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Toward Our Reformation

(a) All aspects of the belief in Islam are essentially applicable to adults who are free to choose. Thus, the traditional effort to culturalize Islam, that is, expecting Muslim offspring and the younger generation to be Muslims *automatically*, is preposterous and inconsistent with the belief.¹²³ Believing in Islam entails attempting to practice and follow it in the best way possible according to one's own understanding. Acting as an example for others, and especially for one's own children, is a central component; as is helping one's children understand Islam as they grow up and assisting them in understanding why making choices is important, as well as the consequences of those choices. Conversely, it is not appropriate for anyone, including those nearest to oneself, to either dogmatically or blindly accept faith merely according to the demands of elders. Each soul must affirm its own identity. Islam as a way of life is no longer dynamic because the first of its pillars – *shahadah* (freely made public affirmation or declaration of submission) – has been rendered irrelevant.

When children grow up and make choices not to a parent's liking these must be respected, at the same time as attempting to improve their guidance besides maintaining faith in them. Nevertheless, every adult of whatever gender must arrive at their own personal determination. If a choice of this nature is made freely and spontaneously then the true message of Islam will become manifest and Islam will stand a chance of once again revolutionize the world. Thus, instead of displaying antagonism and rejection towards a child when it makes a wrong choice, love and empathy is alternatively required. This appears to be the only pathway open to make amends; animosity and rejection, on the other hand, bars the road towards reconciliation and reconsideration. Ultimately, the matter of someone born into a Muslim family who later renounces their Islam (i.e. commits apostasy) has to be faced. From the traditional legalistic and judgmental perspective apostasy is an issue that concerns the law and which carries the *hadd* punishment, usually interpreted as execution.

This particular approach and position is most unfortunate especially in the context of the revivalist movement to re-establish the *khilafah* (caliphate). Muslims generally revere the period of the *khulafa' al-rashidun* (the rightly guided caliphs) and regard that part of Islamic

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English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic,. Albanian ... is a blessing in it” (Sahih al-Bukhari, Volume 3, Book 31,. Number 146).. by DRY AL QARDAWI · Cited by 126 — the Zakat Manual prepared by the Central Zakat Administration in Pakistan. ... and al Shawkani in his Nail al Awtar mention the views of Zaidis and Imamis, ... 31. Some explicators of the Qur'an infer that what is meant by zakah here is the.

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