



COMSATS University Islamabad

HUM110 Islamic Studies

Lecture 1 Handouts

DEFINITION OF ISLAM:

LITERAL MEANING:

Islam is derived from the Arabic root "Salama": peace, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to His law.

Everything and every phenomenon in the world other than man is administered totally by God-made laws, i.e. They are obedient to God and submissive to his laws, they are in the State of Islam.

Submission to the good will of God, together with obedience to His Law, i.e., becoming a Muslim, is the best safeguard for man's peace and harmony.

The other literal meaning of the word "Islam" is "peace." This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.

Distinguishing Qualities of Islam

[1] UNITY IN INJUNCTIONS:

There are explicit texts in the Qur'an as well as the Hadeeths of the Prophet (PBUH) which indicate that all religions called to the same basic principle, to worship Allah alone in exclusion to all others. Allah sent prophets to mankind, and each one's message abrogated the one prior to it, from the prophet hood of Noah (u) until the commissioning of Muhammad (PBUH). The Messenger of Allah (PBUH) said:

“Indeed I am to the other prophets as is a man who built a house beautifully and perfectly, except one brick which was not placed in its corner. People circle and admire it, but say, ‘If only a brick was put in this place!’ I am that brick, and I am the last of all prophets.” [al-Bukhari]

No prophet or messenger of Allah will appear after Muhammad (PBUH). The only exception to this is Jesus (u). When the Final Hour draws near, he will descend to the earth and fill it with justice and equity as it was filled with oppression and tyranny. He will not convey a new religion, but rather he will rule with Islam.

So Islam is not a new religion. It is a continuation of Divine revelations. According to Islam, religions are not to compete with one another because all religions came from Allah for the purpose of guiding. Islam is both a religion and a complete way of life.

[2] EVERLASTING RELIGION:

Islam has abrogated all previous religions, and it is the last religion which Allah chose for humanity. Allah will not accept anything else from His slaves. Allah (SWT) says: (And We have sent down to you (O Muhammad (PBUH) the Book (this Qur'an) in truth, confirming the Scriptures that came before it and a witness over them.) [5:48].

Because it is the last religion, Allah has promised to preserve and guard it from all distortions until the Day of Judgment, contrary to previous religions which were sent at specific times to specific people. Allah (SWT) says:

(Indeed it is We who have sent down the Reminder (i.e the Qurán and Sunnah) and indeed it is We who will guard and protect it.) [15:9]

[3] COMPREHENSIVE AND COMPLETE RELIGION:

The religion of Islam completed and perfected the legislations which came before it. As these religions were meant only for a specific nation and time, they are not suited for the present world and times. Islam, a universal and eternal religion perfected and completed those aspects which were limited to past peoples and times, affirming those aspects suitable for all times and peoples. Allah (SWT) says:

(This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.) [5:3]

For this reason, it is the best religion. Allah (SWT) says:

(You [Muslims] are the best of peoples ever raised up for mankind; you enjoin all that Islam has ordained and forbid all that Islam has forbidden, and you believe in Allah. And had the People of the Scripture [Jews and Christians] believed it would have been better for them; among them are some who have faith, but most of them are disobedient and rebellious.) [3:110]

Islam is A complete religion not only from spiritual aspect, but also a religion of physical and social life. In other words, Islam does not separate the spiritual life from the materialistic life. Man in Islam is soul and body the soul has its needs and the body has its needs, and all needs should be organized and satisfied.

[4] UNIVERSAL RELIGION

Islam is a global religion that addresses all of humanity. It was not revealed for a specific race or class, but rather one in which all people are regarded as equal. There is no segregation based upon color, language, location, and lineage; rather, it is based upon specific beliefs which all people share, keeping them united. Whoever believes in Allah as the One and only true Lord, that Islam is the correct religion and that Muhammad (PBUH) is the last messenger, he is regarded as a Muslim, irrespective of race, color or ethnicity. Allah says:

(And We have not sent you (O Muhammad (SAW)) except as a giver of glad tidings and a Warner to all humanity.) [34:28]

As for the previous messengers, they were sent to their specific nations.

[5] PERFECT RELIGION

The legislations and teachings of Islam are from Allah; thus they are unchangeable. They are unlike human legislations which contain mistakes, shortcomings and are continuously influenced by exterior factors, of which are surroundings, culture, tradition and society. This is something which can be clearly witnessed at present. Man-made legislations and systems are unstable, often needing revision and change. What suits one society may not suit another, and what suits one-time period may not suit another. The legislations and systems of a capitalist society, for example, are not suitable in a communist society. Anyone who tries to introduce legislations and systems into a particular society must take their particular goals and views into consideration.

As for the legislation of Islam, it is, as we described, of a divine origin. The one who legislated it is the Creator of all things, the One who knows what best suits their particular conditions and what rectifies their affairs. No one, no matter what status and station he may achieve, has the right to oppose, change, add, or omit from this legislation. Allah says: (Is it the judgment of (the Days of) Ignorance that they seek? And who is better in judgment than Allah for a people who have firm belief.) [5:50]

[6] AN APPLICABLE RELIGION TILL THE DAY OF JUDGEMENT

The religion of Islam is a religion whose texts are general, making it suitable for all times and places. It has introduced general principles and teachings which are unalterable; they are not influenced by the passage of time or change of locality, whether they be principles dealing with belief, such as the belief in Allah, His Angels, Books, Messengers, the Last Day, and Predestination; or principles of worship, such as the specific actions of prayer and their timings, the amount to be given in Zakaah (obligatory charity) and to whom it is to be given to, the time of the obligatory Fast, and the characteristics, time and regulations of Hajj. Every new matter which should appear in the world must be made in light of the Qur'an and authentic Sunnah of the Prophet (PBUH) in order that it be given a ruling. If a clear ruling cannot be taken from the Qur'an and Sunnah of the Prophet (PBUH) regarding the issue, the pious, god-fearing scholars should exert their effort to derive a textual-based ruling, keeping the Muslim's interest in mind, and to consider the conditions of his age and society.

[7] A RELIGION OF EQUALITY

There are no prejudices in the religion of Islam. Every item of its legislation applies to everyone; there is no difference between the rich and poor, noble and commoner, ruler and subject or white and black. Everyone is equal in relation to the implementation of Shari'ah law.

During the time of the Prophet (PBUH) a woman from the clan of Makhzoom from the tribe of the Quraish (the most noble clan of the most noble tribe) committed theft.

Some of those around him said, "Who will intercede with the Messenger of Allah (PBUH) on her behalf?" Others said, "Who can be so bold other than Usaamah bin Zaid, the beloved of the Messenger of Allah." Usaamah tried to intercede, but the Prophet (PBUH) replied, "Do you trying to intercede in one of the set punishments of Allah?"

He then stood and addressed them, saying:

"O People, the thing which destroyed those before you were that if one of their noble committed a theft, they did not punish him, but if one of their common folk stole, they established Allah's fixed punishment upon him. By Allah, if Fatimah, the daughter of Muhammad, committed a theft, I would cut her hand off. [Muslim]

[8] UNCHANGEABLE RELIGION

The textual sources of the religion of Islam are still present today in their original forms, free from any omission, addition, or substitution. The main sources of the religion of Islam are the Qur'an and the Sunnah of the Messenger (PBUH).

The Qur'an at present is still in its original form, as it was revealed to the Prophet Muhammad (PBUH), with the same letters, verses, and chapters. It has not been altered in the least.

Difference between religion and deen

The Holy Quran has described Islam as ad-deen which is generally translated in English as religion.

In the light of what has been stated above, it should be clear that this supposed English equivalent is not only incorrect but distorts and vitiates the true significance of deen. The word mazhab has not been used anywhere in the Quran. It is, therefore, not proper to term Islam as a religion or mazhab. Mazhab, in the literal sense, means a passage or path made by man, and deen is that code, law or system which one gets from Allah.

TAWHEED: FAITH IN THE UNITY OF GOD

IMPORTANCE:

The most fundamental and the most important teaching of Islam is faith in the prophet Muhammad (peace be upon him) is faith in the unity of God. This is expressed in the primary kalima of Islam as La ilaha illallah "There is no deity but Allah". This beautiful phrase in the bedrock of Islam, its foundation and its essence. It is the expression of this belief which differentiates a true Muslim from a kafir (unbeliever), a Mushrik (one who associates others with God in His divinity), or a Dahriya (atheist). The acceptance or denial of this phrase produces a world of difference between man and man. The believers in it become one single community and those who do not believe in it form the opposite group.

Allah (SWT) has mentioned Tawheed in two different and separate ways and styles in Quran:

“And We did not send any Messenger before you, but We revealed to him (saying): none has the right to be worshipped but I (Allah), so worship Me (Alone).” [Al-Anbiya:25]

And at another place in Quran Allah (SWT) mentioned,

And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taghut.” [An-Nahl:36]

Both statements are diverse ways of proclaiming His Oneness and complete one another. At another place, He mentioned the name of His Prophet Hazrat Noah (AS) and His proclamation of Tawheed as,

“Indeed, We sent Nuh (Noah) to his people and he said: “O my people! Worship Allah (SWT)! You have no other Ilah (God) but Him.” [Surah Al-Araaf:59]

Repeatedly stating the subject of Tawheed in diverse ways and styles at different places in Quran indicates the emphasis and importance on the belief of Tawheed. Allah (SWT) used the exact statement for other Prophets in Quran regarding Tawheed.

“And to 'Ad (people, We sent) their brother Hud. He said: “O my people! Worship Allah (SWT)! You have no other Ilah (God) but Him.” [Al-Araaf:65]

“And to Thamud (people, We sent) their brother Salih (Saleh). He said: “O my people! Worship Allah (SWT)!! You have no other Ilah (God) but Him.” [Al-Araaf:73]

“And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: “O my people! Worship Allah (SWT)!! You have no other Ilah (God) but Him.” [Al-Araaf:85]

So, Allah (SWT) continued to mention the Oneness of Him, as the kalima of Tawheed begins with “La” which means negation. So, one negates every other false God before accepting the oneness of Allah (SWT).

“And (remember) Hazrat Ibrahim (AS) when he said to his people: “Worship Allah (Alone), and fear Him, that is better for you if you did but know.” [Al-Ankaboot:16]

“But the Hazrat Messiah Isa (AS) (Jesus) said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allah (SWT), then Allah (SWT) has forbidden Paradise to him, and the Fire will be his abode.” [Al-Maeda:72]

“Say (O Mohammad): “But in truth He (Allah) is the only one God. And truly I am innocent of what you join in worship with Him.” [Al-Anaam:19]

So, till last messenger the message of Oneness of Allah (SWT) was sent to mankind which shows its high importance.

The Meaning of the ‘Kalima’

In the Arabic language the word ilah means ‘one who is worshipped’, i.e. a being which on account of its greatness and power be considered worthy to be worshipped, to be bowed to in humility and submission. The conception of ilah also includes the possession of infinite powers. It also conveys the sense that others are dependent upon ilah and that he is not dependent upon anyone else. The word ilah also carries a sense of concealment and mystery, that is, ilah would be a being unseen and imperceptible. The word khuda in Persian, deva in Hindi, and god in English bear, more or less, similar signification. Other languages of the world also contain words with a like sense.

The word Allah, on the other hand, is the essential personal name of God. La ilaha illallah would literally mean "There is no ilah other than the One Great being known by the name "Allah". It means that in the whole of the universe, there is absolutely no being worthy to be worshipped other than Allah, that it is only to Him that heads should bow in submission and adoration, that He is the only Being possessing all powers, that all powers, that all are in need of His favor, and that all are obliged to solicit His help. He is concealed from our senses, and our intellect fails to perceive what He is.

Tawheed is the highest conception of godhead, the knowledge of which God has sent to mankind in all ages through His prophets. It is essential that all these divine attributes and powers must vest in one being-it is virtually impossible for two or more personalities having all the powers and attributes equally to co-exist. They are bound to collide. Therefore, there must be one and only one Supreme Being having control over all others. You cannot think of two governors for the same province or two supreme commanders of the same army! Similarly, the distribution of these powers among different deities, for instance, that one of them is all knowledge, the other all providence and still another life-giver-and each having independent domain in his own field-is unthinkable. The universe is an indivisible whole and each one of such deities will be dependent upon others in bound to occur. And if this happens, the world is destined to go to pieces. These attributes are also not transferable. It is not possible that a certain attribute might be present in a certain deity at one time and at another time it be found in another deity. A divine being who is incapable of remaining alive himself cannot give life to others. The one who cannot protect his own divine power is definitely unsuited to govern the vast limitless universe.

Thus the greater you reflect upon the problem, the firmer would be your conviction that all these divine powers and attributes must exist in one end the same Being alone. Thus polytheism is a form of ignorance and cannot stand rational scrutiny. It is a practical impossibility. The facts of life and nature do not fit into that explanation. They automatically bring man to Reality, i.e. Tawheed (the Unity of God).

Now keeping in view this correct and perfect conception of God, cast a searching glance at this vast universe. imagine- using all your knowledge can comprehend-anyone possessing these attributes. The sun, the moon, the stars, animals, birds or fishes, matter, any man or a group of men-does any of them possess these attributes?

Certainly none! For everything in the universe is created, is controlled and regulated, is dependent on others, is mortal and transitory, is not self-acting and self-propelling-its slightest movements are controlled by an inexorable law and it cannot deviate from that law. This is the meaning of 'La ilaha,' i.e. there is no god ; no human and material object possesses the divine power and authority deserving worship and obedience.

The Creator of this grand universe, the Controller of its superb Law, the Governor of its serene rhythm, the Administrator of all its working: He is Allah, the Lord of Universe and has none as associate in His Divinity. This is what "illallah" (but Allah) means.

This knowledge is superior to all other kinds of know ledge and the greater You exert, the deeper will be your conviction that this is the starting-point of all knowledge. In every filed of inquiry-may it be that of physics chemistry, astronomy, geology, biology, zoology, economics, politics, sociology, or humanities, you will find that the deeper you probe, the clearer become the indications of the truth of La ilaha illallah, in every field of knowledge and inquiry. It is this concept which opens up the doors of knowledge with the light of reality. And if you deny or disregard this reality, you will find that at every step you meet disillusionment, for the denial of this primary truth robs everything in the universe of its real meaning and true significance. The universe becomes meaningless and the vistas of progress get blurred and confused.

The Three Types of Tawheed

Tawheed-ar-Rububiyya

A confession with your heart that the Creator (of everything) is Allah, subhana watala, it is that you have to say: "I testify that the Creator of all the universe, including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security, etc." And this is called your confession for the "Oneness of the Lordship of Allah," Tauhid-ar-Rububiyya.

- This category is based on the fundamental concept that Allah (SWT) alone caused all things to exist when there was nothing.
- He sustains and maintains creation without any need from it or for it and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.
- In Arabic, the word used to describe this creator sustainer quality is Rububiyah which is derived from the root "Rabb" (Lord). This is proved by Allah's (SWT) statement in Surah Al-Fatihah, verse one where He says, "[All] praise is [due] to Allah, Lord of the worlds [mankind, jinn and all that exists]"
- According to this category, since God is the only real power in existence, it is He who gave all things the power to move and to change.

Tawheed-al-Uluhiyya

A confession with your heart that you have to say: "I testify that none has the right to be worshipped but Allah Alone." The word "Worship" (i.e. Ibadah) carries a great number of meanings in the Arabic language: It conveys that all kinds of worship are meant for Allah (and none else, whether it be an angel, Messenger, Prophet Jesus - son of Mary, Ezra, Muhammad, saint, idol, the sun, the moon and all other kinds of false deities). So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, offer an animal as sacrifice to none but Allah, ...etc. and that means, -- all that Allah and Allah's Messenger, saaws, order you to do (in Qur'an and in As-Sunna [legal ways of Prophet Muhammad]) you must do, and all that Allah, s.w.t, Allah's Messenger forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allah", Tauhid-al-Uluhiyya. And that you (mankind) worship none but Allah, subhana watala. Those whom they invoke besides Allâh have not created anything, but are themselves created. [The Noble Qur'an 16:20]

Tawheed-al-Asma was-Sifat

A confession with your heart that you have to say: "O Allah! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'an) or as Your Prophet Muhammad (saaws) has named or qualified You, with his statement, I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others." As Allah, swt, said:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (v.42:11)

This holy Ayat (verse) confirms the quality of hearing and the quality of sight for Allah, subhana watala without resemblance to others, and likewise. Allah, subhana watala, also said:

"To one whom I have created with Both My Hands," (v.38:75) And Allah also said:

"The Hand of Allah is over their hands." (v. 48:10)

This confirms two Hands for Allah, swt, but there is no similarity for them. Similarly Allah, swt, said:

"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne." (v.20:5)

Shirk - The Unforgivable Sin

"And indeed, it has been revealed to you (O Mohammad), as it was to those before you: "If you join others in worship with Allah (SWT), (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Az-Zumar:65]

This was said to Prophet Mohammad (PBUH), that even if you do shirk with Allah (SWT) then all of your good deeds will be wasted.

"Verily, Allah (SWT) forgives not that partners should be set up with Him, but He forgives what is less than that to whomever He wills..." [An-Nisa:48]

These references of ayahs from Quran shows that Shirk is an unforgivable sin. Hazrat Noah (AS) said to his people; Even if you seek repentance, not only Allah (SWT) forgives you but He will send rain from the sky, He will give you prosperity, He will increase your wealth and children and He will bestow upon you gardens and rivers.

This shows that if someone has committed the sin of shirk and then seek repentance on it from then Allah (SWT) forgives him but if someone dies on the belief of shirk then surely, he will meet the fire in Hell.

Now a question arises, why Shirk is so unforgivable sin?

Shirk is to associate someone other than Allah (SWT) in those aspects which are unique to Allah (SWT) and His exclusive right. Shirk is to worship created beings like Allah (SWT) is worshipped, to venerate created beings like Allah (SWT) must be venerated, and to assign a portion of His divinity to someone else.

So, at the day of judgement Allah (SWT) will ask that person who did shirk that as you have done this deed for another person or god other than Me then ask the reward of it from that false God.

In the Bible, it is mentioned that at the day of judgement, people will come to Prophet Jesus and will ask him that O Lord, O Lord, we did charity in Thy name and they will mention their good deeds in Prophet Jesus's name. While Prophet Jesus will say that get away you evil doers, I even don't know you?

And in Quran, Allah (SWT) has mentioned that on day of Judgement when people will come to Prophet Jesus, Allah (SWT) will ask Prophet Jesus, "O Eesa, did you tell them to worship you besides Me? Or your mother besides Me?" and Prophet Jesus will say, Ya Allah (SWT) you know what is in my heart, I have never told them to worship me".

Our intrinsic nature, Fitrah is inclined towards the Oneness of God and all the design of the nature shows the glory and Oneness of a single Designer, hence that made the shirk an unforgivable sin as all the proves of oneness of God are present in ourselves. So, one has to go against their own nature to do shirk.

Types of Shirk

The texts of the Quran and Sunnah indicate that shirk and the ascribing of rivals to Allah (SWT) sometimes puts a person beyond the pale of Islam and sometimes does not. Hence the scholars divided shirk into two types which they call shirk akbar (major shirk) and shirk asghar (minor shirk).

I. Major Shirk

This means ascribing to someone other than Allah (SWT) something that belongs only to Allah (SWT), such as Lordship (ruboobiyyah), divinity (uloohiyyah) and the divine names and attributes (al-asma' wa'l-sifaat).

Major Shirk may sometimes take the form of beliefs:

- Such as the belief that there is someone else who creates, gives life and death, reigns or controls the affairs of the universe along with Allah (SWT).
- Or the belief that there is someone else who must be obeyed absolutely besides Allah (SWT), so they follow him in regarding as permissible or forbidden whatever he wants, even if that goes against the religion of the Messengers.
- Or they may associate others with Allah (SWT) in love and veneration, by loving a created being as they love Allah (SWT). This is the kind of shirk that Allah (SWT) does not forgive.

- Or the belief that there are those who know the Unseen as well as Allah (SWT). It is also shirk to believe that there is someone who bestows mercy in a manner that is befitting only for Allah (SWT), so he shows mercy as Allah (SWT) does and forgives sins and overlooks the bad deeds of his worshippers.

II. Minor Shirk

This includes everything that may lead to major shirk, or which is described in the scripts as being shirk, but does not reach the extent of being major shirk.

This is usually of two types:

- 1- Being emotionally attached to some means which have no basis and for which Allah (SWT) has not given permission, such as hanging up “hands”, turquoise beads, amulets, etc on the grounds that they offer protection or that they ward off the evil eye. But Allah (SWT) has not made them the means of such protection, either according to shareeah or according to the laws of the universe.
- 2- Venerating some people or things in a way that does not go so far as ascribing lordship to them, such as swearing by something other than Allah (SWT), or saying, “Were it not for Allah and So and so,” etc.

The Effects of Tawheed on Human Life

Now let us study effects which the belief in La ilaha illallah brings forth upon the life of a man and see why he should always be a success in life, here and in the hereafter.

- a. A believer in this Kalima can never be narrow-minded in outlook. He believes in a God who is Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks upon everything in the universe as belonging to the same Lord whom he himself belongs to. He is not partisan in his thinking and behavior. His sympathy, love, and service do not remain confined to any particular sphere or group.
- b. This belief produces in man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the possessor of all power, and that none besides Him can benefit or harm a person, or provide for his need, or give and take away life, or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God’s creatures, nor does he stretch his hand before anyone else.
- c. Along with self-respect this belief also generates in man a sense of modesty and humbleness. It makes him unostentatious and unpretending and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and can take away just as He can give.
- d. This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in God who is above all need, is related to none, is absolutely just, and none has any hand or influence in the exercise of His divine powers. This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin. As against this, the kefir and the mushriks always live on false hopes.

e. The believer does not become despondent and broken-hearted under any circumstances. He has firm faith in God who is the Master of all the treasures of the earth and the heavens, whose grace and bounty have no limit and whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. In this world he might meet with rejection from all doors, nothing herein might serve his ends, all means might, one after another, desert him; but faith in and dependence on God never leave him; and upon their strength he goes on struggling. Such a profound confidence can result from no other belief than belief in one God. Mushirks, kafirs, and atheists have small hearts; they depend upon limited powers; therefore, in hours of trouble they are soon overwhelmed by despair and, frequently, they commit suicide.

f. This belief produces in man a very strong degree of determination, patient perseverance, and trust in God. When he makes up his mind and devotes his resources to fulfill the Divine Commands in order to secure God's pleasure, he is sure he has the support and backing of the Lord of the universe, this certainty makes him firm and strong like a mountain, and no amount of difficulties, impediments, and hostile opposition can make him give up his resolution. Shirk, Kufr, and atheism have no such effect.