
Woman's Aameen, Adhaan and Iqaamah

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Question no.3: "Does the woman raise her voice with saying the *aameen*, and does she also give the *adhaan* and the *iqaamah* (for prayer)?"

Answer: Shaykh al-Albaanee (*rahimahullaah*):

"As for, is it correct for the woman to raise her voice with aameen, then there is a detailed explanation with regard to the question. If she is praying with women, then yes. As for if she is praying with men who are strangers (i.e., non-mahram), then no. Because **I do not say that the voice of a woman is 'awrah**,¹ as many say, because the mothers of the believers and the wives of the early Companions used to speak with men and used to communicate with men, and oftentimes the woman used to come to the Prophet (صلى الله عليه وسلم) and ask him (a question) in front of the men, and he (*'alayhi ssalaat wa ssalaam*) would answer her question.

But (here), it is not part of the good manners of a woman that she raises her voice with the recitation of the Qur'aan. We are often asked – is it permissible for the woman, when she is learning the recitation from the Shaykh who is a reciter, to repeat the recitation to him in order for him to correct her – the answer is no. Although she learns, her learning is restricted to listening only, as learned the women of all the Companions from the Messenger of Allaah (صلى الله عليه وسلم) by listening to his recitation during prayer or outside of prayer.

If the woman prays with women while she is an imaam, she raises her voice and the women behind her also raise their voices. That is due to (the Prophet's) saying, (*'alayhi ssalaat wa ssalaam*): **'Women are nothing but the twin halves of men,**² i.e., **every ruling that came in which the men are being addressed, then the women are also included in this address, except what is made an exception.** For example, and I ask for (your) attention, it is more excellent for a woman, in other than the taraaweeh prayer, to pray in her house; but on the other hand, it is obligatory upon the man to pray the five prayers in the masjid with the congregation. So here, the woman is different from the man. But the fundamental principle is as (the Prophet) said, (*'alayhi ssalaam*): **'Women are nothing but the twin halves of men.'**

So if the woman leads women in prayer as an imaam, she does just as the man does as an imaam. Firstly, she raises her voice with the recitation (of the Qur'aan) and with aameen, and (the women) also raise their voices from behind her with aameen. Secondly, not only does the woman lead women in prayer as an imaam, but she also gives the adhaan and the iqaamah. Why? Because of the previous hadeeth: **'Women are nothing but the twin halves of men.'** Furthermore, asayyida 'Aaisha, the mother of the believers, and the leader of the mothers of the believers in terms of fiqh,³ knowledge and da'wah, may Allaah bless her and her father, used to give the adhaan and the iqaamah when she led women in prayer as an imaam.

¹ something private that should be covered

² Silsilat ul-Ahaadeeth is-Saheeha no.2863

³ understanding of the religion

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And here there is an admonition which there is no question about – the woman here differs as well from the man, as she does not step up before the row of the women, but rather she stands in the middle as if she is someone from the row. She does not step up before them (to lead as the man does); there has come a text regarding this also. Therefore, in this circumstance, the woman is not included in the generality of (the Prophet's) saying, (*'alayhi ssalaam*): "Women are nothing but the twin halves of men."

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