

Prayer Recital for Traveling in Obtaining Blessings As Worships and its Relevance for Risk Reduction and Safety Protection

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Abstract

Islam teaches its people to pray especially when traveling, whether for long or short journeys. Prayer (Dua) is a weapon for believers. Its nature is also a form of worship, so Allah SWT himself advises and commands us to pray to Him. Therefore, the concept of praying to Him is very important for us to practice and live with. The Islamic tourism style has opened a new dimension in the existing tourism framework even though it has been explained by the Quran. The study is about the concept of Islamic tourism in general. The concept is derived from highlights of various reference sources. Muslim tourists want a service that allows them to travel without leaving the command of Allah SWT in addition to exposure to tarbiyah through useful information. Islamic tourism is one of the activities encouraged in Islam. Apart from contributing to the economy and income of the country, tourism is also one of the mediums to convey the message of Islam. This preaching (da'wah) is not only focused on foreign tourists, but also on the local community who are interested in getting to know Islam more closely. Apart from that, most of these Islamic tourism products are increasingly forgotten by the local community. Therefore, this writing is intended to showcase the appropriate prayer practices to be introduced to the community as well as Muslim tourists, in addition to being one of the guidelines along the journey that can be valued as worship. This study is very relevant in introducing Islam and should be given serious attention in elevating it in the eyes of the world.

Keywords: Dua, Tourism, Travel and Worship

Introduction

Travelling (Musafir) is very much encouraged in Islam. According to the Islamic perspective, the concept of tourism involves the journey of an individual from his residence for a certain

time for religious or spiritual purposes (Matjabil et al., 2015). This is proven when there are many verses in the Qur'an that urge people to walk and go out to see the creation of Allah and ponder about the power of Allah SWT and then take lessons from what has happened. Various terms/words have been used by Allah in conveying the meaning in the Qur'an and Hadith such as the words of the traveler, *rehlah*, *siyahah*, pilgrimage, 'umrah, and hajj (Hasan et al., 2010). All the terms recorded in the Qur'an are exhortation and encouragement to His people to see, reflect, and think about the power of Allah's through His creation. It is considered an act of worship in Islam if performed with the right intention. Travel in Islam is not limited to certain destinations but covers all aspects of life as long as there is no iniquity and disobedience. While in terms of purpose, Islamic tourism is more geared towards motivational visits such as performing Hajj or Umrah, for medical purposes, sports, relaxation, or education (Fiteri, 2014). Venture and tourism in Islam are activities with a purpose and ultimate goal to be achieved, in terms of physical, social, and spiritual goals. Thus, traveling is an action that can be considered as an act of worship in Islam as long as it does not lead to sins and immorality.

The Concept of Tourism in Islam

Tourism is now a lifestyle needed by a certain group of people. Thus, Islam is not behind in discussing the concept of tourism so that the activity does not deviate from Islamic guidelines. The meaning of tourism in Islam can be referred to several terms mentioned in the Qur'an, including traveler (al-Ma'idah: 6), *rehlah* (Quraish: 6), *ziyarah* (al-Takathur: 2), *siyahah* (al-Tawbah: 112), *siru* (al-An'am: 11), umrah and hajj (al-Baqarah: 196). These terms refer to the call, urge, need, and importance of travel for various reasons such as spiritual, physical, and social purposes. More broadly, it covers business affairs, seeking knowledge, preaching, seeing natural phenomena, obtaining information and lessons, strengthening kinship, take refuge from threats, and change of attitude for the gratification of Allah SWT. All these activities when performed with the right intention will be counted as worship (Asmak & Fatimah, 2010; Hasan et al., 2010; Mapjabil et al., 2015). From a linguistic point of view, the term *rehlah* in particular focuses on a person who goes out walking from one place to another for a specific purpose (Al-Wasit, 1972). Islam sees a journey that must be done with good intentions and without harm. For this reason, Islam provides guidelines for travelers to facilitate matters of worship while traveling. Thus, Islamic tourism is not only limited to tourism in the form of religious motivation alone but includes all forms of tourism that do not conflict with Islamic values (Shakiri, 2006).

According to Mapjabil et al (2015), tourism and Islam are naturally integrated through political, economic, legal, and social policy aspects. Tourism is part of the *ad-din* (way of life) and traveling is very basic in human life and it conforms to the nature of human creation. Islamic tourism includes elements in the form of activities, destinations, products, and values based on the motivations of Islamic teachings. In this regard, three important principles must be present in the concept of Islamic tourism, namely the principle of complying with Islamic law, gaining the blessings of Allah SWT, and obtaining benefits from the tourism activities that are carried out (Fiteri & Masnisah, 2014).

Tourism activities in Islam prioritize the principle of compliance with the system and values set by Islamic law or not against the law of Allah SWT. For example, wearing clothes to cover the aurat when doing leisure activities or traveling. Similarly, tourism activities do not involve prohibited matters such as fraud, immorality and corruption. This is because tourism is an act of worship which should be done with good intentions to avoid doing things that are

forbidden. Islamic tourism takes into account the principles of sharia as a guide. It means that every activity or plan held must be carried out in accordance with Islamic law. Therefore, to ensure that tourism is based on Islamic philosophy, one needs to set the intention or purpose of travel properly and implemented according to Islamic law (Haliza, 2018).

The Concept of Dua in Islam

In Islam, dua is an act of supplication or invocation, in which a person requests guidance, help, forgiveness, or blessings from Allah (God). Dua is an essential part of worship and is considered an act of faith and submission to Allah. Muslims believe that Allah is the only one who can fulfill their needs and desires, and dua is a means of seeking His help and guidance in all aspects of life. It is also believed that Allah loves to hear His servants' dua and responds to their supplications in His own way and time.

In Quran Allah SWT has said in Surah al-Ghafir *“And your Lord has said, “Call Me, I will respond to you”* (40:60.). Explaining this verse, the Holy Prophet has said *“Surely, prayer is worship on its own”* (Daud: 2009). In this verse, it has been promised from Allah SWT that the dua from a servant makes is accepted.

Dua can be made at any time and in any language, but it is recommended to use Arabic, the language of the Quran, for supplications as it has a unique spiritual significance. Muslims also believe that certain times and places are more favorable for making dua, such as during the last third of the night, in the month of Ramadan, while fasting, during pilgrimage to Mecca, during traveling and while performing prayer.

Muslims also believe that the acceptance of dua depends on the sincerity of the person making the supplication and their adherence to the Islamic teachings. They are encouraged to be humble, sincere, and persistent in their dua and to have faith in Allah's ability to answer their prayers. In Islam, dua is considered a powerful tool for seeking Allah's help and blessings in this life and the hereafter. It is a way to strengthen one's relationship with Allah and seek His guidance and protection in all aspects of life.

There are various duas that Muslims can recite, depending on the occasion or the need. Some of the commonly recited duas include:

1. Dua for seeking forgiveness (Astaghfirullah)
2. Dua for protection from evil (A'udhu Billahi minash Shaitanir Rajeem)
3. Dua for guidance (Rabbana atina fid-dunya hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-nar)
4. Dua for strength and patience (Allahumma la sahla illa ma ja'altahu sahlan, wa anta taj-alul hazna idha shi'ta sahlan)
5. Dua for success in this world and the hereafter (Rabbana atina fid-dunya hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-nar)

It is also important to note that Muslims believe that dua should be made with sincerity, humility, and full trust in Allah's power and mercy. Therefore, they often begin their supplications by saying "Bismillah" (in the name of Allah) and end them by saying "Ameen" (may it be granted).

The Practice of Prayer When Traveling as Proposed in Islam

Islam advises its people to pray while traveling in the face of various difficulties, harms, and sorrows. When traveling, we must place our full trust in Allah SWT alone for He is the Almighty and Most Merciful. This prayer is stated by Allah Almighty Himself in the Qur'an in His words:

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْأَنْعَامِ مَا تَرْكَبُونَ. لَيْسَتُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ
وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ. وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ عَلَيْهِ

Meaning: And He it is who has created all opposite. And He [it is who] has provided for you all those ships and animals whereon you ride, in order that you might gain mastery over them; and that whenever you have mastered them, you might remember your Sustainer's blessings and say: "Limitless in His glory is He who has made [all] this subservient to our use - since [but for Him,] we would not have been able to attain to it. Hence, verily, it is unto Him that we must always turn

(al-Zukhruf (43):12-14)

The above verse clearly shows that Allah SWT facilitates the journey and we rely on Him. Only Allah SWT provides the facility to operate the vehicle even if a person is skilled in operating it. Dependence on Allah SWT is very necessary because He is in control of everything. There are many prayers taught by Rasulullah SAW to be practiced while traveling so that the travel is always blessed and given protection by Allah SWT.

(a) Prayer when leaving the house

It is advised for travelers if they want to leave home to recite

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَ ، أَوْ أَظْلِمَ أَوْ أَظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ
الراوي : أنس بن مالك | المحدث : النووي | المصدر : تحقيق رياض الصالحين
الصفحة أو الرقم: 73 | خلاصة حكم المحدث : صحيح

Meaning: "In the name of God, I trust in Him, and there is no power and strength except from God". O Allah I seek refuge in Thee so that I do not stray or be misled, deviate or be misled, do wrong or be presecuted, be foolish or be fooled over me".

(Narrated by Anas bin Malik by al-Imam al-Nawawi from the Tome of Tahqiq Riyadul Solehin) In the tome, some ma'tsur prayers are commonly practiced by the Prophet SAW when he wanted to travel. Among his prayers are

Narrated by Abdullah bin Abbas RA

كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ فِي السَّفَرِ قَالَ: اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الصَّبِيحَةِ فِي السَّفَرِ وَالْكَآبَةِ فِي الْمُنْقَلَبِ اللَّهُمَّ اقْبِضْ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ
فَإِذَا أَرَادَ الرَّجُوعَ قَالَ: آيِبُونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ فَإِذَا دَخَلَ بَيْتَهُ قَالَ: تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا لَا يَغَادِرُ عَلَيْنَا حَوْبًا
الراوي : عبدالله بن عباس | المحدث : ابن جرير الطبري | المصدر : مسند علي
الصفحة أو الرقم: 93 | خلاصة حكم المحدث : صحيح | انظر شرح الحديث رقم 64853

Meaning: If the Prophet SAW wanted to travel he would say: O Allah, You are a companion on the journey, and the caliph in the family. Oh God, I take refuge in befriending useless people on the way and get frustrated when I come home later. O Allah, bring us closer to the distance of the earth and make our journey easier. And if he wanted to return, he said: We return home, devoted and grateful to our God. And if it has reached the family, he said: O my family repent to God, and surrender to God so that all our sins will be erased.

(Narrated by Abdullah Ibn Abbas from Ibn Jarir Al Tobarī from the book al Masnad)

b) Prayer when starting a journey riding a vehicle

Received from Ali bin Rabi'ah, he said

رَأَيْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَيْهَا قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا، وَكَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَكَ يَا إِلَهَ الْإِلَهِاتِ، قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي.

الراوي : علي بن أبي طالب | المحدث : أحمد شاكر | المصدر : مسند أحمد
الصفحة أو الرقم: 110/2 | خلاصة حكم المحدث : إسناده صحيح | انظر شرح الحديث رقم 6727

Meaning: I saw that Sayyidina Ali RA brought a mule to ride on, and when he put his foot on the stirrup, he said: In the name of Allah, and when he was on his ride he continued by reciting All praises to Allah, Glory be to Allah who has tamed for us this vehicle, even though before we would not be able to master it and indeed we will later return to our God. After that he recited tahmid 3 times and takbir 3 times as well, then he said: Glory be to you, there is no god but you, I have wronged my soul, so forgive me.

(Narrated by Ali bin Abi Talib Also by a Judge Who Declares Valid According to Muslim Conditions). From Ahmad Syakir in the book Masnad Imam Ahmad)

c) Always recite dhikr on the journey,

. عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

Jabir RA said: In the past, when we climbed a hill, then we recited takbir and when we descended the valley, then we recite tasbih. When traveling in the form of climbing a hill it is recommended to say Allahhuakhbar (Allah is Great) and when descending the valley it is recommended to say Subhanallah (Glory be to Allah)

(Authentic Hadith, narrated by al-Bukhari)

d) Prayer when spending the night somewhere else

It was received from Ibn Umar RA that Rasulullah SAW when he traveled and spent the night, then said a prayer

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلَ قَالَ: يَا أَرْضُ رَبِّي وَرَبِّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شِرْكٍَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خَلَقَ فِيكَ وَمِنْ شَرِّ مَا يَدْبُ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ الْوَالِدِ وَمَا وَلَدَ

الراوي : عبدالله بن عمر | المحدث : أبو داود | المصدر : سنن أبي داود
الصفحة أو الرقم: 2603 | خلاصة حكم المحدث : سكت عنه [وقد قال في رسالته لأهل مكة كل ما سكت عنه فهو صالح]

Which means: (O earth, my Lord and your Lord is Allah! I seek refuge in Allah from shirk and the evil that is in you, the evil of what is created in you, and the evil of the creatures that crawl on you! I seek refuge in Allah from the calamity of all wild beasts and snakes- the great serpent, from the serpent and the scorpion, from the calamities of the inhabitants of this land and the calamities of their parents and their descendants. " (Narrated by Abdullah bin Umar from the book of Sunan Abi Daud)

e) Prayer when staying in a house (staying somewhere else)

Received from Khaulah bint Hakim Salmiyyah that the Prophet SAW said

مَنْ نَزَلَ مَنْزِلًا، ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ.

الراوي : خولة بنت حكيم | المحدث : مسلم | المصدر : صحيح مسلم
الصفحة أو الرقم: 2708 | خلاصة حكم المحدث : [صحيح] | شرح الحديث

Meaning: Whoever occupies a house and then said: I seek refuge in the perfect words of God from the evil that He created, nothing harms him, until he departs from his home.

(Narrated from Khaulah bint Hakim from the book Soheh Muslim).

Conclusion

Every believer needs prayer (Du'a) so that everything that he does is preserved by Allah SWT. Prayer is also a weapon and strength for believers. Therefore, many prayers were taught by the Prophet SAW to us so that we can practice in our daily lives. Besides, prayer is an easy act of worship, unlike other acts of worship. The nature of Du'a is also a form of worship so that Allah SWT advises and commands us to pray to Him in our lives. Islam encourages its people to always pray to Allah SWT wherever they are. The practice of praying before and when we travel should be promoted as much as possible so that the benefits can be obtained by all parties. We can suggest to airline companies in Malaysia to start the journey of travelers with prayers to bring blessings, safety, and peace in the journey. It is understood that indeed that traveling is part of the suffering and masyaqqah (hardship) that must be faced by people who travel (al-Bakri, 2017). When all the travel guidelines recommended in Islam are followed, then the journey receives blessings and benediction from Allah.

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