STATE OF MICHIGAN  
DEPARTMENT OF CIVIL RIGHTS  

MARNA A. MUHAMMAD,  

Petitioner,  

-vs-  

MICHIGAN DEPARTMENT OF CORRECTIONS,  

Respondent.  

COUNCIL ON AMERICAN ISLAMIC RELATIONS-MICHIGAN  
By: Amy V. Doukoure (P80461)  
Attorney for Petitioner  
30201 Orchard Lake Road, Suite 260  
Farmington Hills, MI 48334  
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adoukoure@cair.com  

COMPLAINT FOR CIVIL RIGHTS VIOLATION BASED ON RELIGION, RACE AND GENDER  

NOW COMES, Petitioner, MARNA A. MUHAMMAD, by and through his counsel, CAIR-MI, by AMY V. DOUKOURE, and in support of his Complaint for Civil Rights Violation avers as follows:  

GENERAL FACTUAL ALLEGATIONS  

1. I am a citizen of the United States, residing in the County of Macomb, state of Michigan.  
2. I am a practicing African-American Muslim woman.  
3. I am a member of the community of Historic Masjid Wali Muhammed which is the oldest Mosque in the state of Michigan and one of the oldest Mosques in the United States.  
4. I am a religious and spiritual leader and educator in my community.  
5. I hold a position of leadership for the women in my community.
6. As such, I was asked to provide spiritual and religious guidance and education to one of our community members currently housed with the Michigan Department of Corrections, at the Women’s Huron Valley Correctional Facility.

7. On three separate occasions, I attempted to gain entry to the facility as a member of the clergy for the purpose of conducting a clergy visit.

8. Each time I presented myself for a clergy visit, I was denied.

9. Muslims do not have “clergy” as ordained by any institution in the same manner as Christians or other religions do.

10. However, holding a position such as I do in our community, would grant me the same recognition, status and authority in the Mosque as it would a member of the “clergy” in the church for the Christian faith.

11. Pursuant to the applicable Policy Directives for the Michigan Department of Corrections (MDOC), a member of the clergy for a recognized religious group may present themselves at a facility with a letter from a religious organization for the purpose of obtaining clergy status with the MDOC. See EXHIBIT A.

12. The express language of the MDOC recognizes that there are various ways in which someone can prove or obtain clergy status, but in the instant matter, the MDOC failed to follow its own guidelines in an attempt to discriminate against the Petitioner.

13. It is also true that the language used by the MDOC is inherently and overtly biased in favor of the Christian faith and discriminatory of the Islamic faith as it identifies only those individuals who would be recognized by Christian religious groups, and only recognizes them by manners in which Christians would be recognized.
14. Pursuant to the applicable Policy Directives, Islam is a recognized religion with the MDOC. See EXHIBIT B.

15. Pursuant to the applicable Policy Directives, a person who presents themselves at a MDOC facility with a letter testifying to their status as a member of the clergy is allowed to visit the prisoner on the date which they appear, without prior authorization, approval, lien check, or application. See EXHIBIT C.

16. However, MDOC has two different variations of the definition used to define “clergy”. For the purpose of being “qualified clergy” for the purpose of a “clergy visit” the person must be recognized as clergy and have obtained an “ecclesiastical endorsement”. (See P.D. 5.03.140(C) attached hereto as EXHIBIT D). However, later in the MDOC Policy directives a definition of “clergy” does not include the requirement of the “ecclesiastical endorsement.” (See P.D. 5.03.150(YY) attached hereto as EXHIBIT E.)

17. In the later policy directive it states that a prison shall have access to a member of the clergy which “has been granted clergy status by a recognized religion” and such is the case here with Petitioner who has been granted clergy status by an Imam at a mosque.

18. Also, pursuant to the above Policy Directives, a person presenting themselves for the purpose of being recognized as a member of the clergy, shall be given an application for submission to the MDOC for future visits.

19. In early March 2018, Petitioner appeared at WHVCF for the purpose of being recognized as a member of the clergy in the Muslim faith.

20. At that time, Petitioner presented the officer at the desk with the letter attached hereto as EXHIBIT F as proof of her status as clergy at the Historic Wali Muhammad, Inc. mosque located in Detroit, Michigan.
21. At that time, Petitioner was attempting to visit an inmate at the WHVCF as a member of the clergy, and to apply to receive full clergy status with the MDOC.

22. At the time that she appeared, Petitioner was turned away from the facility having been denied temporary clergy status for the purpose of visiting that day, having not been given the proper application to apply for clergy status on a more permanent basis, and being told that her letter would be referred to the MDOC office in Lansing, Michigan, for consideration by the “outreach program coordinator.”

23. Petitioner appeared a second time at the visitor’s desk at the WHVCF for the purpose of being recognized as a member of the clergy, obtaining an immediate visit as a clergy, and obtaining an application for permanent recognition as a clergy.

24. Again, Petitioner submitted the same letter, and was denied temporary status as a clergy, denied a clergy visit, and was not given an application for permanent recognition as a clergy.

25. At the time she presented the letter the second time, the Respondent MDOC provided no explanation as to why the letter was insufficient, or otherwise why Petitioner was ineligible for clergy status.

26. Petitioner attempted to explain the structure of the Muslim community and how religious leaders are not classified or ordained as clergy by any governing body, but rather granted the same based on their knowledge, or work within the community that they belong to.

27. The MDOC stated that at that time, they were not willing to allow Petitioner to obtain a clergy visit.

28. On or about March 19, 2018 Petitioner appeared for a third time at the WHVCF for the purpose of presenting herself for admission on that date for a clergy visit, and to apply to obtain permanent clergy status with the MDOC.
29. At the time she presented herself, Petitioner also presented the MDOC with a second, differently worded, letter from Historic Masjid Wali Muhammad, Inc. explaining that Petitioner in fact was a religious and spiritual leader within its community, and should be conferred the status as clergy with the MDOC. See EXHIBIT G.

30. Prior to Petitioner’s visit to the WHVCF, counsel for Petitioner had spoken to and faxed a copy of Petitioner’s clergy letter to Steve Halowill, the person at WHVCF who is in charge of inmate visits, both personal and clergy.

31. In fact, counsel for Petitioner contacted Mr. Halowill to notify him of the submission of the letter as well as to ascertain whether or not it was sufficient. Those answers were never provided.

32. Instead, Petitioner appeared and was once again denied a clergy visit, the difference this time is that Petitioner was given an application by Mr. Halowill to apply to the MDOC in Lansing to obtain clergy status.

33. Upon inquiring as to why her initial clergy visit was being denied, Petitioner was told by MDOC that they didn’t recognize Historic Masjid Wali Muhammad, Inc. as a religious institution, and that they would have to “research it and get back to her.”

34. The administration of the MDOC stated this out loud, in the public space where other members of the public could hear.

35. The administration at WHVCF failed to recognize one of the country’s oldest Muslim religious institutions as a valid organization.

36. The administration at WHVCF failed to recognize the religious leadership structure of Muslims.
37. In fact, the administration at WHVCF specifically stated that Petitioner could not be granted clergy status because she doesn’t have an “ecclesiastical endorsement” despite the fact that no such endorsement exists for Muslims. See EXHIBIT H.

COUNT I- RELIGIOUS DISCRIMINATION

38. The administration at WHVCF failed to recognize Petitioner’s status as a religious and spiritual leader and educator within the Muslim community.

39. Each and every time that Petitioner was denied a clergy visit, it was in direct violation of the current Policy Directives of the MDOC.

40. Upon information and belief, members of Christian and Jewish religious organizations have not experienced the same difficulties with obtaining clergy visits or status through the MDOC for qualified individuals.

41. Upon information and belief, members of the Christian and Jewish religious clergy have not had the validity of their qualified religious institutions questioned in an open and public manner as experienced by Petitioner.

42. Upon information and belief, religious educators and leaders of Christian and Jewish faith have not had their status as clergy questioned in the manner in which Petitioner did.

43. All three times that Petitioner was denied an immediate clergy visit was a direct and intentional violation of the MDOC Policy Directives.

44. All three times that Petitioner was not given an application to apply for permanent clergy status was a direct and intentional violation of the MDOC Policy Directives.

45. MDOC intentionally and knowingly violated its own Policy Directives with the intent to purposefully deny a member of the Muslim faith status as clergy within the WHVCF.
46. MDOC's treatment of Petitioner in violation of its own Policy Directives constitutes different treatment than it has afforded members of the Christian and Jewish faith.

47. Upon information and belief, if Petitioner had been a member of a Christian or Jewish organization and appeared with an identically worded letter as she had on her third visit, she would have been granted clergy status and allowed to visit on that day.

48. Upon information and belief, MDOC, at the WHVCF often gives out bibles to individuals as they are processed for incarceration at the facility.

49. Upon information and belief, Bibles are given out on a regular basis upon the request of inmates housed at the WHVCF, and are offered to inmates on Sundays without the inmates having to request the same.

50. Upon information and belief, there are various Christian organizations who have obtained clergy status for the members of their leadership to visit WHVCF and there are no recognized Muslim leaders who have been granted clergy status at the WHVCF.

51. Upon information and belief there are many outreach programs run by Christian organizations at the WHVCF, and only a single approved outreach program at the WHVCF.

52. Upon information and belief, volunteers of the Christian faith are regularly allowed to visit, unannounced to various inmates and bring in reading materials such as the Bible and Daily Bread Magazine for inmates to read and keep with them.

53. Upon information and belief, Muslim volunteers attempting to bring in a Qur'an and other reading materials for Muslim inmates were told that they were unable to do so.

54. Upon information and belief, Muslim volunteers and participants in the outreach program have on several occasions been denied access to inmates, and further been turned away from visitations during their regularly scheduled outreach time.
55. Upon information and belief, no Christian volunteer or outreach participant has faced such difficulty or denial of visitations.

56. By denying Petitioner clergy status according to the MDOC’s own Policy Directives, MDOC has discriminated against Petitioner on the basis of her religion.

57. By denying Petitioner clergy status, while allowing individuals of other faiths, namely Christianity, to obtain such status with ease, not only discriminates against Petitioner on the basis of religion, but also illegally disfavors Islam in favor of Christianity.

58. By not allowing Muslim volunteers, including Petitioner, to visit and minister to inmates, but allowing copious amounts of Christian volunteers to visit inmates, it not only discriminates against Petitioner on the basis of religion but also impermissibly and illegally disfavors Islam over Christianity, which is especially true in light of the fact that the MDOC is passing out Bibles to inmates frequently while disallowing Qur’ans to enter the prison.

**COUNT II- RACIAL DISCRIMINATION**

59. Petitioner believes that if MDOC did not set out to discriminate against her based solely on her faith that the MDOC did in fact discriminate against her based on racial grounds due to her status as an African American.

60. Petitioner further believes that she was discriminated against based on racial grounds in addition to religious grounds.

61. Upon information and belief, MDOC failed to recognize Petitioner, an African American Woman, as qualifying as a member of the Muslim clergy, because Petitioner did not fit what the MDOC considered to be a typical Muslim of Arab or South Asian descent.
62. Upon information and belief, had Petitioner been an Arab or South Asian Muslim with a clergy letter from racial Arab or South Asian Mosque, she would have been granted clergy status and allowed a visit on the day she presented the letter.

COUNT III- GENDER DISCRIMINATION

63. Petitioner believes that if the MDOC didn’t discriminate against her based solely on racial or religious grounds, that the MDOC did in fact discriminate against her based on her status as a woman.

64. Upon information and belief, MDOC failed to recognize Petitioner as a qualifying member of the Muslim Clergy based on MDOC’s discriminatory view that women cannot hold status as leaders and educators within the Muslim community.

65. Upon information and belief had Petitioner been a man seeking status as a member of the Muslim clergy, she would have been granted such status and allowed a visit on the day she presented the second letter.

WHEREFORE, Petitioner requests that the Michigan Department of Civil Rights finds that the Michigan Department of Corrections discriminated against Petitioner on the basis of religion, race and gender.

Dated: April 16, 2018

Respectfully Submitted,

CAIR-MI

/s/
Amy V. Doukoure (P80461)
Attorney for Petitioner
EXHIBIT A
CORRECTIONS / FREQUENTLY ASKED QUESTIONS

Clergy Visits

Clergy members may visit during regularly scheduled visiting hours or may also be pre-approved by the Warden to visit during non-visiting hours. Please contact the facility in which you would like to visit to determine that facility's regularly scheduled visiting hours.

The clergy member will need to present a picture ID as well as documentation of his/her clergy status to the corrections officer at the front desk. Documentation of a clergy member's status is likely to vary based upon a particular religious denomination or faith group. Appropriate documentation may be a letter of appointment to the congregation as their pastor, a copy of an ordination certificate, or clergy license. Some simply use church literature that identifies the person as the pastor of the church, etc.
EXHIBIT B
ATTACHMENT A

RECOGNIZED RELIGIOUS GROUPS AUTHORIZED TO CONDUCT
GROUP RELIGIOUS SERVICES/ACTIVITIES

The Department recognized religious groups identified on this attachment are authorized to conduct group
religious services and activities unless otherwise indicated. Prisoners belonging to these groups are allowed to
possess religious personal property as indicated below in addition to religious reading material.

NOTE: Prisoners in Level I through V may wear an approved item which is identified by one or two
asterisks only while attending group religious services or activities, while going directly to and from group
religious services or activities, and while in their cell.

Prisoners in Level I through V may wear an approved item not identified with an asterisk at any time, subject to
the restrictions of this or any other policy.

Prisoners in segregation may possess and wear approved items only as set forth in PD 04.05.120 "Segregation
Standards."

All religious symbols and emblems shall be worn only under clothing.

<table>
<thead>
<tr>
<th>RELIGIOUS GROUP</th>
<th>ITEM</th>
</tr>
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<tbody>
<tr>
<td>AL-ISLAM (MUSLIM)</td>
<td>One prayer rug (no larger than 30&quot;x48&quot;)</td>
</tr>
<tr>
<td></td>
<td>One strand of dikr beads</td>
</tr>
<tr>
<td></td>
<td>* One kuffi cap or farboosh for men</td>
</tr>
<tr>
<td></td>
<td>One hijab for women (no longer than 36&quot; at longest point)</td>
</tr>
<tr>
<td></td>
<td>One star and crescent pendant no larger than 1½&quot;x2&quot;, with a chain or string no longer than 24&quot; (when worn, must be worn around the neck)</td>
</tr>
<tr>
<td>ASATRU/ODINISM</td>
<td>One set of Rune Cards, made from card stock, no larger than 4&quot;x6&quot;</td>
</tr>
<tr>
<td></td>
<td>One Thorr's Hammer, no larger than 1½&quot;x2&quot;, with a chain or string no longer than 24&quot; (when worn, must be worn around the neck)</td>
</tr>
<tr>
<td>BAHAI'</td>
<td>None</td>
</tr>
<tr>
<td>BUDDHISM</td>
<td>One strand of meditation beads</td>
</tr>
<tr>
<td></td>
<td>One picture of The Buddha not to exceed 9&quot;x12&quot; (no frame)</td>
</tr>
<tr>
<td>THE CHURCH OF CHRIST, SCIENTIST</td>
<td>One cross no larger than 1½&quot;x2&quot;, with a chain or string no longer than 24&quot; (when worn, must be worn around the neck)</td>
</tr>
<tr>
<td>CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (MORMONS)</td>
<td>None</td>
</tr>
<tr>
<td>CHURCH OF SCIENTOLOGY</td>
<td>None</td>
</tr>
<tr>
<td>HARE KRISHNA</td>
<td>One picture of Lord Krishna, not to exceed 9&quot;x12&quot; (no frame)</td>
</tr>
<tr>
<td></td>
<td>One strand of japa beads</td>
</tr>
<tr>
<td></td>
<td>One bead bag</td>
</tr>
<tr>
<td>INSTITUTE OF DIVINE METAPHYSICAL RESEARCH</td>
<td>None</td>
</tr>
<tr>
<td>JEHOVAH’S WITNESSES</td>
<td>None</td>
</tr>
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<td>---------------------</td>
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</tbody>
</table>
| JUDAISM             | One yarmulke for men  
* One tallit (prayer shawl) for men  
One tefillin for men  
One Star of David no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around neck)  
One tallit katan for men, which shall be worn only under clothing (i.e. it shall not be visible) |
| MOORISH SCIENCE     | ** One fez for men (red only; no added or identifying insignia)  
One fez bag for men  
* One turban for women (no larger than 9"x10")  
One blue 1" lapel pin (without title or rank)  
One red 3" badge (without title or rank)  
One nationality card |
| TEMPLE OF AMERICA   | ** One fez for men (black only; no added or identifying insignia)  
One hijab for women (no larger than 36" at longest point)  
** One red or black clip-on bow-tie for men  
One prayer rug (no larger than 30"x48")  
One star and crescent pendant no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck) |
| NATION OF ISLAM     | One medicine bag, no larger than 3"x5" when laid flat, with contents restricted to sage, sweet grass, cedar, bear berry leaf, mullein leaf, red willow bark, red sumac leaf, spearmint leaf, peppermint leaf, and lavender. The contents also may include protection medicine, such as a small pebble or piece of legal vegetation that is considered by the prisoner to have special significance but does not pose a threat to the custody and security of the facility. When the medicine bag is worn, it must be worn around the neck on strip of leather or string no longer than 24"
Two braids of sweet grass for smudging during group religious ceremonies and activities unless sweet grass also is part of contents of medicine bag; maximum one braid per order. |
| NATIVE AMERICAN     | One cross or crucifix no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck)  
One chotki (prayer rope) no longer than 24"  
A maximum of three Orthodox Christian card stock icons no larger than 4"x9" |
| ORTHODOX CHRISTIAN  | One cross or crucifix no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck)  
One chotki (prayer rope) no longer than 24"  
One rosary no longer than 24" (prisoners may continue to possess rosaries longer than 24" that were purchased prior to the effective date of this attachment) |
| PROTESTANT CHRISTIANITY | One cross or crucifix no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck) |
| ROMAN CATHOLIC      | One crucifix or cross no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck)  
One rosary no longer than 24" (prisoners may continue to possess rosaries longer than 24" that were purchased prior to the effective date of this attachment) |
| SACRED NAME         | None |
| SEVENTH DAY ADVENTIST | One cross no larger than 1½"x2", with a chain or string no longer than 24" (when worn, must be worn around the neck) |
WICCA

One deck of Tarot Cards, made from card stock, no larger than 4"x6".
One Celtic Cross or Pentacle, no larger than 1½"x2", with a chain or string no
longer than 24" (when worn, must be worn around the neck)

NOTE: Group services only authorized for eight annual Sabbats, as identified
by the CFA Special Activities Coordinator; no other group religious
services or activities are authorized.

APPROVED: HEW 11/19/2015
EXHIBIT C
N. The Warden may allow a special one-time visit between a prisoner and a person (adult or minor) who is not on the prisoner's approved Visitor List if the Warden determines that it is in the best interest of the prisoner and is not a threat to the good order and security of the facility. A visitor may be allowed only one such visit with a prisoner. Subsequent visits with the same prisoner by that visitor shall require placement on the prisoner's approved Visitor List in accordance with this policy.

O. The following persons shall be allowed to visit a prisoner without being on the prisoner's approved Visitor List, except if the person is related to the prisoner by blood or marriage, is on probation or parole in any jurisdiction as a result of a felony conviction, or is a prisoner:

1. Qualified clergy.

2. A volunteer in an outreach program that is sponsored by an external religious organization.

3. An attorney, or representative acting on the attorney's behalf, on official business with the prisoner.

4. An official representative of the legislative, judicial, or executive branch of government, or a consulate general, on official business with the prisoner.

5. A Department of Health and Human Services (DHHS), or Friend of the Court employee who is facilitating a visit between the prisoner's child and the prisoner.

   a. This includes a privately run agency working under contract with DHHS if there is evidence in writing by DHHS.

   b. DHHS staff are expected to visit on weekdays during normal facility visiting hours. However, exceptions may be granted by the Warden.

Such visits shall not be counted as one of the prisoner's regular visits, but shall be recorded in the Visitor Tracking System.

P. The individuals listed in Paragraph O (4) may visit outside of standard visiting hours with prior approval of the Warden or designee. The individuals listed in Paragraph O (1) and (3) may visit outside of standard visiting hours with prior approval of the Warden or designee if extenuating circumstances exist. The following examples of extenuating circumstances are intended to identify the type of situations which may warrant approval for a visit during non-standard visiting hours. These examples do not constitute an exhaustive or all-inclusive list:

1. For attorneys, an imposed deadline such as a filing deadline or a hearing date, which does not allow sufficient time for the attorney to visit the prisoner on a designated visiting day. Circumstances shall be taken into account on a case-by-case basis.

2. For clergy, the death of an immediate family member of the prisoner.

Q. At multi-level facilities accommodations shall be made for attorneys to visit their clients at any custody level during the facility's scheduled visiting hours (e.g., if an attorney's client is Level IV and the attorney arrives during the visiting hours scheduled for Level II prisoners, accommodation shall be made for the visit to take place, rather than require the attorney to return during the hours scheduled for Level IV prisoners).

REMOVAL FROM APPROVED VISITOR LIST

R. A person approved for placement on a prisoner's approved Visitor List shall be removed from the approved Visitor List if s/he sends a written request to the facility at which the prisoner is located. The listed person shall be removed from the prisoner's approved Visitor List within five business days after receipt of the request. The prisoner and the listed person shall be notified in writing that the listed person was removed from the prisoner's approved Visitor List at his/her request.

S. A person approved for placement on a prisoner's approved Visitor List shall be removed from the list if the Department receives reliable information that the visitor is no longer eligible for placement on the prisoner's approved Visitor List. Both the prisoner and the visitor shall be notified in writing of the reasons for the removal.
EXHIBIT D
TT. Pursuant to court order, an annual Passover Seder shall only be conducted at the Parnall Correctional Facility (SMT) under the direction of the CFA Special Activities Coordinator. Only prisoners who designated Judaism as their religious affiliation shall be permitted to attend the Seder. The Warden shall determine necessary custody supervision, consistent with requirements set forth in this policy.

UU. Muslim prisoners need not participate in Ramadan to participate in EID observances.

VV. The following steps shall be completed when any outside group wants to donate food for religious observances:

1. The group submits a written request to the Warden within 30 calendar days of the religious observance.

2. The group identifies the food, quantity, and the specific observance for which the food is being donated. Prisoner store food items are not permitted for prisoner religious observances.

3. If the Warden approves the request, s/he forwards the request to the CFA Special Activities Coordinator.

4. The CFA Special Activities Coordinator approves or denies the request and notifies the Warden. If approved, the food shall go through custody and security protocol before it is allowed into the facility.

Note: The MDOC will not cook or store any donated food. Food for religious observances is meant to be symbolic and not a regular meal or multi-course feeding. Excess food at the end of the service shall be discarded by MDOC staff or removed from the facility by the group that donated the food.

WW. Except in SAI, prisoners shall be permitted to observe religious fasts and feasts that are necessary to the practice of their religion, as approved by the CFA Special Activities Coordinator and set forth in the Handbook of Religious Groups. A prisoner or group of prisoners who wants to observe a religious fast or feast that has not already been approved by the CFA Special Activities Coordinator must submit a written request to do so to the Warden or designee, which shall include information regarding the religion’s beliefs and practices. The Warden or designee shall refer the request and supporting documents to the CFA Special Activities Coordinator through the appropriate chain of command for approval. The CFA Special Activities Coordinator shall present the material to the CAC for additional review, if needed. Approval shall be granted only if the fast or feast is necessary to the practice of a bona fide religion and observance of the fast or feast would not pose a threat to the order and security of the facility. The CFA Special Activities Coordinator shall ensure ADDS and Wardens are notified of newly approved religious fasts or feasts.

XX. Special religious meals and food items shall be provided to prisoners only as set forth in this section. This does not apply to food items that may be sold in the prisoner store pursuant to PD 04.02.130 “Prisoner Store” or provided to prisoners as religious sacraments.

CLERGY AND RELIGIOUS VOLUNTEERS

YY. All prisoners shall have access to members of the clergy as set forth in this policy, including clergy for a religious group which has not been granted recognition by the Department. For purposes of this policy, “clergy” is defined as a leader of a religious organization or entity such as a church, mosque or synagogue, or a person who has been granted clergy status by a recognized religion. It does not include anyone who is self-ordained or designated as clergy by a prisoner.

ZZ. Clergy shall be permitted to respond to the religious and spiritual needs of a prisoner who requests assistance, consistent with Department policies and procedures. Clergy may keep pastoral confidences intact except when withheld information would endanger the safety, security and good order of the facility or the community, including the health and safety of members of the public, staff, or prisoners.

AAA. Prisoners shall be allowed visits from clergy and outreach volunteers as set forth in PD 05.03.140 “Prisoner Visiting.” However, SAI prisoners shall be allowed visits only as set forth in PD 05.01.142
EXHIBIT E
POLICY STATEMENT:

Prisoners in Correctional Facilities Administration (CFA) facilities including the Detroit Reentry Center may receive visits from family members and members of the public, subject to restrictions to maintain order and security.

POLICY:

DEFINITIONS

A. **Emancipated Minor** - A minor who is married, on active duty with the armed forces of the United States, or for whom a court has issued an order of emancipation.

B. **Immediate Family Member** - A grandparent, parent, stepparent, spouse, mother-in-law, father-in-law, child, step-child, grandchild, sibling (this includes minor sibling), step-brother, step-sister (this includes minor step-brother and step-sister), half-brother, and half-sister (this includes minor half-brother and half-sister). An aunt and uncle may be included if adequate verification is provided that they served as a surrogate parent.

C. **Qualified Clergy** - Leaders of a religious organization or entity such as a church, mosque or synagogue, or persons who have been granted clergy status by a recognized religion and have ecclesiastical endorsement from a religious authority. This does not include anyone who is self-ordained or designated as clergy by a prisoner.

GENERAL INFORMATION

D. Prisoners are required to wear state-issued shirts/blouses, trousers, and shoes on a visit.

E. This policy does not apply to prisoners in the Special Alternative Incarceration Program (SAI). Visits for prisoners in SAI shall be as set forth in PD 05.01.142 "Special Alternative Incarceration Program."

VISITOR TRACKING SYSTEM

F. CFA shall maintain a computerized visitor tracking system to track and control the prisoner visiting process, including identifying persons approved to visit and on visit restrictions. The CFA Deputy Director shall establish standards for its use.

G. Each facility shall maintain a manual visitor tracking system to be used if the computerized system is inoperable.

APPROVED VISITOR LIST

H. Except as set forth in Paragraphs N and O, a prisoner shall only be allowed to visit with those persons who have been approved for placement on the prisoner’s approved Visitor List. The prisoner shall complete a Visitor List (CAJ-334) identifying those immediate family members and not more than ten others from whom s/he would like to receive visits. The prisoner shall submit the completed form to designated housing unit staff. Only those persons identified on the prisoner’s list shall be considered for approval to visit. The prisoner shall be allowed to add or delete names of immediate family members from the list at any time. The prisoner shall be allowed to add or delete other names only once every six months.

I. The MDOC Visiting Application (CAJ-103) shall be made readily available to prisoners and proposed visitors at each facility and shall be available on the Department’s website. Each person named on the Visitor List who wants to visit the prisoner must complete the MDOC Visiting Application and submit it to the facility where the prisoner is housed. The form must be received sufficiently prior to the visit to allow for necessary review, approval, and placement on the prisoner’s approved Visitor List by facility staff.
EXHIBIT F
With the Name of Allah, Most Gracious, Most Merciful

Historic Masjid Wali Muhammad, Inc.

11529 Hon. Elijah Muhammad Blvd. (Linwood St.)
Detroit, MI 48206 –1546
Ph: 313-868-2131 Fax: 313-868-6916
Email: masjidwalimuhammad@sbcglobal.net
www.historicwm.com

With Allah's Name The Merciful Benefactor The Merciful Redeemer

Women's Huron Valley Correctional Facility
Warden Shawn Brewer
3201 Bemis Road
Ypsilanti, MI 48197-0911

Re: Marna A. Muhammad

Dear Warden, my name is Imam Tauheed A. Rashad, Resident Imam of Historic Masjid Wali Muhammad, Detroit, MI. I am writing to ask for permission to have our prison services volunteers screened for entrance into your facility. Our intent and purpose is to provide spiritual guidance and awareness through Islamic education and moral support.

We have a long history of outreach in The Michigan Department of Corrections. Our Detroit based Islamic Ministry program takes pride in aiding prisoners with the moral and spiritual bases needed for prevention and recidivism.

Although, we have not been of service to the Women’s unit recently, with your permission, this service we would hope to reacquaint ourselves. We would greatly appreciate working with you and any of the staff Chaplains.

We would like to introduce Sister Marna A. Muhammad, our volunteer coordinator to be the point person for re-establishing our outreach services.

We will gladly expedite the necessary screening information and/or required paper-work for background checks.

Dear Warden Brewer I hope this correspondence is sufficient to begin the process of serving your institution.

Sincerely,

[Signature]

Tauheed A. Rashad, Resident Imam
(313) 868-2131 office
EXHIBIT G
With the Name of Allah, Most Gracious, Most Merciful

Historic Masjid Wali Muhammad, Inc.
11529 Hon. Elijah Muhammad Blvd. (Linwood St.)
Detroit, MI 48206 -1546
Ph: 313-868-2131 Fax: 313-868-6916
Email: masjidwalimuhhammad@sbcglobal.net
www.historicwm.com

VIA US FIRST CLASS MAIL, HAND DELIVERY AND FASCIMILE

Women’s Huron Valley Correctional Facility
Shawn Brewer Warden
3201 Beemis Road
Ypsilanti, MI 48197

Steve Halliwill (VIA Fascimile ONLY)
(734)-572-9499

Dear Warden:

My name is Imam Tauheed A. Rashad, Resident Imam of Historic Masjid Wali Muhammad, in Detroit, MI. We have a long history of religious support in the Michigan Department of Corrections. Our Detroit based Islamic Ministry takes pride in aiding inmates with the moral and spiritual bases needed for prevention and recidivism.

I am writing to ask for permission to have our Muslim Sister, Marna A. Muhammad, be given the status as “Clergy” so as to serve your facility as our representative, leader, and religious counselor. She will provide spiritual guidance and awareness through Islamic education and moral support to inmate Siwatu Salaama Ra (ID #463442).

I have known Sister Muhammad for almost 40 years. She was raised in our community and is a qualified and capable religious and spiritual leader. She holds the status as a person of knowledge and can educate and administer the spiritual and religious needs of women. Sister Muhammad is qualified under current MDCO policy directives to hold the status as Clergy, therefore we are asking that she be granted Clergy status through the Michigan Department of Corrections process and be allowed to administer to inmate Siwatu-Salama Ra who is currently housed at the Women’s Huron Valley Correctional Facility under your direction and care.

Our intention and purpose is to pray with Siwatu and offer her spiritual guidance through her transition to your facility, to offer Siwatu religious support and strength through her separation from her unborn child, and to provide education to keep her from reentering the criminal justice system. Thank you for your consideration.

Sincerely,

[Signature]

Tauheed A. Rashad
Resident Imam
Historic Masjid Wali Muhammad
EXHIBIT H
I think was handled appropriately. It seems like she wants to be considered as an Outreach Volunteer, so she should go that route. I don’t the Visitor Policy was intended to let people simply confer clergy status on someone else, no matter their devoutness. This would seem to render the policy pointless if any religious leader could grant clergy status in this manner, which is why we have the Outreach Policy.

As a follow-up, the letter supplied by appears to be a copy of a fax or other copy, which has no letterhead (all computer print).

In reviewing the PSI of prisoner Ra, she is married to a Kamal Muhammad. The PSI is moot to any relationship between and prisoner Ra.

We await your direction on this.

Shawn Brewer, Warden

arrived at the facility at approximately 1210 hours to visit with prisoner Ra 463442. She provided a letter (attached) from IMAM Tauheed A. Rashad indicating she should be considered clergy pursuant to our policy. I told that the letter was not sufficient for the purposes of facilitating a clergy visit for her as there needs to be an ecclesiastical endorsement from a religious authority; as stated in the visiting policy insists that the letter from the IMAM is adequate as the IMAM has the authority to grant her clergy status; indicated that she believes she is being denied the opportunity to visit based on her religion.

I informed her that another option would be to fill out a visiting application for Ms. Ra to visit as a friend. declined to do that. indicated that she would still like to be considered for outreach.