

For Fast 27

Chapter 38

- 34 And certainly We tried Solomon, and We put on his throne a (mere) body, so he turned (to Allah).
- 35 He said: My Lord, forgive me and grant me a kingdom which is not fit for anyone after me; surely You are the Great Giver.

Note: After his death, Solomon's grand kingdom was split into two and ruined by his unfit successors. His son Rehoboam was a foolish king, and ten of the twelve tribes of the Israelites rebelled against him, led by Jeroboam, and separated and lapsed into idolatry. The mere "body" on Solomon's throne was either of these two rulers, who were only interested in hankering after material power and glory, and had no interest in moral or spiritual matters.

V. 35— Solomon no doubt knew what might be the fate of his kingdom in the hands of those after him. He may have been shown the "mere body on his throne" as a vision from God. Due to this, he prayed in these words. His *real* kingdom was not his worldly kingdom, but *his spiritual kingdom* that he had built, as he was not only a king but also a prophet preaching the oneness of God, good morals and the Divine law of Moses. That is also his kingdom in heaven in the hereafter, and the true legacy he left behind in this world, the kingdom for which his successors were not fit.

Solomon's death marked the end of worldly power and rule of the Israelites, and after him none of their prophets, ending with Jesus, was a ruler. Then came the Holy Prophet Muhammad who had both a worldly and a spiritual kingdom. The lesson for Muslims in the above prayer is that while they may lose their worldly rule through unfit leaders, it is the spiritual kingdom, i.e. the rule of the teachings of Islam over the hearts, which is the true legacy they should try to inherit.

Chapter 39

- 8 And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (others) to stray from His path. Say: Enjoy your ungratefulness for a little, surely you are among the companions of the Fire.
- 9 Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord (like one who is ungrateful) —? Say: Are those who know and those who do not know alike? Only those who have understanding are mindful.

Note: These verses compare those who call upon God only when in distress, but forget him after He accepts their prayer and go back to their old ways, and those who are constant in turning to God. The former are ignorant, they "do not know". The latter are "those who know", i.e. they know that turning to God isn't something you only do once in a while when in trouble, and that prayer is not only for asking for relief from some temporary problem,

but it is a means for our moral and spiritual advancement (“taking care of the Hereafter and hoping for the mercy of his Lord”).

- 45** And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.
- 46** Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants in that in which they differ.

Note: V. 45 refers to a subtle form of *skirk* (making others like God). People like hearing their revered men being praised and their names publicized and kept at the forefront. Hazrat Maulana Nur-ud-Din said about v. 45:

“I went to Sialkot. It is my practice that whatever is the subject of a verse of the Quran, I explain that topic. Now if there is no mention in it of Mirza (Ghulam Ahmad sahib), how could I drag it in without reason? Some people (Ahmadis) were offended that I gave such a long address but didn’t mention Mirza (Ghulam Ahmad sahib), as if I was trying to please the whole world. It is not only them. ... In Kashmir, people walk out of a *khutba* if the name of Sayyid Abdul Qadir Jilani is not mentioned. ... In the Quran such people are mentioned in this verse.”

and then he quoted v. 45 above. This is the pure *tauheed* (concept of God being One without associate) as adhered to by the great men and women of Islam.

V. 46 gives a prayer for asking to be guided by Allah regarding some religious difference between people.

Additional note: There may be another meaning to Solomon’s prayer in ch. 38, v. 35 above. With his kingdom set to deteriorate immediately upon his death, people would be likely to lay some blame on Solomon himself for this, and think that he must have taken some wrong decisions in his policies, or in selecting the kind of people for leadership, etc.

So Solomon prays, first asking forgiveness, because prophets are very conscious of being fallible. Then his prayer is: “grant me a kingdom which (*people realise*) is not fit for anyone after me”, thus praying that people should know that it was only befitting Solomon’s dignity to have such a great kingdom, and that it was those after him who were not capable of maintaining it and wholly responsible for its decline.