors must be strongly considered.

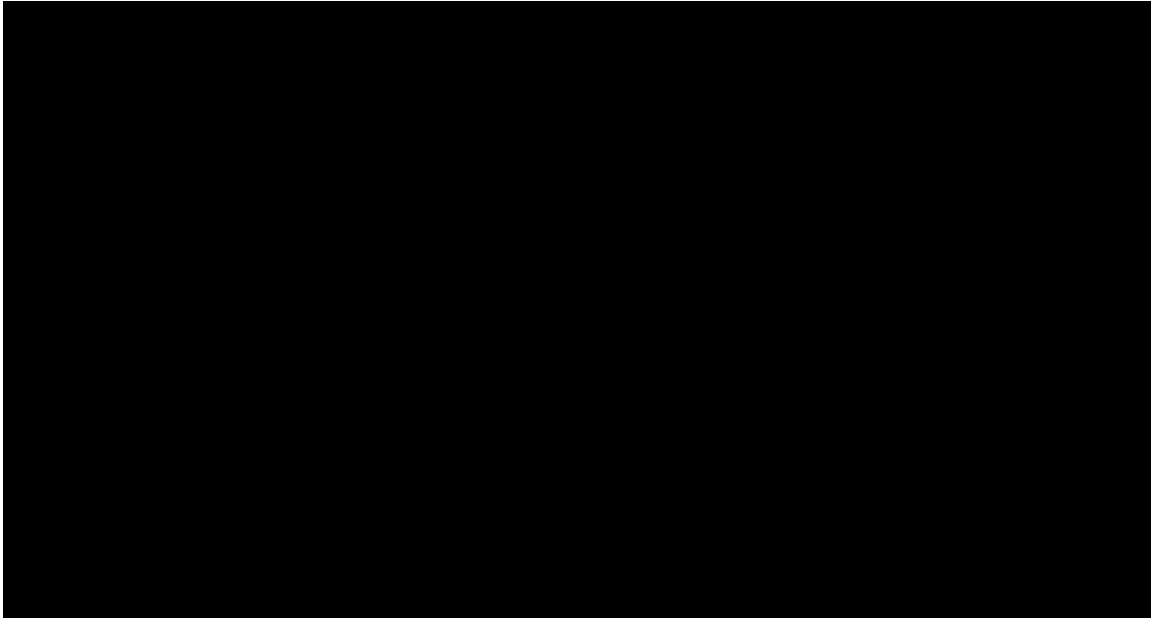


FIG 8.13

West Berkeley, California: Historical Maps of Waterfront 1895-1948

Source: Earth Sciences & Map Library, UC Berkeley

<http://sunsite.berkeley.edu/histopo/>

Chapter 9

DESIGN STRATEGIES AND PARTIS

The design proposal for Zaytuna College is conducted at multiple scales to ensure the campus is appropriate in size on the selected site in West Berkeley. In order to create a comprehensive image of the college, the design process continually oscillates the urban scale, the immediate site scale, and arrives at an architectural proposal that addresses the human scale.

URBAN SCALE

Several schemes are proposed at the urban scale to make connections to the existing fabric of Berkeley. Initial investigations draw from adjacencies established by the railroad tracks and the boundaries established by the city grid (figure 9.1).

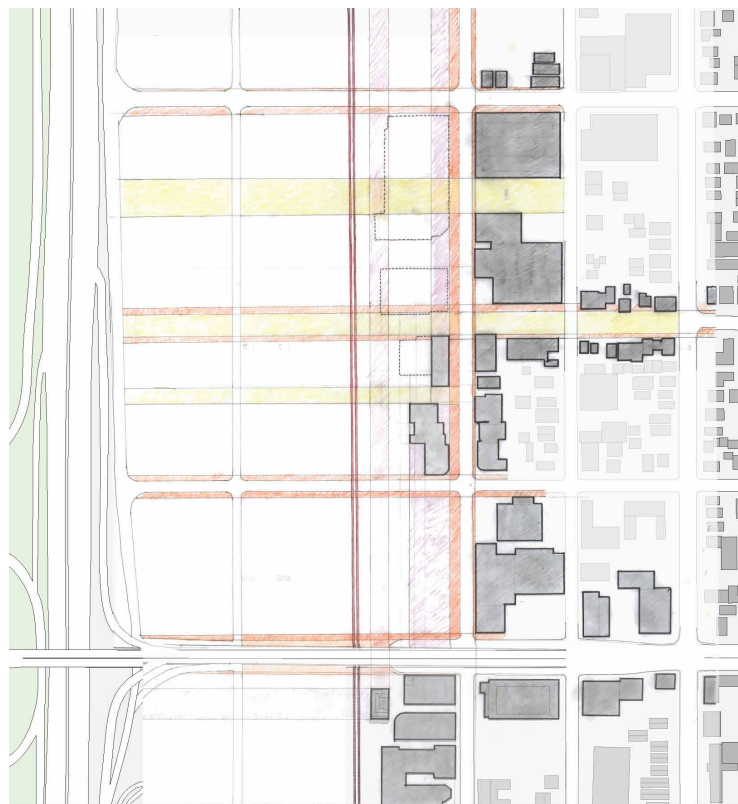


FIG 9.1
Site Boundaries and Adjacencies
Source: Author

Several schemes are tested on the site to create intimate exterior spaces that allow campus buildings to act in dialogue with one another. Particular attention is placed on the positioning of the mosque, which juxtaposes itself with the city grid with its orientation towards Mecca. The mosque is further tested as both a figural set-piece, and at times, engaged with adjacent proposed campus buildings (figures 9.2 and 9.3).

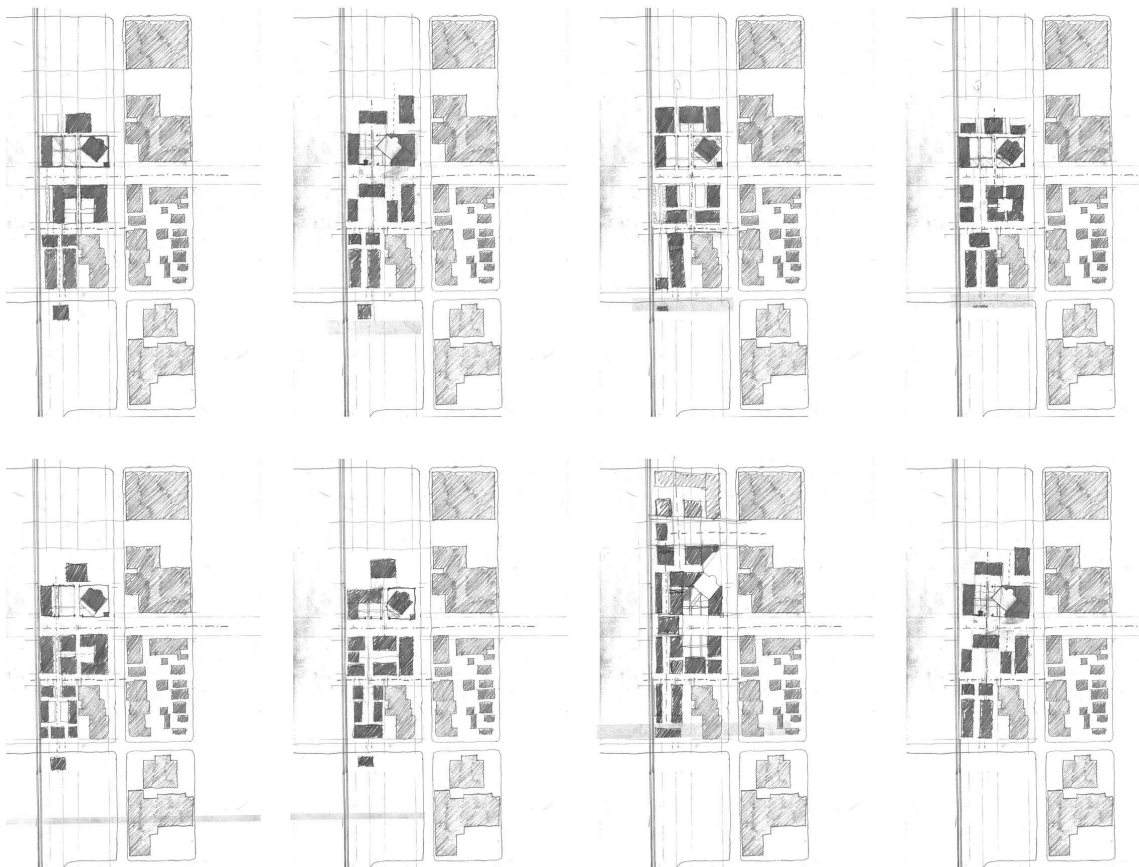


FIG 9.2
Urban Planning Schemes
Source: Author



FIG 9.3
Additional Urban Planning Schemes
 Source: Author

Proposals for retail, campus housing, the mosque, and the library are individually analyzed to understand the opportunities and liabilities of building placement on the site. It is through this process that a programatic relationship is established between the pedestrian corridor, the mosque, and the library to create the entry sequence of the campus (figure 9.4).

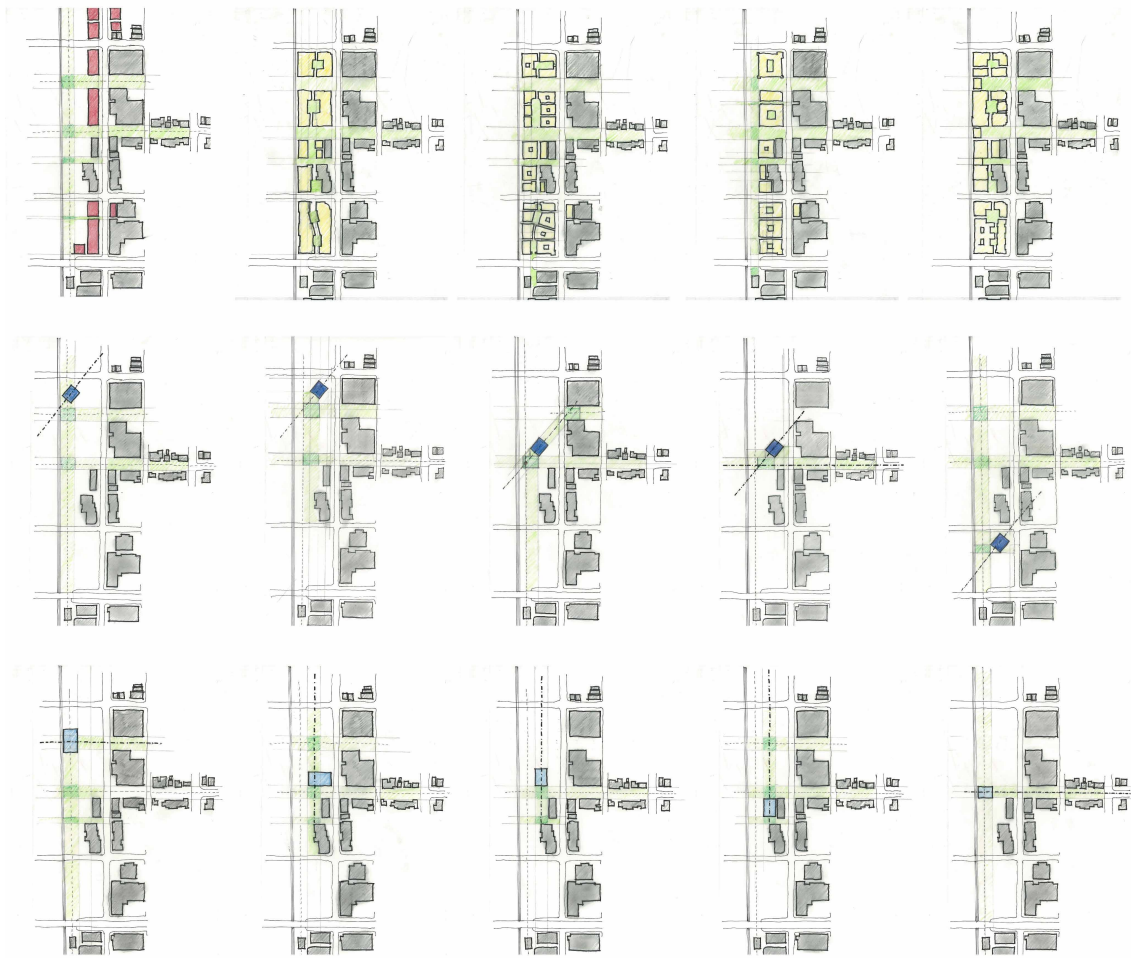


FIG 9.4
Isolated Program Schemes
 Source: Author

INTERMEDIATE SCALE

The composition of the campus, seeking to create both exterior urban spaces and establishing dialogues between buildings, is not only observed in plan studies. Three-dimensional digital and physical models work at the intermediate scale to speculate the initial first phase of Zaytuna College, comprised of a mosque, a library, classrooms,

administrative offices, exhibition space, and student and faculty housing (figures 9.5 and 9.6).

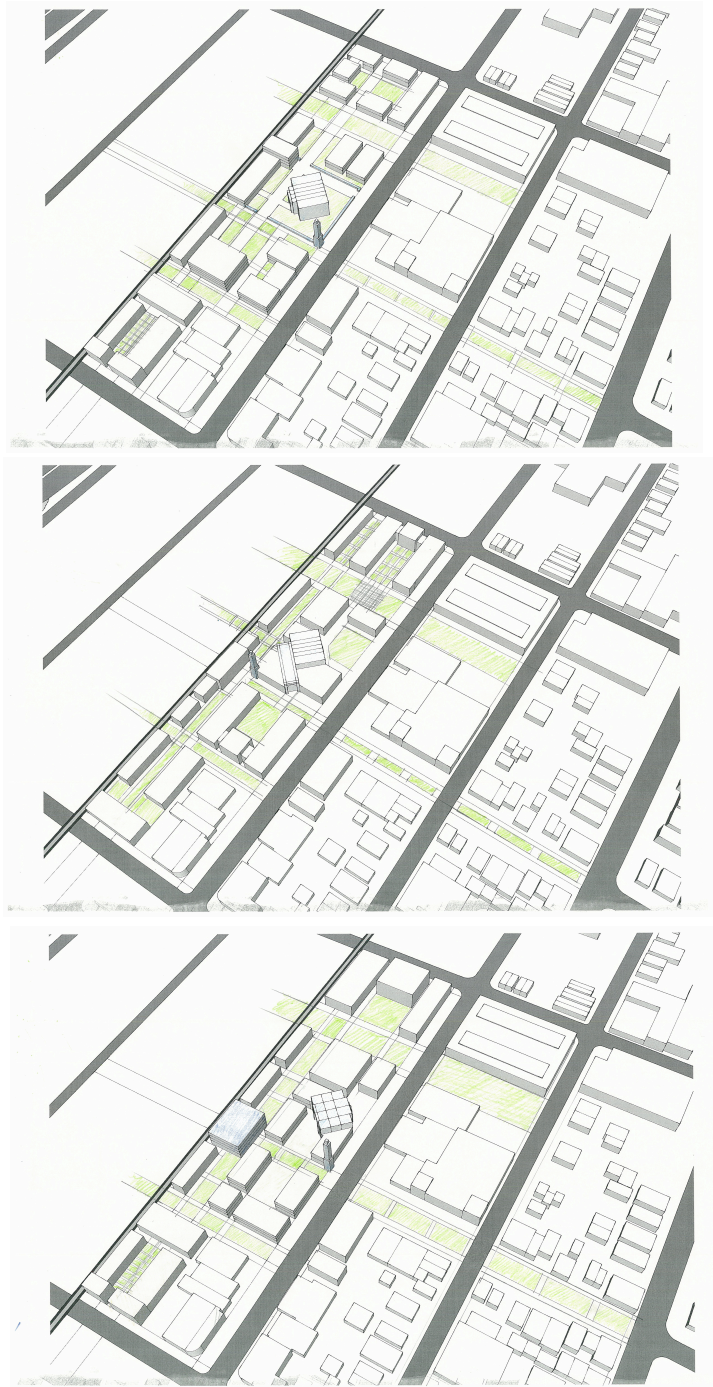


FIG 9.5
Digital Intermediate Campus Schemes
Source: Author

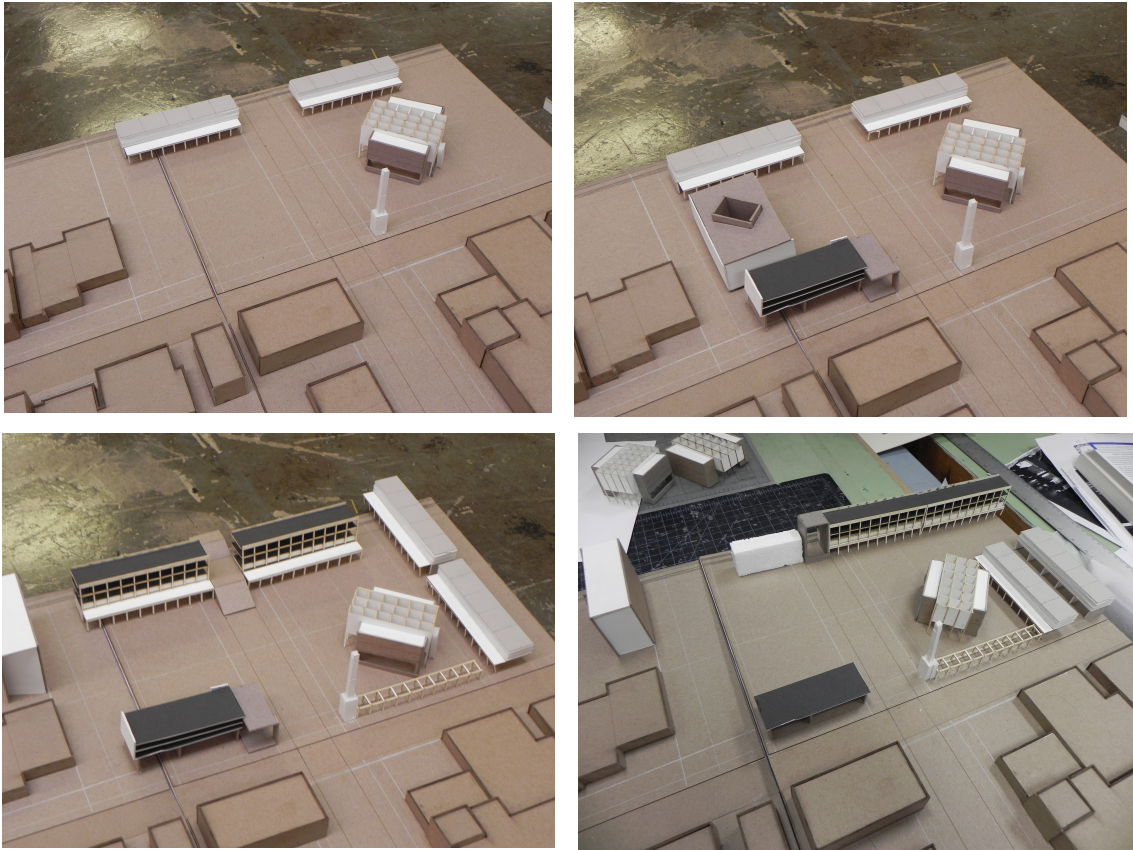


FIG 9.6
Physical Models in the Intermediate Scale
 Source: Author

ARCHITECTURAL SCALE

After resolving the urban and intermediate scales, the thesis design process speculates at the architectural scale by identifying opportunities for programatic overlap to create a series of buildings to form the first phase of Zaytuna College. Building dimensions identify opportunities to overlap elements of the program to create dialogue within a defined urban space, where the mosque is contained within the liner of the library building, as well as, faculty and student housing. Furthermore, the library form

allows pedestrians to safely cross the railroad track into subsequent phases of campus development (figure 9.7 to 9.9). The small classroom is connected to faculty housing, the large classroom is connected to the library, and street retail is connected to student housing.

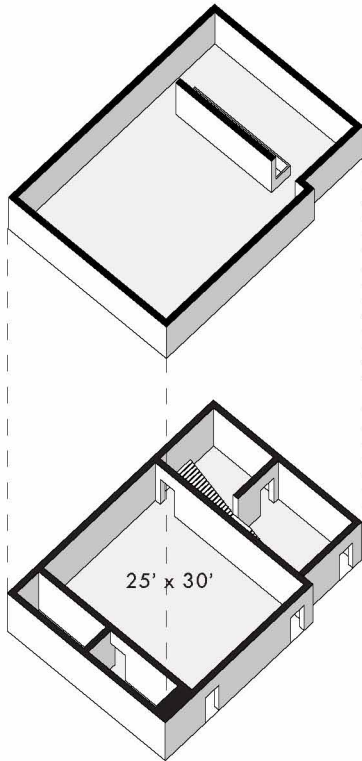


FIG 9.7
Small Classroom and Faculty Housing
Source: Author

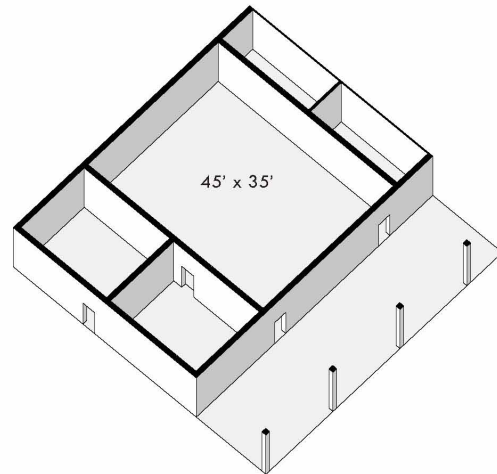


FIG 9.8
Large Classroom and Colonnade
Source: Author

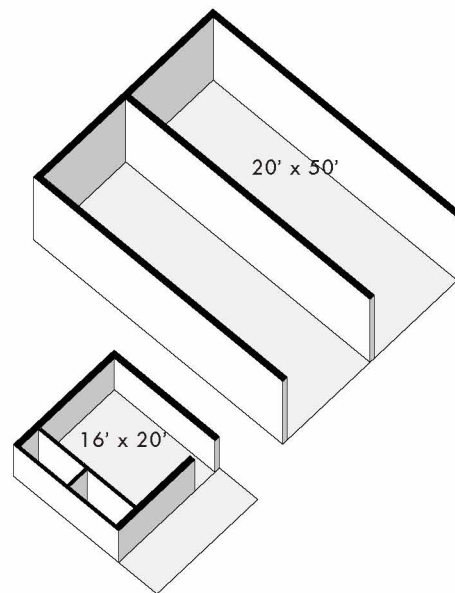


FIG 9.9
Retail and Student Housing
Source: Author

Chapter 10

FINAL DESIGN

PHASING

The final design of Zaytuna College presents a vision for the campus to grow over time, creating a place for Islamic high education in Berkeley, California. Starting at the urban scale, the design demonstrates how the campus can grow over time by proposing several phases of development (figure 10.1).

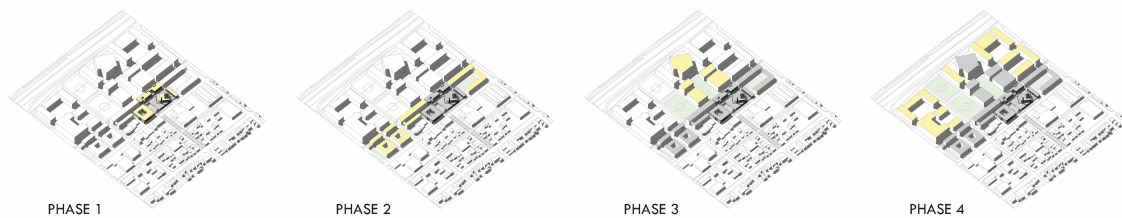
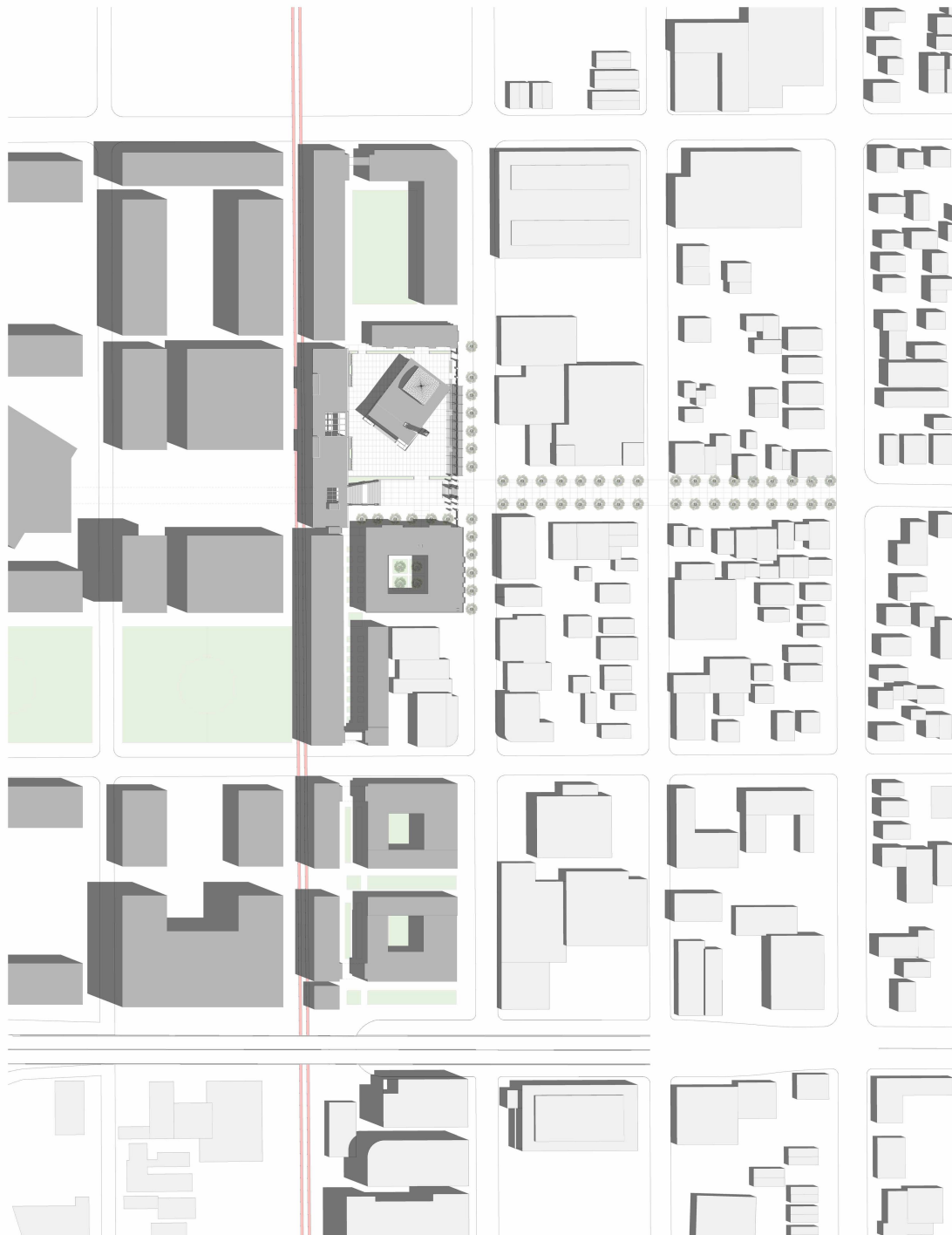


FIG 10.1
Campus Phasing
Source: Author

The first phase of the campus consists of a mosque contained within the liner of a courtyard composed of a library building, as well as, faculty and student housing. The second phase further develops the campus along the edge of the existing train tracks, meeting the edges of University Avenue to the south and Virginia Street to the north. The third phase of the campus continues the pedestrian corridor in Phase 1, with a mosque serving as a terminace to a quad hosting student activity buildings and athletic fields. The final phase of the campus fill the campus to the boundary established by I-80, University Avenue, and Virginia Street.



CAMPUS MASTER PLAN

1:50



FIG 10.2
Campus Master Plan
 Source: Author

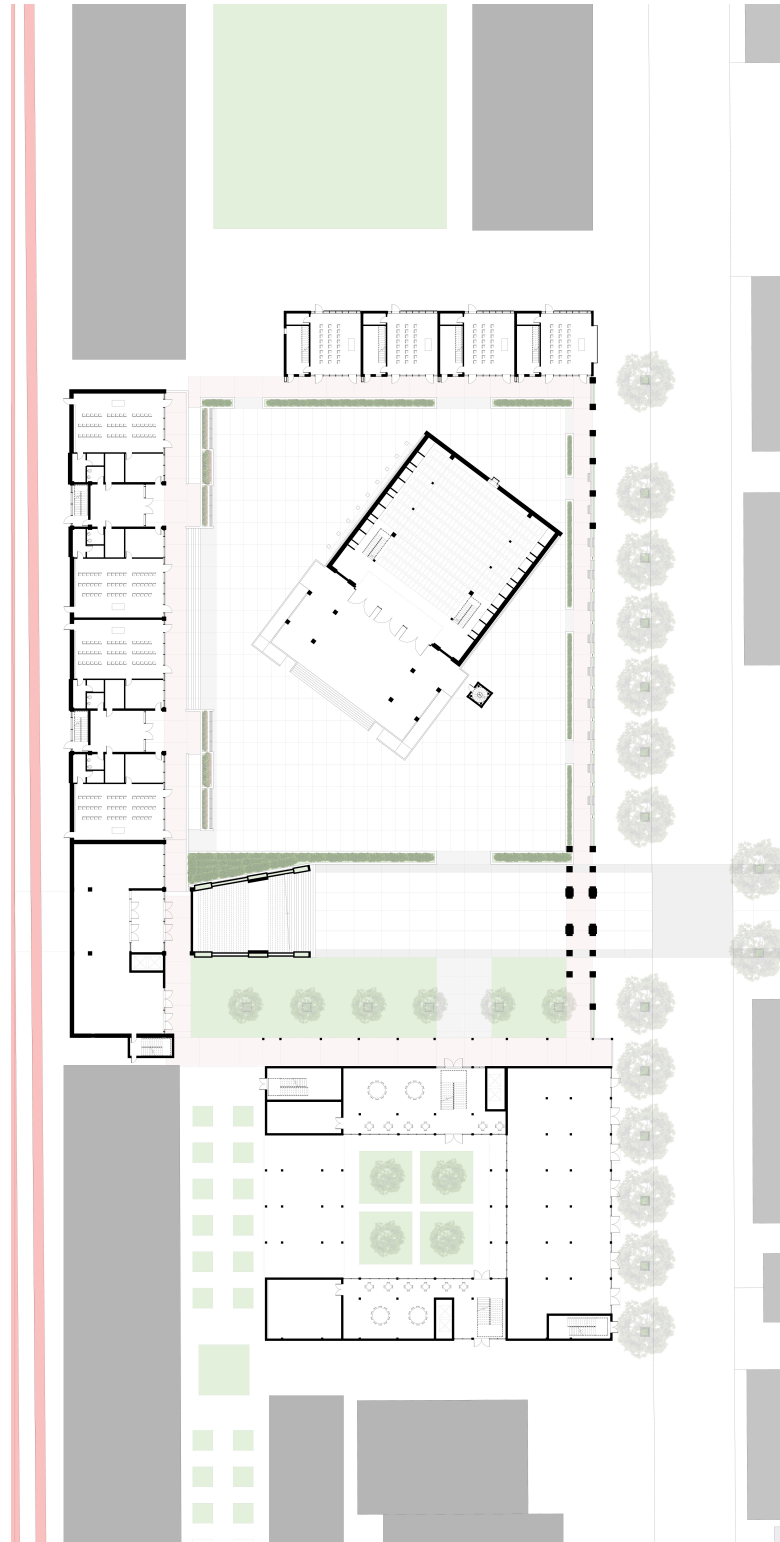


FIG 10.3
Phase 1 Plan
Source: Author

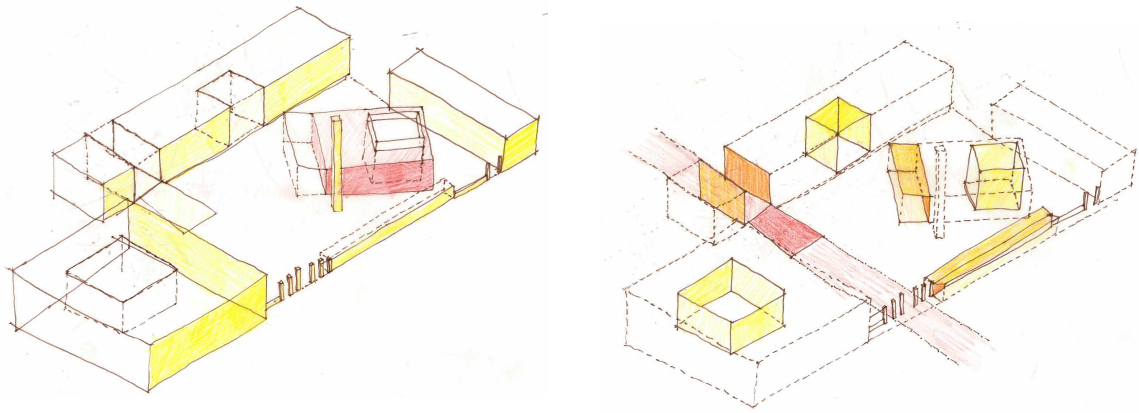


FIG 10.4
Courtyard: Spatial Dialogues
 Source: Author

SPATIAL DIALOGUES

The first phase of Zaytuna College seeks to establish spatial dialogue between interior and exterior elements. The liner of the library, student dormitories, and faculty housing are normative to the existing city grid, while the mosque is figural within the courtyard, juxtaposing in its orientation towards Mecca (figures 10.3 to 10.5).

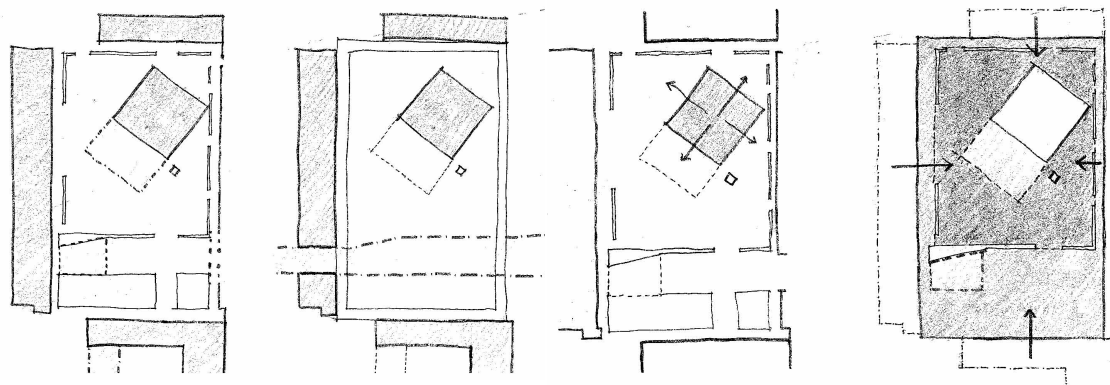


FIG 10.5
Courtyard: Liner versus Figure, Solid versus Void
 Source: Author

Spatial dialogues are further expressed in the design of Zaytuna through programmatic overlaps that occur in the building that create the exterior courtyard, divided in the categories of living, learning, and spirituality to describe the sense of community created on campus.

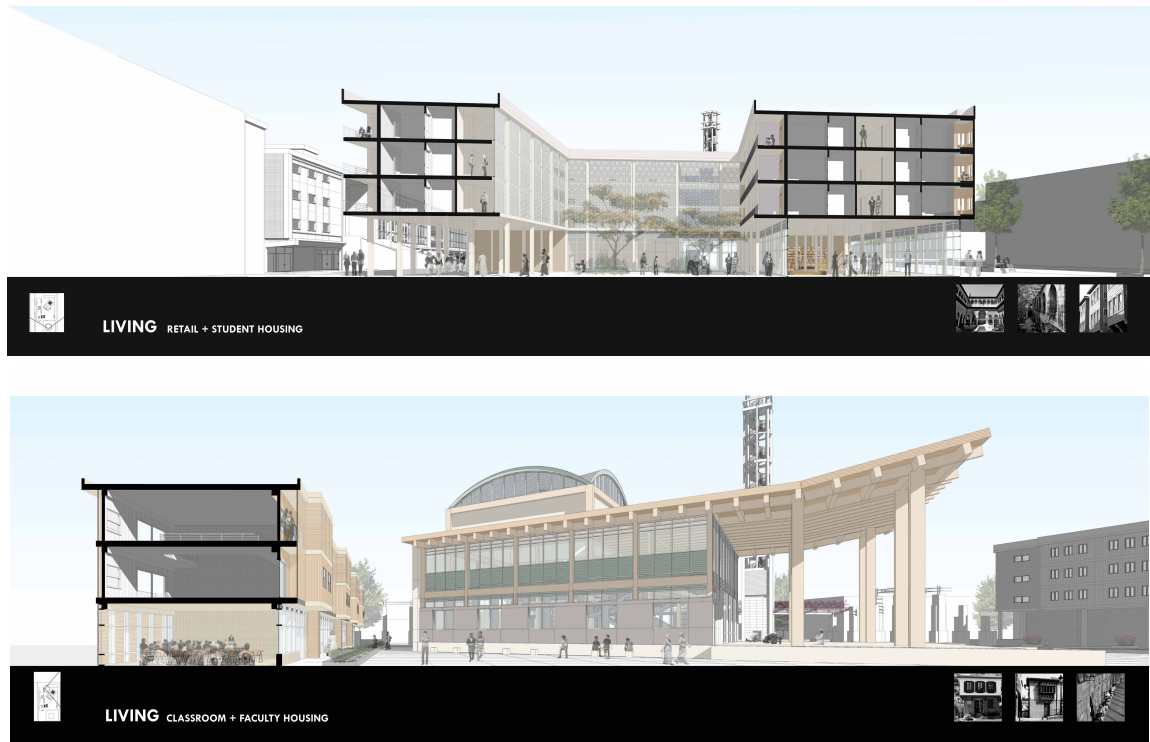


FIG 10.6
Living: Retail and Student Housing (top); Classroom and Faculty Housing (below)
Source: Author



FIG 10.7
Learning: Classroom and Library
 Source: Author

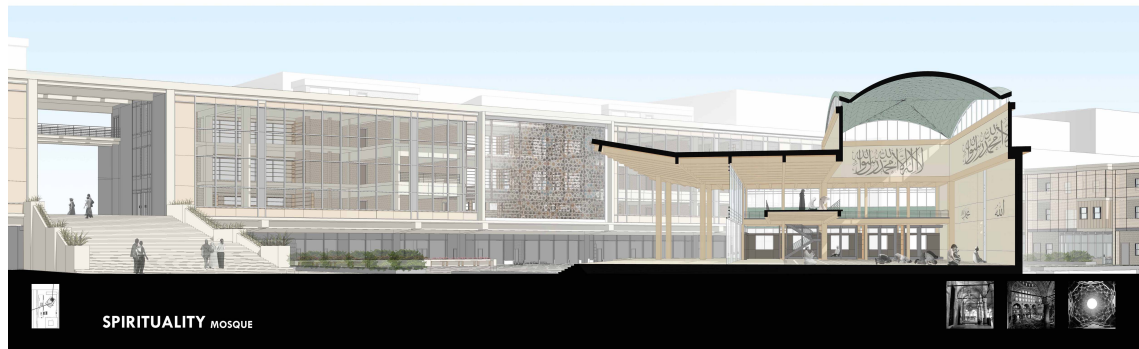


FIG 10.8
Spirituality: Mosque
 Source: Author

CAMPUS APPROACH: ILLUSTRATING A COMMUNITY

Zaytuna College creates a community within Berkeley to illustrate mainstream Islam in an American context. As one approaches the campus from 4th Street, the edges of the campus are well-articulated with opportunities for entry along the Delaware Street pedestrian corridor (figures 10.9 to 10.10). Upon entering the campus, the liner of the library, student dormitories, and faculty housing create an exterior courtyard that is in dialogue with the figural mosque (figures 10.11 to 10.12).



4TH STREET CAMPUS EDGE



4TH STREET CAMPUS EDGE

FIG 10.9
4th Street: Campus Edge
 Source: Author



DELAWARE ST + 4TH ST CAMPUS ENTRY



FIG 10.10
Delaware St and 4th St: Campus Entry
 Source: Author



LIBRARY + MOSQUE + WALL LINER + FIGURE



FIG 10.11
Library, Mosque, and Wall: Liner and Figure
 Source: Author

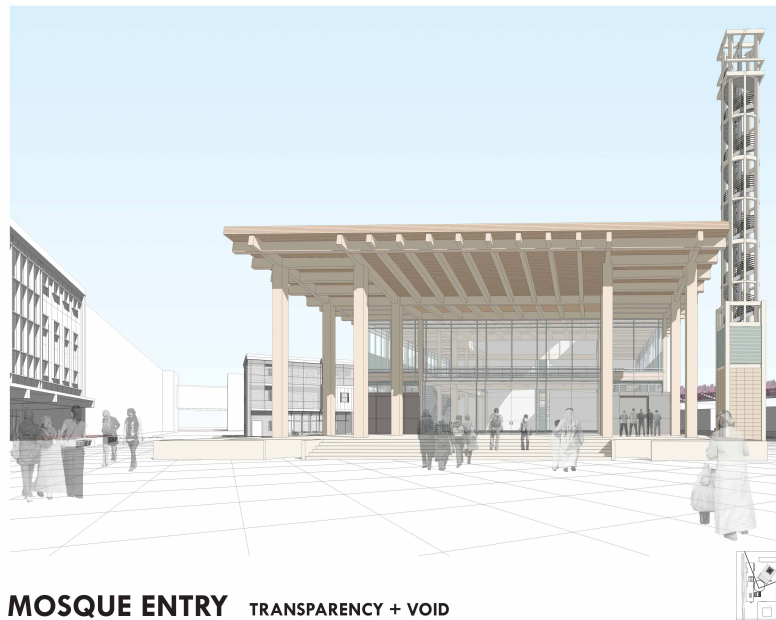


FIG 10.12
Mosque Entry: Transparency and Void
 Source: Author



FIG 10.13
Library Reading Room
 Source: Author

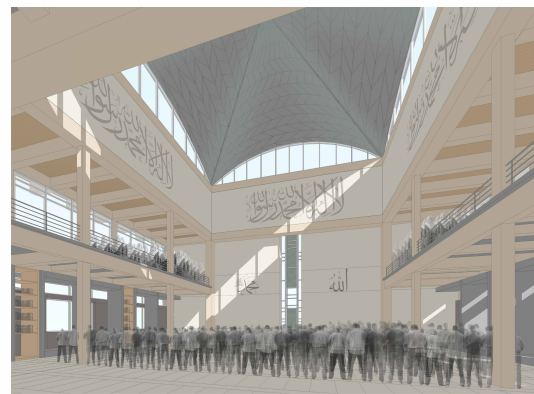


FIG 10.14
Mosque Prayer Hall
 Source: Author

Chapter 11

CONCLUSION

This thesis has aimed to critically examine the design of America's first Islamic college through the traditions of the Islamic architecture and American campus planning. As a result, the thesis has worked at a variety of scales to address issues throughout the design process. Furthermore, this thesis has attempted to understand, evaluate, and reintroduce traditional social and cultural layers that identify a scheme that bridges Islam with America.

By creating an urban campus in West Berkeley, California, the city is repurposed and revitalized through a strong pedestrian corridor that serves as the main point of entry into Zaytuna College. The campus serves as a new node to the city, connecting with UC Berkeley through University Boulevard. In its design conception, Zaytuna College becomes a center for creating dialogue within the landscape of America, revitalizing the rich Islamic intellectual tradition within the culture of the West, and ensuring Muslim Americans are provided space to continue the practice of their faith freely and openly.

The thesis can be broadly applied to investigate further discourse on Islam in America, by serving as a mediator and bridge for dealing with relevant issues facing the Muslim-American community today. The thesis offers ideas about reconciling Islamic urban planning norms within the fabric of the American city, ensuring that the two are not at odds with one another.

The breadth of this thesis has opened a wide range of speculation on future development of Islamic architecture in America. Culturally, conceptually, and spatially, a campus for Zaytuna College is but one example of many architectural explorations that seek to express the vibrancy of the Muslim-American community.

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