

His first enquiry concerneth the fact that, in the Scriptures of the past, Isaac is said to have been sacrificed unto God, whereas in the Qur'án this station—that is, the sacrifice unto God—hath been revealed and recorded for Ishmael. What he hath mentioned is undoubtedly the truth. All people must, however, fix their gaze upon the Word that hath dawned from the horizon of Divine Utterance. It is incumbent upon every soul to ponder its sovereignty and pervading influence, its might and all-encompassing power. There can be no doubt that these matters are confirmed and proven only through the Word of God. It is the Word of God that standeth supreme over all things. It is the begetter of the world and the educator of its people. It summoneth them that wander athirst in the vale of separation to direct their steps towards the ocean of reunion. It illuminateth the darkness of ignorance with the morning light of knowledge.

Consider how in this day all those who believe in the Scriptures of the past accept that Isaac was a sacrifice unto God; likewise, the people of the Qur'án affirm the same station for Ishmael. This, despite the fact that it is clear and evident to every possessor of insight and understanding that, to outward seeming, no such sacrifice took place, and all agree that an animal was sacrificed. Meditate, therefore, on the reason why a person that hath gone to the altar of sacrifice for the Beloved and yet hath come back alive was clothed with the robe of divine sacrifice and was invested with the ornament of His acceptance. There is no doubt that he attained this station and was adorned with this mantle through the agency of the Word of God. Thus, the appearance, the realization, and the fulfilment of every name, station, and created thing are all dependent upon the Word of God.

—Bahá'u'lláh