

Rulings Pertaining to the Woman's Prayer in Ramadān

Shaykh Dr. Khālid ibn Dahwi adh-Dhafiri
-may Allāh preserve him-

Rasael Emaratia

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1 The Adhān and Iqāmah are not obligatory upon women. So, she doesn't call the Adhān for the obligatory prayers. And there is no problem if the Iqāmah is made or if it is left off.

2 Congregational prayers are not obligatory upon the women. But if they (a group of women) pray in congregation, then there is no problem. (In that case), one of them should lead the others in prayer - specifically one that has knowledge and insight (regarding the Deen) so that she may teach the others and guide them. [Ibn Bāz]

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3 She (the woman leading the others) should stand in the middle of the row as 'Āishah and Umm Salamah (may Allah be pleased with them both) did. It is recommended that she recites aloud in the loud prayers, just like men do, if she is alone or in the presence of her Mahrams or when she leads other women. But if non-Mahram men are present, then she doesn't recite loudly.

4 The woman's prayer in her house is better and more virtuous than her prayer in the Mosque, whether it is an obligatory prayer or a nāfilah (sunnah prayer) such as Tarāwīh.

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5 **The more hidden the location of the woman's prayer is, the greater the reward of her prayer would be.** As has come in the hadeeth: [A woman's prayer in her house is more virtuous than her prayer in her courtyard and her prayer in her private chamber is more virtuous than her prayer in her house.]

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6 **The woman prays Tarāwīh or Qiyām (night prayer) in her house as 11 rak'ahs or 13 rak'ahs.** The affair regarding the number of rak'ahs is wide/open, (so it is fine) if she prays a higher or lower number of rak'ahs. And it is permissible for her to pray (the night prayer) earlier on in the night after the 'Ishā prayer, and it is also permissible for her to delay her night prayer, just as it is permissible for her to divide it (and pray some at different parts of the night). **The time of the Night Prayer lasts from the 'Ishā prayer until the second adhān of Fajr.**

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7 The woman prays using whatever she might have memorized from the Qur'ān. And if she has not memorized or has memorized but wishes to recite from the Mushaf, then she can do so. The longer her standing in recitation is, then the more virtuous and better her prayer is. She may complete her recitation (khatmah) of the Qur'ān (by combining her recitation) within the prayer and outside of it.

8 The righteous mother should nurture her daughters and be concerned and keen regarding their establishment of the prayers and performance of other acts of worship.

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