

Phase One: An Invitation to Read the Gospel

This lesson is written with respect, patience, and sincerity. It is not an attack on Islam, Muslims, or their faith.

It is an invitation to consider what the Qur'an itself says about Allah (God), about His earlier revelations,

about Jesus (ʿĪsā), and about where a sincere seeker is directed when questions arise.

Many Muslims love Allah deeply, desire truth, and wish to obey Him. This lesson honours that desire.

1. Revelation Did Not Begin with the Qur'an

The Qur'an repeatedly affirms that Allah (God) revealed guidance before the Qur'an.

- The Torah (Tawrat) was given as guidance.
- The Gospel (Injil) was given as guidance and light.
- These books came from Allah.

(Surah 3:3–4; Surah 5:44–46; Surah 6:154)

The Qur'an does not present itself as a replacement that erases earlier revelation, but as a confirmation of what came before it.

(Surah 5:48)

2. When Questions Arise, Where Does the Qur'an Send You?

The Qur'an gives a striking instruction:

“If you are in doubt about what We have revealed to you, then ask those who read the Book before you.”

(Surah 10:94)

Related affirmations include:

- The People of the Book possess knowledge (Surah 3:113)
- They are capable of bearing witness to the truth (Surah 5:83)
- Muhammad is described as being found in their Scriptures (Surah 7:157)

This assumes:

- The earlier Scriptures still exist
- The people who read them still exist
- They are a valid reference point

Modern explanations often claim this verse refers only to the Qur'an itself or to Muslims alone.

But the wording points outward — to people already reading earlier revelation.

This creates a gentle but serious question:

Why would Allah direct someone to ask others if the earlier books were unreliable or lost?

3. Can the Word of Allah Be Corrupted?

The Qur'an makes a clear statement:

“There is no changing the words of Allah.”

(Surah 6:115; Surah 18:27)

At the same time, the Torah and Gospel are described as revelation from Allah.

The Qur'an also states that the People of the Book are commanded to stand upon what was revealed to them:

“If they had upheld the Torah and the Gospel and what was revealed to them from their Lord,

they would have consumed provision from above them and from beneath their feet.”

(Surah 5:68)

This presents a dilemma that deserves careful thought:

If the earlier books are from Allah, and no one can change His words,

how could they be corrupted?

The Qur'an never explains when this corruption supposedly happened,

who did it, or how it occurred.

Yet it repeatedly speaks as if these books are still present and authoritative.

This tension is never resolved inside the Qur'an.

4. Meeting Jesus (‘Īsā) Through the Qur’an

The Qur’an speaks about Jesus (‘Īsā) in ways that set him apart from every other prophet.

According to the Qur’an, Jesus (‘Īsā):

- Was born of a virgin (Surah 3:45–47; Surah 19:16–21)
- Is called the Word of Allah (Surah 4:171)
- Is called a Spirit from Him (Surah 4:171)
- Performed miracles by Allah’s permission (Surah 3:49; Surah 5:110)
- Raised the dead (Surah 3:49; Surah 5:110)
- Was taken up alive (Surah 4:158)
- Is still living
- Will return at the end (Surah 43:61)

This raises an honest question:

If Jesus (‘Īsā) is only a prophet, why is he so different from all the others?

No other prophet is described in these ways.

5. An Unfinished Story

Every prophet's life ends.

But Jesus' (ʿĪsā's) story does not.

He was raised alive.

He remains with Allah.

He will return.

Why does his story continue when others do not?

Why does his return matter?

The Qur'an does not explain this fully.

It leaves the story open.

6. An Invitation, Not a Demand

The Qur'an repeatedly encourages reflection, understanding, and seeking.

(Surah 39:9; Surah 17:36)

For those who sincerely want truth:

- Read the Gospel (Injil)
- Read it prayerfully
- Read it as revelation the Qur'an itself honours

Ask Allah (God) to guide you.

Ask Him to show you the truth.

The Gospel does not ask you to stop believing in Allah.

It asks you to listen carefully to Jesus (‘Īsā).

Closing Reflection

The Qur’an opens doors it does not close.

It raises questions it does not answer.

It points backward as well as forward.

This lesson does not force conclusions.

It simply invites you to follow the path the Qur’an itself opens.

Sometimes truth begins as a small stone in the shoe.

If it remains, it is worth stopping to examine.