

THE MIRACULOUS KINGDOM OF SULAIMAN

A Study in Prophecy, Power, and the Burden of Dominion



Prophet Sulaiman (Solomon) commanded a dominion unlike any before or after him—controlling the winds, binding the Jinn, and conversing with birds. Yet, his story is not merely one of conquest, but of the “**Excellent Servant**” (Ni’ma l-abd) who understood that absolute power is the ultimate test of gratitude.

MULK

Dominion: Authority and kingship.

UBUDIYYAH

Servitude: The state of being a servant to the Divine.

INHERITANCE OF PROPHECY, NOT SORCERY

EB Garamond
Babylonian Occultism



Historical distortions often paint Sulaiman as a master occultist. The Quran explicitly refutes this (2:102), distinguishing his miracles from the dark arts practiced in Babylon.

Sulaiman did not disbelieve; his power was a direct inheritance of **Prophecy** (*Nubuwwah*) from his father **David** (*Dawud*).

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Divine Revelation (*Wahy*)



Sorcery (*Sihr*) creates illusions and causes harm through **devils**. Sulaiman's authority was a **divine subjugation** (*Taskhir*) of the natural and **supernatural orders**, operating strictly within **God's permission** (*Idhn*).

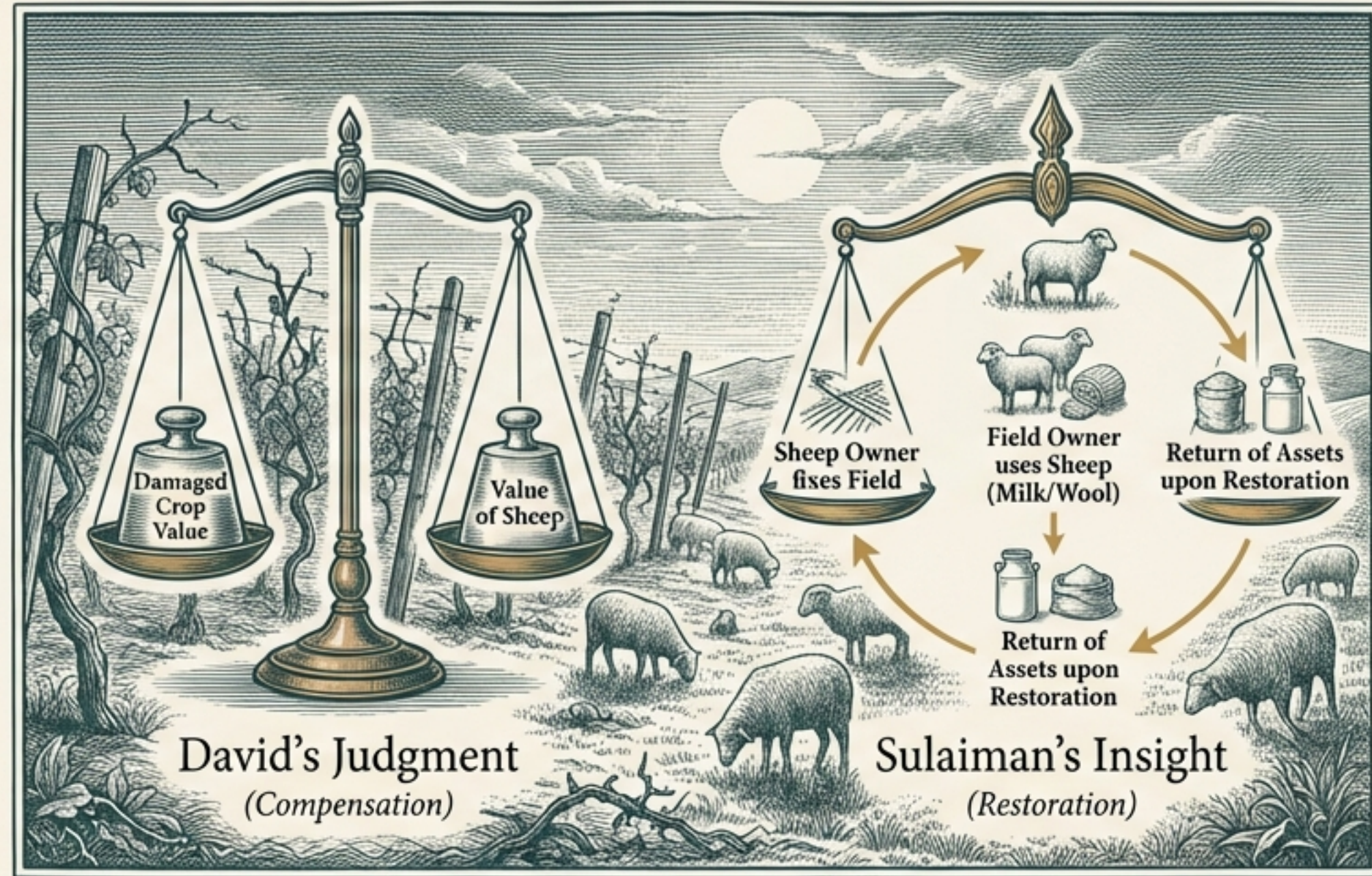
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SIHR: Sorcery;
Deception and magic
taught by devils.

NUBUWWAH: Prophecy;
Divine selection and
revelation.

THE GIFT OF JUDGMENT (HUKM)

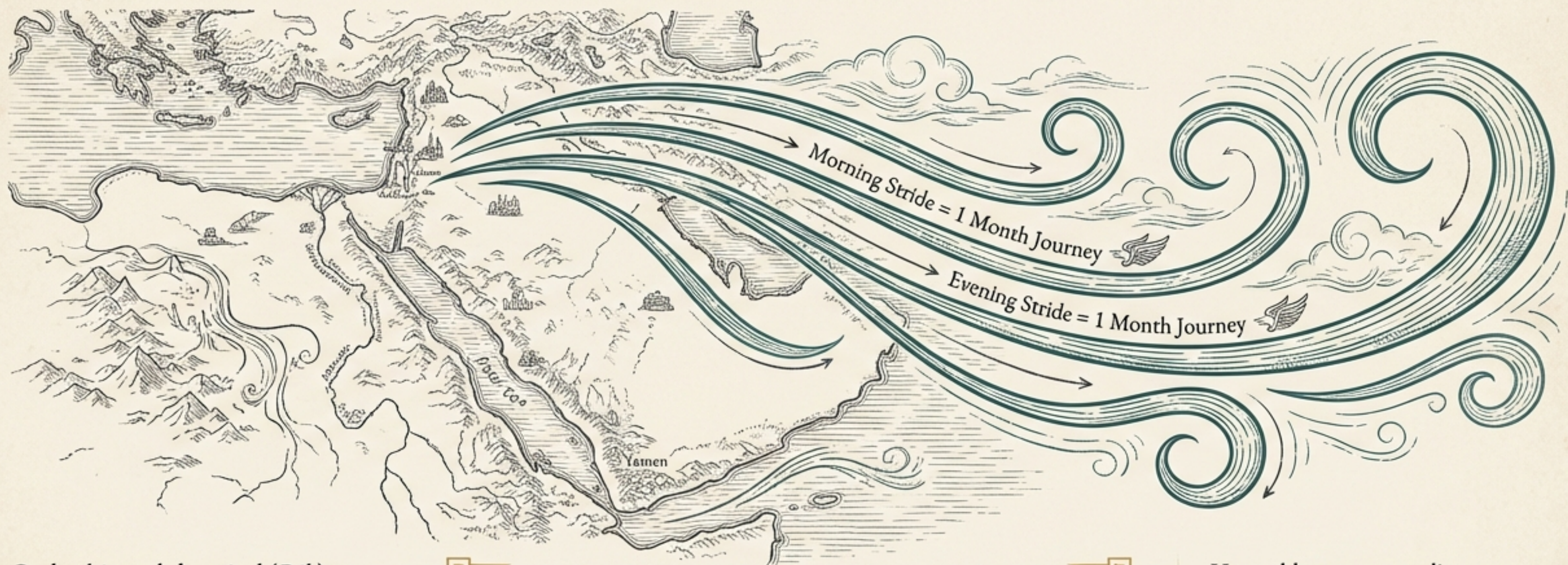
When sheep destroyed a cultivated field at night, Prophet David ruled (Prophet David gold) to Prophets David'a ruled for compensation equal to the damage.



Sulaiman, granted a special “understanding” (*Fahm*, highlighted in regal gold) by Allah (21:79), proposed a proposed a restorative justice: the sheep owner fixes the field, while the field owner utilizes the sheep for milk and wool until restoration is complete.

While both were righteous prophets, Sulaiman’s judgment ensured capital restoration rather than just one-time compensation. This “Understanding” was the foundation upon which his greater kingdom was built.

COMMANDER OF THE WINDS



God subjected the wind (*Rih*) to Sulaiman's command. It was not a chaotic storm, but a controlled force that could blow gently (*Rukha'an*) or violently (*'Asifah*) at his will.

“Its morning stride was a month’s journey and its evening stride was a month’s journey.” (Quran 34:12)

He could traverse vast distances, shrinking the geopolitical map of the ancient world into a daily commute. This power over the invisible atmosphere prefigured his control over the invisible beings (*Jinn*).

THE UNSEEN WORKFORCE



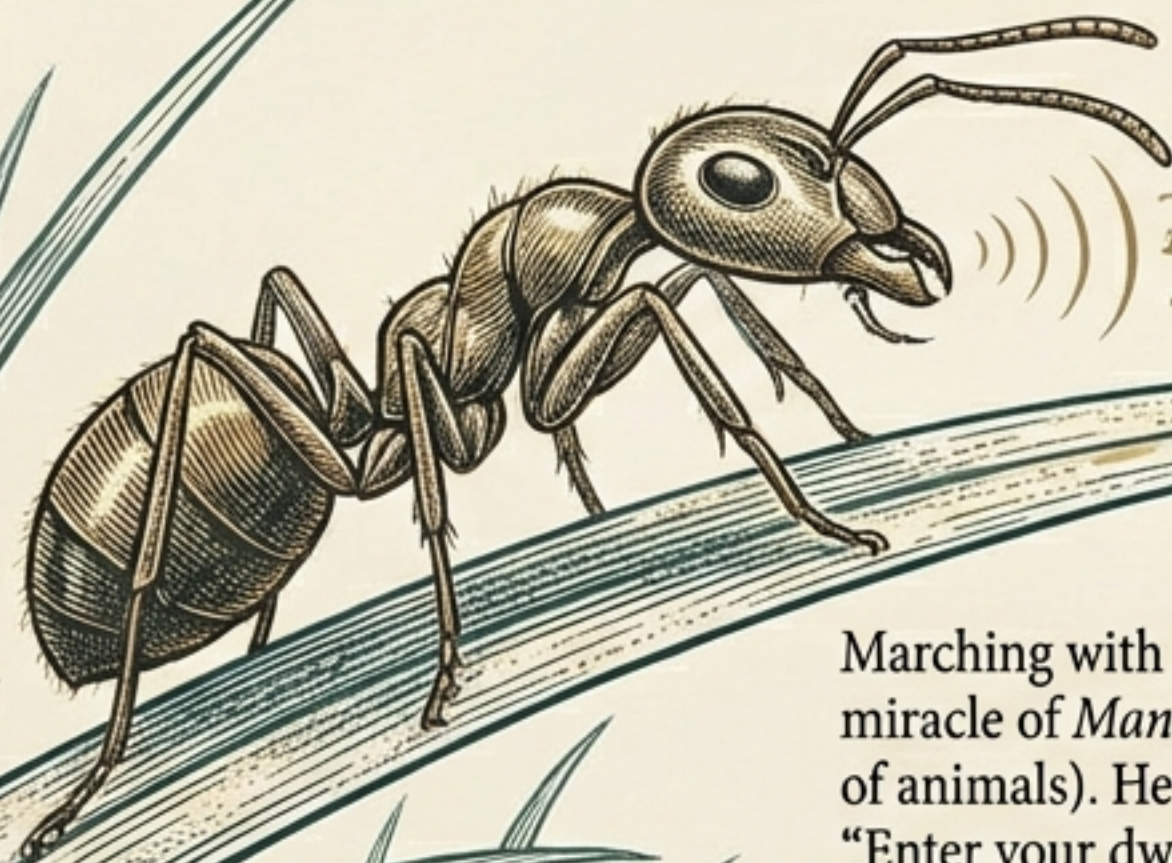
The Jinn were subjugated (*Taskhir*) to serve as the kingdom's heavy industry. They functioned as:

1. The Divers: Extracting pearls and resources from the ocean depths (21:82).

THIS WAS NOT A PARTNERSHIP. THE JINN WORKED UNDER THE THREAT OF "BURNING PUNISHMENT" FOR DEVIATION. GOD HIMSELF ACTED AS THE GUARDIAN (HAFIZIN) OVER THIS VOLATILE LABOR FORCE.

2. The Builders: Constructing sanctuaries (*Maharib*), statues (*Tamathil*), and basins as large as reservoirs (*Jifan*) (34:13).

THE VALLEY OF THE ANTS



اِنَّكُمْ لَتَعْلَمُونَ
اَنَّكُمْ لَتَعْلَمُونَ
اِنَّكُمْ لَتَعْلَمُونَ

Marching with his legions, Sulaiman possessed the miracle of *Mantiq at-Tayr* (understanding the speech of animals). He overheard an ant warning her colony: “Enter your dwellings, lest Sulaiman and his soldiers crush you, while they perceive not” (27:18).

The Reaction: He did not ignore the insect, nor was he offended. He smiled (*Tabassama*) in amusement.

“My Lord, enable me to be grateful... and admit me by Your mercy into the ranks of Your righteous servants.” (27:19)

THE MISSING HOOPOE & THE INTELLIGENCE REPORT



The Report Section

1. **The Target:** A Queen with a “Great Throne” (*Arshun Azim*).
2. **The Crisis:** “I found her and her people prostrating to the sun instead of Allah” (27:24).

Theme Text

The bird acts as a monotheist critic, noting that Satan had “adorned” their deeds. The Hoopoe contrasts the Queen’s “Great Throne” with Allah, the “Lord of the Great Throne”.

During a military inspection (*Tafaqqud*), Sulaiman noticed the Hoopoe was missing. The bird returned with “**certain news**” (*Naba’ Yaqin*) from the Kingdom of *Sheba* (*Saba*).

THE NOBLE LETTER



In the Name of Allah,
the Entirely Merciful,
the Especially Merciful.

Sulaiman tests the intelligence report by sending a letter. The Queen calls it 'Noble' (*Karim*).

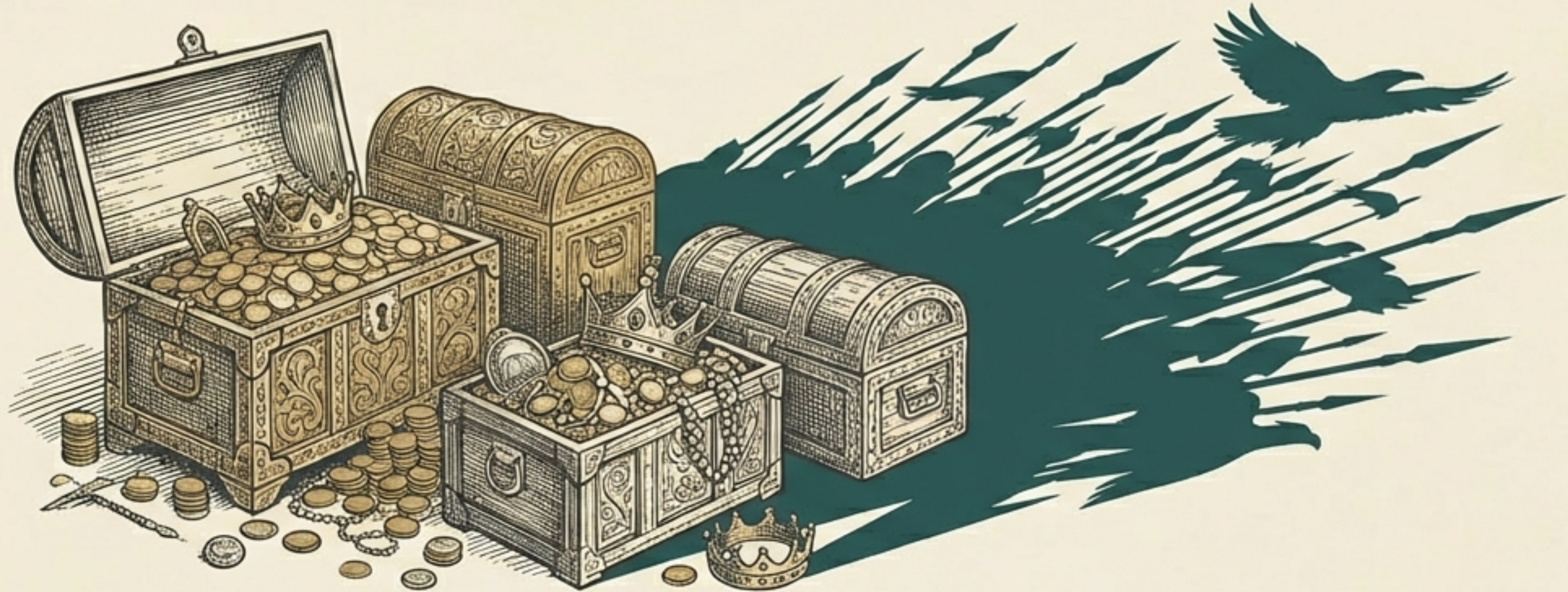
Key Insight

The Content: It begins with the *Basmalah*—a rare Quranic instance of this phrase appearing within a narrative.

Do not be arrogant before me, but
come to me in submission (*Muslimin*).

Context: This is a geopolitical ultimatum wrapped in a theological invitation. He demands they cease their self-importance and submit to the divine order.

THE FAILED DIPLOMACY OF WEALTH



The Diplomatic Test

The Queen, fearing that kings “ruin” cities they conquer (27:34), opts for a diplomatic test: a massive gift of wealth. She seeks to classify Sulaiman—is he a King (appeased by gold) or a **Prophet** (bound by truth)?

The Rejection

Sulaiman is insulted. “Do you provide me with wealth? What **Allah** has given me is better.”

The Threat & Realization

He rejects the bribe and promises an invasion with “soldiers they have no capacity to withstand.” The Queen realizes this is not a war for resources, but a war for truth. She decides to travel to him.

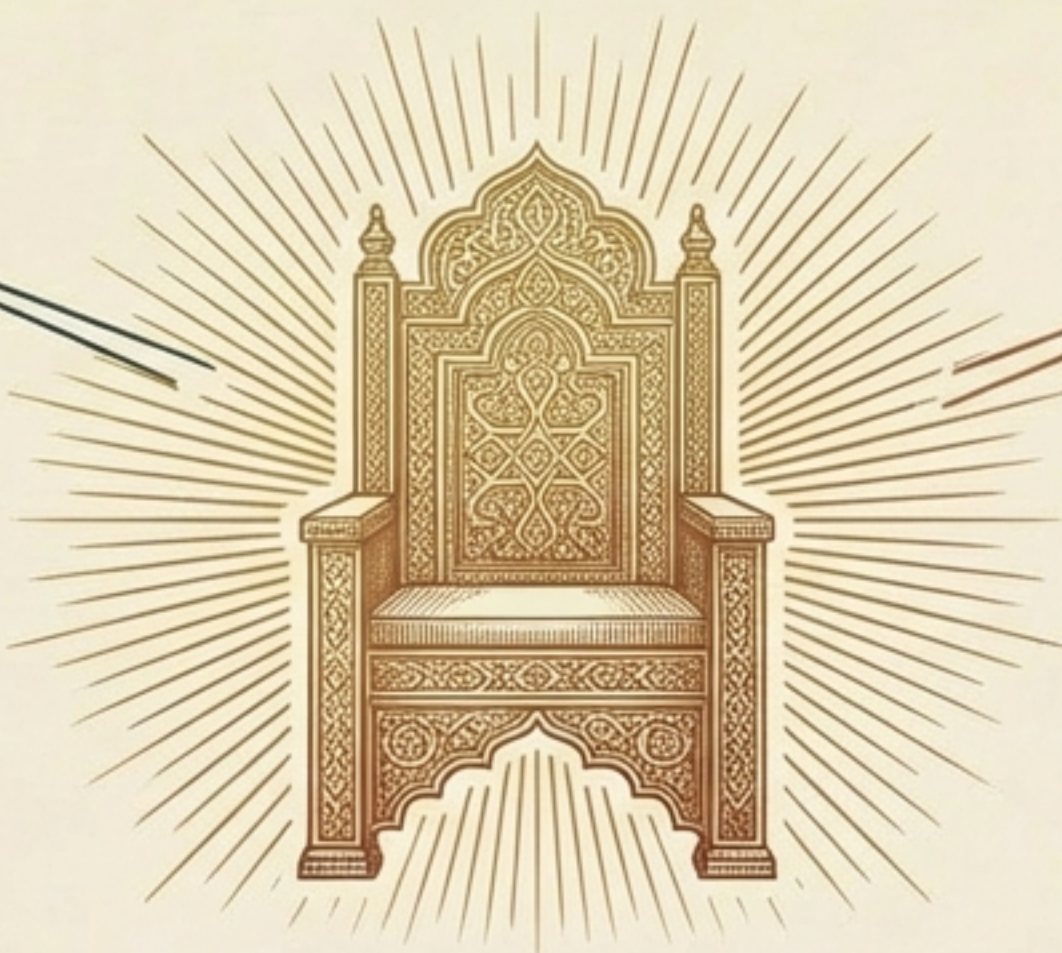
THE MIRACLE OF TELEPORTATION

Sulaiman challenges his assembly to bring the Queen's throne before she arrives.



The 'Ifrit (Jinn)

I will bring it before you rise from your place.



THE OUTCOME

The throne appears instantly. Sulaiman does not boast. He declares: "This is from the favor of my Lord to test me (*Liyabluwani*) whether I will be grateful or ungrateful."



One with Knowledge (*Ilm*)

I will bring it before your glance returns to you.

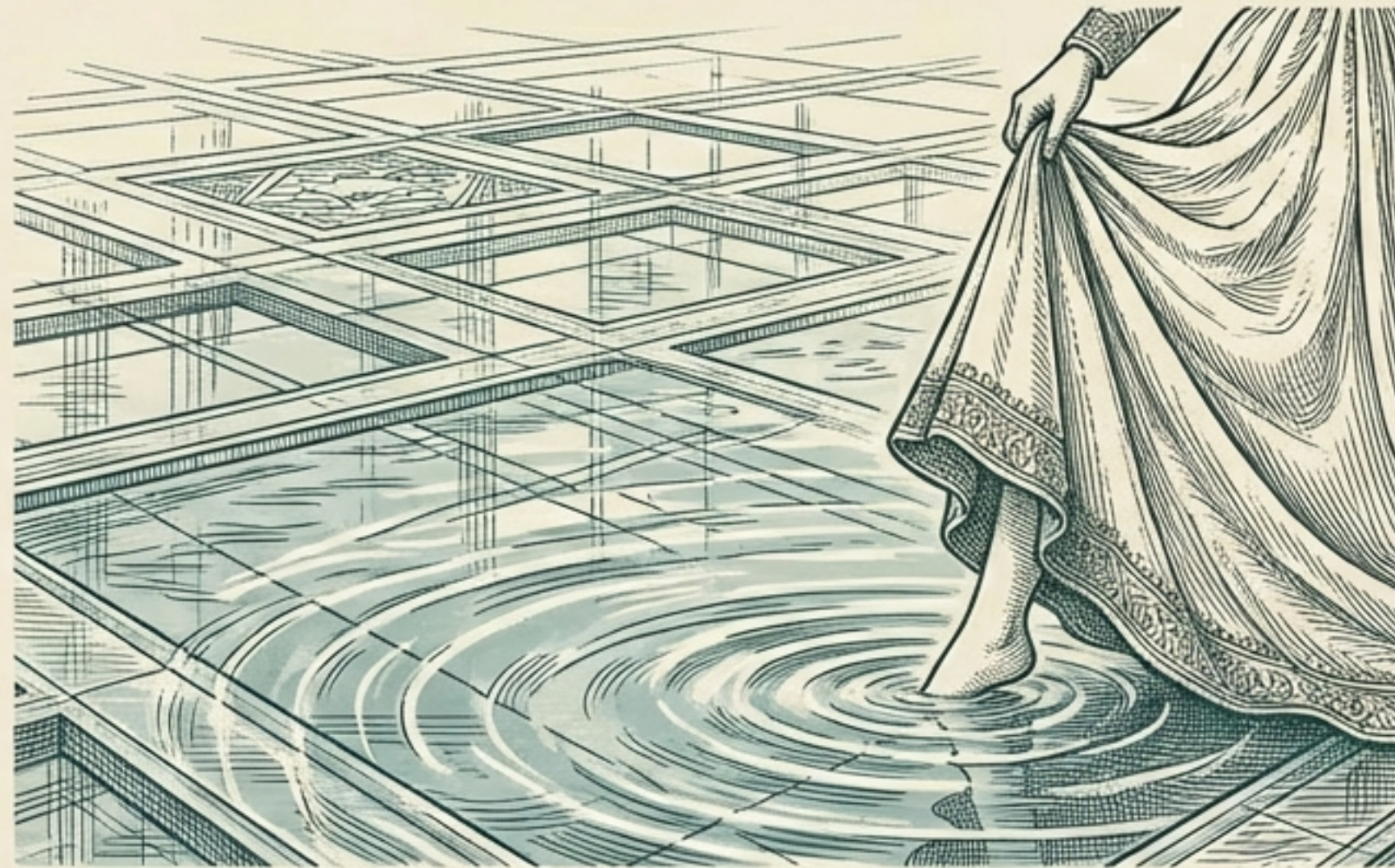
Key Insight

Superiority belongs to knowledge (*Ilm*), not just brute strength. Even the miraculous is viewed as a test of character.

THE GLASS PALACE & THE SHATTERING OF ILLUSION

Test 1

The Disguised Throne: Sulaiman alters her throne. When asked “Is this your throne?”, she wisely replies, “It is as though it were it.” She passes the intellectual test.



Test 2

The Glass Floor (Sarh): She enters a palace and mistakes the smooth glass floor for a pool of water, uncovering her legs.

The shattering of her reality. She realizes her senses—and her sun worship—were superficial observations. She submits: “My Lord, indeed I have wronged myself, and I submit with Sulaiman to **Allah**, the Lord of the worlds” (27:44).

THE TRIAL OF AFFECTION

During a review of his “standing, swift horses,” Sulaiman was distracted until the sun set, missing his afternoon remembrance (prayer).



The Recognition
“I preferred the love of good things over the remembrance of my Lord.”

The Sacrifice
To purify his heart, he slaughtered the horses (*Mas’h*), sacrificing the object of his distraction for the sake of God (38:33).

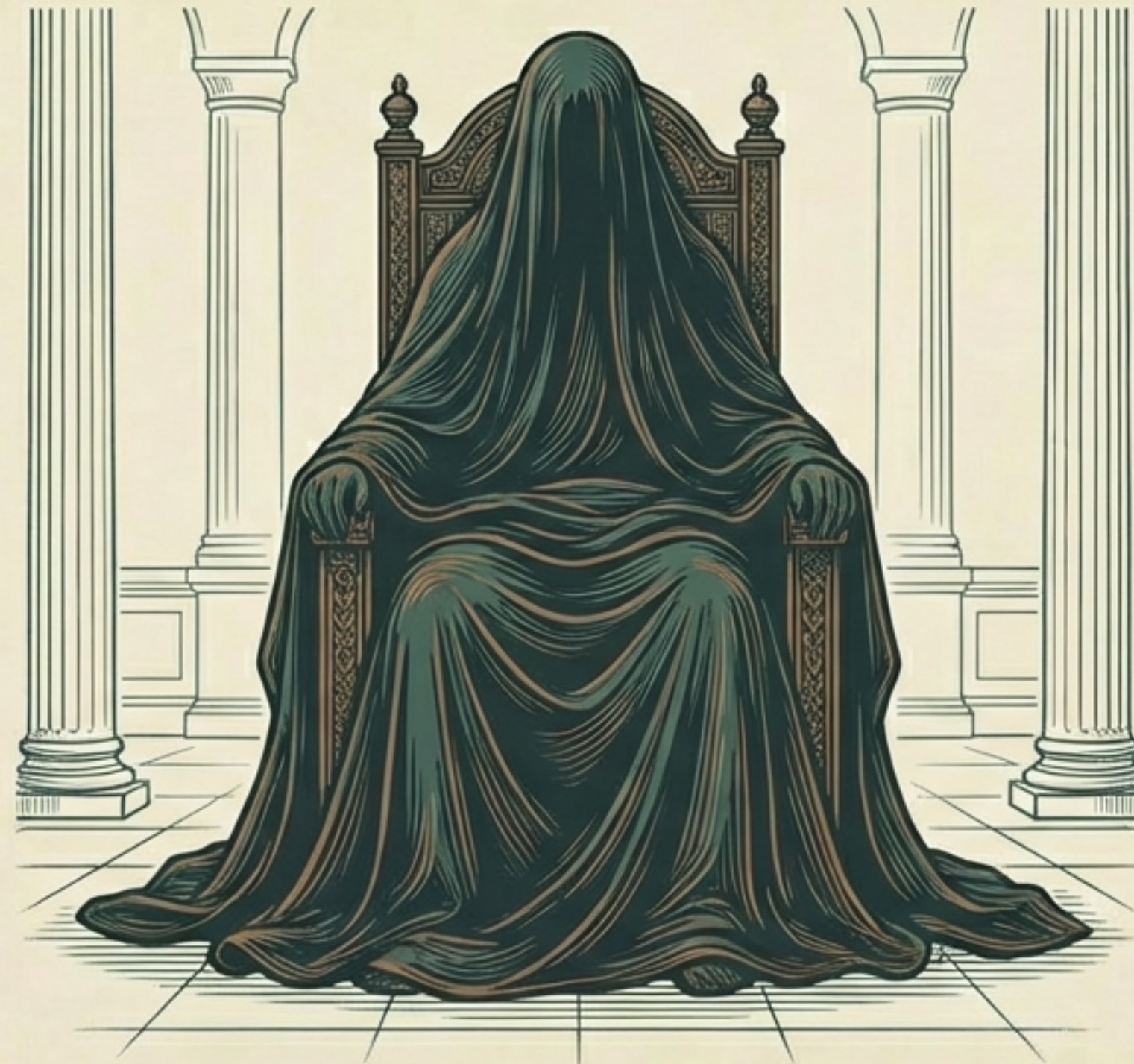
AWWAB:
One who repeatedly and immediately turns back to God in repentance.

THE BODY ON THE THRONE

Allah tested Sulaiman by placing a lifeless “body” (*Jasad*) on his throne (38:34), stripping him of authority for a time.

The Response

He turned immediately to God. He did not ask for the return of power first; he asked for forgiveness: “**My Lord, forgive me.**”



The Request

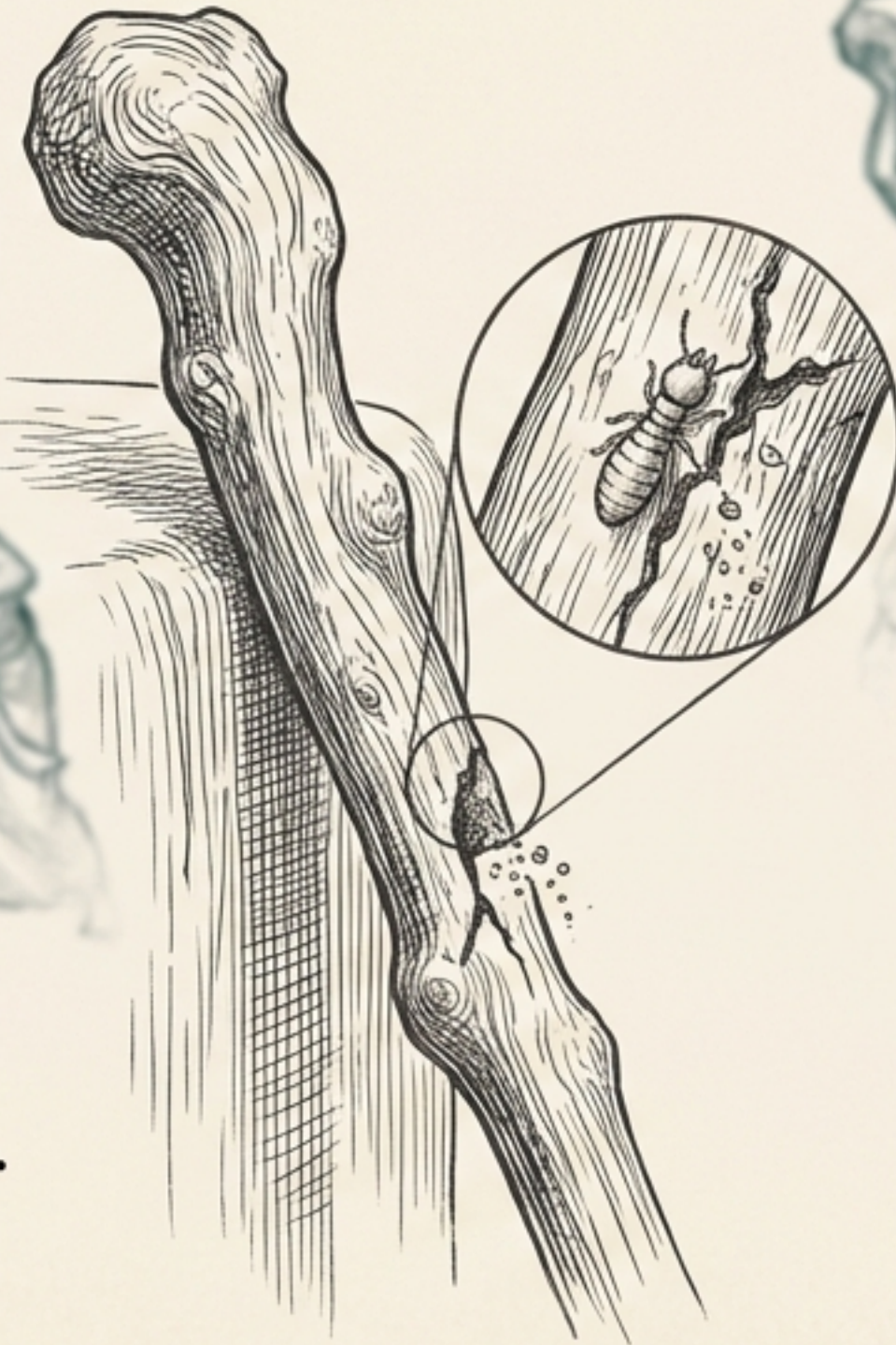
Only after repentance did he ask for a kingdom “not suited for anyone after me.” This unique dominion (**Wind, Jinn**) was granted BECAUSE of his **repentance**, establishing him as a grateful servant.

THE DEATH OF THE KING

Sulaiman died leaning on his staff. For a long period, the Jinn continued their crushing labor, thinking he was watching. They did not know he was dead.

The Revelation

A simple **creature of the earth** ate through the staff. The body fell. The Jinn's ignorance was exposed.



Theological Punchline
Proof that **Jinn** do **NOT** know the **Unseen (Ghayb)**.
“If they had known the unseen, they would not have remained in the humiliating punishment” (34:14).

AN EXCELLENT SERVANT (NI'MA L-ABD)

Sulaiman's legacy is not defined by the gold of Sheba or the strength of the Jinn.

It is defined by his balance. He possessed the world but was not possessed by it.

Power



Humility

“For him is nearness (*Zulfa*) to Us and a good final return.” (Quran 38:40).

True dominion is the dominion of gratitude.