



# Who is Right ?

English

Prepared By:

**Yanbu Islamic Center**

## Introduction

There are many religions that are being followed around the globe. Each one of us may claim that what he or she is following is the right one. But who is really right? The discussion in this book assumes that we all are wrong. Then it starts from the basics, our five senses, and grows gradually and neutrally to an answer of the question at the end of the book. Please don't jump to conclusion but follow through until you get there.

As the discussion here is meant to be neutral and avoided bias to the maximum extent possible, we expect that our distinguished readers exercise neutrality throughout their reading. You may or may not be convinced of the conclusion but we are sure you will enjoy the discussion.



## Who is right?

Which religion shall I follow and how do I know that this religion is the right one. To answer the subject question let's come to a common ground. This common ground is that we assume that we all are wrong and are searching for the truth. The truth is usually a victim of our paradigms. Each one claims that he has it based on his own paradigm and mental model. Accordingly, the truth that is being talked about in many discussions is relative to the one claiming it. In this article we will take a step by step search for the truth.

If we assume that we both are wrong and we need to search for the truth, let's then ask ourselves how can we search for it? If truth is an ultimate destination, then we need to search for the right path that will take us there. And to find the right path, we need to know how we can search for it?

The primitive way to search, that all creatures use to search for something, is to use our five senses. At this stage we will not use our brains! We will look, hear, feel, smell or taste.



- Let's look at the sky, the earth, ourselves, the creatures around us, etc.
- Let's hear the singing of birds, the blow of the wind, the flow of the water, etc.
- Let's feel the cold, the warm, the pain, the joy, etc.
- Let's smell the flowers, the perfumes, etc.
- Let's taste the food, the fruits, the vegetables, the sweets, etc.

So, there are millions of things around us that we can use our senses for. These things, just like us, have been created. The difference is that they have been created for us and accordingly we use them.

Now that we used all our senses, let's admit that we have no control over them and that we use them intuitively without even thinking that we are using them. Let's also admit that there are many people around us lack some of them and they wish they have them. Let's also admit that we had no choice of having them and that we were born like this. Finally, let's collectively admit that we are thankful to whoever gave them to us. Thanks.



Above all creatures we, as human, were given the brains to think and contemplate. Let's now go one step higher, than the rest of the creatures, and start using our brains. Let's think why we were given these senses. We have one of two general answers: (1) to help us around in this life or (2) there is a more important goal that we may or may not know. I think we can easily agree that the first one is “a” right answer. BUT, is it the “only” right answer? I claim no. We were given these senses to help us accomplish certain mission. Let's not worry about what is that mission now.

The agreement that we should make at this stage is that the more usage we can make of any given resource, the better we have utilized that resource. For example, the more we can accomplish in one minute, the better we utilized that one minute. Agree? The other agreement that we need to make at this stage is that if that resource is designed for certain function, we need to use it to accomplish that function. Otherwise we have wasted it. For example, if the one minute above is designed for work, we should not use it for family. Even if we accomplish more

family objectives at that minute, we are considered wasting it because we used it for what it was not designed for. So, with regard to our senses we need to first use them for what they were designed for and second accomplish as many designed objectives as we can.

How do we know what our senses are designed for? The only way for us to know is to ask the one who designed them. We don't want to ask someone else no matter who that else is. The designer of our senses sent us his book and told us to live according to it. Once we deviate from that, we violated his rules. So, let's now go back to his book and ask the question posed at the beginning of this paragraph.

But, which book shall we go back to, the Torah, the Injeel (Gospel) or the Quran? Each one may claim that his or her book is the only true one. We don't want to end our dissection here and diverge. No. The good news is that all three (Torah, Injeel and Quran) are God's books. So, we will take the last one revealed to mankind, the Quran, because it confirms what has been revealed in the books before it as clearly indicated in this verse:



نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

"It is He Who has sent down the Book (the Qur'ân) to you (O Muhammad) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel)" (Chapter Al-Imran, verse 3).

Let's now use the Quran as the human's God-given user manual to find an answer to the question: What our senses are designed for?

Allah Says in the Quran,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

"And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh) " (Chapter Al-Nahl, verse 78). This verse clearly indicates that we were given the sight and hearing so that we thank.

Allah also says in the Quran,

﴿٧٨﴾ وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

"It is He who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give "(Chapter Al-Mo'menoon, verse 78).

HE also says,

﴿٩﴾ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

"and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!" (Chapter Al-Sajdah,verse9).

And finally HE says,

﴿٢٣﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

"Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." (Chapter Al-Mulk, verse 23).

These three verses highlight the fact that although people were given the sight and hearing, few of them did thank.



The conclusion that we can draw from the above four verses is that we were given these senses to thank the one who gave them to us. This conclusion is a simple one that I don't think anyone needs to deny because it also confirms with what we learned during our childhoods which is to thank whomever gave us anything or provided us with any help.

Let's now go back to the Quran and better understand how we can thank the one who gave us these senses.

Allah Says in the Quran,

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

"If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are thankful (by being believers), He is pleased therewith for you" (Chapter Al-Zumer, verse 7).

Allah Also says,

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

"And I (Josef) have followed the religion of my fathers, Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob), and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him). (Chapter Yusuf, verse 38).

Hence, the first form of thanking is believing. Once we deny his (Allah or God) existence, for example, we didn't thank him. Once we deny his favors upon us we didn't thank him. Once we associate someone with him who didn't provide us with any sense, we didn't thank him properly. Simply put, he is alone worthy to be thanked for all his favors upon us and one of those favors is the five senses that we can't live properly without them.

Now we started to understand why few people did thank him. The thanking he is looking for is not the word "thank you". He is looking for



something above and beyond uttering a word by our tongue. He needs us to believe in him and only him. Is that all thanking he is looking for. Probably not. Let's read this verse,

أَعْمَلُواْ ءَالَ دَاوُدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

"Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful" (Chapter Saba', verse 13).

Ok, then after believing there is an action needed, "Work". What is this action? We don't know but let's find out. The best way to answer this question is to find out who are those few people who thanked him properly and what were their actions and characteristics.

Allah says in the Quran,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٥﴾ شَاكِرًا لِأَنْعُمِهِ  
أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢٦﴾

"Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn

(polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh). (He was) thankful for His (Allâh's) Favors. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path." (Chapter Al-Nahl, verses 120-121)

Allah also says,

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿١٢١﴾

"O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." (Chapter Al-Isra', verse 3).

Therefore Abraham and Noah are among those few who thanked him properly. We therefore should follow their footsteps and listen attentively to what they have to tell us so that we become like them.

Let's now listen attentively to what ABRAHAM has to teach us. Allah says in the Quran (Chapter Al-Baqarah, verses 127 - 141),

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا



عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣١﴾  
 وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ  
 فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٢﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ  
 ﴿١٣٣﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَئِي إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ  
 إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٤﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا  
 تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ ءَابَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا  
 كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٦﴾ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا  
 ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٧﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ  
 إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ  
 وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ  
 ﴿١٣٨﴾ فَإِنِ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقِ  
 فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٩﴾ صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
 صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٤٠﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا  
 أَعْمَلُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ۖ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ



وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ  
 وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤﴾  
 تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

﴿١٤﴾

"And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and



jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily!  
You are the All-Mighty, the All-Wise.

And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, we chose him in this world and verily, in the Hereafter he will be among the righteous.

When his Lord said to him, Submit (i.e. be a Muslim)! He said, I have submitted myself (as a Muslim) to the Lord of the 'Alamin (mankind, jinns and all that exists).

And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya'qub (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).

Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your



fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), One Ilah (God), and to Him we submit (in Islam).

That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him ), "Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah).

Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).





So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers.

Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders).

Or say you that Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better...; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace



be upon him when he comes, written in their Books. (See Verse 7:157)]  
he has from Allah? And Allah is not unaware of what you do.

That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.” (Chapter Al-Baqarah, verses 127 - 141).

This long discussion and dialogue concludes that ABRAHAM was a Muslim and he advised all his off springs to be Muslims as well. Hence, the thanking action that we all need to perform is to follow the guidance of Islam and do according to its teachings. Once we do that, we become among the few thankful people.

Let’s now listen to Noah. Allah says in the Quran (Chapter Yunus, verses 71-72),

﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰ قَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِيَايَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ



غُمَّةٌ ثُمَّ أَقْضُوا إِلَيَّ وَلَا تُنظِرُونَ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنْ أَجْرٍ إِنْ أَجْرِي  
إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

"And recite to them the news of Nuh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

But if you turn away [from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allah], then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be one of the Muslims (those who submit to Allah's Will)." (Chapter Yunus, verses 71-72).

So, Noah also is a Muslim and advised his children (we) to be Muslims.



The picture now is becoming clearer. Let's recap what we have been saying since we started. We were given the five senses for a purpose. We discovered that this purpose is to thank the one who gave them to us. We later found out that thanking is not a word we say but means believing and then doing. Then we wanted to know how do we believe and what we should do. The best way for us was to find out those who were among the few who thanked him properly and believe in what they believed in and do whatever they advised us to do. The two examples that we came across were ABRAHAM and NOAH. We listened to them and found out that they believed in one God and advised us to become among the Muslims. They also forewarned us that if we didn't we will be among the disbelievers who will be in the hellfire.

The choice now is ours.

Thank you for your attention and we hope you enjoyed the discussion.



هذا الكتاب منشور في

