

“Baldaton Tayyibatun Wa Rabbul Ghafur”: The Foundation of a Nation Wellbeing

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ABSTRACT--- *The Baldaton Tayyibatun wa Rabbul Ghafur nation is a form of Islamic model that is clearly stated in the Quran. The model is based on the conception of Islamic principle, that adopts Islamic order preservation approach, and executes nation development based on the guidelines embodied in the Quran and Sunnah. Therefore, this working paper will explicate the features of Baldaton Tayyibatun wa Rabbul Ghafur as the basis of global Islamic nation building. By understanding the Baldaton Tayyibatun principle and its features, the greatness of a nation civilisation will reinstate. Thus, the basic of a nation's wellbeing relies on its political stability, holistic education system, fair economic system and sustainable environment.*

Keywords--- *Baldaton Tayyibatun, Islamic Principle, Civilisation, Islamic Nation.*

I. INTRODUCTION

Islam, which was bestowed to humankind as a way of life is a holistic life order that ensures happiness and excellence in life and hereafter. Islam has placed a nation as one of the social system that sustained universal development of human civilisation. As mentioned in the Quran, one of the distinguished form of nation is called *Baldaton Tayyibatun wa Rabbul Ghafur* as mentioned in the Quran in Sura *Saba'*, verse 15. The verse tells the story of an ancient civilisation that was once a great power in the south of Arabian Peninsula. Syeikh Sya'rawi stated, Allah used the word *maskan* in the sentence indicating peace and serenity. This, followed by a sentence that described as unusual situation or an act of God. Al-Sabuni stated that in the surah, Allah mentioned about the pleasure that He bestowed for the people of Saba' described as Qatadah, the orchards with multitude of shady luxuriant fruits given shades to the people, and anyone who passes by may picked luscious ripen fruits without hardship (Ibn al-Jauzi, 1987).

According to Sayid Qutb (1994), Saba' originally is the name of a race that lived in the south of Yaman. The word Saba' refers to the clan of Saba' bin Yasjub bin Yarub bin Qahtan lineage. They lived in an area of fertile land where some of their descendent still live today. They had glorious civilisation achievement by proficiently managed heavy rainwater from the south and east coast areas. They have built a water reservoir, clutched by two mountains and at the front of the valley between the two mountains, they built a dam that could open and close. They had the capacity to retain a high volume of water inside the dam and the technology to control the amount of water disperse according to their needs.

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With the existence of the reservoir, they have the largest source of water supply and the most well-known one, named the Dam of Saba'. Spreads of orchard on every side of the states symbolizes its fertile ground - wealthy, prosperous, luxurious and full of fine enjoyment. The orchards act as an evidence to remind the greatness of Allah, the Most Generous. The people of Saba' were asked to take delight of the sustenance bestowed by Allah by being grateful. Saba' is indeed a nation that has given the gift of prosperity on earth and showered with all the blessings. Thus, what prevent the people of Saba' from praising and thank Allah? Why don't they be grateful and worship Allah?

The term *Baldaton Tayyibatun* carries out the meaning of a good state where there is none arid soil and pain exist. Interestingly, the next sentence mentioned with the word *wa Rabbul Ghafur* described that the state of Saba' has had thirteen large villages and that Allah had sent thirteen prophets regrettably denied by the people. Syekh Muhammad Mutawalli Sya'rawi stated that word *Baldaton Tayyibatun* combined with *Wa Rabbul Ghafur* seems to convey that a good state must correlate with holistic caused and pursue only in the name of Allah to achieve His blessings and mercy. These mean, cohesion between worldly greatness and civilisation must be paralleled with the highest soul in worshipping Allah The Almighty (Qutb, 1994).

Baldaton Toyyibatun terminology rooted from the Quran when Allah portrayed the prosperity of a state named Saba'. Literally, *Baldaton Toyyibatun* indeed carry the meaning of a good nation. The truth, a good nation can only have resulted from a good government. Hence, the terminology may be interpreted as - a nation with good governance produced civil society in the modern politic term based on the features of a nation that obtained Allah's mercy, and because of this, they are given prosperity for their obedience to Allah's command and this had prevented them to commit immorality (Zulkifli al-Bakri, 2014).

II. THE CONCEPT OF BALDATUN TAYYIBATUN WA RABBUL GHAFUR NATION

This *Baldaton Tayyibatun wa Rabbul Ghafur* signify good land and Allah the Most Merciful affirmed that a nation administered with *syariah Ilahi* will obtain Allah's mercy and blessings. The basis of *Baldaton Tayyibatun* nation prosperity, among others, are depending on political stability, *rabbani* (holistic) education system, fair economic system and sustainable environment.

1) *Political Stability*

In general, politic is an important aspect of human life. The word politic include multitude of interpretation, description, perception and assumption put forth in describing it, not to mention the complexity from theory and practical angles. Commonly, the Islamic political concept refers to the term of *siasah syariyyah* as endorsed by past scholars. This is due to the fact that *siasah syariyyah* converge towards method and approach by leaders in running a country's affair (Izani, 2005). The usage of *siasah syariyyah* terminology means every political decisions and country administration are paralleled in accordance with Islamic law, as it is the platform that hold the political direction right into religious truth. Additionally, Islamic political concept also refers to collective principle and rule, method and steps that become the platform and guidelines for leaders in running a country governance and administration based on Islamic law (Mohamad, 1998).

Leaders and society must uphold the idea of prospering the world with rules defined by Allah. People are demanded to adhere to leader's command and leaders on the other hand must execute law and legislation as set out by Allah. Zafir al-Qasimi (1980) written in his book about Ibn Hazm statement that affirmed, Muslims are obliged to appoint leaders that has the quality of practicing fair among them and be willing to execute Allah's rules and administer the society and nation based on Islamic law as practiced by the Prophet Muhammad. According to Al-Mawardi, the chosen leaders to administer the country should be guided from the view of religion. Muslims as a union must choose the best candidate among its people as the leader, the most religious and capable in accepting fullest responsibility in executing Islamic order.

Bukhari al-Jauhari (1992) in *Taj al-Salatin* has specified that the requirement of a leader must include criteria of trust, understanding people's need, sharp thinking and having clear mission and vision. Leaders must protect in nature, in which capable to uphold the country's trust, to preserve the people's belief and to fulfil what have been pledged. Leaders must be sharp minded, deep understanding on leadership, clear vision and tactful mission. The vision of leadership must be progressive and led by the light of iman as well as holding accountability for every decision. Accordingly, Nuruddin al-Raniri (2008) in *Bustan al-Salatin* described those important leadership characteristic should be acquired by leaders including a king, vizier, ministers, and others. Leaders must be true believer, be close to religion, embracing the teaching of *tarekat*, practicing impartiality, generous, brave and giving plenty of alms (*sadaqah*). Leadership is not a grandeur or specialty, rather a trust and responsibility. Leaders are accountable to manage administrative matters and to uphold Islam in the global context. Leadership is liable in life and hereafter. Leaders will be asked on his leadership practice in the afterlife.

History had witnessed that Talut was chosen to be the leader of Bani Israel to fight Jalut because of his wisdom and physical strength. The Prophet Moses was chosen to work for the Prophet Shuib because of his strength and honor. the Prophet Joseph guarded the treasures of Egypt because of trust and his high proficiency in national treasures. The Prophet David who ruled Bani Israel with holistic administration practice fulfil his morning and afternoon with *tasbeih* and *zikr* alongside nature. The Prophet Solomon who was made the model of great governor and the most piety had been bestowed by Allah. Being thorough at administrative matters, the Prophet Solomon took highest care of his nation welfare right down to every crawling insect like ants. A blessed leadership are the leadership of the prophets and those who followed by example. Leadership is not an exclusivity but trust and responsibility. Administration should not be separated from faith and etiquette in the leadership concept of *Baldatun Tayyibatun wa Rabbul Ghafur* (Ismail, 2016).

The combination of impartial leader, justice holding society and Allah gratified flourished nation, is the recipe towards *ummah* well-being. A nation is a component that shelter a state, a society and a family. Family is a basic unit of a society, whereby the father becomes the head that take lead. Harmony in family shapes balance in the overall society. The good wife, comforting children, loving household, halal source of sustenance, generous home, decent neighbors, conducive surrounding, kind companion and trustworthy leaders are all the ideal parameters that shaped the nation of *Baldatun Tayyibatun wa Rabbul Ghafur*.

2) Rabbani (Holistic) Education System

Education is a crucial aspect in Muslim life. With education, human is capable to gain various kind of knowledge and wisdom. The authenticity of knowledge acquired able to shape a Muslim individual identity.

There are several definitions that suggest the meaning of education. Education is a major instrument for transforming the culture or strengthens the social system of every system, moreover an important factor in the development of civilization. The level of development of any society, nation and civilization is usually determined by its level of education (Arham et al., 2015). According to Dewey (1958), education means ‘... just a process of leading and bringing up. When we have the outcome of the process in mind, we speak education as shaping, forming, molding activity that a shaping into the standard form of social activity’. Generally, education involved particular process of socialization that refers to interaction between different individual or specific social groups. The aim of interaction is to develop individual advancement followed by society or national progression (Sidin, 1998) which involve lessons, training, guidance and leadership elements (Kachar, 1989).

Forming a prosper nation relies on *rabbani* (holistic) education system. Rabbani (holistic) is a form of education that unfailingly produced generation of people who are well-mannered and honourable. Without good behaviour and manners, human will lost their good natural tendencies. In order to expand beneficial knowledge, rabbani character will lead an individual to expand route of knowledge that comply with the source of origin. Experts of *ulama* and past scholars had always practice *rabbani* consideration in research works to strengthened science and technology for the expansion of technical knowledge, that can be managed by individuals with cultivated character and good moral (Baba, 2006). Rashidi (2008) elaborated that the objectives of Islamic education according to al-Syaibani (1979) are:

Body and mind are incomplete without complementing the need of the soul. This is indispensable knowledge that one must accept in order to realise the fact that the necessity of his life is not limited to material desire. Moral education is the essence to holistic human development. Moral is a natural state of self that creates subconscious behaviour without having to think and research (Quran, *al-Shams* 91: 7-10).

Formation of individuality to become perfect intellectual. Education is one of the medium to humanise and cultivate an individual. In order to expand human potential and ability, the right guidance and motivation are needed to develop the kind of individual who are beneficial to religion, people and the nation. As a preparation for life on earth and hereafter. Allah created knowledge as human strength and to reach his fullest potential to be able to carry the responsibility as *khalifah* on earth.

Surrender oneself to Allah. In the context of total submission to Allah, human beings are demanded to express himself in the form of believing and piety by doing good deeds (al-Quran, *al-Dhariyat* 51: 56). Submitting oneself could be practiced with comprehensive education, which is capable to evade oneself from any wrongdoings. Uphold the concept of *amar makruf, nahi mungkar* (do good, avoid wrongdoings). The goal is to establish human civilisation based on the truest Islamic value. Forming a harmonious society become an agenda that need to be highlighted in order to guard and foster protected rights in Islam (al-Quran, *Ali Imran* 3: 104).

Indeed, the function of knowledge is for finding the truth. The goal of *rabbani* education ends where the word *Ilahi* be, recognition of His Supremacy, exercising of worship with the sincerest heart, as well as expressing acquired knowledge through good moral and character. Knowledge has to be acquired with sincerity and it will lead oneself to the light of happiness in his daily life. Knowledge acquired in the mold of *rabbani* is inherited from one generation to another and taught information were transcribed and spread around the world. *Ulama* and past scholars were bestowed with blessings and contentment through spreading of knowledge. Even though they have passed away thousands of years ago, the wealth of knowledge shared had always expanded to

this day. This, can be seen through writings of notable scholars such as Imam Syafii, Imam Ghazali, Imam Nawawi and other legacy of *ulama* figures whom write with the highest sincerity by the concept of *rabbani*. The new intellectual generations then inherited these scholarly traditions for the past centuries until it shaped an Islamic education blueprint in building the nation of Baldatun Tayyibatun wa Rabbul Ghafur.

3) An Impartial Economic System

A prosper nation is closely associated with fair economic system. Economic affairs are an indispensable component to the Islamic life structure. Execution of rule and law within Islamic economy is as crucially important as other Islamic practice. It is considered a devotion and will be granted with reward if practiced in accordance with the right commandment and requirement as well as intended sincerity to Allah (Abdul Manan, 1993).

Islam placed several important basics as the requirement in economics field. Critical institutions in this area among others include zakat, a kind of levy that is obligatory to all Muslims and their assets that fulfil the requirement, and this levy indeed is the third obligation in the Islamic commandment (principle). The function of zakat system is to guarantee expansion of income and the wealth of society, managed in a comprehensive manner. It is a system that keep balance and social harmony between the rich (*muzzaki*) and the poor (*mustahik*) (Abdul Manan, 1993). Zakat is the greatest contributor in the Islamic economy (Dhar, 2013) as a way to solve a lot of problems faced by the *asnaf* (groups) especially the *mualaf*. Mualaf is defined as a group of people who embrace Islam and their hearts are nurtured so that they stay in Islam as it is assumed that their faith is still frail (Shaharuddin et al., 2019).

Islamic economy forbid *riba* (usury) because it is one of the criteria of being inhumane and a form of oppression that could lead to a government or nation destruction. Food that is *haram*, obtained from the source of usury or the likes, will filth the soul, consequently creates immoral act. The issues of character in a society are interrelated with the issues of wealth derived from ill-gotten source. Scientifically, even though the food acquired by halal or haram source cannot be justified by empirical method, Islam stressed that one's character involved both matters of the body and mind (Ismail, 2016).

In order to solve the problems of breaching of trust, fraud, power abuse and such, *ummah* must first seek solution to *riba* (usury) and haram food that is being provided to families. This indecent source will end up becoming the blood and root of immoral souls due to the indecency. The soul of a family brought up by haram source has difficulties to see the light of truth. Hearts, supposedly pure by good deeds, filth with haram food, and thus make it hardened from time to time. A filthy and hardened heart prevent oneself to accept truth and put him inclined towards bad deeds. This will subsequently bring sorrow to mind and body. As a summary, based on the above explanation, the model of fair economic system is indeed the basis to the development of Baldatun Tayyibatun wa Rabbul Ghafur nation.

4) Sustainable Environment

Nature is a heritage that has to be preserved by humankind for future generation. Preservation and conservation of the environment therefore are the highest important matter for everybody. Environmental protection is an issue that relates to human act and deeds. People with moral values and ethics normally practice

good deeds in line with natural tendencies imprinted in every human being. Looking from historical perspective, it is proven that balance and harmonious approach introduced by Islam had influenced and directly impacted mankind and civilisation in various fields such as technology, agriculture, medicine, arts, urban planning and architecture. History has indeed demonstrated that muslims in the early age, mainly around 8th to 12th century, practiced interaction with the environment (Ishak, 2015).

The aspect of balance in order to sustain environmental harmony with prosperity of life is the most important and highlighted in Islam. According to an Islamic scholar, Syed Muhammad Naquib al-Attas (1977), human beings are the creation appointed by Allah as the worldly creatures that are given the trust and responsibility to manage the environment in the fair manner by controlling and administering nature according to His wills and grace. Human play a crucial role when it comes to environment protection and preservation. Clean environment creates better living conditions. Water, air and comfortable surroundings that is far from noise pollution need to be maintained as this aspect, if not managed, may result in disturbance of physical and mental health. Government must ensure that the development of a growing nation will not sacrifice peace and tranquil surroundings. Yield earns, produced from forest heritage, produced from the sea, and rivers where the fishermen make their living must be governed with etiquette. Any physical disruption must consider environmental sustainability to ensure this grace of harmonious nature is preserved. Sustainable environment would ensure a nation to conserve the characteristics of *Baladatun Tayyibatun wa Rabbul Ghafur* nation.

III. CONCLUSION

Evidently, Islam has set a comprehensive guideline in creating a good nation as stated in the Quran and as set-out by the Prophet Muhammad as role model. In reality, the nation of *Baladatun Tayyibatun wa Rabbul Ghafur* requires an Islamic administration that covers various aspects including politics, rabbani education system, fair economic system and sustainable environment.

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