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The Ruling on a Woman Travelling Without a Maḥram

? Question: Can a woman travel without a maḥram? What is the ruling of such (i.e., travelling without a maḥram) in the Islāmic Shari'ah? In the present time, Muslim women often undertake long journeys without a maḥram for religious events, or sometimes a single woman accompanies her maḥram in the travel while the rest of the women travel together (with this woman) – is this practice correct? Some women say that a woman can travel for a day and a night without a maḥram. Please clarify this issue based on the Qurān and the Sunnah. (Ummul-Mujahideen, Multan (Pakistan)) ⁽¹⁾

→ **Answer:** Allāh – the Blessed and Most High – in order to protect the modesty and chastity of a woman, has declared her house and its four walls her maskan (housing and resting place), so that she may stay within her home and preserve her dignity. Because when a woman leaves her house, shayṭān tries to peek at her, just as the honorable Prophet (peace and blessings of Allāh be upon him) stated: **“Woman is ‘awrah, and**

⁽¹⁾ **Translator's note:** 'It was said that with regard to the maḥram with whom a woman may travel, he should be a Muslim, male, an adult and of sound mind, and someone whom a woman is permanently forbidden to marry, such as her father, brother, paternal uncle, brother through breast-feeding (raḍā'ah), father-in-law, etc.' (al-Fatāwā al-Jāmi'ah lil-Mar'ah al-Muslimah, 3/935, 938) – [islamqa.info/22369]

if she goes out, the shayṭān raises his hopes (of misguiding her).” (2)

«الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ»

Imām al-Albānī (may Allāh have mercy upon him) has classified the chain of this ḥadīth as ṣaḥīḥ in his commentary (and checking) of Mishkāṭ al-Maṣābīḥ. The clear meaning of this ḥadīth is that when a woman goes out of her home, shayṭān beautifies her in the eyes of people, and people repeatedly cast glances at her. They (the shayāṭīn) employ every possible means to trap her (the woman) into their snares. And we have many such examples in our society, where a woman, when she goes out for some errand in the market, falls victim to the traps of men with satanic qualities, and there are also many women who, once they leave their homes, never return. Allāh – the

(2) Sunan at-Tirmidhī (1173); and Mishkāṭ al-Maṣābīḥ (3109);

• Musnad al-Bazzār (2061-2062 (5/427-428)); Ṣaḥīḥ ibn Ḥibbān (5598-5599 (12/412-413)); Ṣaḥīḥ ibn Khuzaymah (1685-1687 (2/227)); Al-Mu’jam al-Awsaṭ (8097 (8/101)); Al-Mu’jam al-Kabīr (10115 (10/132)); Kanzul ‘Ummāl (45045 (16/389)); Al-Musnad al-Jāmi’ (9212 (16/62-63)); and Tuḥfatul Ashrāf (9529 (6/407-408))

□ Refer to the taḥqīqāt of Shaykh al-Albānī: Sunan at-Tirmidhī (1173 (1/278) [ṣaḥīḥ]); Mishkāṭ al-Maṣābīḥ (3109 (2/933) [isnād ṣaḥīḥ]); and Irwā’ al-Ghalīl (273 (1/303) [isnād ṣaḥīḥ])

□ And the taḥqīqāt of Shaykh Shu’ayb al-Arna’ūṭ: Al-Jāmi’ al-Kabīr [Sunan at-Tirmidhī] (1207 (3/30) [ḥadīth ṣaḥīḥ]); and Ṣaḥīḥ ibn Ḥibbān (5599 (12/413) [isnād ṣaḥīḥ as per the condition of Muslim])

□ And the taḥqīqāt of Ḥāfiẓ Zubayr ‘Alī Za’ī: Jāmi’ at-Tirmidhī (1173 (1/374) [isnād ḍa’if]); Mishkāṭ al-Maṣābīḥ (3109 (2/287) [sanad ḍa’if]); and Anwāruṣ Ṣaḥīfah (1173 (1/220) [isnād ḍa’if])

□ And the taḥqīq of Shaykh Dr. Diyā’-ur-Raḥmān al-‘Aẓamī: Talkhīṣ al-Jāmi’ al-Kāmil (15550 (6/210) [ṣaḥīḥ])

Editor: The narration in Ṣaḥīḥ ibn Ḥibbān, Ṣaḥīḥ ibn Khuzaymah and other books has additional wordings: “Woman is ‘awrah, and if she goes out, the shayṭān raises his hopes (of misguiding her). She is never closer to Allaah than when she stays in her house.”

Blessed and Most High – whatever rules and conditions He has established (with regards to the rulings on women travelling), are to safeguard the sanctity of the woman. If a woman needs to travel for any purpose, Allāh has, through His Final Messenger, instructed her to travel with a maḥram. Traveling without a maḥram is completely impermissible and prohibited. A woman cannot undertake a journey without a maḥram, be it a journey of one day and night, or a journey of shorter or longer duration; the presence of a maḥram is mandatory for her.

Let us look into some authentic aḥādīth in this regard:

- ① It is reported by Abī Sa’īd al-Khudrī (may Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “A woman should not set out on a journey (extending) beyond three nights but with a maḥram.”
(3)

«لَا تُسَافِرُ امْرَأَةٌ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا مَعَ ذِي مَحْرَمٍ»

The version in Sunan Abī Dāwūd, and others is as follows: “It is not permissible for a woman who believes in Allāh and the Last Day that she travels a journey of more than three days unless she is accompanied by her father, or her brother, or her

husband, or her son, or her relative who is within the prohibited degree.” (4)

«لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا فَوْقَ ثَلَاثَةِ أَيَّامٍ فَصَاعِدًا ، إِلَّا وَمَعَهَا أَبُوهَا أَوْ أَخُوهَا أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا»

② It is reported by ‘Abdullāh ibn ‘Umar (may Allāh be pleased with them both) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “It is not permissible for a woman who believes in Allāh and the Last Day that she travels a distance of three nights journey except when there is a maḥram with her.” (5)

«لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ ثَلَاثِ لَيَالٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ»

③ It is reported by of Abī Sa’īd al-Khudrī (may Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said: “A woman should not go on a two day journey except with her husband or a maḥram.” (6)

«لَا تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ»

④ It is reported by Abī Hurayrah (may Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said: “It is not permissible for a woman who believes in

(4) Sunan Abī Dāwūd (1726)

• Ṣaḥīḥ by Shaykh al-Albānī (Sunan Abī Dāwūd (1726 (1/299)))
• Isnād Ṣaḥīḥ by Shaykh Shu’ayb al-Arna’ūṭ (Sunan Abī Dāwūd (1726 (3/150-151)))
• Ṣaḥīḥ by Majlis ‘Ilmi Dar ad-Da’wah, New Delhi (Sunan Abī Dāwūd (1726 (2/365)))

(5) Ṣaḥīḥ Muslim (1338)

(6) Ṣaḥīḥ al-Bukhārī (1197)

Allāh and the Last Day to travel for one day and night except with a maḥram.” (7)

«لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ»

⑤ It is reported by Abī Hurayrah (may Allāh be pleased with him) that he said: I heard the Prophet (peace and blessings of Allāh be upon him) saying: “It is not permissible for a woman who believes in Allāh and the Last Day that she travels for a day and there is no maḥram with her.” (8)

«لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ يَوْمًا وَاحِدًا لَيْسَ مَعَهَا ذُو مَحْرَمٍ»

⑥ It is reported by Abī Hurayrah (may Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) indeed said: “A woman should not travel even a single barīd except with a maḥram.” (9)

«لَا تُسَافِرُ الْمَرْأَةُ بَرِيدًا إِلَّا مَعَ ذِي مَحْرَمٍ»

Imām ibn al-Athīr al-Jazarī (may Allāh have mercy upon him) says: ‘Barīd’ it means four farsakhs, and a ‘farsakh’ is three miles. (10)

(7) Ṣaḥīḥ al-Bukhārī (1088)

(8) Ṣaḥīḥ ibn Ḥibbān (2726 (6/437-438)) – Shaykh Shuʿayb al-Arnaʿūṭ says: Its isnād is ṣaḥīḥ as per the conditions of both (i.e., Bukhārī and Muslim); and it is also graded as ṣaḥīḥ by Shaykh al-Albānī (taʿlīqāt al-ḥassān ‘alā Ṣaḥīḥ ibn Ḥibbān (2715 (4/345)))

(9) Ṣaḥīḥ ibn Ḥibbān (2727 (6/438-439)) – Shaykh Shuʿayb al-Arnaʿūṭ says: Its isnād is ṣaḥīḥ, the narrators are the narrators of ṣaḥīḥ except Ibrāhīm bin al-Ḥajjāj as-Sāmī. An-Nasāʾī narrated from him, and he is thiqah. Shaykh Shuʿayb al-Arnaʿūṭ later in his checking of Sunan Abī Dāwūd (1725 (3/150)) has declared the wording ‘al-barīd’ as shādh; and Shaykh al-Albānī has also declared the wording ‘al-barīd’ as shādh in Sunan Abī Dāwūd (1725 (1/299)), and Silsilah Aḥādīth aḍ-Ḍaʿīfah (5727 (12/506-507)). It is also declared as shādh by Majlis ‘Ilmi Dar ad-Daʿwah, New Delhi (Sunan Abī Dāwūd (1725 (2/366))). And Allāh knows best.

(10) ‘Awn al-Maʿbūd (1725 (1/827)); and Tuḥfatul Aḥwadhī (1169 (4/32))

«هُوَ أَرْبَعَةُ فَرَاسِخٍ وَالْفَرَسُ ثَلَاثَةُ أَمْيَالٍ»

This means one barīd is equal to twelve miles.

Imām Abū Bakr bin Khuzaymah (may Allāh have mercy upon him) says: 'Al-Barīd is twelve hāshmī miles.' (11)

«الْبَرِيدُ اثْنَا عَشَرَ مَيْلًا بِالْهَاشِمِيِّ»

Imām an-Nawawī (may Allāh have mercy upon him) states that a barīd is half a day's travel. (12)

«الْبَرِيدُ مَسِيرَةُ نِصْفِ يَوْمٍ»

We understand that in those days they used to travel by walking, so perhaps they would cover twelve miles by walking for half a day.

⑦ It is reported by 'Abdullāh ibn 'Abbās (may Allāh be pleased with them both) that he heard the Prophet (peace and blessings of Allāh be upon him) as saying: **"It is not permissible for a man to be alone with a woman, and no lady should travel except with a maḥram."** Then a man got up and said: 'O Allāh's Messenger! I have enlisted in the army for such-and-such ghazwah, and my wife is proceeding for Ḥajj.' Allāh's Messenger (peace and blessings of Allāh be upon him) said: **"Go, and perform the Ḥajj with your wife."** (13)

(11) Ṣaḥīḥ ibn Khuzaymah (2526 (3/124))

(12) Sharḥ Ṣaḥīḥ Muslim – Imām an-Nawawī (1338 (9/147))

(13) Ṣaḥīḥ al-Bukhārī (1862, 3006 & 5233); and Ṣaḥīḥ Muslim (1341)

«لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مُحَرَّمٌ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَكْتَسَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَخَرَجَتْ امْرَأَتِي حَاجَّةً، قَالَ ﷺ: «إِذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ»

⑧ It is reported by ‘Abdullāh ibn ‘Umar (may Allāh be pleased with them both) that the Prophet (peace and blessings of Allāh be upon him) said: **“A woman should not travel except with a maḥram.”** (14)

«لَا تُسَافِرُ الْمَرْأَةُ إِلَّا وَمَعَهَا ذُو مُحَرَّمٍ»

⑨ It is reported by Abī Hurayrah (may Allāh be pleased with him) that the Messenger (peace and blessings of Allāh be upon him) said: **“It is not permissible for a woman to travel except with a maḥram.”** (15)

«لَا يَحِلُّ لِمَرْأَةٍ تُسَافِرُ إِلَّا مَعَ ذِي مُحَرَّمٍ»

⑩ It is reported by Abī Sa’īd al-Khudrī (may Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited for a woman that she travels except of there is a maḥram with her. ‘Amrah bint ‘Abdur-Raḥmān said: ‘Ā’ishah (may Allāh be pleased with her) said

(14) Ṣaḥīḥ ibn Ḥibbān (2729 (6/440)) – Shaykh Shu’ayb al-Arna’ūṭ says: Its isnād is ṣaḥīḥ as per the conditions of shaykhayn. And it is also graded as ṣaḥīḥ by Shaykh al-Albānī (ta’liqāt al-ḥassān ‘alā Ṣaḥīḥ ibn Ḥibbān (2718 (4/346)))

(15) Ṣaḥīḥ ibn Ḥibbān (2732 (6/441-442)) – Shaykh Shu’ayb al-Arna’ūṭ says: Its isnād is ḥasan. And it is also graded as ṣaḥīḥ by Shaykh al-Albānī (ta’liqāt al-ḥassān ‘alā Ṣaḥīḥ ibn Ḥibbān (2721 (4/347-348)))

pointing towards certain women: ‘Is there no maḥram for each one of you?’ (16)

«نَهَى رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ أَنْ تُسَافِرَ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ. قَالَتْ عَمْرَةُ: فَالْتَفَتَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى بَعْضِ النِّسَاءِ، فَقَالَتْ: مَا لِكُلِّكُمْ ذُو مَحْرَمٍ!»

From the above ten aḥādīth which were ṣaḥīḥ, clear and unambiguous, we understand that a woman can generally not travel without a maḥram, and there is no contradiction in these narrations. These (varying narrations) relate to varying circumstances. Because the Messenger of Allāh (peace and blessings of Allāh be upon him) was asked at different situations, (at times) he was asked if she can travel for three days without a maḥram, and he said ‘no’. Similarly, he was asked if she can travel for two days or one day or 12 miles, or generally (without specifying a distance), without a maḥram. He replied in the negative.

Imām al-Bayhaqī says: ‘And the Messenger of Allāh (peace and blessings of Allāh be upon him) was asked about a woman if she can travel without a maḥram for three days. He said ‘no’. And he was asked about travelling for two days without a maḥram, he said ‘no’. He was asked about one day, he said ‘no’. Whatever (each narrator) memorized, he conveyed it. And no

(16) Ṣaḥīḥ ibn Ḥibbān (2733 (6/442-443)) – Shaykh Shu‘ayb al-Arna‘ūt says: Its isnād is ṣaḥīḥ as per the condition of Muslim. And it is also graded as ṣaḥīḥ by Shaykh al-Albānī (ta’liqāt al-ḥassān ‘alā Ṣaḥīḥ ibn Ḥibbān (2722 (4/348)))

number from this number of days is actually a limit. And all guidance is with Allāh.’ (17)

«وَكَانَ النَّبِيُّ ﷺ سُئِلَ عَنِ الْمَرْأَةِ تُسَافِرُ ثَلَاثًا مِنْ غَيْرِ مُحَرَّمٍ، فَقَالَ: «لَا» وَسُئِلَ عَنْهَا تُسَافِرُ يَوْمَيْنِ مِنْ غَيْرِ مُحَرَّمٍ، فَقَالَ: «لَا» وَيَوْمًا فَقَالَ: «لَا» فَأَدَّى كُلُّ وَاحِدٍ مِنْهُمْ مَا حَفِظَ وَلَا يَكُونُ عَدَدٌ مِنْ هَذِهِ الْأَعْدَادِ حَدًّا لِلْسَّفَرِ، وَبِاللَّهِ التَّوْفِيقُ»

Imām ibn Ḥibbān (may Allāh have mercy upon him) regarding the ḥadīth (9) that was mentioned above, has named the chapter: ‘The mention that a woman is not allowed to travel a smaller distance or a larger distance except with a maḥram with her.’

«ذِكْرُ الْبَيَانِ بِأَنَّ الْمَرْأَةَ مَمْنُوعَةٌ عَنْ أَنْ تُسَافِرَ سَفَرًا قَلَّتْ مَدَّتُهُ أَمْ كَثُرَتْ إِلَّا مَعَ ذِي مُحَرَّمٍ مِنْهَا»

Similarly, in ḥadīth (10), narrated by Abī Sa’īd al-Khudrī (may Allāh be pleased with him), ‘Ā’ishah (may Allāh be pleased with her) said: ‘Doesn’t each one of you have a maḥram?’, he (ibn Ḥibbān) explains (in case someone misunderstands the ḥadīth that it is not necessary to travel with a maḥram) and he writes: (‘Ā’ishah wished to say)... ‘Doesn’t each one of you have a maḥram to travel with, fear Allāh and do not travel except with a maḥram with you.’ (18)

«تُرِيدُ أَنْ لَيْسَ لِكُلِّكُمْ ذُو مُحَرَّمٍ تُسَافِرُ مَعَهُ، فَاتَّقُوا اللَّهَ وَلَا تُسَافِرُوا وَاحِدَةً مِنْكُمْ إِلَّا بِذِي مُحَرَّمٍ يَكُونُ مَعَهَا»

(17) Bayhaqī’s Sunan al-Kubrā (5412 (3/199-200))

(18) Ṣaḥīḥ ibn Ḥibbān (2733 (6/442-443))

Imām an-Nawawī (may Allāh have mercy upon him) said: ‘The scholars said: The varying wordings that have come in the aḥādīth, their reason of difference is the difference of the questioner and the places, and the prohibition [because of the ḥadīth] which prevents a woman travelling for more than three days (without a maḥram) does not mean that she can travel for a day, or a night, or a barīd [i.e., 12 miles] (without a maḥram).

(19)

«قَالَ الْعُلَمَاءُ إِخْتِلَافُ هَذِهِ الْأَلْفَافِ لِإِخْتِلَافِ السَّائِلِينَ وَاجْتِلَافِ الْمَوَاطِنِ وَلَيْسَ فِي النَّهْيِ عَنِ
الثَّلَاثَةِ تَصْرِيحٌ بِإِبَاحَةِ الْيَوْمِ وَاللَّيْلَةِ أَوْ الْبَرِيدِ»

This means, different questioners, asked at different places, in different conditions, some asked for three days, or two days, or one day and night, or half a day. He [the Prophet (peace and blessings of Allāh be upon him)] answered them according to their questions and prohibited the women from travelling in each distance (without a maḥram), and the ḥadīth which says that the woman should not travel for more than three days without a maḥram, doesn’t mean that she can travel for less than three days without a maḥram.’

Imām an-Nawawī (may Allāh have mercy upon him) thus summarized it like this: ‘What we understand, that in every travel (according to the sharī’ah), the woman will be prevented

from travelling without her husband or her maḥram, regardless of three days, or two days, or one day, or a barīd (i.e., 12 miles), or other than that; because the narration of ibn ‘Abbās (may Allāh be pleased with them both) is general and it is the last narration of Muslim that preceded us (that) ‘a woman is not allowed to travel except with a maḥram’, this ḥadīth includes everything that is called a travel (in the sharī‘ah).’ (20)

«فَالْحَاصِلُ أَنَّ كُلَّ مَا يُسَمَّى سَفَرًا تُنْهَى عَنْهُ الْمَرْأَةُ بِغَيْرِ زَوْجٍ أَوْ مُحْرَمٍ سِوَاءَ مَا كَانَ ثَلَاثَةَ أَيَّامٍ أَوْ يَوْمَيْنِ أَوْ يَوْمًا أَوْ بَرِيدًا أَوْ غَيْرِ ذَلِكَ لِرَوَايَةِ بْنِ عَبَّاسٍ الْمُطْلَقَةِ وَهِيَ آخِرُ رَوَايَاتِ مُسْلِمٍ السَّابِقَةِ لَا تُسَافِرُ امْرَأَةٌ إِلَّا مَعَ ذِي مُحْرَمٍ وَهَذَا يَتَنَاوَلُ جَمِيعَ مَا يُسَمَّى سَفَرًا»

‘Allāmah ‘Ubaydullāh Raḥmānī Mubārakpūrī (may Allāh have mercy upon him) states: ‘And this ḥadīth (of ‘Abdullāh ibn ‘Abbās (may Allāh be pleased with them both)) there is a prohibition on the travel of a woman without a maḥram’, and it is general regardless of the length of the travel being short or long, whether it is a travel for Ḥajj or other than that.’

«وَفِي الْحَدِيثِ دَلِيلٌ عَلَى تَحْرِيمِ سَفَرِ الْمَرْأَةِ مِنْ غَيْرِ مُحْرَمٍ وَهُوَ مُطْلَقٌ فِي قَلِيلِ السَّفَرِ وَكَثِيرِهِ وَفِي سَفَرِ الْحَجِّ وَغَيْرِهِ»

He further writes that ‘Allāmah al-‘Aynī (may Allāh have mercy upon him) says: ‘In this ḥadīth (it states) indeed that the woman is to not travel except with a maḥram, and the generality of the words attest to the generality of the (length of

the) travel, and the ruling is that it is ḥarām for the woman to travel except with a maḥram, a short or long travel, for Ḥajj or other than it, and this is the opinion preferred by Ibrāhīm an-Nakh'ī, Sha'bī, Ṭāwūs, and the Zāhiriyyah (literalists).’ (21)

«فِي هَذَا الْحَدِيثِ أَنَّ الْمَرْأَةَ لَا تُسَافِرُ إِلَّا مَعَ ذِي مُحَرِّمٍ، وَعُمُومُ اللَّفْظِ يَتَنَاوَلُ عُمُومَ السَّفَرِ فَيَقْتَضِي أَنْ يَحْرَمَ سَفَرُهَا بِدُونِ ذِي مُحَرِّمٍ مَعَهَا سَوَاءً كَانَ سَفَرُهَا قَلِيلًا أَوْ كَثِيرًا لِلْحَجِّ أَوْ غَيْرِهِ، وَإِلَى هَذَا ذَهَبَ إِبْرَاهِيمُ النَّخَعِيُّ وَالشَّعْبِيُّ وَطَاوُسٌ وَالظَّاهِرِيُّ»

‘Allāmah ‘Abdur-Raḥmān Mubārakpūrī (may Allāh have mercy upon him) says: ‘And the majority of the people of knowledge stated that it is prohibited for a woman to leave for any travel without a maḥram, whether it be long or short, and the prohibition doesn’t get cancelled when the distance is short, because of the generality of the ḥadīth of ibn ‘Abbās (may Allāh be pleased with them both) due to the wordings: **“A woman is not to travel except with a maḥram.”**’ (22)

«وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ يَحْرُمُ لَهَا الْخُرُوجُ فِي كُلِّ سَفَرٍ طَوِيلًا كَانَ أَوْ قَصِيرًا وَلَا يُتَوَقَّفُ حُرْمَتُهُ الْخُرُوجُ بِغَيْرِ الْمُحَرِّمِ عَلَى مُسَافَةِ الْقَصْرِ لِإِطْلَاقِ حَدِيثِ بْنِ عَبَّاسٍ بِلَفْظٍ: «لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مُحَرِّمٍ»

From the words of Mawlānā Mubārakpūrī (may Allāh have mercy upon him) as well, it is clear that a woman cannot travel in any case without a maḥram, regardless of the travel being

(21) Mir’ātul Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ (2537 (8/332))

(22) Tuhfatul Aḥwadhī (1169 (4/32))

lengthy or short, difficult, or easy, in every case a woman will be accompanied by her maḥram, i.e., her husband, or father, or brother, or son, or maternal uncle, or paternal uncle, every man with whom marriage is ḥarām (prohibited) for her. She has to accompany anyone from these while travelling. The Prophet (peace and blessings of Allāh be upon him) sent back the soldier whose name was enlisted for a battle, just for the sole reason that (in case he participates in the battle) his wife would have to travel alone for Ḥajj. And he (peace and blessings of Allāh be upon him) asked this soldier to go with her and perform the Ḥajj, and in an authentic ḥadīth the Ḥajj has been referred to as the jihād for women. As ‘Ā’ishah (may Allāh be pleased with her) says: I asked the Prophet’s permission about (participating) jihād. And he (peace and blessings of Allāh be upon him) said: **“Your jihād (for the women) is Ḥajj.”** (23)

«إِسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْجِهَادِ، فَقَالَ: «جِهَادُكُنَّ الْحَجُّ»»

When the jihād of the woman is in her Ḥajj, and she was not allowed to leave (to perform such a great deed) without a maḥram, rather the enlisted soldier was excused and asked to go with his wife for Ḥajj. So how so, in the current era, can the sisters, mothers, daughters, and wives of the mujāhidīn (soldiers) regularly participate in religious events and da’wah related activities, without a maḥram.

Also, it should be noted that if a single woman's maḥram is present in a vehicle, and there are other women without their maḥram, even this is not permissible. The man present is the maḥram for his own woman, not for the other women. The lady who gives such a fatwā that allows women to travel day and night without a maḥram is (saying as such) based on ignorance and lack of knowledge. She should recant from her view. She should refrain from taking other women to programs in a car without a maḥram. Otherwise, she will be considered a severe sinner in the sight of Allāh.

Similarly, our brothers should also be mindful to prevent their sisters, wives, and daughters firmly from being prepared to travel without a maḥram. If they have to go somewhere, they must travel with a maḥram.

For religious matters, one must certainly be enthusiastic, but trying to exceed the limits of sharī'ah in the pursuit of religious affairs and garnering boldness to other women in this regard, and encouraging them as well, this action is in vain, forbidden, and unproductive. Instead of earning rewards, they are buying sins.

May Allāh keep us on the straight and righteous path. Āmīn.

Based on the above authentic aḥādīth, and the explanations of the scholars, it has become clear in the utmost way that, a woman can't travel without a maḥram, whether it be a little bit

or more, be it for Ḥajj or jihād, a da'wah meet, or anything else, it is necessary and obligatory for her to be with a maḥram.



Source: Ap ke masa'il – Shaykh Muftī Abul Ḥasan Mubashir Aḥmad Rabbānī [2/568-578] – Translated by Muḥammed Manna (India) on 21st Rabi' al-Awwal 1445H.

