

## Moral Religious foundations and Shifting Moral Zeitgeist Theory – An Analytical Study

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Article Info	Abstract
<p><b>Article History</b></p> <p>Received: November 21, 2021</p> <p>Accepted: June 22, 2022</p> <hr/> <p><b>Keywords :</b> Shifting Morals, Zeitgeist, Islamic Values</p> <hr/> <p><b>DOI:</b> 10.5281/zenodo.6678863</p>	<p><i>Right from the beginning of human race, all the human societies entailed norms and values on which the society functioned. The moral basis of the Muslim societies therefor is also very consistent and well established. The Prophet of Islam reintroduced the very basis of the Arab society where moral corruption was evidently at an astonishingly high rate, tribal assassinations, gender discrimination, financial corruptions and a cruel ruling system ran the Arab society before Islam. All of that changed drastically after the advent of Islam in the Arabian-peninsula and the very humane values at which even the modern world functions were introduced at that time in the Muslim Arab 14 centuries ago. Effectively, it is understood that the moral values of the Muslim Ummah therefor are based on revelation and tradition regardless of the time, place and ethnicities of the presiding humans in a society.</i></p> <p><i>But lately, a theory which is mostly framed by atheistic and non-religious values called the "Shifting Moral Zeitgeist" sparked controversy all over the world. This theory marks the non-participation of religion in making of the society's morals. Zeitgeist includes the notion of evolving values with the passage of time and rejects the idea of religion dictating the morals based on divine scriptures. This papers finds inconsistency of zeitgeist and analyzes the Islamic values in the light and perspective of different societies, examining the atheistic values and ideas and their reliability in the context of the human nature and prosperity.</i></p>

### Introduction

Where Islam has given Muslims detailed rules regarding beliefs, worships and matters, it has also given them some moral principles. The importance of these principles is fundamental. If a person does any work by deviating from the rules laid down for him, then his work will never be acceptable in the eyes of the doer. The following are some of the most important principles that Islam has commanded a Muslim to base his life on and that he has been commanded to abide by them in all circumstances.

#### 1.1 The Moral "Zeitgeist"

The Moral "Zeitgeist" is a term used to describe the progress of modern human morality. It was introduced by Richard Dawkins in "The God Delusion". "Zeitgeist" is a German word meaning "spirit of the times." Proponents of a Moral "Zeitgeist" base their perspective on the view that morality evolved to help our ancestors survive in large groups as social animals. This perspective suggests that moral acceptability is driven by consensus, which in turn is constrained by the demands of genetic survival. As the people's view of what is morally acceptable changes, the moral Zeitgeist is said to "shift".

From this perspective, the universal consensuses within a society are what makes something morally acceptable, rather than written codes. Richard Dawkins illustrates the changing Moral "Zeitgeist" in chapter 7 of his book "The God Delusion":

*Slavery, which was taken for granted in the Bible and throughout most of history, was abolished in civilized countries in the nineteenth century. All civilized nations now accept what was widely denied up to the 1920s, that a woman's vote, in an election or on a jury, is the equal of a man's. In today's enlightened societies (a category that manifestly does not include, for example, Saudi Arabia), women are no longer regarded as property, as they clearly were in biblical times. Any modern legal system would have prosecuted Abraham for child abuse.\**

#### 1.2 The Moral Zeitgeist and the Evolution of Morality

The Changing Moral "Zeitgeist" was proposed to describe the continual drift in human morality. The biological evolution of altruism and morality may be outside the scope of this term.

### 1. Literature Review:

\* Dawkins, Richard, "The God Delusion", Houghton Mifflin, 2006, pp. 265-266

After thorough and detailed research about the relevant literature regarding the given topic, it was found out that no work yet has been done on this topic so far on thesis level. There are some research articles on theological topics and others on scientific relationship with religious teachings. Moreover, there are some authorized books on the topic of atheism and divinity, hence most suited and related literature to the topics is described below.

- I. Nidhal, G.<sup>†</sup> described “ The ultimate view point of islamic theologians refutes the idea of zeitgeist while some of the those who have accepted are not theologians but philosophers”
- II. Daniel, H.<sup>‡</sup> described “ The human-chimp chromosomes carry much identical traits, we can assume they come from same ancestors so zeitgeist can’t be socially learned”.
- III. Daniel, V.<sup>§</sup> describes “ Darwinian evolution is nothing but a theory, we must not lay our foundations of zeitgeist faith on merely a theory”.

### **Research Methodology**

We’ll use a constructive research philosophy in a discourse analysis method in this paper. The alternating realities may fall into a particular conclusion so the constructive approach would complement all possible outcomes. The method of research entails a discourse phenomenon that unlike other studies provides a thorough perspective to both the disagreeing parties. The reason for constructivism is to use all possible outcomes in developing a theory and then analyzing the discourse to enable a conclusion based on both worldviews.

### **Discussion and Conclusion**

#### **4.1 General Ethics**

The Qur'an mentions three general principles of morality: justice, benevolence and generosity towards relatives. These principles of good and evil are quite natural, and have always been in the religion of God. The ten commandments of the Torah are based on them and the Qur'an has also discussed them in all its moral commandments.

The first of these is justice. This means that the right of a person should be given in a fair and impartial manner, whether he/she is weak or powerful and whether we like or dislike them. All virtues emanate from these three virtues and all evils are sub-categories to the mentioned evil in this verse.

The second thing is kindness. It is more than justice and the beauty of all morality. This means not only that the right should be paid, but also that we should treat others with mutual favor and generosity. This is the thing that develops the values of love and affection, selflessness, gratitude, nobleness and benevolence in the society and creates happiness in life.

The third thing is spending for relatives. This is an important branch of benevolence. This means that needy relatives are not only entitled to be treated fairly and kindly, but also have the right to have people consider their right to property, no matter what. Don't leave them hungry and try to meet their needs as you do for your children, be as generous as possible.

#### **4.2 The Call of the Holy Qur'an Towards High Morals**

Whoever meditates on the verses of the Qur'an, the call of the Qur'an will appear before him in various forms and circles. One of them is the call to the higher morality of the Qur'an. Morality is a code that educates and elevates man and elevates him to the highest levels of humanity.

#### **4.3 The Concept and Need of Ethics:**

We can define ethics as follows: the combination of such meanings and attributes in the human soul, in the light of which every action done becomes self-evident in the eyes of others. Allah Almighty has given man the ability to decide for himself whether to do good or bad, whether he does it or refrains from it. That is why the right way to reform people, correct their behavior and make the path of good life easier for them is to introduce them to good qualities. This is where the process of self-improvement and purification takes place, and in them the process of creating good moral attitudes, their reformation and self-purification begins. Islam emphasizes the reformation of the human soul and says that people's happiness and sorrow, ease and distress, peace, anxiety, pride and humiliation, all these and the change of such conditions are the result of lack of good qualities in themselves. happens. If a nation suffers from moral degradation, it will not be able to develop unless it fixes it. The Qur'an states that Allah does not change the condition of a people unless they change the condition within themselves.\*\* The most important and lofty human goal is the goal that Islam has for us and which a Muslim wants to achieve. Conform to the Khilafah that was created for him on earth. This is the goal that philosophers, scientists and reformers have been trying to achieve for centuries, and they have not achieved much and have not fulfilled this desired hope. Have reached Achieving this ideal will result in a better life, and will bring glory,

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<sup>†</sup>Guessoum, N. (2018), Oxford University Press, 250, 117-139

<sup>‡</sup>Haqiqatjou, D. (2017), The Yaqeen Magazine, 17, 2-18.

<sup>§</sup>Varisco, D. (2010), Social Anthropology, 73, 91-102.

\*\* Al-Ra'd: 11

sovereignty, leadership, and authority to the earth. All of this is one of the results of the Qur'anic call to guidance, which leads individuals and groups to the best ideals of Islam, and contains the hadith of the Prophet (peace be upon him). "I have been sent only for the fulfillment of morals."<sup>††</sup> The Prophet (peace and blessings of Allah SWT be upon him) acquired his morals and honor from the Qur'aanic call and adopted goodness with it. Even your biography was the Qur'an, until Allah Almighty praised you by saying: "And you are a man of great morals".<sup>‡‡</sup> Below we are quoting some verses from the Quran which guide us regarding morals:

#### **4.4 The Ethical Method of the Holy Quran**

There are many verses in the Qur'an on the subject of morality in which we are commanded to have good moral attitudes. Yes, and they are called inferior. At the same time, a promise of punishment has been made for the evil person. There are many verses in the Quran on moral topics, some of which are as follows:

##### **1.4.1 Fulfillment of Covenant**

Regarding the fulfillment of the promise, Allah SWT says (interpretation of the meaning): In the same way, Allah SWT has commanded the believers to fulfill their promises.<sup>§§</sup> The covenant is a kind of trust, or in other words, the covenant is a trust. The Qur'an says about the believers that they keep their trusts and confessions.

##### **1.4.2 Prohibition of Speaking Without Knowledge**

In no case is man allowed to speak without knowledge. Allah SWT has commanded that man should neither believe nor follow what he does not know. He also said that the ear and the eye and the heart which are the means of learning knowledge will all be questioned.<sup>\*\*\*</sup> In the same way, Allah SWT says (interpretation of the meaning): "One should not speak without knowledge, that is, one should start declaring things as halal and haraam on one's own. Will be."<sup>†††</sup> Allah SWT has promised severe punishment for him.

##### **1.4.3 Prohibition of Arrogance and Conceit**

Pride and arrogance, one of the evils of human beings, causes great evils. In order to prevent them from doing so, Allah SWT has forbidden mankind to walk arrogantly on the earth, and in order to prevent this, He has said that you can neither tear the earth nor reach the heights of the mountains.<sup>‡‡‡</sup>

##### **1.4.4 Prohibition of Extravagance, Wasteful Spending, Stinginess and Miserliness**

In financial matters, the attitude that man has been commanded to adopt and to spend on others, has been declared by Allah Almighty to be the right of those in need. On the occasion of helping the relatives and the needy and the travelers, he said that you should give them their due. And He commanded them not to spend extravagantly, but to make them brothers of the devil who is ungrateful to their Lord.<sup>§§§</sup> What is being done is that the person who wastes his wealth in vain can spend in the way of Allah. Further guidance regarding wealth has been given to us that while spending wealth, one should not be stingy or spend it recklessly. As a result, he will be blamed and needy.<sup>\*\*\*\*</sup>

##### **1.4.5 Ruling on Upholding Justice in all Cases, Even with the Disbelievers**

Justice and fairness is an attribute of Allah Almighty. The believers are commanded by Allah Almighty that whenever they speak against anyone, they should do so with justice, even if they are against themselves. Why not? Allah SWT has commanded the believers to stand up and bear witness to justice for the sake of Allah SWT, and has said that even the enmity of the people should not persuade you to abandon justice. Allah has made justice a part of piety and has said that since Allah is aware of all your deeds, beware of it. [Contents: 8] The Qur'an commands justice in all circumstances and says that it should be made known to the people.<sup>††††</sup>

##### **1.4.6 Ruling on Cooperating in Goodness and Piety and Prohibiting Cooperation in Oppression and Tyranny**

One cannot live in any society without mutual cooperation. Allah Almighty has commanded the believers to cooperate in righteous and pious deeds and has forbidden them to cooperate in sinful and abusive deeds.

##### **1.4.7 Prohibition of Oppression and its Promise**

Allah SWT has restrained the believers from doing wrong and warned them of the consequences. And it is said that the wrongdoers will soon know where they return to.<sup>‡‡‡‡</sup> Lying to Allah and denying His revelations is the greatest injustice and such unjust people will not be saved.<sup>§§§§</sup> Allah SWT has declared the limits of the Shari'ah

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<sup>††</sup> Ahmad and Hakim

<sup>‡‡</sup> Al-Qalam: 4

<sup>§§</sup> Al-Maa'idah: 1

<sup>\*\*\*</sup> Al-Isra ': 36

<sup>†††</sup> Al-Nahl: 116

<sup>‡‡‡</sup> Al-Isra ': 37

<sup>§§§</sup> Al-Isra ': 26, 27

<sup>\*\*\*\*</sup> Al-Isra ': 29

<sup>††††</sup> Al-Shura: 15

<sup>‡‡‡‡</sup> Al Shura 227

<sup>§§§§</sup> Al Anam 21

to be His limits, and He has made it a sin to transgress them.\*\*\*\* Regarding the fate of such oppressors on the Day of Resurrection, he said that they will have no helpers.

#### 1.4.8 Ruling on Honesty

Allah SWT has commanded the believers to be pious and honest, and to be with the truthful.††††

#### 1.4.9 Prohibition of Lying and the Promise of Hypocrisy

Lying and lying is one of the major crimes and this person does not deserve guidance.†††† He further said that the disease of hypocrisy grows in the liar.

#### 1.4.10 Ruling on Patience and Contentment in Times of Trouble

Human beings sometimes have to face troubles and difficulties in this world, this is a test from Allah Almighty. What should be the attitude of a person in such a case? Allah SWT has explained all these calamities in detail. It is good news. It is incumbent upon them to acknowledge that we belong to God and to Him we shall return. On them is mercy and mercy from their Lord. He further added that these people are on the right path., Allah SWT has commanded the believers to be patient in all circumstances, that is, in hardships and afflictions.⁸⁸⁸⁸ In the Hereafter, those who are patient will be rewarded with lofty palaces. And there is the good news of the angels meeting him with prayers and peace.\*\*\*\*\*

### 2. General Morals and Virtues

The Muslims have been warned in this regard by stating the common evils in human beings and in this way various commands have been given in Surah Hujrat 11, 12 for the promotion of good morals in the Islamic society. The details are as follows:

- No nation should make fun of any nation.
- It is forbidden to blame one's believing brother.
- It is forbidden to name one another badly.
- Guessing about others is forbidden because some guesses are sins.
- It is forbidden to inquire about each other's condition.
- Gossiping about someone is forbidden. Doing so is equivalent to eating the flesh of one's dead brother.

In verses 1 to 11 of Surah Al-Mu'minun, Allah SWT describes the characteristics of the believers and gives them the glad tidings of success in the Hereafter and makes them inheritors of Paradise.

- Those who are humble in prayer.
- Those who turn away from nonsense.
- To those who pay Zakat.
- Those who protect the private parts.
- To those who keep trusts and confessions.
- Those who observe the prayers.

#### 5.1 Word Summary

These are all standard ethics, which must be present in every Muslim, both individually and collectively. If observed carefully, these ethics do not fit into our practice. If those morals do not appear in the Muslim Ummah at the individual and collective level in practical terms, then it is necessary to find out the reasons for it. Be a part and teach every special part of the society from childhood. When we look at all the Muslim societies, we see that some morals must be taught at the individual level, but they could not become a part of the society and the individuals of the ummah could not be trained on them as they should be. - These are some of the great morals and etiquette related to the Qur'anic verses that should be in the believers. There are many such moral precepts in the Qur'an which provide moral basis for the Muslim Ummah. All Muslims should strive to distinguish themselves from these attributes of Jalila.

### 3. Moral Zeitgeist Theory

**“No Lives Matter” --- Richard Dawkins**†††††

This is their morals. This is what they are. They'll oppose humanity, humane values and morality just because it's taught by religion hence they'll deny all the good that exist just in their hatred to religion. Recently, atheists started a movement in answer to the movement of black people “Black lives matter”. Throughout the world, even in sports the players are taking a knee to support the movement which of course is an excellent initiative. But what does the atheists and Mr. Dawkins come up with? They opposed it by saying that “No lives matter”, behind that it's their racist ideology accompanied by hatred of religion and God. This perfectly tells the mental

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\*\*\*\* Al-Baqarah: 229

†††† Toba 77

†††† Ghafir: 28

⁸⁸⁸⁸ Al-Baqarah: 155 - 157

\*\*\*\*\* Al-Furqan: 75

††††† <https://babylonbee.com/news/atheists-launch-no-lives-matter-movement>

condition, capacity and abilities of these people. They just want to oppose every good in the world if it has even a hint of religion with it. You just can't give a better example of hatred, nonsense and low intellect than this!

So, the topic is morality. Well it's not a topic to begin with. According to the religious dogma, morals are considered morals because they're taught and given by God Almighty Himself, not that religions exist because there are morals. So, basically the topic is God and religion, not morals at first. But even then it has to be discussed of course. Religion makes you believe in morals. I guarantee that nothing other than religion can make you "believe" in morals and in turn to adhere to them strictly. The atheistic logic of evolution of morals lacks the basic idea behind morals which is belief in morals. Let a set of morals in today's world to be presented to me, why should I believe in them? Why should I have to adhere to them? For example, Harris Sultan was born, bred and raised in a Muslim country, yet he became an atheist. Likewise, your surroundings don't affect you unless there's a proper belief behind it. So, the idea of moral zeitgeist is as vague as any other thing around. No one would believe or implement the ideas of a set of people unless they're enforced by a belief behind it. No one can make me believe in someone's ideas unless I have faith in them, like Harris didn't take the Islamic morals because he disbelieved.

### **6.1 All the accepted and acknowledged Morals existing in the world have been Employed by Religion:**

Why you shouldn't murder, why you shouldn't rape, why you shouldn't steal, why you shouldn't lie, why you shouldn't deceive, why you have to be nice, honest and upright, why you should serve humanity, all these and many more are all products of religion. We'll discuss in the following how it is.

### **6.2 Misreading the History:**

It wasn't Abraham Lincoln or anyone else who spoke against slavery for the first time but it was Islam and Muslims who did it. I have already discussed in detail about slavery in chapter 6 that how the trade business of slavery was brought to an end by Prophet Muhammad PBUH and this gradually brought an end to the system of slavery everywhere. If someone wants to steal the idea from religion and claim it to be his than he's nothing but being dishonest. Not only slavery, but every widely accepted moral of the world is a product of religion when it wasn't present before it.

For example, there used to be mass killings in the tribes in Arabia in the name of tribal pride and land/resource occupation. Namely, Aws and Khazraj<sup>\*\*\*\*\*</sup>, were the two tribes of Medina who used to fight and kill each other every year, but Prophet Muhammad PBUH and Islam forbade killing of innocent people and brought an end to their rivalry by making them brothers and binding them to adhere to the morals and values of mutual respect. Similarly, daughters were buried alive in the pre-Islamic Arabia and it was again considered normal in that society, while a wave of religion of Islam suddenly converted this immorality into morality by making people love their daughters and forbidding to kill them in any condition. If morals are adopted as a result of evolution and zeitgeist of people and their experiences which takes a long time, then how did the immoralities of Arabs changed rapidly into high moral values within no time just by the orders and guidelines of religion? So, the experience and zeitgeist of people learnt something which was harmful for the society but widely accepted, but all of a sudden when there wasn't even an idea floating about its fixing, those highly immoral people were converted into the highly moral people and of course neither they nor their leader learn it from the zeitgeist!

As we mentioned, this is not limited to one or two examples but it stretches to every existing moral. The origin of every moral is religion and there's no moral without it, not in history, not now, not ever. If something's for no use, why would someone have to adopt it? Naturally, there got to be a sense behind every moral they're not senseless or a result of an accident, they're morals not discoveries! If there's no binding faith behind a moral, no one would ever implement that in his life. Similarly, the faith in reward and punishment behind adopting morals were the driving force in their development throughout the history. This belief alone made people adhere to the morals which are intact till date, otherwise why would an individual accept a moral and implement in his life if he doesn't believe in it, specifically that it'll bring him some good if he does and it'll bring him some harm eternally if he doesn't. The biggest example of it are the people like Harris Sultan, they were living in a society which had high moral grounds and rich in values, but still Harris refused to accept their morals because he didn't believe in them religiously and even said incest is ok. Imagine he was just one person here out of millions and they couldn't make him believe in something if he doesn't have faith, then how in world can someone claim or believe that this would have happened in the past! A single person can't be made to believe in morals non-religiously today, similarly no one would accept this as a mere idea right from the beginning and he'd only believe if there's religion making him follow that with a proper system and faith in morals. This made the morals last for centuries and people followed them, and are still following just because it's in their religion.

### **6.3 All the Morals were a Rapid Change/Revolution in the Society:**

Morals had never been a slow, evolution process which made them develop with the passage of time. The Islamic morals whose origin is the Arab society are widespread all over the world today just because of the religion of Islam, not because people liked the Arab culture and adopted them worldwide. There were grave

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\*\*\*\*\* [https://www.brown.edu/Departments/Joukowsky\\_Institute/courses/islamicarch2011/14180.html](https://www.brown.edu/Departments/Joukowsky_Institute/courses/islamicarch2011/14180.html)

defects in morals all over including Arabs and non-Arabs before Islam, but after Islam they all vanished with the blink of an eye.

We will describe some of those incidents in the following:

### 6.3.1 Prohibition of Liquor:

Consuming liquor was a normal practice in the Arab society. But as Islam came and prohibited it as a grave immoral act so much so that even today in the Islamic societies if a person consumes alcohol he's considered an immoral and wicked person. How did it happen that where it was ok to have it like in Arabs/Indians now to have it is condemned to the greatest of extent? Zeitgeist? Let me quote:

*"Anas b. Malik reported: I was serving drink to Abu 'Ubaida b. jarrah, Abu Talha and Ubayy b. Ka'b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: Anas, stand up and break this pitcher. I stood up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces".* §§§§§§

They were about to consume liquor as a normal thing, they prepared it as a normal practice but left it with a single commandment of Islam. So, how much time it took for a moral to develop? 30 seconds! Call 30 seconds as zeitgeist if you wish to!

### 6.3.1 Hijab – Veil:

The Arab culture didn't have any concept of hijab or veil before Islam. So much so that they even used to circumambulate the Kaba'h while being nude<sup>\*\*\*\*\*</sup>. The women won't wear hijab and all this was normal and a part of the Arab culture. But all of a sudden this concept was built to cover up, wear hijab/veil and to be modest always when this single verse was revealed:

*"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, or their brothers' sons or their sisters' sons, or their women or the servants whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you Believers, turn you all together towards Allah, that you may attain Bliss."* ††††††††

So, in a split second, the moral of garments, adornment and clothing was set and all the Muslims obliged to the moral all over. How much time it took again for a moral to form? Zeitgeist again?

### 6.3.2 Riba – Interest:

Dealing in Riba or interest was again common among the Arabs. Their business comprised of interest on loans and dealings. They were doing it normally in their society but again one verse of the Quran forbade it and now it became the most immoral act to perform in business. The verse is as follows:

*"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers."* ††††††††

So, again in a split second the moral of business was set by the Quran. Zeitgeist?

### 6.3.3 Prostitution:

In the pre-Islamic Arab, men would have intercourse with a certain woman (a prostitute). She would not prevent anybody. Such women used to put a certain flag at their gates to invite in anyone who liked. If this woman got pregnant and gave birth to a child, she would collect those men, and a soothsayer would tell whose child it was. The appointed father would take the child and declare him/her his own. When the Prophet PBUH declared Islam in Arabia, he cancelled all these forms of sexual contact except that of present Islamic marriage. Pre-Islamic Arabs had no limited number of wives. They could marry two sisters at the same time, or even the wives of their fathers if divorced or widowed, the Quran declared all this as a punishable offence and made it haram (prohibited). Again it only took one verse to change the sexual morals upside down:

*"As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in enforcing the law of Allah, if you truly believe in Allah and the Last Day. And let a number of believers witness their punishment."* §§§§§§§§

Zeitgeist?

### 6.3.4 Bloodshed:

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§§§§§§ Sahih Muslim: 4889

\*\*\*\*\* Sahih Bukhari: 364

††††††† Al Quran – 24:31

††††††† Al Quran – 2:278

§§§§§§§ Al Quran – 24:2

Bloodshed was as common in the pre-Islamic Arabia as the social media is today. They'd kill people for fun, pride and sacrifices sometimes. Even the infant girls were buried alive as a normal practice. But Islam staunchly prohibited every act of violence in the society by revealing verses which addressed the issues accordingly. The verses are:

*"Whoever takes a life unless as a punishment for murder or mischief in the land, it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity."*\*\*\*\*\*

*"And do not kill your children, fearing poverty; We shall provide sustenance to them as well as to you; indeed killing them is a great sin."*††††††††

This way the morals of living were set by the religion of Islam. I've only mentioned some out of many, but I'd again love to ask, was it zeitgeist? No way it can be! It is religion who always sets the morals of a society, I have just given the examples of the Islamic world but it goes for all other religions and their societies as well. The Jews strictly follow their bible as their moral conduct till date, the Hindus follow their customs as written in their sacred books, nowhere at any stage or part of the history, anything other than religion has enforced morals in the human societies. It is horribly wrong to say that morals develop as a result of zeitgeist while they all developed religiously. It specifically proves if there's no God, then there's no moral!

### Conclusion and Recommendations

We knew even before writing the discussion of in this chapter there wouldn't be anything, proof or evidence in their favor for morality without religion, but after writing that we can safely confirm that zeitgeist literally ain't anything. Basically, in atheism, everything goes. You can't stop yourself from committing an immoral act when there's nothing stopping you. Atheists admit themselves that they drink, they don't get married but have a sexual partner meaning consensual rape, they lie perpetually, so as a whole they commit every immoral act because they don't believe in religion. This exactly is the case with every other atheist, and not from today but from the beginning of course. So, to say morals developed non-religiously is an absolute nonsense of a claim.

Moreover, Atheists says Islam accepted demolition of the slavery so why can't they accept homosexuality. This is again the basic error of knowledge committed. As we mentioned before, Islam discourages slavery and encourages to set people free, so it was ideal for Islam that slavery got demolished from the world. But on the other hand, Islam highly condemns the immoral act of homosexuality, a proved mental disorder, so it can never accept it even if the whole world legalizes it. Homosexuality is prohibited in other Semitic religions as well anyway. But in Islam, the source, base and root of every moral is revelation and not the act of a person be it the whole world.

They pretty cleverly try to make a point regarding Neanderthals, whose existence is highly controversial to begin with. Moreover, any of their acts can't be confirmed through observable evidence hence to claim something about them is unscientific to begin with when they're not scientifically sound or accepted evidences themselves.

We have noticed whenever Atheists quote something, even if it's the most nonsense thing, calling a theory a fact or quoting something absolutely false, they try to shows that's the biggest truth.

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\*\*\*\*\* Al Quran – 5:32

†††††††† Al Quran – 17:31

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