

Woman's Aameen, Adhaan and Iqaamah when praying with other women

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question: “Does a woman raise her voice when saying ‘aameen’ during the prayer, and does she also give the *adhaan* and *iqaamah*?”

Answer: Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)¹:

“If she is praying with women, then yes she raises her voice when saying ‘aameen,’ but if she is praying with men who are not her *mahram*, then no. Because I do not say that the voice of a woman is *‘awrah*, as many say, since the Mothers of the believers and the wives of the Companions from the early times used to speak and discuss with men. And oftentimes the woman would come to the Prophet (صلى الله عليه وسلم)² and ask him something in front of the men, and he (صلى الله عليه وسلم) would answer her question. But (here), it is not from the etiquette of a woman to raise her voice when reciting the Qur’aan. We are often asked if it is permissible for a woman – when she is learning the recitation from a Shaykh, a *Muqri* – to repeat the recitation to him so that he may correct her. The answer is no. Although she learns, her learning is restricted to listening only, like the women of all the Companions learned from the Messenger of Allaah (صلى الله عليه وسلم) by listening to his recitation during prayer or outside of prayer.

If a woman prays with women while she is the *Imaam*, she raises her voice and the women behind her also raise their voices. That is due to his (صلى الله عليه وسلم) statement: ‘**Indeed women are the counterparts of men**’³ i.e. every ruling in which the men are being addressed, the women are also included in this address, except that which is made an exception. For example, it is best for a woman, in other than the *taraaweesh* prayer – please pay attention – in other than the *taraaweesh* prayer, to pray in her house, whereas it is obligatory upon a man to pray the five prayers in the *masjid* with the congregation. So here, the woman is not

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² (صلى الله عليه وسلم) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

³ Silsilat ul-Ahaadeeth is-Saheehah 2863

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like the man. But the fundamental principle is as he (صلى الله عليه وسلم) said: **'Indeed women are the counterparts of men.'**

So if a woman leads women in prayer as an *Imaam*, she does just as a man would do as an *Imaam*. Firstly: she raises her voice when reciting and when saying '*aameen*,' and the women behind her also raise their voices when saying '*aameen*.' Secondly: not only does the woman lead women in prayer as an *Imaam*, indeed she gives the *adhaan* and *iqaamah* too. Why? Because of the previous hadeeth: **'Indeed women are the counterparts of men.'** Moreover, Aa.ishah – the Mother of the believers and the foremost of the Mothers of the believers in fiqh, knowledge and da`wah, may Allaah bless her and her father – used to give the *adhaan* and *iqaamah* when she led women in prayer as an *Imaam*.

And here I would like to draw your attention to something that wasn't asked about: the woman here is also different from the man as she does not step up before the women's row, but rather she stands in the middle as if she is one of those in the row. She does not step up before them. There is text regarding this also, and thus a woman in this case is not included in the generality of his (صلى الله عليه وسلم) statement: **'Indeed women are the counterparts of men.'**