



(Photo by Staff Sgt. Ryan Matson, 34th Infantry Division PAO)

Capt. Joshua MacLean shakes hands with Abdul Rahim Mazai, *malik* (town leader) of Bajawri, outside a village mosque 6 December 2010 in Afghanistan's Parwan Province. MacLean served as an information officer with 1st Squadron, 113th Cavalry Regiment, 2nd Infantry Brigade Combat Team, 34th Infantry Division.

Religious Engagement and the Seventh Warfighting Function

Time to Stop, Listen, and Engage

Maj. Theresa Ford, JD, U.S. Army

Why would you care about our religion?

—Afghan prosecutor, Helmand Province

Imagine yourself at a combat outpost in Helmand Province, Afghanistan, in late March 2013, serving as an advisor to the local district prosecutor. One morning, you hear a barrage of gunfire. After the dust settles, you learn militants fired on villagers who were holding a peaceful protest to demand punishment for an Afghan police officer who had desecrated copies of the Quran at a local mosque days before.¹ You are concerned that anger over disrespect of Islam and the Taliban's blaming of U.S. forces for the incident could lead to violent mob justice.² How do you proceed?

Religion remains one of the most important elements of the human domain in Afghanistan and in many other regions where U.S. forces operate. Soldiers need to understand religion's importance and develop skills for building relationships with communities where religion plays a central role. The U.S. Army needs to teach soldiers how to engage people effectively on this important topic.³ The Army's *engagement warfighting function* concept is a step in the right direction. According to the U.S. Army Training and Doctrine Command, the functional concept for engagement will help "institutionalize into Army doctrine, training, education, and leader development the capabilities and skills necessary to work with host nations, regional partners, and indigenous populations in a culturally attuned manner."⁴

This article endeavors to promote this change in the Army's approach to working with nations, partners, and populations by showing how religious engagement was used to build relationships through the Afghanistan/Pakistan Hands Program. It provides recommendations that could help soldiers conduct this type of engagement in the future.

In September 2014, the U.S. secretary of state announced a new maxim for foreign policy: "religion matters."⁵ Religion matters for the work of soldiers as well as diplomats. Soldiers need to know not only how to "shoot, move, and communicate" but also how to "stop, listen, and engage," especially when dealing with religious issues.

It is immaterial whether soldiers themselves be religious or have any personal interest in religion. What is important, however, is that they know that in many parts of the world, religion does matter—it can affect the operating environment, just as it did in Helmand in March 2013.

Understanding the religious beliefs of the people whom U.S. forces endeavor to influence through training, advising, or assisting is imperative in places where religion matters to those people. Engaging in religious dialogue, not to be confused with proselytizing, can create a vital bridge between cultures. It can show a desire to learn about and understand others, which is vital for building trust and respect—the pillars of any enduring relationship.

Breaking the Ice over Zam Zam

*Religious discussions will be frequent.*⁶

—T.E. Lawrence

I arrived at the district of Musa Qala (Fort of Moses) in northern Helmand Province on 19 February 2013.

A week later, I conducted a key leader engagement as a rule-of-law attorney with the deputy chief of police.⁷ I greeted him in my limited Pashto.⁸ I was unsure how to break the ice, but I knew he had performed the *hajj* because he carried the honorific *Hajji* in his name. Therefore, I asked him, continuing through an interpreter, how the water tasted at Zam Zam.⁹ His face broke into a smile, and he asked how I knew about Zam Zam. I said I had read about Hagar, Ishmael, and the Prophet Mohammad, and that I respected his religion.¹⁰

The criminal investigative chief joined the meeting, and the conversation continued. I mentioned that Muslims and Christians shared many of the same prophets, including Musa (Moses), Ibrahim (Abraham), and Isa (Jesus). I said I was *ahl al-kitab*, or a "person of the book," to which the chief replied that the Quran said they were to treat *ahl al-kitab* well, and that I must read many books.¹¹ The conversation continued over kabobs. When the meal and conversation ended, I thanked them for their hospitality and departed.



(Image courtesy of Wikimedia Commons)

A depiction of the archangel Gabriel from *The Wonders of Creation and the Oddities of Existence*—Egypt/Syria c.1375-1425 ACE.

War Comes to Musa Qala

The eyes of the world will be on Musa Qala.

—Then U.S. Ambassador to Afghanistan William Wood¹²

A few weeks after my key leader engagement with the deputy chief of police, the Quran desecration incident occurred in Helmand Province. The deputy was now trying to restore order to the district as residents called for the execution of the suspect. One day after the gunfight, I met with the prosecutor and told him in Dari that I was sorry to hear what happened to the holy books, to which he turned to me and asked why I would care about his religion.¹³ Again, I mentioned Zam Zam, the prophets, and the fact that we shared many of them. I told the prosecutor that I respected his religion. He then appeared to realize that we had more in common than he thought; he said none of his advisors ever mentioned these things, and he thought Americans did not care about religion or Islam.

A few hours after our meeting, the prosecutor called and asked if I wanted to see the suspect, who was at the district governor's compound. As the prosecutor led me into the room where the suspect was held, I saw the deputy chief of police standing nearby. I placed my hand over my heart to greet him and, with a smile, he pointed toward the suspect. I thought about the discussions we had a few weeks before; I believe they might have contributed to the willingness of the deputy to work with the prosecutor and to safeguard and deliver the suspect for me to see.¹⁴ The suspect later faced trial and received a seventeen-year sentence.¹⁵

As security improved, the number of cases the prosecutor handled increased.¹⁶ He visited the prison daily to check with the deputy on new arrests. Eventually, a judge arrived, and he presided over the first trial ever held in the district. Word reached the Taliban that more people were coming to the prosecutor with their legal



(Photo courtesy of Wikimedia Commons)

Islamic pilgrims fill up water containers with water from the Zam Zam well 11 February 2012. The well, located within the Masjid al-Haram in Mecca, Saudi Arabia, is believed by many Muslims to have been miraculously created by God approximately four thousand years ago to save the life of Ishmael, the son of Hagar, a concubine of the biblical prophet Abraham, and progenitor of the Arabic people. It is co-located with the Kaaba in the Masjid al-Haram in Mecca, a compound regarded by Muslims as the most sacred of all Islamic holy places to the direction of which all Muslims pray on a daily basis. Water from the Zam Zam well is believed by many to have special spiritual as well as health-related properties and is bottled for sale in Saudi Arabia.

complaints—instead of going to the Taliban. One woman even traveled by taxi from the provincial capital to see the judge.¹⁷ These events meant the Taliban were losing some of their power; they issued a letter to a party in a certain case telling him to bring his case to them instead of the Afghan court.

Noah and Rainbows

He will send down on you (rain) from the heaven showering plentifully.

—Quran 71:11, Muhammad Mahmud Ghali trans.

I remained at the combat outpost from February to late May 2013. While there, I tried to build friendly relationships with some of the Afghan National Army (ANA) soldiers. One day I spoke to a soldier preparing to go on leave. He asked if I would have an opportunity to go on leave, and I told him I would.¹⁸ I mentioned that I had to wear identification tags while on leave. I asked him if he had identification tags, and he said the ANA did not use them. He asked about their purpose. After I explained that my name and religion were on them, he asked about my religion.

I told him “man eesowee astum,” or “I am a Christian,” in Dari, and I said that I had read many things about Islam. I

had read about the life of the Prophet Mohammad, including how his father died and that he was raised by his grandfather after his mother died. The soldier was familiar with every detail of the Prophet Mohammad's life—information in sources other than the Quran.¹⁹ We discussed Khadija, the Prophet Mohammad's first wife, and then Aishah, believed to have been his favorite wife after Khadija.²⁰ I told him I read that Aishah fought alongside the Prophet Mohammad, to suggest similarities with women serving in the U.S. military.

We talked about Noah and the great flood, an event also discussed in the Quran. I told him that Christians believe the rainbow was a sign from God, and he said God gives us many signs like the rainbow.²¹ We then discussed the differences between Islam and Christianity, and he said Muslims do not believe God had a son. He brought up the topic of Mary (Miryam), also mentioned in the Quran. I told him there were religious differences but that I felt we believed in the same God.

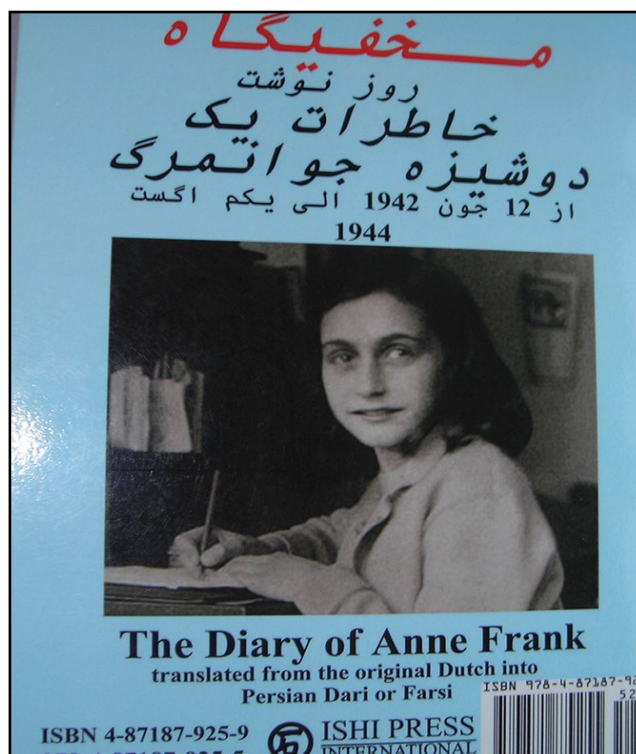
We then discussed suicide attacks, and I asked why the Taliban conducted suicide attacks if suicide was forbidden in Islam.²² He said they did not know Islam and that they conducted jihad for no valid reason. Before I knew it, two hours had passed. Finally, I asked him why one of the chapters (called *suras*) in the Quran was missing the interjection known as a *bismillah*.²³ He could not provide a clear answer. To avoid embarrassing him, I said that maybe it was a mystery, like the verse *alif laam meem*, with the meaning known only to God, and he agreed.²⁴ Like all the other Afghans I met, he was surprised that I believed in God—and even more surprised that I knew anything about Islam.

The Afghan National Army and Anne Frank

*Why don't the Americans talk to us?*²⁵

—Afghan National Army soldier to the author

After a few months in Musa Qala, I transferred to the Justice Center in Parwan (JCIP), where I advised Afghan prosecutors. I noticed that the ANA soldiers kept to themselves, and I made a point of speaking to as many individuals as I could, roughly twenty to twenty-five soldiers. I continued to cover my hair, as several ANA soldiers commented that they appreciated how this showed respect for their culture. After a few weeks, a soldier asked me why the Americans did not talk to them. I could tell



(Image courtesy of Maj. Theresa Ford)

Maj. Theresa Ford, U.S. Army, provided a copy of *The Diary of Anne Frank*, translated from the original Dutch into Persian Dari or Farsi, to interested members of the Afghan National Army while she served in Parwan, Afghanistan, 2013.

by his facial expression that this bothered him, and, no doubt, it bothered other ANA soldiers as well.²⁶

I taught English classes to ten members of the ANA and Afghan Uniformed Police (AUP), and one asked me in Dari if I knew of any famous books that were translated into Dari. I only found one, the diary of Anne Frank (*Anne Frank: The Diary of a Young Girl*). I told him about the story of Anne Frank, about the Holocaust, and about how Anne was killed because she was Jewish. He had heard of the Holocaust and thanked me for the book. A few days later, he said he could not put it down and asked if I had any more famous books in Dari. He said he knew the translator of the book, who was from his village in the Panjshir Valley, northern Afghanistan, and he said other soldiers in his barracks wanted to read the book.

During Eid al-Adha (a holiday that followed Eid al-Fitr, after Ramadan—a month of fasting and religious observance that started in July that year), I gave some of my English students small gifts of sweets, and they seemed moved by the gesture. After I gave them the gifts, I mentioned that as a Christian, I celebrated Christmas by giving gifts, and I discussed the importance of Jesus in both Christianity and in Islam.

A Jordanian Thanksgiving

*There are many incidents in the history of Islam where Christians helped Muslims, and Muslims helped Christians.*²⁷

—Islamic scholar

One evening in early October 2013 while I was standing in line at the dining facility at Camp Sabalu-Harrison, located adjacent to the JCIP, a Jordanian officer struck up a conversation after hearing me speak Arabic with his men. We became friends. Over the next few weeks, the Jordanian officer and I would see each other at the dining facility and talk about our histories, our countries, and our religions. When Eid came, I gave him a box of chocolates, and he thanked me profusely. Not long afterward, he gave me a bottle of holy water from the Jordan River because he knew I was a Christian.

On 16 October, he told me his commander wanted to meet me and invited me for tea. When I arrived, the first thing the commander said was that I did not know how much it meant to him to see that I covered my hair as a show of respect for his culture and religion.²⁸ I told him this was proper *adab*, or good manners, a subject mentioned in various *hadith* (narrative records of the sayings or customs of Mohammad and his companions).²⁹ I told him I studied the hadith because I was a lawyer. After tea and a large meal, I thanked him for his hospitality.

Wanting to reciprocate the gesture of good will, I invited the commander and his staff to attend a Thanksgiving dinner.³⁰ Before eating, we watched a movie about the pilgrims and the first Thanksgiving. The commander asked various questions during the movie, including why turkey was eaten and why the passengers on the Mayflower drank beer. After I explained that beer was safer to drink than water, he interpreted this for his staff, including his imam, and everyone laughed. After the movie, we ate a traditional Thanksgiving meal, with the imam saying a prayer and the Jordanian commander saying that now he knew what Thanksgiving was all about.

The dinner was important for another reason: an Army chaplain was present, and she was introduced to the imam. The two had not met before, and the occasion allowed these two spiritual leaders of different faiths to forge a relationship. Moreover, the imam became acquainted with an important American holiday with spiritual values that resonate with Muslims—giving thanks to God for family, friends, and good health.

Fingerprint Evidence and the Quran

*Fingerprints are the stamp of God.*³¹

—Afghanistan Supreme Court Justice

Mohammed Babrakzai

Fingerprint evidence is a relatively new concept in criminal cases in Afghanistan. Thanks to an Afghanistan supreme court justice named Mohammed Babrakzai, the leading authority on forensics in Afghanistan and author of a treatise on forensics, fingerprint evidence is slowly gaining acceptance. I saw this firsthand working at the JCIP; in almost every criminal case, the prosecutor and judge asked if there was any fingerprint evidence. The reason for their interest and amenability to this type of evidence is related to their religion.

A verse in the Quran discusses the ability to re-assemble a body at the time of resurrection, and it mentions “fingertips” being used for this purpose.³² This verse has been understood to mean that fingerprints, or fingertips, can be used to identify an individual while alive. For legal advisors, this illustrates that



(Photo by Ed Drohan, Combined Joint Task Force Paladin PAO)

Abdul Kaisken thanks Staff Sgt. James Hieb for delivering *naan* (bread) 12 July 2013 that Muslim base workers will use to break their Ramadan fast. Kaisken serves as a Department of Defense civilian linguist and volunteer imam for the Mosque of Sayed Jamaludia Afghani on Bagram Air Field, Afghanistan. Hieb serves as a chaplain assistant with Combined Joint Task Force Paladin.

understanding the Quran and presenting information in a religious context can make their messages more credible and persuasive. In an Afghan court of law, people will listen to cases supported by religious principles.

Recommendations

*Sheiks from all around Ramadi, east, west, north, south, it didn't matter, their eyes would all brim with tears whenever you mentioned his name.*³³

—Lt. Col. Sean MacFarland, referring to the death of U.S. Army Capt. Travis Patriquin

Two relatively simple recommendations could help soldiers become more adept at religious engagement:

- ◆ Learn the characters of the Arabic alphabet.
- ◆ Learn about Islam.

Learn the characters of the Arabic alphabet.

Learning the Arabic alphabet, and how words are formed with it, will help soldiers understand some of the complex features of Islam, as the language is inextricably linked to the religion, and the religion to the culture. Unlike English, words are formed using three- and four-character roots, with roots relating to particular subject matter. The twenty-eight Arabic characters represent consonants, and many of the sounds are similar to consonants in the English alphabet. Other marks represent short vowels.

For example, words that contain consonants similar to the sounds represented by the English letters *d*, *r*, and *s* relate to the subject of education. The word transcribed in English as *madrassa* refers to a school, specifically a religious boarding school associated with a mosque (English transcriptions add vowels). Similarly, the word *dars* means lesson, and *mudaris* means teacher. The word *salam* contains Arabic characters similar to the English letters *s*, *l*, *a*, and *m*, and it is defined as peace, peacefulness, soundness, or well-being. Similarly, the word *islam* shares the same four-character root and is related to the word meaning submission. This is why Islam is said to be a religion of peace, and it involves submission to God. The word *Quran* is derived from the same three-character root—*q*, *r*, and *a*—as the word *qara'a*, to recite or read. Muslims believe the angel Gabriel said to the Prophet Mohammed “*iqra*” (read) when he received his first revelation.

Learn about Islam. Knowledge of the Prophet Mohammad’s life as contained in the early biographies, and stories contained in the hadith, such as the five

pillars of Islam and Zam Zam, is a good starting point.³⁴ In addition, the similarities between religions should be studied. For example, Muslims believe that at the end of days, a figure called the *Mahdi* will appear, and Jesus will appear with him.³⁵ Being familiar with the people and the stories contained in Islamic sacred texts will give soldiers a better understanding of the themes and ideas that they can then use in their engagements.

Conclusion

*Machines don't fight wars. Terrain doesn't fight wars. Humans fight wars. You must get into the mind of humans. That's where the battles are won.*³⁶

—Former U.S. Air Force Col. John Richard Boyd

This article briefly illustrated how religious engagement was used as an effective means to build relationships with Afghan and coalition partners. Religious engagement allowed me to tap into a wellspring of tradition, history, and emotion at the heart of Afghan society: Islam. I received respect because of my understanding of, and respect for, Islam. I made connections with people such as an Afghan deputy chief of police and a prosecutor, which otherwise would have been a difficult task, especially as a female in a conservative part of the country. I earned the trust and respect of ANA and AUP personnel, making a “green-on-blue” attack less likely. In addition, I forged relationships with coalition partners from Jordan.

Soldiers do not have to be religious in order to be effective with religious engagement. All that is required is that they be respectful of others, regardless of whether they personally agree or disagree with the beliefs of host-nation or coalition partners. Showing respect for others is a fundamental principle and one of the core Army values. One need not be a “person of the book” in order to be effective in building relationships with those like Hajji Agha. Simple knowledge, such as some Islamic history and the role of Zam Zam, was all that was required.

The Army’s functional concept for engagement recognizes that soldiers will continue to have more interaction with host-nation forces and coalition partners. The most effective way to interact with others is to “stop, listen, and engage” through exchanging views with partners on subjects that matter to them—especially religion. ■

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Notes

Epigraph. Afghan prosecutor Neek Mohammad, conversation with author, 21 March 2013, Musa Qala, Afghanistan.

1. Pajhwok Afghan News, "Elders Want Cop Executed for Quran Desecration," Pajhwok Afghan News website, 29 March 2013, accessed 6 July 2015, <http://www.pajhwok.com/en/2013/03/29/elders-want-cop-executed-quran-desecration>, asserts, inaccurately, that "policemen ... killed five civilians.;" Naweed Ahmad Sapand, "Desecration of Holy Quran, Protesters Clash With Police Leaves Casualties," Bokhdi News Agency website, 20 March 2013, accessed 6 July 2015, <http://www.bokhdinews.af/english/social/8843-Desecration-of-holy-Quran,-protesters-clash-with-police-leaves-casualties>, states, "pro-Taliban elements from among the protesters opened fire killing four civilians and injuring seven others." Neither report mentions that the mosque had been desecrated, with windows smashed and equipment broken, as seen in photographs provided to the author by the district prosecutor.

2. Mike Edwards, "Kabul, Afghanistan's Troubled Capital," *National Geographic Magazine* (April 1985), 494–505. Similar to the Taliban, the Soviets used deceitful, manipulative tactics after invading Afghanistan. Reporter Mike Edwards comments, "with the 1978 coup came a massive campaign to win hearts and minds to communism. In public buildings I saw cartoons of Uncle Sam handing money to mujahidin and instructing them to blow up Afghan mosques."

3. Jeffrey Bordin, *A Crisis of Trust and Cultural Incompatibility: Red Team Study of Mutual Perceptions of Afghan National Security Forces Personnel and U.S. Soldiers in Understanding and Mitigating the Phenomena of ANSF-Committed Fratricide-Murder*, N2KL Red Team Study, prepared for the U.S. Army, 12 May 2011, 45 and 50, accessed 23 April 2015, <http://www2.gwu.edu/~nsarchiv/NSAEBB/NSAEBB370/docs/Document%2011.pdf>. A study of "green-on-blue" attacks found U.S. personnel "generally were not satisfied with the quality or comprehensiveness of the cultural training they received." One recommendation was to "better educate U.S. soldiers in the central tenets of Islam as interpreted and practiced in Afghanistan."

4. U.S. Army Training and Doctrine Command (TRADOC) Pamphlet 525-8-5, *U.S. Army Functional Concept for Engagement* (Fort Eustis, VA: U.S. Army TRADOC, 24 February 2014), iii, accessed 23 April 2015, <http://www.tradoc.army.mil/tpubs/pams/tp525-8-5.pdf>.

5. Shaaraik Zafar, Special Representative for Muslim Communities, quoted by John Kerry, U.S. secretary of state, "Remarks at Ceremony in Honor of Special Representative to Muslim Communities Shaarik Zafar," (speech, Dean Acheson Auditorium, Washington, DC, 3 September 2014), accessed 5 June 2015, <http://www.state.gov/secretary/remarks/2014/09/231245.htm>.

6. T.E. Lawrence, "Twenty-Seven Articles," *The Arab Bulletin*, 20 August 1917, article 21.

7. Stephen Grey, *Into the Viper's Nest: The First Pivotal Battle of the Afghan War* (Minneapolis: Zenith Press, 2009), describes Musa Qala, including an important battle that took place there in 2007; Field Manual (FM) 3-53, *Military Information Support Operations* (Washington, DC: U.S. Government Printing Office, January 2013), 1-8, defines key leader engagement as "a planned meeting(s) with an influential leader with the intent of building a relationship that facilitates communication and cooperation across a wider population."

8. I studied Dari as part of the Afghanistan/Pakistan Hands Program. I can read, write, and speak on a variety of subjects. I studied basic Pashto and knew basic pleasantries and some proverbs. I have studied Arabic, and I can read, write, and speak at a basic level.

9. Muhammad Muhsin Khan, trans., *The Translation of the Meanings of Sahih Al-Bukhari* (Riyadh: Darussalam, 1997), vol. 4, Book 60, hadith 3364, 351. Bukhari explains the significance of Zam Zam, where water appeared in the desert after Hagar pleaded to God for water. The story is in a hadith, or saying of the Prophet Mohammad. Muslims reenact Hagar's search for water as part of the hajj, or pilgrimage to Mecca; see *Good News Bible* (New York: American Bible Society, 1976), Gen. 21: 17-18. See also Erich Follath, "Assad's Secret: Evidence Points to Syrian Push for Nuclear Weapons," *Der Spiegel Magazine* website, 9 January 2015, accessed 16 June 2015, <http://www.spiegel.de/international/world/evidence-points-to-syria-still-working-on-a-nuclear-weapon-a-1012209.html>, "A high-ranking Hezbollah functionary ... mostly uses a code name for the [Syrian nuclear] facility: 'Zamzam,' a word that almost all Muslims know."

10. Conversation between the author and Hajji Agha, 26 February 2013, Musa Qala, Afghanistan.

11. Quran 29:46, Muhammad Mahmud Ghali, trans., in *Towards Understanding the Ever-Glorious Quran* (Cairo: Dar An-Nashr Liljamiat, 2008). The Quran refers to "people of the book," meaning Christians and Jews. The conversation between the author and Lash Mohammad, Criminal Investigation Division chief for Musa Qala District, occurred 26 February 2013.

12. U.S. Ambassador to Afghanistan William Wood, quoted in Grey, *Into the Viper's Nest*, after U.S. and British forces captured the town of Musa Qala in 2007. Eyes are still on Musa Qala and Helmand Province as the Taliban continue to launch attacks. Twenty police officers were killed 13 June 2015, according to a report by Mirwais Khan and Rahim Faiez, "Afghan Official: Taliban Kill 20 Police Officers in Attack," 13 June 15, *ABC News* website, accessed 16 June 15, abcnews.go.com; Joseph Goldstein and Taimoor Shah reported an attack 18 June, in "Taliban Stribe Crucial District in Afghanistan," 18 June 2015, the *New York Times* online, accessed 18 June 2015, <http://www.nytimes.com/2015/06/19/world/asia/taliban-helmand-province-afghanistan.html?ref=world&r=0>; Nathan Hodge and Habib Khan To-takhlil, "Afghan Troops Struggle to Retake Parts of Key Province

from Taliban," 6 July 2014, *Wall Street Journal* online, accessed 16 June 2015, <http://www.wsj.com/articles/afghan-troops-struggle-to-retake-parts-of-key-province-from-taliban-1404670052>, report that the Afghan army was sent to the area in July 2014 to regain control of the district centers in Sangin and Musa Qala.

13. Conversation between the author and prosecutor Neek Mohammad, 21 March 2013, Musa Qala, Afghanistan. After I expressed my sympathy, he expressed surprise that I would care about what had happened.

14. I was issued a cell phone during the deployment for staying in touch with justice officials in the districts where I worked, including Now Zad and Sangin. Neek Mohammad called me and asked if I wanted to see the suspect so I could take a picture of him. I told him I did not want a picture, but would like to see him. I was concerned that he might have been beaten and wanted to make sure he was alright.

15. The district did not have a judge at the time, and the suspect was sent to the provincial capital, Lashkar Gah, for trial. Under Afghan law, apostasy normally carries a death sentence, unless the suspect has a mental defect. In this case, the court likely found the accused had a mental defect and gave a lesser sentence.

16. After the gunfight, the bazaar (the lifeblood of the district) shut down as the Taliban threatened shopkeepers and even slit the throat of one that traveled to the provincial capital to get food. Department of Defense (DOD), "Report on Progress Toward Security and Stability in Afghanistan," Report to Congress, July 2013, 21, accessed 16 June 2015, http://www.defense.gov/pubs/Section_1230_Report_July_2013.pdf, states that Musa Qala was one of "the most violent districts in Afghanistan"; DOD, "Report on Progress Toward Security and Stability in Afghanistan," Report to Congress, November 2013, 18, accessed 16 June 2015, http://www.defense.gov/pubs/October_1230_Report_Master_Nov7.pdf, states that a month after the gunfight, Musa Qala was the fourth most violent district in the country. As security improved and villagers felt more secure, the bazaar reopened. People also felt safe to come to the district center with their legal problems. By October 2013, Musa Qala was considered the ninth most violent district in the country.

17. A widow and mother of nine (name withheld) traveled eighty miles by taxi, a three-and-a-half-hour ride one-way from the provincial capital, to see the prosecutor and judge 17 May 2013 regarding an arranged marriage for her daughter. She traveled with her minor daughter instead of with a male escort, which was very dangerous. Most women in southern Afghanistan never leave their homes, and few would dare to do so without a male escort for fear of Taliban reprisal.

18. The conversation described was in Dari between the author and ANA Sgt. Nasrullah, May 2013, Musa Qala, Afghanistan.

19. Sources other than the Quran include hadith collections such as: Muhammed Ibn Ismaiel Al-Bukhari, *The Translation of the Meanings of Sahih Al-Bukhari*, trans. Muhammad M. Khan (Riyadh, Saudi Arabia: Darussalam, 1997); Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (Princeton, NJ: Princeton University Press, 2005); Ibn Kathir, *The Life of the Prophet Muhammad*, Volume III, Al-Sira al-Nabawiyya, trans. Trevor Le Gassick (West Berkshire, United Kingdom: Garnet Publishing, 2005).

20. Nabia Abbott, *Aishah: The Beloved of Mohammed* (Chicago: University of Chicago Press, 1944). Based on original Arabic sources, this is a great source of information not only about Aisha's life but also the early history of Islam, as she outlived the Prophet Muhammad by fifty years.

21. Quran 71:11, Ghali trans., *Towards Understanding the Ever-Glorious Quran*.

22. *Ibid.*, 4:29.

23. The Bismillah is the introductory language contained in every sura of the Quran except the ninth. Bismillah literally means "in the name of God." The ninth sura is commonly referred to as the "jihad" sura. The fact that this is the only sura in the Quran to not invoke God's name and blessing could be construed to mean that God did not want His name associated with the acts mentioned in the sura. Other explanations commonly considered include that the sura was revealed shortly before the Prophet Muhammad died, so he did not have time to expound on the revelation, or that this was originally part of another sura.

24. Quran 2:1, Ghali trans., *Towards Understanding the Ever-Glorious Quran*. This verse consists of three Arabic characters equivalent to a, l, and m, which do not form a word. Muslims believe the meaning is known only to God.

25. Conversation between the author and an ANA soldier in Dari at the JCIP on 11 September 2013.

26. Bordin, *Crisis of Trust*, 20. ANA soldiers surveyed voiced similar concerns in the Red Team Study, such as "Most U.S. soldiers don't bother socializing with us."

27. Anonymous Islamic scholar, quoted in William Doyle, *A Soldier's Dream: Captain Travis Patriquin and the Awakening of Iraq* (New York: New America Library, 2011), 134. According to Doyle, Patriquin first told the scholar, "I respect Islam as a religion. I respect Muslims and I have worked with Muslims throughout my life and career ... we're not here to fight Islam."

28. Conversation between the author and a Jordanian commander 23 October 2013 at Camp Sabalu-Harrison, located adjacent to the JCIP on Bagram Air Base.

29. *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. "hadith."

30. I hosted a dinner 24 November 2013 at the Morale, Welfare, and Recreation facility, Camp Sabalu-Harrison, Bagram Air Base. The Jordanian commander, his imam, my Jordanian friend, and about four other Jordanian staff officers attended. A U.S. Army chaplain was in attendance as well as three other U.S. soldiers. While the Jordanian commander and my Jordanian friend spoke English well, the others did not. The movie about the Mayflower was in English; at various points in the film, the Jordanian commander would interpret for his men.

31. Afghan Supreme Court Justice Mohammed Babrakzai gave a talk at the JCIP 26 August 2013 about forensics to more than one hundred fifty provincial lawyers and judges throughout Afghanistan. His book on forensics was distributed at the conference. He spoke Dari throughout the conference, and headsets were provided with English interpretation.

32. Quran 75:4, Ghali trans., *Towards Understanding the Ever-Glorious Quran*.

33. U.S. Army Lt. Col. Sean MacFarland, quoted in Doyle, *A Soldier's Dream*, 285. U.S. Army Capt. Travis Patriquin helped spark the Anbar Awakening in Iraq, 2006, using his knowledge of Arabic and Islam to build relationships with Iraqi sheikhs. Patriquin was killed when his vehicle struck an improvised explosive device.

34. Yahya ibn Sharaf al-Nawawi, *An-Nawawi's Forty Hadith: An Anthology of the Sayings of the Prophet Muhammad* (Islamic Texts Society: 1997). The five pillars of Islam are contained in this hadith collection.

35. Khaldun, *The Muqaddimah*, 257-58. "At the end of time a man from the family (of the Prophet) will without fail make his appearance ... and will gain domination over the Muslim realm. He will be called the Mahdi. ... After the Mahdi, Jesus will descend and kill the Antichrist. Or, Jesus will descend together with the Mahdi, and help him kill the Antichrist."

36. Former U.S. Air Force Col. John Richard Boyd, quoted in Robert Coram, *Boyd: The Fighter Pilot Who Changed the Art of War* (New York: Hachette Book Group, 2002).