



The Smiling Forehead by Hazrat Inayat Khan

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Introductory Reading *as shared by Maulana Sayyed Javed Ali Naqshbandi (Khashif), New Delhi*

There was a bird who lived in a desert, very sick, no feathers, nothing to eat and drink, no shelter to live in. One day a Dove was passing by, so the sick unhappy bird stopped the Dove and inquired "where are you going?" it replied " I am going to Heaven".

So the sick bird said "please find out for me, when my suffering will come to an end?" The Dove said, "sure, I will." and bid a goodbye to the sick bird. The Dove reached Heaven and shared the message of the sick bird with the Angel in charge at the entrance gate.

The Angel said, "For the next seven years of its life the bird has to suffer like this, no happiness till then."

The Dove said, "When the sick bird hears this he will get disheartened. could you suggest any solution for this."

The Angel replied, "Tell him to recite this verse "Thank you Allâh for everything." The Dove on meeting the sick bird again, delivered the message of the Angel to it.

After seven days the Dove was passing again passing by and saw that bird was very happy, feathers grew on his body, a small plant grew up in the desert area, a small pond of water was also there, the bird was singing and dancing cheerfully. The Dove was astonished. The Angel had said that there would be no happiness for the bird for the next seven years. With this question in mind the Dove went to visit the angel at Heaven's gate.

The Dove put forth his query to the Angel. The Angel replied, "yes it is true there was no happiness for the bird for seven years but because the bird was reciting the verse "THANK YOU ALLÂH FOR EVERYTHING" in every situation, his life changed.

When the bird fell down on the hot sand it said
"THANK YOU ALLÂH FOR EVERYTHING"

When it could not fly it said, "THANK YOU ALLÂH FOR EVERYTHING".

When it was thirsty and there was no water around, it said, "THANK YOU ALLÂH FOR EVERYTHING"

Whatever the situation, the bird kept on repeating, "THANK YOU ALLÂH FOR EVERYTHING" and therefore the seven years got dissolved in seven days.

Adopt this verse in life. WHATEVER the situation reciting this verse "THANK YOU ALLÂH FOR EVERYTHING".

The purpose of sharing this message is to make all of us aware of how powerful the attitude of gratitude is. It can reshape our lives. Let's recite this verse continuously to experience the shift in our life. So be grateful and see the change in your attitude. Be humble, and you will never stumble. ~ Writer Unknown

Practice: REMEMBER! "THANK YOU ALLÂH [God] FOR EVERYTHING".

Ya Shakur (yaa sha-KOOR)

Ya Shakur (The Most Grateful, The Most Appreciative) is an antidote for dissatisfaction with the falseness or incompleteness of the world.

Note: In answer to the question often asked, "What can I do about the world's situation"?

The Smiling Forehead by Hazrat Inayat Khan: By forehead I mean a person's expression, which depends solely upon one's attitude to life. Life is the same for the saint and for Satan; and if their lives are different it is only because of their outlook on life. The same life is turned by the one into heaven and by the other into hell.

It is easy for an ordinary person to say what is good or bad, just or unjust; it is very difficult for a wise person. Everyone, according to their outlook on life, turns things from bad to good and from good to bad, because everyone has their own grade of evolution and he reasons according to that. What one considered good a few years ago, may not seem good at a later evolution.

This proves that at every step and degree of evolution our idea of good and bad changes, and thus when one thinks about it one will understand that there is no such thing as right and wrong. No doubt there is a phase when a person is a slave of what one has made right or wrong; but there is another phase in which a person is master. This mastery comes from the realization of the fact that right and wrong are made by one's own attitude to life; and then right and wrong, good and bad, will be a person's slaves, because it is in their power to turn the one into the other.

This opens the door to another mystery of life which shows that as there is duality in each thing, so there is duality in every action. In everything that is just, something unjust is hidden; and in everything that is bad, something good; and then one begins to see how the world reacts to all one's actions: one person sees only the good and another only the bad. In Sufi terms this particular attitude is called *Hairat*, bewilderment; and while to the average person theaters, moving pictures, and bazaars are interesting, so to the Sufi the whole of life is interesting, a constant vision of bewilderment. He cannot explain this to the world, because there are no words to explain it.

Practice: Ya Shahid (yaa sha-HEED) / **Ya Khabir** (yaa ḳḥa-BEER)

Ash-Shahid (The Witness, The Testifier) is the quality that expresses God's witnessing all things without limitation. It is the quality of actively witnessing **God** in all possible aspects within the globe of the heart. Witnessing through the senses without judgement.

Al-Khabir (The Inner-Awareness, The Reality-Knower) is deep insight that penetrates through appearances and the senses. This quality has its root in the word khabara meaning "to till the soil" and khabr "a field where a tree is growing". Part of its inner meaning involves being tested to get to the depth of the secret.

Can one compare any joy to that of taking things quietly, patiently, and easily? All other joys come from outer sources, but this happiness is one's own property. When a person arrives at this feeling, it expresses itself not in words but in the 'smiling forehead'.

There is another side to this subject, which is that we are pleased to see those people we love and admire and respect; and if we frown at someone, it is because it is someone we do not admire or respect. Love is the divine essence in everything and is due to God alone; and love for others is a lesson, a first step forward to the love of God. One learns this lesson by loving one person, a friend, a beloved father, mother, brother, sister, or teacher. But love is wrongly used when it is not constantly developing and spreading. The water of a pond may turn bad, but the water of a river remains pure because it is progressing, and thus by sincerely loving one person, one should rear the plant of love and make it grow and spread at the same time.

Love has done its work when a person becomes all love - their atmosphere, their expression, every movement such a person makes. And how can such a person love one and refuse another? Their very countenance and presence become a blessing. In the East, when people speak of saints or sages it is not because of their miracles, it is because of their presence and their countenance which radiate vibrations of love; and this love expresses itself in tolerance, in forgiveness, in respect, in overlooking the faults of others. Their sympathy covers the defects of others as if they were their own; they forget their own interest in the interest of others. They do not mind what circumstances they are in, be they high or

humble; their foreheads are smiling. In their eyes everyone is the expression of the Beloved, whose name they repeat. They see the divine in all forms and beings.

Just as the religious person has a religious attitude in a temple, so the Sufi has that attitude before every being, for to a Sufi every being is the temple of the divine.

The idea of the Sufi is that however religious a person may be, without love one is nothing. It is the same with one who has studied thousands of books; without love, one has learned nothing. And love does not reside in a claim to love; when love is born one hears its voice louder than the voice of any person. Love needs no words; they are too inadequate to express it. In what small fashion love can express itself, is in what the Persians call the 'Smiling Forehead'.

Practice: Ya Nur (yaa NOOR)/ **Ya Wadud** (yaa wa-DOOD)

An-Nur (The Light, The Illuminator, The Enlightenment) is the essence of light, luminosity itself. Enlightenment!

Al-Wadud (The Loving-Kindness, The Most Affectionate) is divine love's most intimate manifestation. It is the constant embrace of the affectionate, loving universe, and an antidote for all who have difficulty achieving intimacy with others.

Practice: REMEMBER! "THANK YOU ALLÂH [God] FOR EVERYTHING"

Closing:

- Prayer Khatum
- Dedication of Merit
- [Link to Complete Text – The Smiling Forehead](#)

We pray this teaching resonates and benefits YOU!

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