420161 - Women Attaining Similar Rewards As Men

the question

Many rewards are only prescribed for men only for example-
A muezzin will have to reward all those who pray after listening to his call for prayer.

A man who goes out to pray the obligatory prayer in the congregation will have the reward of complete hajj and the one who goes out to pray nawafil will have the reward of complete umrah, in this sense, men will be getting the reward of 5 hajjes and umrah daily. And the man who prays Isha and Fajr prayer in congregation, it is as if he prayed the whole night. And many more ahadith are more specifying to men\'s rewards. How a woman can achieve these rewards? If this is the case then women will have fewer rewards on the day of judgment as compared to men and men will reach a higher level of Jannah. I\'m not at all a feminist but I also want to achieve these rewards so that I can reach a higher level of Jannah. Please help and clarify.

Detailed answer

Praise be to Allah.

Respected Sister!

Undoubtedly, this high aspiration is praiseworthy, and its status is completed if its possessor understands the correct way to achieve the desired goal.

The correct approach that leads to high ranks in Paradise begins with correct knowledge followed by acting upon it.
When a woman understands the reality of what the revelation has brought, she knows that attaining high ranks in Paradise does not require competing with men in matters specifically

decreed for them, as this was not the approach of the Mothers of the Believers and the female Companions (may Allah be pleased with them all) who were the most eager for goodness and competed in righteous deeds.

A woman who gains understanding in her religion knows and becomes aware that the branches of Islam and the great rewards of faith are numerous and varied, many of which a woman can perform without leaving her home and chamber.
Such as reciting the Quran, and many remembrances (Adhkar), and voluntary acts of obedience like fasting, prayer, and charity.

And whoever understands this religion knows that a believer's status is elevated according to Allah's pleasure with him and His love for him.
This is not achieved merely by the abundance of deeds, but rather according to the perfection of excellence in them.

That is by perfecting their outward form through complete adherence to the way of the Prophet (peace and blessings be upon him).
Allah Almighty said (interpretation of the meaning): Say, "If you love Allah, then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful. Say, "Obey Allah and the Messenger. But if they turn away, then indeed, Allah does not love the disbelievers." [Al-'Imran: 31-32].

Ibn Kathir (may Allah have mercy on him) said:
"This noble verse is a criterion for everyone who claims to love Allah, and is not on the Muhammadan way, for he is lying in his claim, until he follows the Muhammadan law and the prophetic religion in all his statements, actions, and states..." End quote from "Tafsir Ibn Kathir" (2/32).

And Sheikh Abdur-Rahman as-Sa'di (may Allah have mercy on him) said:
"So He said (Say, "If you love Allah"), meaning: if you claim this high rank, and the rank above which there is no rank, then mere claim is not sufficient, but truthfulness in it is necessary, and the

sign of truthfulness is following His Messenger (peace and blessings be upon him) in all his states, in his statements and actions, in the fundamentals of the religion and its branches, in the apparent and the hidden. So whoever follows the Messenger, it indicates the truthfulness of his claim of loving Allah Almighty, and Allah will love him and forgive his sin, and have mercy on him and guide him in all his movements and stillness, and whoever does not follow the Messenger is not a lover of Allah Almighty, because his love for Allah requires following His Messenger, so if that is not found, it indicates its absence and that he is lying if he claims it, even though it is not beneficial without its condition. And by this verse, all creation is weighed, so according to their share of following the Messenger, their faith and love for Allah will be, and what is less than that is deficient." End quote from "Tafsir As-Sa`di" (p. 128).

And by perfecting the actions of the heart in performing these acts of worship with complete sincerity, complete belief, and complete contentment.
Thus, by a woman's complete belief in the Prophet (peace and blessings be upon him) and her truthfulness in following him, and without objection, a believing woman attains the status of the truthful ones, which follows the status of prophethood.

Allah Almighty said (interpreation of the meaning): And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. [An-Nisa': 69].
Ibn Al-Qayyim, may Allah have mercy on him, said:

"As for the ranks of perfection, they are four: prophethood, truthfulness, martyrdom, and Wilayah, and Allah has mentioned them in His saying (interpretation of the meaning): And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions..." End quote from "Miftah Dar As-Sa`adah" (1/222).
So the truthful ones are the most perfect of believers.

Ibn Rajab (may Allah have mercy on him) said:

"The most perfect of creation are those who have realized their following and belief in word, deed, and state, and they are the truthful ones from his Ummah, whose leader is Abu Bakr - his successor after him - and they are the highest in rank in Paradise after the prophets, as the Prophet (peace and blessings be upon him) said: "Indeed, the inhabitants of Paradise will see the dwellers of the chambers above them just as you see a shining planet rising in the east or setting in the west because of the superiority (in reward) of those above them. They said: O Messenger of Allah! Those are the dwellings of the prophets which none but they can attain. He said: By Him in Whose Hand is my soul, men who believe in Allah and acknowledge the Messengers."" End quote from "Fath Al-Bari" (1/54).
And the path to this high rank is through understanding the texts of revelation and then acting upon them.

Ibn Rajab (may Allah have mercy on him) said:
"The Prophet's (peace and blessings be upon him) and his special Companions' most frequent voluntary acts were not fasting and prayer, but rather the piety of hearts, their purity, their soundness, and the strength of their attachment to Allah, out of fear, love, veneration, and glorification, and desire for what is with Him and asceticism in what perishes.
In the Musnad, from `Aishah (may Allah be pleased with her) that the Prophet (peace and blessings be upon him) said: "I am the most knowledgeable of you about Allah, and the most fearful of Him in my heart".

Ibn Mas'ud (may Allah be pleased with him) said to his companions: "You pray and fast more than the Companions of Muhammad (peace and blessings be upon him) and they were better than you. They said: Why? He said: They were more ascetic than you in this world and more desirous of the Hereafter."
And Bakr Al-Muzani said: Abu Bakr did not surpass them with much fasting or prayer, but with something that settled in his chest.
...
And it was mentioned to some of them the intense diligence of the Children of Israel in worship, so he said: Allah only wants from you sincerity of intention for what is with Him.

So whoever knows Allah better, then he is more fearful and more desirous of what is with Him, he is better than those below him in that, even if he fasts and prays more.

And Abu Ad-Darda' (may Allah be pleased with him) said: How good is the sleep of the wise and their breaking of fast, how can the vigil and fasting of the ignorant surpass them.
For this reason, the virtue of beneficial knowledge that leads to knowing Allah, fearing Him, loving Him, loving what He loves, and hating what He hates, especially when ignorance prevails (is known)." End quote from "Lata'if Al-Ma`arif" (pp. 563-564).

In conclusion; the way to attain high ranks in Paradise is through understanding the texts of the Book and the Sunnah, and this opens the door for you to knowledge of the best acts of faith and the most rewarding at every time of your life, and every moment of your age.
And with this, Allah Almighty advised the Mothers of the Believers, who are the righteous example for every believing woman, where Allah Almighty said (interpretation of the meaning):

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is Subtle and Acquainted. [Al-Ahzab: 34].
Sheikh `Abdur-Rahman As-Sa`di (may Allah have mercy on him) said:

"And when He commanded them to act, which is doing and abstaining, He commanded them to knowledge, and clarified to them its way, so He said (interpretation of the meaning): And remember what is recited in your houses of the verses of Allah and wisdom and what is meant by the verses of Allah is the Quran, by wisdom, its secrets or His Messenger's Sunnah. And He commanded them to remember it, which includes remembering its wording, by reciting it, and remembering its meaning, by contemplating it and reflecting on it, and extracting its rulings and wisdom, and remembering to act upon it and interpret it." End quote from "Tafsir As-Sa`di" (p. 664).
Thus, the wise woman, when she sees the characteristics of men and what Allah has distinguished them with from the great deeds, should consider two important matters:

The first matter: to leave these characteristics, not to aspire to them, nor to be preoccupied with them, for all that is from the division of Allah, Glorious is His Majesty, and His management of the affairs of His creation, and everyone is facilitated for what they were created for, and she does not benefit from wishing for what is not for her, nor from regretting the loss of what is decreed for her.
The second matter: to look at what Allah has legislated for her and encouraged her to do from the deeds, to act upon them, to take their comprehensive aspects, and to raise her ambition in seeking the most perfect and the best of them. And this is what the women of the Prophet's Companions (peace and blessings be upon him) did, and this is how Allah, Glorious is His Majesty, disciplined them.

Allah Almighty said (interpretation of the meaning): (And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing. [An-Nisa: 32]
Shaykh As-Sa`di (may Allah have mercy on him) said: "Allah forbids the believers from wishing for some of what Allah has favored others with, from possible and impossible matters. So women should not wish for the characteristics of men by which they are favored over women, nor should the poor and deficient wish for the state of wealth and perfection with mere wishing because this is envy itself, wishing for Allah's favor upon others to be for you and to be deprived of it. And because it implies discontent with Allah's decree and indulgence in laziness and false hopes that are not accompanied by work or earning.
What is praiseworthy are two things: that the servant strives according to his capacity for what benefits him from his religious and worldly interests, and asks Allah Almighty from His bounty, so he does not rely on himself or on other than his Lord. Therefore, He said (interpretation of the meaning): For men is a share of what they have earned that is, from their deeds that produce the desired outcome. And for women is a share of what they have earned so each of them will not attain except what they have earned and labored for.

And ask Allah of His bounty that is, from all your interests in religion and the world. So this is the perfection of the servant and the sign of his happiness, not one who leaves work, or relies on

himself without needing his Lord, or combines both matters for he is indeed let down and a loser. And His saying (interpretation of the meaning): Indeed Allah is ever, of all things, Knowing so He gives to whom He knows is deserving of that, and withholds from whom He knows is not deserving." End quote from "Tafsir As-Sa`di" (176).

From `Aishah, Mother of the Believers (may Allah be pleased with her) who said: O Messenger of Allah, we see that jihad is the best of deeds, should we not engage in jihad? He said: (No, but the best jihad is an accepted Hajj). Narrated by Al-Bukhari (1520).

And Allah knows best.