Chains link the 124,000 prophets, branches that reach through all peoples and times. The history of some is known and all such knowledge has the same meaning. It confirms we come from perfection, to pass through this world and return to God. No time is repeated. Let those who claim otherwise provide proof some past day has been.

The accounts of the prophets let us recognize the eternal issues that concern the living. We are expected to look after our own concerns and direct our will to life and being happy. Our self-ignorance is burden enough, our forgetting our original perfection our greatest concern. Redemption lies in memory. Everything – world, humankind, and revealed books – is for memory, to recall our original nature, the Spirit breathed into us and the names taught us. This nature cannot be wholly lost, only concealed by veils of forgetting. We can always remove the veils and rediscover the treasure God entrusted to us at our beginning.

The accounts of the prophets descended from Abraham through his two sons serve this same need and concern us all, in our quest for the road to perfection. God’s pledges to the children of Israel are our heritage, their narratives an example and remembrance for every age. Each prophet demonstrates his discovery of God’s pledge in us all.

In principle, we are the same from our beginning and shall so remain. The world is one from its beginning. But neither we nor the world are set fast in that sameness. We are in constant flux, one essence manifesting differently each moment. This enduring sameness is there in each of us at any moment, concealed or unrealized, distorted or denied, but never absent.

Our original nature is indestructible. All things perish but His face and we are in His image, so let everything perish but the Real, Whose image is in us. This is our path back, of which all things in world and self remind us.

Everything that comes to us from outside is known through the self, which is in constant flux. The signs in the world also manifest to us in ever-changing ways and no manifestation is final. Their purpose is to remind us of the riches in the heart of our being, the Spirit breathed into us and our knowledge of the names. Only with them, as our uncreated Light, do we accomplish return or realization. Our inner knowledge is key to our destiny; everything else – the worlds, the prophets, and the Book – serves that original, pledged knowledge.
David was a prophet of the children of Israel. He like the rest can only be understood as part of the community of prophets. They and the world, individually and together, are signs of God, Who, although One, is manifest in many ways.

We have revealed to thee as We revealed to Noah, and the prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah and Aaron and Solomon, and We gave to David Psalms, and apostles We have already told thee of before, and apostles We have not told thee of; and unto Moses God spoke directly – apostles bearing good tidings, and warning, so that mankind might have no argument against God, after the apostles; God is All-mighty, All-wise. But God bears witness to that He has sent down to thee; He has sent it down with His knowledge; and the angels also bear witness; and God suffices for a witness.\(^1\)

The Psalms were the praise of God revealed to David. God is All-praised in and by Himself. He received His laudability from no one, owes it to no one. But manifesting Himself in His creation, all of creation, together and severally, manifests Him as All-praised. All things receive their praiseworthiness from Him and owe it to Him. There is nothing that does not glorify Him with praise. All things thus manifest and return what they received in creation. The world as a whole is Praised and is related to God the All-praised through praising.

When we gather all the praise of the world and acknowledge it as God’s, returning it to Him as our debt by proclaiming His praise, we are praised and praiser. Absolute glorification of God in praise is our supreme potential. The perfect Praised is our finest example, the principle of humanity, the first manifestation of God to Himself. Those who praise Him discover and confess the Praised as their supreme potential within themselves. Proclaiming praise is ascent and return to the All-praised. Our guide is the Praised as the perfect recipient of praise from God and glorifier of Him in praise. David follows the Praised in his glorification of God in praise:

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\(^1\) Qur’an, 4:163–66. The word Psalms from the Greek Psalmoi (“songs”) corresponds to the Arabic Zabūr and the Hebrew t’hillîm (“praise” or “songs of praise”).