



AMAN

AMERICAN MUSLIM ADVOCACY NETWORK

Empowering Muslims, Bridging Communities, Advancing Peace

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Tasawwuf and AMAN

Khushtar Noorani
President, AMAN

Tasawwuf, which refers to the purification of the soul and the refinement of the heart and character, is a living spiritual tradition within Islam. The Qur'an repeatedly emphasizes that true success lies in inner purification: "Indeed, successful is the one who purifies it" (Ash-Shams: 9). The Noble Prophet ﷺ presented this spiritual system to the world through his character, moderation, compassion, acceptance of diversity, and his message of peace and equality. His Companions and their successors carried this legacy forward.

Tasawwuf focuses on the inner self because outward corruption often results from inner corruption. After the decline of the Khilafah upon the Prophetic model and the rise of monarchy and imperial rule, the Muslim world faced political and moral decline. At that time, those who worked for the spiritual, moral, and social reform of Muslims, while continuing the mission of da'wah and purification, became known as the Sufis.

History shows that the Sufis played a major role in promoting peace, love, tolerance, and coexistence worldwide. Wherever they traveled, in the East or the West, they accepted religious diversity, just as the Prophet ﷺ did in Madinah. In India, for example, the Sufis contributed significantly to the development of the Ganga-Jamuni Tahzeeb (Composite culture) while also opening broad avenues for spiritual outreach and Islamic guidance.

Today, Muslims face serious moral, intellectual, and social challenges. Extremism, negativity, and a constant sense of grievance have weakened the community, while many young Muslims are drifting toward confusion and atheism. In this environment, Tasawwuf offers a balanced and spiritual path forward.

AMAN has been established upon this Sufi wisdom to promote peace, tolerance, coexistence, and responsible citizenship within America's diverse society, while countering hatred and extremism. We invite you to join and strengthen this mission.



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Scan to Join AMAN



“America: A Land of Opportunity” Echoes in Sacramento, CA



As part of the AMAN Outreach Program 2026, a special Jum’ah program was held on April 24, 2026, at Woodland Mosque & Islamic Center, Sacramento. The program brought together many worshippers, community leaders, and local families in a spiritually uplifting atmosphere focused on unity, gratitude, and positive engagement.

Dr. Khushtar Noorani, President of AMAN, delivered the Jum’ah khutbah in English titled “America: A Land of Opportunity for the Muslim Ummah.” He highlighted the blessings Muslims enjoy in America, including freedom, dignity, security, equality, and economic opportunity. He encouraged the community to move away from negativity and adopt gratitude, responsibility, and constructive participation in society.



The khutbah elicited a strong, emotional response from attendees, many of whom described it as refreshing and deeply thought-provoking. Following the prayer, Mufti Sajjad Raza introduced AMAN and its national initiatives.



AMAN literature was distributed, and Imam Riaz Ahmad Qadri, along with the mosque management, were presented with Awards of Appreciation for their dedicated community service.

AMAN's American Fatwa Council at Global Scholars Gathering in Türkiye



From April 20 to 29, Head Mufti of AMAN's American Fatwa Council, Mufti Manzarul Islam Al-Azhari, participated in an official scholarly visit to Türkiye hosted by the Turkish Presidency of Religious Affairs (Diyanet), the

country's highest religious authority. The ten-day visit to Ankara and Istanbul included academic workshops, institutional meetings, and scholarly discussions on contemporary Islamic issues facing Muslim communities worldwide. Key topics included global prayer time calculations, contemporary approaches to moon sighting, Maqāṣid al-Sharī'ah, and the historical development of the Ḥanafī school of jurisprudence.

During the visit, the delegation met senior Turkish religious leaders, including the President of Diyanet and the Grand Mufti of Istanbul. The visit also included distinguished scholars and community leaders from several countries, including Shaykh Muhammad Ateef Qadri from India and Prof. Badiuddin Suharwardy from Canada.



AMAN's vision and activities, particularly the National Imam Council and the American Fatwa Council, were introduced during these engagements, reflecting a growing spirit of international scholarly cooperation and unity.

AMAN's Vision Inspires San Francisco Community



As part of the AMAN Outreach Program 2026, a Family Night was held on April 23, 2026, at the Alameda Muslim League Mosque in San Francisco, in honor of Dr. Khushtar Noorani. The program was organized by Imam

Aamir Hussain Chishti, Executive Board Member of the National Imam Council, and attended by more than 100 men, women, and youth, including many Fijian Muslims.



The evening began with Qur'an recitation and a spiritual Dhikr gathering, creating a warm and uplifting atmosphere. Imam Aamir Chishti introduced AMAN and highlighted its growing national efforts. Dr. Noorani then delivered a lecture titled "Selective Islam: The Root of Our Decline," emphasizing the need for a balanced and comprehensive understanding of Islam, along with peace, unity, and responsible citizenship.

Several attendees pledged support for AMAN's mission. During the event, Imam Aamir Chishti was presented with an Award of Appreciation for his community services.

AMAN Attends Exclusive NYU Forum on AI, Ethics, and Human Dignity



On May 8, 2026, AMAN participated in an exclusive high-level event at New York University titled "AI, Ethics, and the Digital Frontier: Safeguarding Humanity Against Hate and Radicalization," organized in collaboration with the Muslim World League. The program brought

together religious leaders, academics, diplomats, and technology experts to discuss the growing challenges of AI-driven hate speech, online radicalization, and the ethical use of emerging technologies.

AMAN was represented by its Chairman, Mufti Sajjad Raza, and Youth Director, Syed Hamza Hasan. During the event, they had the opportunity to meet His Excellency Sheikh Dr. Mohammed Al-Issa, Secretary General of the Muslim World League and a globally recognized voice for moderation, interfaith harmony, and ethical leadership.



The gathering featured presentations and discussions on combating antisemitism and Islamophobia online, promoting digital responsibility, and ensuring that advancements in artificial intelligence serve humanity while protecting human dignity and social harmony.

Youth Engage in Meaningful Dialogue with AMAN at Lodi, CA



As part of the AMAN Outreach Program 2026, a special youth event was held on April 24, 2026, at Masjid Ya Rasool Allah, Lodi. Around 30 youth and more than 20 adults participated in the interactive program, led by Imam Hamza Awan.

The gathering began with Qur'an recitation and a Na'at presentation by local youth. Dr. Khushtar Noorani then delivered a lecture titled "Etiquette for Living in a Diverse Society," addressing the challenges of living in a multicultural environment and highlighting Islamic teachings on coexistence, respect, and human dignity.

The session became especially engaging during the Q&A segment, where youth raised thoughtful and important questions about equality, honor, and Islamic teachings. Dr. Noorani responded with Qur'anic and Prophetic guidance, creating a meaningful and educational discussion.



At the conclusion, Prof. Muhammad Ahmad Awan received an Award of Appreciation for his services. The evening ended with a collective dua and informal interaction with the youth.

AMAN Leaders Attend Gathering at Masjid Al-Karam, Baltimore



A special gathering was held at Masjid Al-Karam in Baltimore, Maryland, on the annual commemoration of the late Maulana Razauddin Siddiqui. The event was attended by the community and prominent personalities.

The program was hosted under the supervision of Maulana Tariq Mahmood Jami, Imam of Masjid Al-Karam Woodland and Vice President of NIC. Several scholars addressed the audience and reflected on the religious and community services of the late scholar.

Several AMAN leaders also participated in the event, including Mufti Sajjad Raza Madani (Chairman AMAN), Imam Anwar UI Haq Alvi (General Secretary NIC), Mufti Muhammad Yaseen Chishti (Joint Secretary NIC), Qari Imran Elahi Sialvi, Imam Muhammad Abubakr*, Imam Adam Ali, and Imam Raja Ansar Ahmad Khan. During his speech, Imam Anwar UI Haq Alvi highlighted AMAN's mission and introduced its vision and activities to the audience.



REFLECTION ON THE QURAN

Syed Anas

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر
والبغي يعظكم لعظكم لتذكرون¹

"Indeed, God commands justice, excellence, and giving to those near, forbids indecency, wrong, and transgression. He admonishes you so that you may be reminded."

The verse names six things. Three commanded, three forbidden. What a person owes and what he has no right to do: between them, not much of human conduct is left out.

Justice means discharging what is owed with complete honesty. Excellence is the next step: giving beyond what is strictly required and accepting less than your full due without complaint. Giving to those near us is not covered by justice alone. Relatives have a specific claim on our attention, our resources, and our presence when things go wrong. Indecency is an act the conscience has never needed an argument to condemn. Wrong is what every sound tradition has called wrong, such as usurping what belongs to others. Transgression is using whatever position or strength a person holds to press past what is his.

Most of what breaks between people, in families, in ordinary dealings, comes back to one of these. Someone withholds what was owed. Or does what is fair and stop there, when something more was within reach. Being absent from those near us when it counts. Taking more than our share and calling it our right. None of this is unfamiliar. The verse is not introducing new information. The Quran reminds human beings to live to their full potential individually and communally in a natural manner. The teachings of the Quran are rooted in the idea of a strong, empathetic community where people help and lift each other up. A community where basic universal human morals are upheld. An environment where the sorrows and downfall are shared equally as moments of joy and prosperity.

The question we must ask ourselves is whether we hold to what is already known or continue to find reasons to avoid responsibility.

A Question for the Reader

Justice sets the limit of what a person must do. Excellence sets the limit of what a person can do. Why do most people stop at the first?

We invite readers to share their thoughts with us.

¹ The Qur'an, Surah An-Nahl 16:90.

Spokesperson: AMAN's National Imam Council



Breaking Cultural vs. RELIGIOUS MISCONCEPTIONS in Muslim Youth

Hanaan Noorani

Many Muslim youth today grow up trying to balance faith, family expectations, and life in a diverse society such as America. In the process, the lines between culture and religion can often become blurred. While culture is an important part of personal identity and tradition, problems tend to arise when cultural practices are presented as Islamic obligations.

One common misconception is the idea that Islam discourages individuality or self-expression. In most cultures, young people are expected to suppress their opinions, passions, and goals in the name of religion. Many children grow up constantly being told how to dress, how to speak, how to sit, and even how much of themselves they're allowed to show to the world. Over time, it can begin to feel as though being a "good Muslim" means being smaller, quieter, and easier to control. But Islam does not erase personality; it does not ask us to abandon our voices and dreams. Modesty was never meant to strip someone of their identity; it was meant to protect their value while still allowing them to flourish as individuals.

Another misconception many Muslim youth struggle with is the belief that parents must be obeyed at all times, regardless of circumstance. Islam places immense importance on respecting and honoring parents, but respect does not mean enduring emotional/physical harm, manipulation, or the loss of one's autonomy. Young Muslims often silently carry the weight of being unheard and unseen because they fear that speaking up makes them sinful or ungrateful for their parents' contributions in their lives whether it's openly talking about mental health struggles, questioning halal vs haram, or rejecting stereotypical gender roles, today's youth deserve to lift their heads high when they voice their thoughts.

As Muslims, it is our duty to push our youth towards greater heights, as well as encourage them to speak their mind. Their voices are the future of America.

ASK THE MUFTI

Mufti Manzarul Islam al Azhari

QUESTION #1

What is the ruling regarding a person who intends to perform Hajj or Umrah but passes the designated *mīqāt* without entering into *iḥrām* and only remembers after crossing it? Is it necessary for him to return to the *mīqāt*, and does a compensatory sacrifice (dam) become obligatory in such a case?

Answer

A person intending to perform Hajj or Umrah must enter into *iḥrām* before crossing the designated *mīqāt*. The Messenger of Allah ﷺ specified the mawāqīt for different regions and stated that they apply to anyone passing through them with the intention of performing Hajj or Umrah.

The Hanafi jurists explain that if a person crosses the *mīqāt* without *iḥrām*, it becomes obligatory upon him to return to a valid *mīqāt* and enter into *iḥrām* from there by making the intention and reciting the *talbiyah*.

Ibn ʿĀbedīn states that one who crosses the *mīqāt* without *iḥrām* must return to the *mīqāt* and enter into *iḥrām* from there.

(*Rad al-Muḥtār, chapter Hajj, vol.2, 455*).

Likewise, Imām al-Mawṣilī (d.683) mentions with the phrase “فعليه شاة” that if an āfāqī (a person coming from outside the sacred precincts) crosses the *mīqāt* without *iḥrām*, a compensatory sacrifice becomes necessary. However, if he returns to the *mīqāt* and properly enters into *iḥrām* from there, the penalty is waived.

(*al-Ikhtiyār li-Taʿlīl al-Mukhtār, Kitāb al-Hajj, 1/141-142*).

Therefore, the ruling is as follows:

- If a person remembers after crossing the *mīqāt*, he should return to any valid *mīqāt* and enter into *iḥrām* from there.
- If he returns and enters into *iḥrām* properly, no dam is required.
- However, if he does not return and instead enters into *iḥrām* after crossing the *mīqāt*, then a dam becomes obligatory upon him.
- The dam in this case refers to the sacrifice of a sheep or goat within the boundaries of the Ḥaram.

Question #2

What is the ruling regarding a woman who begins menstruating after entering into *iḥrām* and before performing *Ṭawāf al-Ifāḍah* (*Ṭawāf al-Ziyārah*)? If she is unable to remain in Makkah due to travel schedules, visa limitations, hotel reservations, or other logistical hardships, may she perform the *ṭawāf* while menstruating, and would any compensatory sacrifice (dam) become necessary?

Answer

Ṭawāf al-Ifāḍah (*Ṭawāf al-Ziyārah*) is one of the essential rites of Hajj without which the Hajj remains incomplete.

According to the Ḥanafī school, ritual purity for *ṭawāf* is considered *wājib* rather than a condition for validity. Therefore, although *ṭawāf* should normally be performed in a state of purity, the *ṭawāf* itself remains legally valid even if performed during menstruation, though compensation becomes necessary.

Imam al-Kāsānī explains that purity from menstruation and major ritual impurity is not a strict condition for the validity of *ṭawāf*; rather, it is classified as *wājib*.

(*Badaʿi al-Sanaʿi, vol. 2, p. 129 (Dār al-Kutub al-ʿIlmiyyah)*).

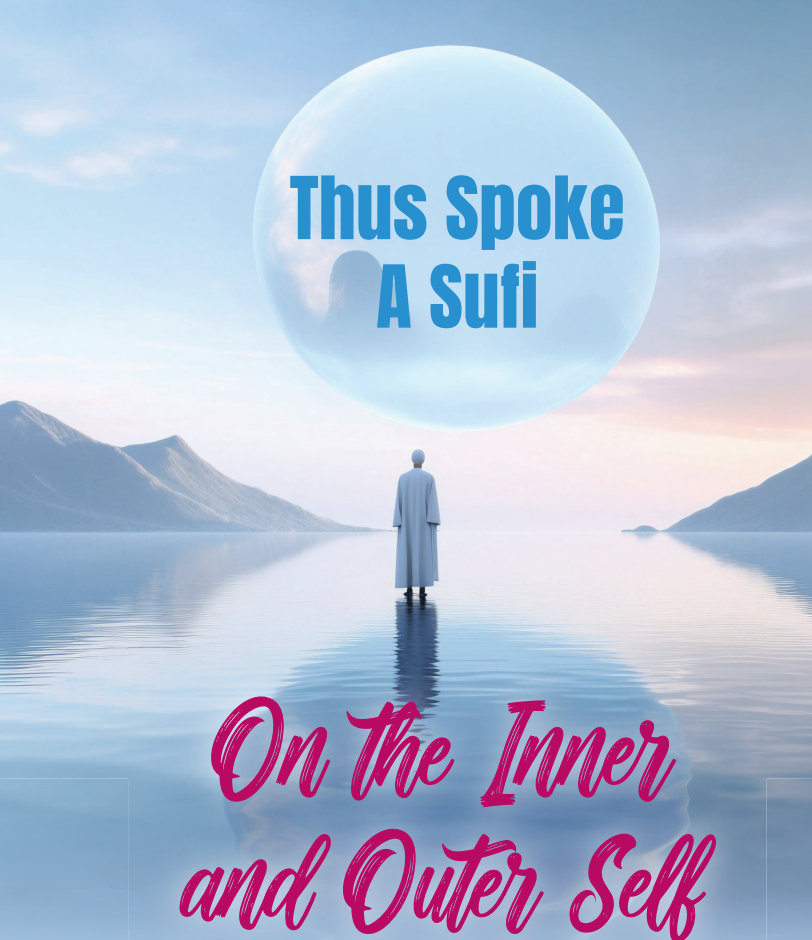
Similarly, *al-Imām al-Muṣilī* states with the phrase “فعليه بدنة” that if a person performs *Ṭawāf al-Ziyārah* while in a state of major ritual impurity, a larger compensatory sacrifice becomes necessary, and the same ruling applies to a menstruating woman.

Therefore, if a woman is genuinely unable to remain in Makkah due to hardship related to transportation, organized Hajj arrangements, hotel restrictions, visa limitations, or scheduled flights, she may perform *Ṭawāf al-Ifāḍah* during menstruation according to the Ḥanafī school. Her *ṭawāf* and Hajj will remain valid and complete, although a compensatory sacrifice (dam) becomes necessary. In this case, the dam refers to the sacrifice of a camel or cow within the sacred precincts of Makkah.

(*Al-Ikhtiyar li Taʿlil al-Mukhtar, vol. 1, p. 162.*)

If she later becomes able to repeat the *ṭawāf* in a state of purity before departing from Makkah, then the compensatory sacrifice is waived.

Head Mufti: AMAN's American Fatwa Council
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Thus Spoke A Sufi

On the Inner and Outer Self

Syed Anas

God looks at the inside. People look at the outside. Most of us spend our lives managing the second and neglecting the first. The inside always surfaces. Not sometimes. Always. What lives in the heart eventually shows in what the hands do, what the tongue utters, and the mannerisms in dealing with people that surround you often. You can delay it. You cannot prevent it.

Two types of people are worth examining here. The first claims his inner life is intact while his actions say otherwise. He has quietly stopped doing what he believes. He is not in crisis. He has just stopped. And he has found a way to live with that.

The second has perfected everything visible: how he speaks, how he carries himself, how he sits and walks. But the inside has been left alone for too long. He has not turned away from people. He has turned away from God while facing the people. That is the harder one to catch in yourself. Looking back.

Do not do in private what would shame you in public. Not because someone might find out. Because what you do when no one is watching is who you actually are. There is a difference between sinful and shameful. Sin you repent from. Shame means you already knew and chose it anyway.

If the inside cannot yet surpass the outside, at least make them equal. Same person privately as publicly. That is not a high bar. It is just an honest one. **That is where it begins.**

Spokesperson: AMAN's National Imam Council



FAMILY Matters

Building a Faith-Centered Home

Through

Qurbani

Imam Bilal Khan

The story of the sacrifice of Prophet Ibrahim (Alayhis-Salaam) is one told across various religious traditions. For Muslims, this story is directly linked to Qurbani or Udhiya during the days of Eid al-Adha, representing trust in Allah, obedience, and sacrifice. Not only does this event offer spiritual lessons, but it also guides our family practice and helps us build a healthy home.

Prophet Ibrahim (AlayhisSalaam) approached his son Ismail (AlayhisSalaam) and told him that he had had a dream in which he was sacrificing him. He then asked Ismail, "What do you think?" to which Ismail responded, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast" (Qur'an 37:102).

The question "What do you think?" is often glossed over. However, this moment teaches us that parents should seek the input of their children, young or grown, when making decisions. Children should feel heard and included in family discussions. This does not remove the responsibility of a parent's role as the decision maker or elder; it strengthens trust, deepens bonds, and builds mutual respect within the home.

Ismail's response to this question reflects a heart that trusts his father and, more importantly, trusts Allah. In a healthy home, there's mutual trust and understanding, and when guidance is offered or a reminder to fulfill a command of Allah is given, children respond with good manners and sincerity. They accept the guidance of their parents with respect and care. This relationship can only be formed when both parties are invested in honoring one another, like the relationship of Prophet Ibrahim and his son. Like Prophet Ibrahim, parents should involve their children in family conversations, and like Ismail, children should strive to honor and respect the wishes of their parents.

This Eid, let the story of Prophet Ibrahim and Ismail inspire not just our worship, but the way we treat one another at home.

Member of the executive Council, AMAN's NIC

Prophet Ibrahim (A)

A LEGACY OF DISCIPLINE AND SUBMISSION

Imam Muhammad Abubakr

In a world increasingly shaped by conflict, division, moral confusion, and endless distractions, humanity desperately needs examples of faith, patience, and moral discipline. Among the greatest personalities who continue to inspire billions across religious boundaries is Prophet Ibrahim (A), known as Abraham in the Hebrew Bible. Revered in Islam, Christianity, and Judaism, he stands as a universal symbol of devotion, sacrifice, and unwavering belief in One God.

Allah honored him with the title “Khalilullah” (the Friend of Allah) because of his sincerity, loyalty, and complete submission to divine command. His life was not built upon comfort or personal desire, but upon obedience, patience, and discipline. Allah says:

“Abraham was neither a Jew nor a Christian, but he was a monotheist, fully submitting to Allah.” (Aal ‘Imran 3:67)

From a young age, Ibrahim (A) rejected idol worship despite living among people deeply attached to false beliefs. He remained firm in the truth even when threatened with persecution and thrown into the fire. Allah praised him, saying:

“And Ibrahim who fulfilled every command perfectly.” (An-Najm 53:37)

His discipline appeared most clearly in his obedience to Allah. He migrated from his homeland, built the Ka’bah in the barren desert, and left Hajar and infant Isma’il (A) in the valley of Makkah solely by Allah’s command. The greatest test came when he was commanded to sacrifice his beloved son. Both father and son submitted completely to Allah’s will, demonstrating the highest level of trust and discipline.

The rituals of Hajj continue to preserve Ibrahim’s legacy of patience, sacrifice, and self-control. His life teaches us that true discipline means obeying Allah even when the command is difficult for the heart.

Member of the executive Council, AMAN’s NIC



AMAN’S PRACTICAL IMPACT

Spiritual Mentorship & Education We deliver workshops and curricula rooted in Traditional Islamic ethics, art of Spiritual distillation and refinement (Tasawwuf). We focus on character development (Akhlāq) and the purification of the heart to help individuals practically navigate modern challenges with grace and integrity.

National Leadership Network Through the National Imam Council (NIC), we provide a professional platform for imams to share best practices, receive peer mentorship, and coordinate unified, compassionate guidance for their local congregations.

Civic Integration Programs We host periodic seminars and create resources that empower Muslims to be informed, active, and contributing citizens, demonstrating how Islamic values of service (Khidmah) and integrity (Ikhlas) enhance American civic life.

Interfaith Partnership Initiatives We organize collaborative service projects and dialogue circles with diverse faith groups to establish enduring community trust, build community, and solve local challenges together.

Youth and Family Support We develop specialized programming for the next generation, offering them a confident, yet composed identity that balances their spiritual heritage with their American reality.

Mosque Strengthening We provide administrative and spiritual toolkits, such as accessible books and educational material, to local mosques, helping them transform into centers of community service.

Islamic Guidance & Jurisprudence We provide accessible and reliable Islamic legal guidance through qualified scholars, utilizing modern communication tools such as online platforms, social media, and direct consultation to help individuals navigate contemporary religious and social matters with clarity.

Unity in Religious Observances We facilitate scholarly collaboration that combines traditional principles with scientific understanding to promote greater unity and consistency in observing key Islamic calendar events, strengthening cohesion within the Muslim community.

Get Involved

Volunteer, partner, and support AMAN’s mission.

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