

DETENTION FACILITY IN PARWAN

(US THEATER INTERNMENT FACILITY-AFGHANISTAN)

(b)(1)1.4a, (b)(1)1.4g

STANDING OPERATING PROCEDURES

1 August 2011

Pages 2 through 53 redacted for the following reasons:

(b)(1)1.4a, (b)(3), (b)(6), (b)(7)c
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CHAPTER 6
CULTURAL & RELIGIOUS ASPECTS OF DFIP OPERATIONS

6-1. Purpose

The purpose of this SOP is to build Afghan and Islamic cultural awareness within the DFIP guard force and to establish policies regarding those religious and cultural aspects which could have a negative effect on operations.

6-2. Policy

Respect for detainee's religious beliefs and practices as well as an understanding of cultural ideas and traditions within the detainee population can prevent issues and disruptions due to misunderstandings and perceived disrespect by the Guard Force. It is the DFC's policy that all detainees will be treated with dignity and respect IAW with international law and governing regulations.

6-3. Wear and Appearance of Clothing

- a. Islamic guidelines for clothing and dress require that Muslim detainees be covered with specific limits of physical bodily exposure.
- b. Muslim male detainees will be provided clothing that at a minimum which covers the body from the naval to the knees.

6-4. Showers and Hygiene

- a. Islamic law establishes limits to exposing areas of one's body to another, male or female.
- b. Detainee showers will allow the Muslim male detainee enough privacy to ensure that his genitals and/or area between the naval and knees is not exposed to another individual.
- c. Detainee showers will allow the Muslim female detainee enough privacy to ensure that the area between her shoulders and her knees is not exposed to another female individual.
- d. All detainee showers will allow the Muslim detainee complete privacy from members of the opposite sex.
- e. Islamic guidelines for health and hygiene dictate the practice of shaving the body hair of armpit and pubic areas. Periodically, razors will be provided for Muslim detainees desiring to maintain this practice unless the detainee is in Disciplinary Segregation.

6-5. Religious Awareness and Accommodation
Handling the Koran

The purpose of this section is to provide guidance and set specific procedures for the handling, inspection, and removal of detainee Korans.

- (1) The intent is to ensure the safety of both the guard force and the detainees while respecting the cultural and religious dignity of the Korans, thereby reducing the friction over inspection of the book.
- (2) Do not disrespect the Koran, it is the Islamic holy book (do not let it touch the floor, kick it, step on it, place it near feet, a toilet or sink, near dirty or wet areas, etc).
- (3) Traditionally, Muslims wash their hands before touching the Koran; non-Muslims should avoid touching a detainee's Koran whenever possible. Guards should ask ANA soldiers or linguists to handle Korans. (i.e., guard observes as the pages are turned by the ANA or linguist).
- (4) However, when military necessity requires the guard force to handle the Koran, the following procedures will be observed:
 - (a) Treat the Koran with respect and reverence.
 - (b) Clean gloves will be put on prior to and worn at all times while handling the Koran.
 - (c) The right hand will be primarily used to manipulate any part of the book, i.e., turning pages, because of cultural associations with the left hand. However, both hands will be used when handling the Koran to avoid dropping the book and as a demonstration of respect.
 - (d) The Koran should be treated as a fragile piece of delicate art and therefore, it should be handled carefully so as not to tear pages out of the book or rip the binding.
 - (e) During inspection, look for unauthorized items, markings, papers, and writing, or any indicators that raises suspicion about the contents of the Koran.
 - (f) Korans should be left inside the cells as a general rule, even when the detainee is moved to another cell or DHU. If the Koran must be moved, then the librarian, ANA soldier, or linguist should be used to do so. If none are available, and the guard force must move the Koran, then the above procedures will be used in handling the book. Movement of the Koran will be

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annotated by the guard force.

(5) Anyone disrespecting the Koran most likely will get no cooperation and could provoke a violent reaction from detainees.

(6) Korans are the property of the U.S. Government and as such will remain in the cells and are only to be removed at the direction of the guard force commander.

(7) Friday is the Islamic holy day; prayer time is most sacred on this day. Keep talking to a minimal necessity, do not play music in front of, or otherwise interrupt detainees during prayer or the call to prayer.

(8) Interrupting a Muslim during prayer is considered inappropriate and he is unlikely to respond.

(9) Do not mock or imitate detainee's prayer.

(10) Do not eat or drink in front of detainees during the Islamic holy month of Ramadan.

(11) Ramadan has significant religious importance. Detainees will be fasting during daylight hours. During Ramadan, the detainees will for the most part be non-argumentative and non-confrontational as to not upset their fast.

(12) Do not ask about female members of a Muslim's family (e.g., wife, daughter, mother, sister, etc.); it is culturally unsuitable. Do not insist on asking the names of the women.

(13) Do not use the left hand to give a detainee food. Muslims use their left hand to clean themselves and it is culturally inappropriate to offer food with the left hand.

(14) Do not relate terrorism to Islam. It is inappropriate to equate any religion to such heinous activity.

(15) Do not point a finger at detainees as it is considered very disrespectful and derogatory.

(16) Avoid using foul language as it displays a lack of composure.

(17) Female cell guards and interpreters should not insist that the detainees make eye contact with them during interactions. Close contact with unrelated females is culturally inappropriate.

(18) Detainees might cover their eyes or not talk to female cell guards. Such actions are not considered disrespectful but instead are considered a form of modesty by the detainee.

6-6. Communicating Through an Interpreter

a. Interpreters are tasked to facilitate the communication process between camp personnel and the detainees.

b. Interpreters will relay detainee questions/requests to the SOG or other authority as appropriate for follow up. Direct your statement to the detainee and then pause for the interpreter to translate.

c. Avoid using slang (e.g., "...we're in the same boat.") when utilizing an interpreter. Slang is difficult to translate and often loses its meaning during translation.

6-7. Medical Practices

a. Medical personnel will consider Muslim detainee religious practices when administering medical care to Muslim detainees.

b. Medical personnel will inform Muslim detainees of any medications, injections, and vaccinations that contain pork and alcohol by products or ingredient.

c. Female medical personnel will administer medical care to female Muslim detainees whenever possible. In addition, for medical care involving the exposure of a Muslim male detainee's genitals and/or the areas between the naval and the knees, male medical personnel will administer the treatment.

d. In general, consideration should be given to provide same sex medical treatment for Muslim detainees whenever possible.

6-8. Dietary Practices

a. Meals and food provided to Muslim detainees will strive to meet standards according to Islamic guidelines.

b. Muslim detainees will not be served pork, alcohol, any foods, which may contain by products thereof, or meats (beef, chicken, lamb, etc) not slaughtered according to Islamic guidelines.

6-9. The Muslim Prayer

a. Muslim detainees perform prayer at least five times daily according to a specific prayer schedule.

b. The Muslim Prayer requires the detainee to wash with water his/her face, hands, arms, head, and feet before prayer. In addition to the washing, the detainee's body must also be free of filth. A source of running water should be provided.

c. The Muslim prayer requires the detainee to pray towards the direction of Mecca, Saudi Arabia. Prayer direction should be predetermined with the assistance of a subject matter expert in the Islamic faith.

d. The Muslim prayer requires that the prayer be made in a place free of filth. Prayer rugs are provided for this purpose.

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e. The Muslim prayer requires that the male detainee pray in clothing that covers at minimum the area between the navel and knees. At a minimum, clothing issued to detainees should meet this requirement. Detainee's issued uniform meets this requirement.

f. The Muslim prayer requires that the female pray in clothing that modestly covers all except the hands and face. An additional headscarf should be provided to Muslim females to cover the hair, head, and neck areas.

g. It is preferable according to Islamic doctrine that the Muslim prayer is prayed in congregation. This aspect of prayer is accommodated based on operational conditions of the housing unit.

6-10. Friday Prayer Service

a. According to Islamic law, the weekly Friday Prayer Service is traditionally held on Fridays during the time of the noon (2nd daily) prayer time.

b. The congregational Friday Prayer Service includes a message or sermon and a shortened noon prayer.

c. The Friday Prayer Service can be lead by any male Muslim knowledgeable in the requirements of conducting the Friday Prayer.

d. The Muslim Friday Prayer Service is accommodated by within the communal cells or on the recreation yard that is free of filth and spacious enough for a congregation of Muslims to perform the prayer in straight rows facing a specific direction of prayer. In addition, Muslim detainees will be provided the opportunity to perform the Friday Prayer Service to the extent allowed by military necessity.

6-11. Muslim Fasting

a. Ramadan:

(1) A month long fast in which a Muslim abstains from food, drink, sexual relations, smoking, and in general taking anything into the body from the hours of dawn (time of the 1st daily prayer) until sunset (time of 4th daily prayer).

(2) Ramadan is the ninth lunar month of the Islamic calendar.

(3) Muslim detainees are provided a pre-dawn meal to be served no later than 45 minutes prior to the time of the 1st daily prayer (dawn). Dates and honey are provided for Muslim detainees to break their fast at time of the 4th prayer (sunset).

(4) Muslim detainees are served a full meal 15 minutes following sunset (4th prayer).

(5) Special Ramadan prayers (called Ta-ra-weeh) are performed after the evening (5th prayer) daily during the month of Ramadan.

(6) These prayers could last approximately 1-2 hours.

(7) DFIP Operations will determine the times of Sunset and Sunrise during the observance of Ramadan.

b. Other Muslim Fasts. There are several days of prescribed fasting based on authentic prophetic tradition. These days of fasting are highly recommended religious practices based on Islamic law. These days of fasting include:

(1) **Post Ramadan:** Six days of the 10th lunar month of the Islamic calendar (Shawwal). This lunar month (30 days) immediately follows the holy month of Ramadan.

(2) Some Muslim detainees may desire to fast these six days consecutively immediately following the Muslim Eid Al-Fitr holiday (Feast of Breaking the Fast which occurs the first day immediately following the completion of Ramadan).

(3) Muslim detainees will not fast on Eid Al-Fitr. Mondays and Thursdays

(4) The 9th and 10th days of the first lunar month of the Islamic calendar (Muharram).

(5) The first nine days of the twelfth lunar month of the Islamic calendar (Dhul Hijjah). These are the 9 days immediately preceding the Eid Al-Adha (Feast of Sacrifice) holiday.

(6) The manner of fasting these prescribed days is performed in the same manner as one would fast a day of Ramadan.

(7) Muslims detainees desiring to maintain this practice of fasting these prescribed days are accommodated in the same manner as in accommodating a day of fasting in Ramadan.

6-12 Muslim Holidays

Islam has two major religious holidays: Eid Al-Fitr (Feast of Breaking the Fast) and Eid Al-Adha (Feast of Sacrifice). Eid Al-Fitr celebrates completing the month long fast of Ramadan. Projected dates will be provided by the chaplain or by a subject matter expert in Islam.

(1) Eid Al-Fitr (Feast of Breaking the Fast) celebrates completing the month long fast of Ramadan. It occurs on the first day immediately following Ramadan and is traditionally determined by the sighting of the new moon.

(2) Eid Al-Adha (Feast of Sacrifice) commemorates the Biblical and Quranic sacrifice of Abraham. It occurs on the 10th day of the twelfth lunar

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month of the Islamic calendar (Dhu Hijjah), which is approximately 69 days following the Eid Al-Fitr.

(3) On both Eid holidays, an Eid Prayer Service is held in the morning after sunrise but before the noon (2nd) prayer.

(4) The Eid Prayer Service is congregational and consists of a group prayer followed by a message or sermon.

(5) The Eid Prayer Service is accommodated in

the same manner as in accommodating the Friday Prayer Service.

(6) Eid holiday meals with traditional Arabic sweets are provided to detainees on the day of Eid Al-Fitr and Eid Al-Adha.

(7) Islamic tradition also encourages Eid holiday meals on the three days following Eid Al-Adha.

(8) Muslim detainees will not fast on the Eid holidays.

