



AMAN

AMERICAN MUSLIM ADVOCACY NETWORK

Empowering Muslims, Bridging Communities, Advancing Peace

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The AMAN Vision: Building the Future of American Muslims

Khushtar Noorani *President, AMAN*

The AMAN Leadership Meet, held in Pennsylvania, was a significant and encouraging gathering that brought together more than thirty AMAN leaders from different states across the United States.

The central focus of the Leadership Meet was to clearly present AMAN's vision and mission. While many Muslim organizations in America are making valuable contributions, particularly in humanitarian and charitable work, there remains a need for a nationwide movement dedicated to the educational, intellectual, moral, and spiritual development of American Muslims. AMAN seeks to fill this gap by helping Muslims become not only committed believers but also responsible, ethical, and engaged American citizens.

One of the concerns discussed at the Meet was that many Muslims have gradually begun to confuse culture with religion. We enthusiastically celebrate Eid, organize community bazaars in our mosques, attend large conferences and conventions, and host elaborate Ramadan gatherings. While these activities have their

value, many Muslims still lack a solid understanding of Islam's essential religious, moral, and spiritual teachings. As a result, the Muslim community continues to face internal division and serious social challenges. Reports indicate that a growing number of Muslim youth are drifting toward atheism, family breakdown and divorce are increasing, many young Muslims are struggling with drug addiction, mental health, and emotional challenges, and parents are deeply concerned about their children's future. At the same time, a significant segment of the community has been influenced by political interpretations of Islam, leading to extremism, negativity, a sense of inferiority, and a persistent victim mentality.

To address these challenges, AMAN is committed to promoting balanced Islamic understanding and strengthening the moral and spiritual foundations of American Muslims. Through nationwide Friday sermons, spiritual gatherings (Dhikr), educational lectures, youth programs, and structured curricula, AMAN is working to nurture faith, character, moderation, and responsible citizenship.

AMAN NEWSLETTER

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Scan to Join AMAN

AMAN

Activities

AMAN Leadership Meet 2026

Successfully Held in Pennsylvania



The AMAN Leadership Meet 2026 was successfully held at the Marifah Retreat Center in Pennsylvania. More than thirty members of the Board of Directors of the American Muslim Advocacy Network (AMAN) and the Executive Board of the National Imam Council, representing twelve states across the United States, participated in this important gathering. The meeting proved to be highly beneficial and productive, focusing on consultation, future planning, leadership development, and organizational strengthening.

During the meeting, participants reviewed AMAN's activities and achievements over the past year and engaged in detailed discussions on strategies to further expand and strengthen the organization nationwide. Reports were presented by various departments, highlighting progress and plans related to the National Imam Council, youth programs, interfaith relations, educational initiatives, and community outreach efforts.

The meeting began at 10:00 a.m. on Saturday, June 6, 2026, and concluded at 8:00 p.m. The program was

divided into four sessions. The opening session was moderated by Mufti Sajjad Raza Madani, Chairman of AMAN. The event commenced with the recitation of the Holy Qur'an by Imam Sharif Kamalvi, followed by a beautiful na'at by Imam Tariq Mahmood Jami. Participants from the Board of Directors and the National Imam Council then introduced themselves.

Dr. Khushhtar Noorani, President of AMAN, delivered a detailed presentation titled "What We Stand For," outlining AMAN's vision, mission, and guiding principles. This was followed by Mufti Sajjad Raza's comprehensive report on AMAN's activities and achievements during 2025–26. Reports on the progress of the National Imam Council were presented by Imam Riaz Ahmad Qadri, Imam Anwar-ul-Haq Alvi, and Imam Tariq Mahmood Jami.

The second session, "Strategic Planning and Future Initiatives of AMAN," featured presentations by Mufti Manzar-ul-Islam Azhari, Younus Iqbal, and Ahmad Rana, focusing on nationwide expansion, stronger com-



munity engagement, and the launch of humanitarian and social service initiatives.

Following Zuhr prayer and lunch, Sufi Jamil Ahmad, founder of the Marifah Center and host of the retreat, delivered a special address on spiritual leadership and community building.

The final session focused on youth programs, Friday sermon initiatives, interfaith relations, and women's engagement. Presentations were delivered by Professor Muhammad Ahmad Awan, Uzma Khan, Mehr Jamal, Syed Hamza Hasan, Imam Syed Anas, Imam Bilal Khan, Imam Muhammad Abu Bakr, and Mufti Muhammad Yaseen Chishti.

Throughout the meeting, participants reviewed AMAN's accomplishments, discussed future national projects, media outreach, educational initiatives, and ways to strengthen relationships with Muslim communities through service and advocacy. The gathering provided an opportunity for leaders from different states to learn from one another, build stronger partnerships, and renew their commitment to AMAN's mission of faith, service, unity, and positive leadership. The meeting concluded with a heartfelt dua by Professor Muhammad Ahmad Awan, followed by fellowship, networking, and informal discussions that continued late into the evening.

AMAN Women's Wing Hosts Zikr-e-Ahl al-Bayt in North Carolina



The AMAN Women's Wing, North Carolina Chapter, successfully organized a spiritually enriching "Zikr-e-Ahl al-Bayt: A Remembrance of Karbala" program at the Islamic Center of Morrisville, North Carolina. Held under the supervision of Mufti Manzarul Islam Azhari, Vice President of AMAN, and the leadership of Sister Samreen Nawaz, Head of the AMAN Women's Wing, North Carolina Chapter, the gathering attracted a large number of sisters from the local community.

The program commemorated the sacrifice of Imam Hussain (RA) and the noble family of the Prophet Muhammad ﷺ, highlighting their enduring legacy of faith, patience, courage, sacrifice, and unwavering commitment to truth and justice. Participants reflected on the timeless values of Karbala and their relevance to contemporary Muslim life.

AMAN extends its sincere appreciation to Sister Samreen Nawaz and her dedicated team for organizing this successful event, and to the leadership and management of the Islamic Center of Morrisville for their generous hospitality and continued support in serving the community.

AMAN Expands with New Triad Chapter in North Carolina

On Saturday, June 27, 2026, AMAN took another significant step in its national expansion by convening a community meeting in High Point, North Carolina, to establish a new chapter for the Triad region. The meeting brought together community members and youth eager to contribute to AMAN's mission.

Mufti Dr. Manzarul Islam Al-Azhari presented AMAN's vision, mission, and long-term objectives, emphasizing leadership development, community service, and youth engagement. By unanimous agreement, the AMAN Youth Wing and AMAN Sisters Wing for the Triad region were formally established. Sister Muskan Shabbir was appoint-



ed President of the Sisters Wing, Meerab Shabbir was named Youth Wing President, and Brothers Murtaza and Shabbir were appointed regional coordinators.

To further inspire the participants, Syed Hamza Shah, AMAN's Youth Director, joined the meeting by phone and outlined the goals of both wings, encouraging active participation. The meeting concluded with strong enthusiasm and a shared commitment to advancing AMAN's mission throughout the Triad region.

AMAN Brings Families Together at Eid Community Gathering



Under the leadership of Dr. Khushtar Noorani, President of AMAN, the American Muslim Advocacy Network (AMAN) hosted a vibrant Eid Community Get-Together on May 31, 2026, at West Boynton Park in Palm Beach, Florida. The event brought together more than 100 community members, including children, youth, families, and seniors, in a warm and welcoming atmosphere to celebrate the joy and blessings of Eid.

The gathering provided an excellent opportunity for participants to reconnect with old friends, build new relationships, and strengthen the bonds of brotherhood and sisterhood within the local Muslim community. Families enjoyed spending quality time together in a relaxed, family-friendly setting that encouraged fellowship, interaction, and community spirit.

The Eid celebration reflected AMAN's commitment to fostering unity, strengthening community engagement, and creating meaningful opportunities for Muslims to connect beyond the walls of the mosque. Through initiatives like this, AMAN continues to promote a sense of belonging, friendship, and active community participation while celebrating the shared values of faith, service, and togetherness.

REFLECTION ON THE

QURAN

Syed Anas

ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء (٢٤)
تؤتي أكلها كل حين بإذن ربها ويضرب الله الأمثال للناس لعلهم يتذكرون (٢٥)

“Have you not seen how God presents a parable? A good word is like a good tree: its roots firm in the earth, its branches in the sky. It gives its fruit every season by the permission of its Lord. And God presents parables for people so that they may receive reminders.”¹

God presents a parable. The good word, which here means the word of faith, is given the likeness of a tree whose roots go into the earth, branches spread into the sky, and fruit comes every season by the permission of its Lord.

The roots going deep mean that faith is set into human nature itself, not carried on the surface of a life. What is rooted that way does not come loose when things press against it. The branches spread into shade, and caravans stop to rest beneath them. In every season the tree bears fruit that feeds those who come to it. What it gives is of two kinds: knowledge and action. Both flow from the believer outward, to his own life first, and through him to the lives of those near him. Both testify to the faith he carries, and through them God raises him.

The elevation comes through what is given, not through what is carried. The parable does not end with the believer. A tree is known by what it shelters and by what it feeds.

A Question for the Reader

If faith is known by what it produces, what does it mean when it produces nothing?

We invite readers to sit with this question and to respond.

¹ The Qur'an, Surah Ibrahim 14:24–25.



Mental Health in Young American Muslims

Hanaan Noorani

There's a different kind of exhaustion that many of the youth today know all too well. Not every wound leaves a scar that you can see. Some children live quietly behind grief, hidden beneath the stress of school or dismissed as nothing more than a phase. The concept of anxiety and depression has existed for generations, studied by renowned psychiatrists as real disorders. However, they continue to be rejected and ridiculed by many.

Too often, mental health is mistaken for weakness in Muslim communities. A teenager battling depression is called lazy. Anxiety becomes mere “overthinking”. Self-harm is dismissed as attention-seeking and suicidal thoughts are brushed aside as a lack of gratitude for Allah’s blessings. Instead of being asked, “Are you okay?” many young Muslims hear, “You just need to pray more,” or “Your Iman is weak.”

Faith is undoubtedly a source of healing for many, but it was never meant to invalidate suffering. You would never tell someone with a broken arm to just make du’a’ and ignore medical treatment. So why do you tell your child that therapy, medications, and treatments that have been scientifically proven to help mental health struggles are a sham? When the injury affects the mind instead of the body, we suddenly question whether the pain exists at all.

Islam has never taught us to shame those who are suffering, so what makes it okay for children to be dismissed? Take a moment to stop and think today. Sometimes, the most Islamic response is not to force your child to perch on a prayer mat, but to sit beside them and listen without judgement. Seeking help is not a sign of weak faith; it is a step towards healing and growth.



Ask The MUFTI

Mufti Manzarul Islam al Azhari

Nikāḥ Through Electronic Means

QUESTION #1

A Muslim residing in the United States has been unable to return to his home country due to immigration and travel restrictions. His marriage has been arranged with a Muslim woman, and both families have agreed to the marriage. Since his return may be delayed, they wish to conduct the Nikah remotely. Is a Nikah valid if performed through a live video call, telephone, text message, e-mail, WhatsApp, Facebook Messenger, or similar electronic means? If not, what is the correct Shar‘ī procedure for someone living overseas to marry a person residing in another country?

Answer

بسم الله الرحمن الرحيم

الحمد لله، والصلاة والسلام على رسول الله، وعلى آله وصحبه ومن والاه

According to the Hanafi school, a valid Nikah requires the pronouncement of *ijāb* (offer) and *qabūl* (acceptance), the hearing of both by the required witnesses, and the occurrence of both in one legally recognized contractual session (*ittiḥād al-majlis*). Accordingly, a nikāḥ conducted solely through a live video call, telephone conversation, text message, e-mail, WhatsApp, Facebook Messenger, or similar electronic communication is invalid, as these methods do not meet the conditions established by the jurists. The Hanafi jurists state that if one party is absent and the offer is made before witnesses, while the acceptance occurs later, after the message reaches the absent party, the marriage is invalid. However, if the proposal is conveyed through an authorized messenger or by a written document read before two witnesses and accepted during the same session, the marriage is valid because this constitutes a single contractual session.

Allah Most High says in *Al-Fatāwā al-Hindiyyah*:

ولو أرسل إليها رسولاً أو كتب إليها كتاباً فقبلت بحضرة شاهدين سمعا كلام الرسول وقراءة الكتاب؛ جاز لاتحاد المجلس من حيث المعنى

"If the proposal is conveyed through a messenger or by a written document, and she accepts it in the presence of two witnesses who hear the messenger's words or the

reading of the letter, the marriage is valid because this legally constitutes one contractual session."

(*Al-Fatāwā al-Hindiyyah*, 2nd ed. (Būlāq, Cairo: al-Maṭba‘ah al-Kubrā al-Amīriyyah, 1310 AH), 1:267–69.)

Therefore, Muslims residing in different countries may conclude their Nikah through either of the following Shar‘ī methods:

First: The groom sends a written proposal to the bride. Upon receiving it, she gathers two qualified witnesses in one contractual session. During that same gathering, the letter is read before the witnesses, after which she immediately declares her acceptance. The witnesses must hear both the contents of the letter and her acceptance in the same session. Imam Ibn ‘Ābidīn writes:

ينعقد النكاح بالكتاب كما ينعقد بالخطاب

"A marriage may be concluded through a written document just as it may be concluded through spoken words."

(Ibn ‘Ābidīn, *Radd al-Muḥtār ‘alā al-Durr al-Mukhtār*, 2nd ed. (Cairo: Sharikat Maktabat wa-Maṭba‘at Muṣṭafā al-Bābī al-Ḥalabī wa-Awlādh, 1386 AH/1966 CE), 3:12.)

Second: The groom appoints a trustworthy *wakīl* (authorized representative) to conclude the marriage on his behalf. The *wakīl* offers marriage before the bride and two witnesses, and upon her acceptance, the nikāḥ is valid.

Summary:

According to the Hanafi school, Nikah conducted solely through video calls, telephone, text messages, e-mail, or similar electronic communications is invalid. However, a valid marriage may be concluded while one party is overseas by either (1) a written proposal that is read and accepted before two witnesses in one contractual session, or (2) appointing a *wakīl* to conclude the marriage on behalf of the absent party.

والله سبحانه وتعالى أعلم بالصواب

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On the Self That Approves of Itself

Syed Anas

Last month, we said the minimum is consistency. Same person privately as publicly. That is where it begins. The question nobody asked out loud was this. What is actually stopping us from beginning?

Weaknesses you can work with. Ignorance has a remedy. What is harder to address is something that does not even look like a problem. The part of you that looked at itself and decided it is basically fine.

That is the mechanism. There is no drama in it. The inner life simply settles. Finds reasons why the gap between what you believe and how you live is understandable. And then it rests there.

Here is what makes this so difficult to see. The eye that is pleased with itself is blind to its own defects. Not will not. Cannot. The same eye, turned with honest suspicion on itself, finds what was always there. Same defects. Same eye. Turned differently.

Disobedience works this way. Spiritual indifference too. Every desire that quietly overrides what a person knows to be right has the same thing running underneath it. A self that looked at itself and nodded.

Obedience runs on the opposite fuel. The moment a person pulls back from what he wanted and chooses differently, what lies beneath is a self that would not nod. A self, honest enough to look.

That honest look is where it begins.¹

¹ This reflection is an original English exposition inspired by al-Hikam al-Ataiyyah: "اصل كل معصية وغفلة وشهوة الرضا عن النفس، واصل كل طاعة ويقظة وعفة عدم الرضا منك عنها." Ibn Ata Allah al-Sakandari, al-Hikam al-Ataiyyah (Dar al-Taqwa, 2024).

Waiting for **Miracles** or Becoming the Means of *Change*

Imam Bilal Khan

The month of Muharram reminds us of the story of Prophet Musa and his people being freed from Pharaoh's tyranny. After many years of struggle, Allah Almighty commanded Prophet Musa and his followers to leave. When they reached the shore, with no boats or ships available, some believed they would be caught. At that moment, Allah granted Prophet Musa a miracle: the splitting of the sea, allowing them to cross safely and escape Pharaoh's tyranny. Throughout his journey, Prophet Musa did not remain passive while waiting for Allah's help. Instead, he remained steadfast in his belief in Allah, made du'a and continued striving in His path. After years of patience, obedience and trust in Allah, he was granted a miracle, and his people were delivered from oppression.

Within our homes, it is too often that we expect miracles without first making a sincere effort. We raise our children away from the teachings of Islam and then expect them to become righteous without prior guidance or example. When a child reaches adulthood, and we tell them for the first time to pray and be mindful of their religion, we are expecting nothing short of a miracle.

Instead of hoping for miracles, we must take responsibility for our homes. We can no longer wait until our children are grown to begin their journey towards Islam. We should build our homes on foundations of prayer, kindness, good character, and the remembrance of Allah. This foundation begins with our own personal relationship with Allah. When we invest our energy and resources in bringing change into our own personal lives and treat one another with kindness, we create an environment where faith can naturally flourish.

Ask yourself: Are we waiting for Allah to change our homes, or are we striving in His path, as Prophet Musa did, so that we become the means through which change begins? Just as Allah granted victory to Prophet Musa after years of patience and perseverance, we too should place our trust in Allah while taking the necessary steps to reform ourselves and our families.



AMAN'S NATIONWIDE

FAITH FREEDOM GRATITUDE

CAMPAIGN



HONORING OUR FAITH. CHERISHING OUR FREEDOM.
EXPRESSING GRATITUDE. BUILDING A BETTER AMERICA TOGETHER.



FLAG RAISING CEREMONY

Let's raise the flag with
pice and unity



SPECIAL PRAYER SERVICE

Join imams and community
members in prayer for
our nation



TOGETHER AS ONE NATION

Celebrating 250 years of liberty,
opportunity, and the American
Dream

Alhamdulillah, as part of the American Muslim Advocacy Network (AMAN)'s nationwide Faith • Freedom • Gratitude campaign commemorating the 250th Anniversary of American Independence, AMAN chapters and members of the National Imam Council across the United States organized Flag Raising Ceremonies, Pledges of Allegiance, Friday sermons, and special prayer services.

On Friday, July 3, imams and khateebis delivered sermons emphasizing the Islamic values of faith, gratitude, freedom, and responsible citizenship, reminding congregations that the blessings of religious liberty

come with the responsibility to serve our communities, uphold justice, and contribute positively to our nation.

Special du'as were offered for the peace, unity, prosperity, and continued success of the United States of America, praying that Allah Almighty bless the nation, guide its leaders, protect its people, and strengthen the values of freedom, justice, and mutual respect.

As proud Muslim Americans, we were honored to join in celebrating 250 years of American Independence, expressing our gratitude for the freedom to practice our faith and our commitment to building a stronger, more united future for all.

ONE NATION. MANY FAITHS. SHARED FUTURE.

Get Involved

Volunteer, Partner, and Support AMAN's mission