



جَابَطَانُ اِسْلَامِ سَلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

UNDERSTANDING THE CONCEPT OF “BALDATUN TAYYIBATUN WA RABBUN GHAFLOOR” (A GOOD LAND AND AN OFT- FORGIVING LORD)



Let us be grateful to Allah for bestowing upon us the *ni‘mah* of Islam and *imaan*. It is with these *ni‘mah* that we are enjoying our lives as a Muslim, a *mu‘min* having *taqwa*, and

attaining prosperity in this world and the Hereafter. Let us strive to increase our knowledge, practice, and deeds for the sake of Allah

Subhaanahu Wata ‘aala by fulfilling all of His Commands

and avoiding all of His prohibitions. Indeed, we truly hope that it will bring about benefit to us in this world and the Hereafter. Let us contemplate and ponder upon today's *khutbah* entitled:

**“Understanding The Concept
Of “*Baldatun Tayyibatun Wa
Rabbun Ghafoor*”
(A Good Land And An Oft-
Forgiving Lord).”**

The verse recited in the opening statement was part of a verse in Surah Sabaa' [34:15] which mentions about an ancient civilization that was once a super power in the southern region of the

Arabian Peninsula. This verse depicts the grandeur and glory of the people of Sabaa' (Sheba), a nation of superiority that they were called “*Baldatun Tayyibatun Wa Rabbun Ghafoor*”

(A Good Land And An Oft-Forgiving Lord). A super power that had gone through the era of development and glory, they are not only a wealthy nation, but a nation attaining the forgiveness

from Allah *Subhaanahu Wata ‘aala*. The kingdom of Sabaa’ was large and mighty. According to a narration, its reign dominated all other nations that are in southern

Arabian Peninsula at that time.

The Sabaa' kingdom had a leadership that stood for hundreds of years beginning from 950 BCE (Before the Common Era) until 115 BCE.

Due to the success and glory attained, Allah *Subhaanahu Wata 'aala* mentions their story in Surah Sabaa' and Surah an-Naml.

If we look into books of history such *al-Bidaayah wan Nihaayah*, we find that the kingdom of Sabaa' has several distinctions compared to other Arab civilizations such as the

Himyar, Ma‘een, Qatabaan, and others. These distinctions are among reasons for the Sabaa’ kingdom to attain excellence and high achievements, among them:

1- Achievements and feats
driven by their *taqwa* of Allah
Subhaanahu Wata'aala and
pure unadulterated '*aqeedah*. It
is due to these that they were
described as a prosperous

nation, attaining the forgiveness
of Allah Subhaanahu

Wata ‘aala. In books of history
such as *al-Kameel fi at-*
Tareekh, al-Bidaayah wan
Nihaayah, and also *tafseer*
books that

expound on this kingdom, we learned that their era of glory and prosperity was due to the leadership of Queen Bilqis (or Balqis or Queen of Sheba) that was appointed by Prophet Sulayman

‘alayhissalam, embracing *imaan* and *taqwa* of Allah *Subhaanahu Wata ‘aala* as the foundation of governance. Allah *Subhaanahu Wata ‘aala* mentions in al-Qur’ān:

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth;

but they denied [the messengers], so We seized them for what they were earning."

(al-A‘raaf 7:96)

2- Giving priority to social development based on knowledge and *imaan* unto Allah. The security manifested as it was told in *Tafseer ibn Katheer*, whereby the travellers would

not have shortage of supplies, they can just stop anywhere to obtain provision such as food and drinks. They can also break and rest during the day in one area, and break for the night in

another area. Hence, they can comfortably travel in security.

3-The strength of economy founded upon *tawheed*, with *barakah* and prosperity bestowed by Allah upon

them, that they were never in shortage of food, but excessive instead. According to *Tafseer Hamka*, Qataadah mentioned that if a woman goes to the farm with a basket held on her

head, ripe and succulent fruits would automatically fall into the basket without having to be picked or plucked. And when she leaves the farm, her basket will be full of fruits.

4- The military might and loyalty to the leader that peace and security are enjoyed by all.

5- Possessing sophisticated construction technology that they were able to construct the famed Ma‘arib dam that still

exist and operational until today.

6- A nation that prioritizes the welfare of the people so that all walks of society will reap the benefits of developments, achievements, and truly enjoy the nation's revenue.

To realize this very concept of
“Baldatun Tayyibatun Wa
Rabbun Ghafoor”, we must
emulate the success and glory of
the Sabaa’ kingdom. We must
deem this glory as a
manifestation

of *imaan* and knowledge that is founded upon authentic Islamic teachings. Among the significant characteristics to be fulfilled by an Islamic leadership are:

1- Implementing the *Sharee'ah* comprehensively or holistically, along with all of its rules and laws, in safeguarding peace and prosperity in this world and the Hereafter.

To achieve this, the implementation of rule must be according to the principles of *Maqaasid ash-Sharee‘ah*, which is the basic needs (*dharooriyah*) that safeguards religion, life,

‘*aql* (intellect), progeny, and wealth.

2- The execution of the concept “*Baldatun Tayyibatun Wa Rabbun Ghafoor*” intends to ensure that there is security for the

people, and that their basic necessities for livelihood are safeguarded. A nation that instill this concept will uphold Islam as the topmost priority, for if the religion is “protected” then matters

relating to lives, dignity, lineage, and wealth will also be secured. This is totally different with the Western concept of welfare state, focusing only on the material aspects.

For the West, the basic necessities for the masses are limited to food, clothing, and dwelling. So it is no wonder that the welfare states in the West are confronted with severe dilemmas for

materialism alone will not guarantee eternal bliss. On the contrary, Islam emphasizes on the strength of *imaan* and knowledge in realizing the concept of “*Baldatun Tayyibatun Wa*

Rabbun Ghafoor.”

3- Its leaders are just, courageous, trustworthy, able and competent, intelligent, knowledgeable, well versed in the affairs of this world and the Hereafter, and skillfully trained in administrative affairs.

4- The concept of *shoora* (consultation) must be practiced in entirety, allowing the participation of the people in decision making process, and providing a system that is fair and equitable to all.

5- Justice for all, equality for all citizen regardless of their ethnicity, race, or background. Having respect and upholding principles of equality amongst all, and all of the human rights entailed.

It is clear that the concept of
“Baldatun Tayyibatun Wa
Rabbun Ghafoor” is dynamic
with fundamental characteristics
that are static, which are
founded upon the *Sharee’ah* and
undisputed

by manmade laws. At the same time, an Islamic nation must acknowledge and allow other regulations in safeguarding the well being of mankind, for as long as they are within the

supervision and recognition of
the *Sharee'ah*.

Let us instill the will and strong
determination in building our
nation as an exemplary nation
that we can take pride in, with
the

concept of a prosperous nation
and oft-forgiven by Allah
Subhaanahu Wata ‘aala. We all
must exercise our roles in
raising our selves, our families,
and societies according to

authentic Islamic teachings. We must uphold *amr bil ma‘roof wan nahiyy ‘anil munkar* (promoting good and preventing evil) beginning

from the individual all the way to the ruler, for it is among the key prerequisites in achieving the status of “*Baldatun Tayyibatun Wa Rabbun Ghafoor.*”

“[And they are] those who, if We give them authority in the land, establish prayer and give *zakaah* and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

(al-Hajj 22:41)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقْبَلَ
مِنِي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

We beseech and beg You, Ya Allah, to strengthen our *imaan*, increase our good deeds, strengthen our unity, increase our provision, enrich us with beneficial knowledge, nourish our soul with beautiful *akhlaaq*, guide us to the Path that is Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting poverty.**

Allaahumma ameen



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR