



## A Sufi Message

### In Praise to the Ideal

#### Saum, Part 1

*Presented by Gemma Erickson*

This study focuses on the first, three phrases of the prayer, *Saum* by Hazrat Pir-o-Murshid Inayat Khan.

*Praise be to Thee, Most Supreme God,  
Omnipotent, Omnipresent, All-Pervading  
The Only Being*

**Reading:** *Religious Gathekas, #9, Hazrat Inayat Khan*

We question, "Why does God need praise from us? Who are we that we should praise God?" We can never praise God enough, and our praise can never be sufficient, but at the same time our soul is blessed with the impression of the glory of God whenever our lips praise God.

**Practice:** *Vibration of Sound, Meaning and Movement:* Intoning the English names of the God Ideal to accompany meaning of the names and movements of the prayer (Listen to recording).

Reference: For the practice of the full prayer, *Saum*, view/listen to [The Living Prayer](#).

**Reading:** *Vol. 9, The Unity of Religious Ideals, The Sufi Movement, Hazrat Inayat Khan*

Action is also psychological; it makes pictures in every atom of the body of the thought which is behind it. Every atom of the body prays, even the blood-cells; the whole being becomes a prayer.

**Reading:** *Religious Gathekas, #41, The Kingship of God, Hazrat Inayat Khan*

In the Bible and in the other scriptures we read that we should glorify the name of God. Is God raised higher by man's worship; is [God] made greater by [one's] belief in [God]? The answer is that God is independent of all that [a person] can do for [God]. If [a person] worships God, believes in [God] and glorifies [God], it is for [their] own good. Belief in God serves the greatest and only purpose in life, for the fulfillment of which [a person is] born: that purpose is the attainment of that perfection which may be called divine.

**Reading:** *Vol. 9, The Unity of Religious Ideals, The God Ideal, Hazrat Inayat Khan*

The God ideal has been regarded by different people differently. Some have idealized God as the king of earth and heaven. Some have a conception of God as a person; others think of God as an abstraction. Some believe in God, others do not... There are many ideas and many beliefs and different names, such as pantheism, idolatry, belief in a formless God, or belief in many gods and goddesses. But all are striving after something in one way or another.

If I were asked how many conceptions there are of God, I would say as many as there are souls, for all... have some conception of God. Everyone knows God in some way and has their own picture of God, either as a man [or woman], as the absolute, as goodness, or as something beautiful or illuminating; everyone has some conception, and even for the one who does not believe in God the name exists.

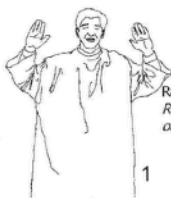
The Being of God is recognized by [Divine] attributes.

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## Saum, Prayer by Hazrat Inayat Khan

### SAUM

Praise be to  
Thee, Most  
Supreme God,



Raising the hands upwards, that is  
*Raising the ideal of God high in  
one's own estimation.*

1

Omnipotent,  
Omnipresent,  
All-pervading



(Comment: moving the hands  
downwards along the sides of the  
face, palms as far as the chin.)

2

The Only Being.



And taking hands downwards is:  
*Saluting that ideal.*

3

Take us in Thy  
Parental Arms,



Bending, and putting one's hands  
on the knees is the *thought of  
surrender to the will of God,  
resignation to God's will.*  
When hands on the knees it is a  
surrender just like by showing:  
*I am little, I am small.* It is a com-  
parison; it is making oneself small.

4

Raise us from  
the denseness of  
the earth.



*Rise from posture.  
The thought of being, raised by  
God after the surrender.*

5

Thy Beauty  
do we worship,



Bow and rise.

6

To Thee do we  
give willing  
surrender.



repetition of 6

7

Most Merciful and  
Compassionate  
God,



Folding both hands,  
one hand in the other is  
*regard for the divine law.*  
(Comment: Clasping the right  
hand over the left.)

8

the Idealized Lord  
of the whole  
humanity,



as 8

9

Thee only do we  
worship,



as 4

10

and towards Thee  
alone we aspire.



as 5

11

Open our hearts  
towards Thy  
Beauty,



Putting one's right hand on the left  
side is *Acknowledging that the  
heart is the temple of God.*

11

Illuminate our  
souls with Divine  
Light.



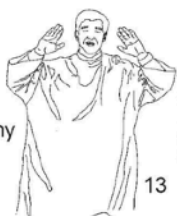
Taking the left hand to the right  
side is *Acknowledging "My soul  
comes from the Divine Source."*

12



After 12 one makes the sign of the cross: from left  
to right shoulder, from forehead downwards.  
This means:  
*"This is not myself but this is the Temple of God."*

O Thou, the  
Perfection of  
Love, Harmony  
and Beauty!



Then again saluting to the  
Perfection of God, it is the same  
meaning, *salutation*, as the second  
gesture; it is the same gesture  
again.

13

All-powerful  
Creator, Sustainer,  
Judge and  
Forgiver of our  
shortcomings



Joining of the palms is *getting the  
soul and the body together*; that  
means: "I am not only my physical  
body, but my soul";  
"My soul and my body both are  
before You."

14

Lord God of the  
East



head to  
the right



to the left

and of the West,

of the worlds  
above



upwards



downwards

and below,

15

and of the seen



open eyes.

16

and unseen beings,



Comment: eyes closed

Pour upon us Thy  
love and Thy light,



17

Then raising one's hands  
heavenwards  
(Comment: no higher than the  
head, in a receiving attitude, the  
arms slightly outspread) means  
*asking for blessing, asking for  
help.*

Give sustenance to  
our bodies, hearts  
and souls,



18

same posture as 17

Use us for the  
purpose that Thy  
Wisdom chooseth,



same posture as 17

19

And guide us on  
the path of Thine  
own Goodness.



same posture as 17

20

Draw us closer to  
Thee every  
moment of our life,



21

(Comment: hands together, not  
bent towards oneself but as if  
receiving from above; more  
horizontal, in cup-form; and hands  
not too high, on a level with the  
solar-plexus).

until in us be  
reflected Thy  
Grace, Thy Glory,



22

And joining hands together means  
*asking for the greatest thing there  
is, not only help, not only blessing,  
but communication, unity with God, and thing that  
the uniting oneself as one cup.  
Besides, the hands are towards  
one. And that means the prayer  
offering; what is it?*

Thy Wisdom, Thy  
Joy and Thy Peace.



23

*The offering of this cup what is  
put in it, is within. It is not held  
like that (comment: near to the  
body), that God is within,  
therefore it is held before oneself.*

and unseen beings,



Comment: eyes closed

AMEN



24

And then making hands in this  
way, (comment: lifting the hands  
to the face, touching it) it only  
means *the sign of exaltation that  
is received from the prayers. By  
that we are bringing that offering  
of the prayer which is held in the  
cup of the two hands, to the  
temple of God, which is the body,  
which we consider to be the  
temple of God.*

Give sustenance to  
our bodies, hearts  
and souls,



18

same posture as 17



(Comment: and then moving the  
hands sideways along the sides of  
the body, not actually touching it,  
full length downwards, finally  
turning the hands out horizontally,  
sideways).