

# Travelling on the World

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*“Say: “Travel around the earth and see how He began with creation; later on God raises up fresh growth. God is Capable of everything!”*

The Holy Qur’an, 29: 20

Traveling can be classified into two kinds of spiritual and physical;

1- The spiritual traveling is when your physique is at home, but your heart and mind are traveling towards heavens and picturing earthly and celestial wonders. In the Holy Qur’an, Allah has called upon us to launch such a journey – the spiritual one: *“Have they not observed in the sovereignty over Heaven and Earth and whatever God has created of any sort, that perhaps their deadline maybe approaching? In what report will they believe later on?”* The Holy Qur’an, 7: 185

2- The physical traveling involves taking that troubles of a journey in which one’s body has to move to other places. Certainly, there is much difference between the two kinds of traveling; imagine for example, going on pilgrimage to Mecca for seeing K’abah with your bodily eyes on one hand and sitting at home and thinking of K’abah on the other. Each kind has its own merits and conditions of course. Here, we will briefly talk about bodily or physical traveling: physical traveling can be taken for various motives, such as for acquiring knowledge, for self-purification, for seeing the wonders of creation, for worship, for protecting one’s faith, for trade and for recreation.

As for travelling for the acquisition of knowledge, suffice it to mention these Ahadith: “The one who leaves his home in search of knowledge,

will be regarded by Allah as the one who is struggling in Allah's way till he returns home." and "Angels spread their wings for those who strive to acquire knowledge." According to men of understanding, one should seek the kind of knowledge which benefits him and the others in ways ordained for eternal salvation and leading to piety and true benefits for Allah's servants. Going on journeys with the aim of self-purification is also worthwhile, since some might think of themselves as being good-tempered and virtuous while resting at home, but when going through the hardships of a travel, they will find out their own shortcomings and faults, and thus feel the need for self-purification. Traveling for seeing the wonderful places and things in various parts of the world has its own benefits, since doing so can help a believer strengthen his faith in the oneness of the Creator. Of course this kind of journey can also be taken spiritually, as we are told in the Holy Qur'an: "*How many a sign do they pass by in Heaven and Earth, and pay no attention to them?*" (12: 105) Worship-oriented journeys are indeed of great benefit. They include Hajj and pilgrimage to the shrines of Allah's messengers (AS), the Infallible Imams (AS) and the righteous. Also, there may be the motive of protecting one's faith in connection with beneficial travels, since there can be conditions (in a place) likely to harm one's faith and so leaving that place for a safer one will become necessary for the believer who wants to protect himself against temptations.

Traveling for trade is of merit and reward worthy as an act of worship out of the motives of earning halal livelihood for oneself and for one's dependents, yet if greediness and love of wealth penetrates the intention, that traveling will be in the direction of Satan and will cause the traveler to end up in remorse. And if one aims at recreation and so takes journeys it is allowable but, he had better try to gain other useful things through the journeys too. Of course, as per Divine decrees, the one who intends to go on a journey should justly settle all his affairs with the others; he

should ask forgiveness from the other(s) whom he has annoyed and should also return anything people have entrusted him with. And obviously a traveler should take necessary provisions with himself. Likewise, he should avoid traveling alone. As for choosing one's co-travelers, we are advised by our Divine teachers to choose them from among pious, trustworthy people, who will be of help to us regarding our religious duties too.

Prophet Muhammad (PBUH) has been quoted: Three people make a group (Jama'at) and they should choose from among themselves one chief and that chief should be a good-tempered person and also be more experienced in traveling than the other two. And before the journeys, one should say goodbye to all relatives, friends and neighbors and advise them to trust Allah with their faith and safety and the end of their actions. Likewise, a traveler is advised to recite this prayer upon leaving home for a journey: "In the name of Allah. There is no force, nor any power but by Allah. O my Lord! I seek refuge in You against going astray or leading astray and against misleading and against being oppressed and oppressing and against becoming ignorant and leading the other towards ignorance." And also, upon getting on the vehicle, one is recommended to recite verse 13 of the chapter 43 of the Holy Qur'an, *"So you may mount on their backs. Then once you have mounted (or boarded) them, remember your Lord's favor and say 'Glory be to Him Who has subjected these to our [use]; we (ourselves) would never achieve it!' "*

According to narrations, the Holy Prophet (PBUH) of Islam used to always take his comb, tooth-brush, a mirror and things necessary for bathing and the like with himself while going on a journey and would recite this prayer after returning: "O Allah! we beseech You to place tranquility and good rizq for us here."