

283792 - Ruling on attending Jumu`ah prayer for those who go on a trip or outing

the question

We went on a trip to the seaside on a Friday, and we were there at the time of Jumu`ah prayer. The mosque was so far away that we could not hear the adhan, so we prayed Jumu`ah by the sea. My question is: what is the ruling on our prayer? Please note that the distance we travelled was not the distance that counts as travel [for the concessions of travel to apply]. What is the ruling on prostrating on sand?

Detailed answer

Firstly:

Jumu`ah is obligatory for every adult male of sound mind who is free, not travelling and able to do it. For anyone who meets this description, it is not permissible for him to travel or to leave the city after the sun passes the meridian (the time of Zuhrah prayer).

It is disliked for him to travel before the sun passes the meridian, unless he will be able to pray Jumu`ah in a city or village that he will pass through.

If the journey or trip is for a pleasure outing and the like, and involves setting out before the sun passes the meridian, and that will lead to missing Jumu`ah, some of the scholars say that this is disliked and some of them say that it is prohibited.

It says in *Fatawa al-Lajnah ad-Da'imah*: What is the ruling on what some people do of going out to the countryside or the seaside on Fridays, on the grounds that they do not have the time for such outings except on Fridays?

Answer: If they will be able to pray Jumu`ah during their trip, and they attend Jumu`ah prayer, there is nothing wrong with that.

But if their outing will result in them missing Jumu`ah prayer, that outing is not permissible, because of what results from it of neglecting an obligatory duty. (*Fatawa Islamiyyah*, 1/673).

Secondly:

It is not valid for anyone to hold Jumu`ah prayer except the residents of a city or village.

It is not valid for people who are on trips and outings to hold Jumu`ah prayer.

It says in *Manar as-Sabil* (1/143), regarding the conditions of Jumu`ah prayer being valid: It must be held in a town or village, even if it is built of reeds. As for those who dwell in tents (nomads), there is no Jumu`ah for them, because the tents are not set up in a place where people want to settle. There were Arab tribes around Madinah, but the Prophet (blessings and peace of Allah be upon him) did not instruct them to hold Jumu`ah prayer. End quote.

As you do not come under the heading of travellers [who may avail themselves of concessions], Jumu`ah prayer remains obligatory for you.

If there is a city or village nearby where Jumu`ah prayer is done and you can hear the call to prayer, you must attend the prayer with them.

If there is no such place, then you must pray Zuhr, and it is not valid for you to do Jumu`ah.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) was asked: Some young people went out on a trip to a place far away, and they halted in a place that was far from the city, but they could still hear the adhan because of the loudspeakers. Are they obliged to attend Jumu`ah and prayers in congregation with the people of that town?

He replied: They are not obliged to do that, meaning that if they were far enough from the town that they would not hear the voice of the mu`adhdhin were it not for the loudspeakers, they are not obliged to attend.

But if they are close enough to the town that if the mu`adhdhins were to give the call to prayer without loudspeakers, they would hear the adhan, then they are obliged to attend. (*Liqa' al-Bab al-Maftuh*, 149/27).

See also the answer to question no. [39054](#).

Based on that:

You must repeat Zuhr prayer, because your Jumu`ah prayer was not valid.

Thirdly:

There is nothing wrong with prostrating on sand if it is solid enough for the worshipper to rest his forehead on it, if the sand under his forehead is pressed and his head settles on it when prostrating on it.

Ahmad (2604) narrated that Ibn `Abbas said: A man asked the Prophet (blessings and peace of Allah be upon him) about something having to do with the prayer. The Messenger of Allah (blessings and peace of Allah be upon him) said to him: “Let the water go between your fingers and toes” – that is, do wudu’ properly. And among the things he said was: “When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground.”

This hadith was classed as sound by the commentators on *al-Musnad*.

Al-Mardawi (may Allah have mercy on him) said: Our companion said: if he prostrates on the grass, cotton, snow, hail or the like, and he does not find the point where, if he presses further, it will not go further, then that is not valid, because there is no firm and stable spot.(from *al-Insaf*, 2/70).

Shaykh Ibn `Uthaymin (may Allah have mercy on him) was asked about the ruling on prostrating on spongy material. He replied: If the sponge is thin and can be pressed when prostrating on it, there is nothing wrong with that.(*Fatawa Ibn `Uthaymin*, 13/184).

And Allah knows best.