



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

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**UNDERSTANDING THE**  
**CONCEPT OF “BALDATUN**  
**TAYYIBATUN WA**  
**RABBUN GHAFUOR”**  
**(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 *“Baladatul 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 “*Baldataun 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'an:

**“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  
***“Baladatun 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 nahiy '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 اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ  
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ  
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي 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.**

***Allaahummaa ameen***



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR