



**Fatwa no. 17280**

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets:**

**The Permanent Committee for Scholarly Research and Ifta' has examined the request submitted to His Eminence Chief Mufti by His Excellency the Minister of Hajj that was referred to the Committee by the general secretary of the Council of Senior Scholars, no. (2313),**

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**dated 9/6/1415 A.H. in which His Excellency asked the following question:**

**I would like to inform Your Eminence that I received a letter from His Excellency the president of the Committee for the Propagation of Virtue and the Prevention of Vice, no. (6531/9), dated 26/11/1414 A.H. a copy of which is attached. The letter indicates that local Hajj institutions dispatch campaigns including female servants and suchlike without Mahrams (men other than woman's spouse or unmarriageable relatives), which is impermissible according to Shari'ah (Islamic law), which forbids that a woman travels without a Mahram. His Excellency demanded that such campaigns be banned from taking women without a Mahram.**

**We replied to His Excellency through our letter no. (6313/414/B/H), dated 4/12/1414 A.H. indicating that the relevant authority that authorizes local Hajj institution was instructed to take into consideration the facts referred to by His Excellency. On 13/4/1415 A.H., His Excellency Deputy Minister submitted a letter no. (2505 / 1 / 17) indicating that some local Hajj institutions specify tents for women who come collectively from within the Kingdom without Mahram. He is of the opinion that putting such a Fatwa into force means depriving all women coming to the Kingdom for work without a Mahram from performing Hajj while most of them have lived and worked in the Kingdom for many years and wait for such an opportunity to perform Hajj.**

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**In fact, some of them go to perform Hajj with their sponsors while others perform Hajj with local Hajj institutions. He also referred to the Fatwa of some scholars who were of the opinion that it is permissible for women to travel without a Mahram as long as they are in the company of people and can travel safely and be secure in their accommodation.**

**Wishing to avoid arousing exclamation or wondering about such a ban on the part of some Muslim countries, we deemed it necessary to inform Your Eminence so that you may express your opinion on this. I hope that you will examine the issue and tell me your opinion, may Allah guide you to truth!**

**After examining the Fatwa request, the Committee replied:** It is an established Shar'y (Islamic legal) rule that it is impermissible for a woman to travel without a Mahram, based on the evidence that the Prophet (peace be upon him) is authentically reported to have forbidden it. Under travel, as a general term, falls all kinds of travel, i.e. regardless of whether it is for a permissible,

obligatory or recommendable purpose. We have issued a Fatwa, no. (16042), to the same effect stating: It is impermissible for a woman to travel without a Mahram, for the Prophet (peace be upon him) is reported to have said, on the authority of Ibn 'Abbas: [\(A woman should not travel except with a Mahram \(her husband or an unmarried male relative\)\)](#) (Related by Ahmad, Al-Bukhari and Muslim) Moreover, Ibn 'Abbas (may Allah be pleased with them both) said that he heard the Prophet (peace be upon him) say while delivering a sermon: [\('No man should be alone with a woman unless she has a Mahram present with her, and no woman should travel except with a Mahram.'](#) A man got up and said, 'O Messenger of Allah! My wife has set out for Hajj and I have enlisted in such-and-such expedition.'

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He (peace be upon him) said, ['Go and perform Hajj with your wife.'](#) (Related by Ahmad, Al-Bukhari and Muslim) Thus, it is impermissible for a woman to travel, for any purpose, unless there is a Mahram with her who may protect her, look after her and provide her with her needs. A Mahram may be a husband or a male whom it is eternally forbidden for her to marry being a relative by ties of blood or breastfeeding or an in-law of a certain kind such as father, son, brother, brother's son (nephew), paternal or maternal uncle, father-in-law, husband's son, son or brother by ties of breastfeeding and the like. This is to be observed regardless of whether the woman is young or old, alone or in the company of women. In fact, a company of women is not sufficient in place of a Mahram, based on the general purport of the Hadiths on the issue and the fact that the reason for forbidding (i.e. non-presence of a Mahram) still exists. Accordingly, it is obligatory on women and their guardians to fear Allah, abide by the Commandments of Allah and His Messenger and abandon that which Allah and His Messenger prohibited especially as far as modesty, chastity and averting evil and corruption are concerned. Hankering after worldly gain must not cause them to be negligent in this regard. Consequently, it is impermissible for a woman to travel to perform the obligatory Hajj without a Mahram. Moreover, Hajj organizers have to be banned from doing this so that they may not commit that which the Prophet (peace be upon him) prohibited and that the means leading to evil and corruption may be blocked. Allah (may He be Exalted and Glorified) says: [\(And Hajj \(pilgrimage to Makkah\) to the House \(Ka'bah\) is a duty that mankind owes to Allāh, those who can afford the expenses \(for one's conveyance, provision and residence\)\)](#)

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Actually, one of the conditions of women's ability to perform Hajj is the presence of a Mahram who is willing to accompany them. In fact, Allah does not burden any soul beyond its means. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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**Source: Fatwas of the Permanent Committee**

