



332135 - Is praying two rak'ahs between the adhaan and iqamah mustahabb for women as well as for men?

the question

With regard to the hadith, "Between each two calls there is a prayer, between each two calls there is a prayer, between each two calls there is a prayer," then the third time he said: "For whoever wishes" - does that include a woman, if she prays in her house between the adhaan and the iqamah? Or does this only apply in the mosque? If the iqamah is given for prayer and she is praying in her house, should she pray these two rak'ahs?

Summary of answer

The Sunnah indicates that it is mustahabb to pray two rak'ahs between each two calls [adhaan and iqamah], and the basic principle with regard to Islamic rulings is that they include both men and women, so long as there is no evidence to indicate that the ruling applies exclusively to men and not to women, or vice versa. There is no evidence to indicate that this matter applies only to men, to the exclusion of women, so the ruling remains as is, which is that praying two rak'ahs between the adhaan and iqamah is mustahabb for both men and women, whether that is in the mosque or at home.

Detailed answer

Praise be to Allah.

It is mustahabb to pray two rak'ahs between each two calls

It was narrated that 'Abdullah ibn Mughaffal (may Allah be pleased with him) said: The Prophet (blessings and peace of Allah be upon him) said: "Between each two calls there is a prayer, between each two calls there is a prayer, between each two calls there is a prayer," then the third



time he said: “For whoever wishes.” Narrated by al-Bukhaari (627) and Muslim (838).

What is meant by the two calls is: the adhaan and iqamah.

Al-Khattabi said: What is meant by the two calls is: the adhaan and iqamah. One of the two names is used to refer to the other, as in the phrase “the two black ones,” which refers to dates and water, even though the word black only refers to one of them; and the phrase “the two ‘Umars”, which refers to Abu Bakr and ‘Umar.

And it may be that the word does indeed apply to each of them, because in linguistic terms the word adhaan means announcement, so the adhaan is an announcement that the time has come, and the iqamah is an announcement that the prayer is about to be done. End quote.

This hadith indicates that it is mustahabb to pray two rak’ahs between each two calls. This has been discussed previously in the answer to question no. [163470](#) .

The basic principle with regard to Islamic rulings is that they include both men and women

The basic principle with regard to Islamic rulings is that they include both men and women, so long as there is no evidence to indicate that the ruling applies exclusively to men and not to women, or vice versa.

Shaykh Ibn ‘Uthaymeen said in *ash-Sharh al-Mumti’* (3/27): The basic principle is that whatever is affirmed in the case of men is also affirmed in the case of women, and what is affirmed in the case of women is also affirmed in the case of men, unless there is evidence to the contrary. End quote.

And he (may Allah have mercy on him) said in *Fath Dhi’l-Jalaali wa’l-Ikraam* (2/530): The basic principle is that women are included with men in the rulings, except in cases where there is evidence to the contrary. Similarly, the rulings addressed to women also include men, except in cases where there is evidence to the contrary. End quote.

There is no evidence to indicate that this matter applies only to men, to the exclusion of women,



so the ruling remains as is, which is that praying two rak'ahs between the adhaan and iqamah is mustahabb for both men and women, whether that is in the mosque or at home.

The woman does not have to wait for the iqamah in the mosque; rather in her case, she may pray the two rak'ahs at home between the adhaan and the time when she offers the obligatory prayer. That is, when the mu'adhdhin gives the adhaan, she may pray two rak'ahs before she prays the obligatory prayer, even if that is after the iqamah for the prayer is given in the mosque.

However, we may note that for one who is praying alone, whether woman or man, it is prescribed to recite the iqamah. Based on that, she should pray these two rak'ahs between the public adhaan in the mosques and her own iqamah for her prayer, and she does not need to wait for the iqamah to be given in the mosques.

Ibn Qudaamah said in *al-Mughni* (2/74): The best is for each worshipper to recite the adhaan and iqamah, unless he is making up a missed prayer, or is praying at a time when it is not the right time for the adhaan. End quote.

For more information, please see also the answers to questions no. [5660](#) and [112527](#) .

And Allah knows best.