

## *The woman's āmīn, adhān and iqāmah*

*source: silsilat ul-hudā wa nnūr ~ the series of guidance and light ~  
tape no. 697*

Question #3: “Does the woman raise her voice with saying the *āmīn*, and does she also give the *adhān* and the *iqāmah* (for prayer)?”

*Shaykh al-Albānī* answers:

“As for, is it correct for the woman to raise her voice with *āmīn*, 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*'<sup>1</sup>, 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 ﷺ and ask him (a question) in front of the men, then he ﷺ 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'ān*. 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 ﷺ by listening to his recitation during prayer or outside of prayer.

---

<sup>1</sup> something private that should be covered

If the woman prays with women while she is an *imām*, she raises her voice and the women behind her also raise their voices. That is due to (the Prophet's) ﷺ saying: 'Women are nothing but the twin halves of men,'<sup>2</sup> 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 *tarāwīh* 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) ﷺ said: 'Women are nothing but the twin halves of men.'

So if the woman leads women in prayer as an *imām*, she does just as the man does as an *imām*. Firstly, she raises her voice with the recitation (of the *Qur'ān*) and with *āmīn*, and (the women) also raise their voices from behind her with *āmīn*. Secondly, not only does the woman lead women in prayer as an *imām*, but she also gives the *adhān* and the *iqāmah*. Why? Because of the previous *hadīth*: 'Women are nothing but the twin halves of men.' Furthermore, *asayyida 'Āisha*, the mother of the believers, and the leader of the mothers of the believers in terms of *fiqh*<sup>3</sup>, knowledge and *da'wah*, may Allāh bless her and her father, used to give the *adhān* and the *iqāmah* when she led women in prayer as an *imām*.

---

<sup>2</sup> *Silsilat ul-Ahādīth us-Sahīha* # 2863

<sup>3</sup> understanding of the religion

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) ﷺ saying: ‘Women are nothing but the twin halves of men.’”

*~ asaheeha translations ~*