Investigating the effect of gender on consultation from the perspective of Quran and Islamic Traditions

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Abstract

At first glance, it is very difficult for each Muslim man and woman that men are recommended not to consult with women. What is more important is that in some cases, the lack of women's intellectuality has been introduced as the reason for not consulting with them. Today, the presence of women in the scientific community and their expertise in different areas has increased dramatically when compared to the past. Is it possible to believe that consultation with women is absolutely prohibited in Islamic tradition? This study tried to answer this question using a descriptive-analytical design and library data collection. The results showed that firstly, the lack of women's intellectuality doesn't mean the lack of their values and only refers to some genetic differences which cause the power of men in thinking and the power of women in feeling. This also means the relative weakness of women in empirical reasoning that is created by the socio-cultural situations throughout history. Secondly, the Quranic verses and the tradition state that women can also reach the salvation and that they directly or indirectly ordain consulting with women and accepting their advisory vote. The Islamic traditions stating the prohibition of consulting with woman are just mentioned to be applied to some certain cases. This means that Quranic verses and other Islamic traditions cannot be rejected by one narration and that consultation with women cannot be absolutely regarded as an abomination. Especially, in some Islamic traditions, women whose perfection of wisdom was tested are excluded from this abomination.

Keywords: counseling, women, lack of wisdom, Quranic verses and Islamic traditions.
1. Statement of the problem

One of the things that has always been the question of religious community is the reason behind looking differently at men and women in various issues. Many of these differences are clearly acceptable in the viewpoint of a religious and fair person and they become clear by applying a little logic and philosophy. Yet, some of these cases need more reflection and further investigation. Among them is the prohibition of consultation with women mentioned in some Islamic traditions. At first glance, accepting it for Muslim women and men is very difficult if men are recommended not to consult with women; even more important is that the reason for which is mentioned to lack of women's intellectuality and the like. However, among the issues that tried to justify the lack of women's competence for political leadership is the very prohibition of consulting with them. This issue argues that if consulting with women is prohibited, no leadership can primarily be given to them. The priority aspect of which is that when a woman does not deserve to consult with, she should certainly not be appointed a position to resolve and settle problems.

Today, the presence of women in the scientific communities and their expertise in different areas has increased dramatically when compared to the past. This is in such a way that, for example in Iran, regardless of the causes, the number of girls being accepted at universities increases yearly in comparison with the number of boys. Regarding this, can anyone believe that consultation with women is absolutely forbidden in Islamic traditions? If women are mentally deficient in such a way that they don't have the competence to be consulted with, how is it that they are successful in today's scientific issues and that sometimes they gain some expertise that men are not able to gain? Is it possible to accept that in Islam, consultation is associated with gender in such a way? If not, what is the philosophy of hadiths and Islamic traditions in the disapproval of consultation with women?

By referring to the most important religious sources, this study tried to investigate Islam's viewpoint on consultation with women and explain the difference between men and women in wisdom. This research also seeks to find whether religious teachings really disapprove consultation with women in general, and whether women are considered as mentally deficient.

The main research question is the following: "From Islam's viewpoint, is gender important in consultation and is consulting with women generally disapproved?" The sub questions also include the following: Are women are mentally deficient? According to Islam, what is basically the difference between men and women in their intellectuality? What is the reason for some prohibitions about consulting with women?

The research hypothesis is that consultation with the woman is not absolutely disapproved. In some cases, it is appropriate to consult only with women. In some others, it is not appropriate to consult with men who are ineligible. Basically, consultation is based on the benevolence and awareness of the case being consulted about, and not based on gender.

After presenting the theoretical foundations of study and introducing the terminology corresponding to the discussion and methodology, the important Quranic verses and hadiths related to the topic will be discussed. In the end, some conclusions are drawn based on the findings.

- Consultation

"شور" / fooor/ in Arabic literally means extracting and get out. Ragheb states in his Mofradat that counseling means the extraction of a vote by discussing with the others. However, Maj’maol Bayan considers the emergence of the right as a meaning of counseling. "It is said that when you consult about something, that issue is discussed with others; counseling both means discussing with other and emergence of the right" (Sheikh Tabarsi, 1415 AH, Vol. 3, p. 31). In Tebyan, Sheikh Tousi states that the meaning of "شور" / fooor/ is that "I revealed my vote" (Tousi, 1409 AH, Vol. 3, p. 31).
In Dehkhoda Persian Dictionary, consultation is defined as counseling with each other and reaching a vote together. In Moein Persian Dictionary, this is thinking in a good way and conferring (Vazhehyab website, 2013).

2. Methodology

Regarding the aim of the study, the current research follows a fundamental design. A descriptive-analytical method was used. The data was also collected using the library research. Various sources, including interpretive and jurisprudential resources as well as Islamic traditions, were used to address the issue of prohibition of consultation with women and the so-called mental deficiencies of them. Finally, based on religious teachings obtained from the existing sources, Islam's opinion about consultation with women and the issue of their lack of wisdom were analyzed and corresponding conclusions were drawn.

3. Findings

3.1. The importance of consultation in Quranic verses and hadiths

The importance of consultation is known to everyone. Those not believing in any religion also consult with others in their everyday life. It is a fact that nobody knows everything; thus, in order to gain further success, the views and experiences of others should be used. Today, as the scope of science is expanding in a dramatic way, no one can claim that he knows all the science. In other words, science has become more specialized than ever. This makes it clear that the expertise of others should be used and everyone should consult with others in different matters.

Consultation has been given great importance in Islam. There are several verses of Quran and many hadiths emphasizing the importance of consultation. Some of these verses and hadiths are presented are mentioned below.

Quranic verses

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (Ali’ Imran: 159).

It is clear that the Prophet who is connected to Allah, the source of revelation, does not need the vote of people in order to make the correct decision. However, the importance of consultation has led an order from Allah to the Messenger to consult with other. Yet, there are some other reasons such as respecting the Prophet's companions, recommending the Moslem community to consult with each other, examining the companions and recognizing the benevolent person from the malevolent one (Tousi, 1409 AH, Vol. 3, p. 32), signing of the Prophet's conduct in the past in consulting with the companions (Tabatabai, Beeta, Vol. 4, p. 56), informing people about the permission of referring to ijtihad and the prevailing idea for the issue there is no absolute order for it (Jesas, 1415 AH, Vol. 2, p. 52). The other cases include the following.

"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend." (Ash-shurra: 38).

The importance of consultation in this verse is two-folded: One is that, although only one sentence out of the 53 verses of this Surah is about consultation, all the Surah is entitled "Ash-
Islamic traditions

There are lots of statements from Prophet Muhammad and Imams, only some of which are to be mentioned here.

- There is no safer and more trustworthy support than consultation. (Imam Ali (PBUH), 1412 AH, vol. 4, p. 27).
- Consulting in different affairs leads to the right and good and guides to salvation and victory. (Alvatvat, 1963, p. 13).
- "The right will not come out without consultation." (Abdolwahab, 1970, p. 20)

In Nahjolbalagh, three basic benefits of consultation are mentioned as follows: Staying away from tyranny and dictatorship, managing the affairs of society in a better way and the using the experiences of others (Momeni, 2007).

3.2. Evidences confirming consultation with women

3.2.1. Men and women from the same nature and soul

Quran says: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. (An-Nisa: 1).

As can be seen, the above verse states that both men and women have been created from one soul. The spouse – not the woman – is also created from the very same soul. Thus, men and women are of the same nature. Each is created from the thing his/her spouse is made of. Thus, when there is the same soul, none of the genders is superior to the other. Imams (PBUH) were clearly aware of such points (Taherzadeh, 2008, p. 540). In addition, the fact which says men and women are of the same soul has been emphasized throughout Quran. There are many Quranic verses that place men and women at the same level and know virtue as the sole criterion for the superiority of one over the other. Therefore, it is not possible to conclude that Islam distinguishes between the position of men and women only by referring to some Islamic traditions that state the prohibition of consulting with women.

3.2.2. Quranic verses about the generality of consultation

In the verses of Surah Al-Imran and Surah Ash-Shura which were mentioned in the previous section, the importance of consultation was stated. If prevention of consulting with women that important and absolute, it would be stated in Quran. "Whose affair is [determined by] consultation among themselves " and "consult them in the matter" include both men and women because they address everyone, not a specific gender: "O mankind", "those who have responded to their lord", etc.

2.3. Consultation with women in the family

Two Quranic verses explicitly state consulting with women in the family matters.

"And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them." (Al-Baqarah: 233)

\[1\] Al-Hujurat: 13 ; An-Nahl: 97, etc.
Consultation here means consensus and consultation between parents. The reason for stipulating consent and consultation between the two sides is to respect the interests of the child since the mother has some information about her child that the father does not. If you do not consult, they may harm the child (Tabarsi, 1415 AH, vol. 2, p. 115). Qur'an's explicit permission and order for the parents to consult with each other rejects the so-called abomination of consultation with the woman.

"And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way [to reach a fair agreement and cause no harm to the right of the wife, husband or child." (At-Talaaq: 6)

This is the only verse in which Allah has made a clear and public order to consult. Interestingly, the party who is mentioned to be consulted with is the woman.

3.2.4. Prohibition of consultation in a whisper

A group of people came to Imam Baqir (PBUH) and talked about women. He said, "Do not consult with women whisperingly and secretly" (Kulainy, 1988, vol. 5, p. 517).

Although this hadith prohibit consultation with women, using the word "secretly" makes it a saying that confirms consultation with women since if consultation with them was prohibited, the saying would not indicate whisperingly; rather, it would prohibit consultation with women in an absolute way. However, according to some who believe the principles, this hadith may not be an absolute prohibition of consultation with women; yet, it is mentioned in some Islamic traditions that in the cease in which the twelve descendants of Prophet Muhammad (PBUH) state not consulting with women, it excludes experienced women as well as female experts and scholars² (Mousavi Zanjani, 2005).

3.2.5. The necessity of following consultation with women made about enjoining good and forbidding wrong

In addition to the two aforementioned Qur'anic verses which refer to the need to consult with women in the family, the verses related to enjoining good and forbidding wrong also confirm this. According to these verses, when the advisory opinion of women in the life affairs included enjoining the good or forbidding the evil, it is obligatory for men to follow the women's vote. Based on these verses, if women community, when discussing with them, vote to enjoining the good or preventing the evil, they should be followed even if other men who were consulted with had an opposing view be that of women (Kamali, 2012). A masculine grammatical form is used in most Arabic verses of Quran corresponding to enjoining good and forbidding wrong; yet in the verse 71 of Surah At-Towba, a feminine grammatical form is also used:

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong. (At-tawba: 71)

3.2.6. The confirmed advisory opinion of Belkis

In the story of Belkis, Queen of Sheba, and Solomon, after Belkis received Solomon's letter, she consulted with the heads of her people. In the end, however, she acted contrary to the opinion of the grandees and expressed the right idea and applied it. The Qur'anic verses clearly confirm Belkis 's idea.

She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me." They said, "We are men of strength and of great military might, but the command is yours, so see what you will command." She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. But indeed, I will send to them a gift and see with what [reply] the messengers will return." (Al-naml: 32-35)

According to this verse, Belkis governed her territory by consulting with experts. Advisers also stated their combat strength in their advisory opinion. Contrary to all consultants who, in response to Solomon's letter, offered war and sovereign confrontation, Queen of Sheba said she wanted to send a gift to them to see the response of Solomon. Finally, it became clear that the right opinion of the Queen led her to salvation (Kamali, 2002):

She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds" (Al-naml: 44).

3.2.7. Talks of women as a juridical evidence

When woman as a consultant is forbidden to be consulted with, her talks cannot be considered as a juridical document. If this is the case, the words of women in the Quran, such as the mother of Moses, Saint Mary, the daughters of Shoaib, Belkis (as was detailed in the previous part), etc. and also the Islamic traditions such as Speech of Fatima Zeinab (Peace be upon them) couldn’t be relied on since when a woman's words to an individual is discredited, her speech to the community will be discreditable (Mousavi Zanjani, 2005).

This juridical evidence can be applied in determining the issue of pattern for women. In the Holy Qura, Asiya, the wife of Pharaoh of Egypt and Saint Mary (PBUH) are among women that have been introduced as a pattern for believers: And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient (At-Tahrnim: 11-12).

Also, Mahdi, the last Imam sent by Allah, introduces Fatima, the daughter of Prophet Muhammad, as his pattern and says, "I follow her deeds" (Hoseinzadeh et al., 2010): "The daughter of the Prophet Muhammad (PBUH) is a perfect pattern for me"(Sheikh Tousi, 1411 AH, p. 286; Majlesi, 1403 AH, vol 53, p. 180).

3.2.8. Women, not being excluded in the hadith by Imam Sadeq (PBUH)

In a famous hadith, Imam Sadiq (PBUH) states quadruplet limits of consultation in which women were not mentioned to be limited (Mousavi Zanjani, 2005):

- "Consultation will not be realized, but with considering four limitations: Firstly, the person to whom you consult should be wise; secondly, he or she should be free and devout; thirdly, he or she should have a brotherly or sisterly love; fourthly, he or she should be confidential (Mousavi Zanjani, 2005). According to this hadith, men without such characteristics should not be consulted with. Of course, there is another similar hadith by Prophet Muhammad in which only consultation with the coward, stingy and greedy person is prohibited. (Hor Amoli, 1414 AH, vol. 12, p. 43).

3.2.9. Women not being excluded in the letter to Malek Ashtar

As the most important hadith prohibiting consultation with women is stated by Imam Ali (PBUH), it is important to know that in his well-known letter to Malek Ashtar, which is regarded as one of the most important political management documents for Shiites, Malek was prohibited from talking to several groups; however, women were not among those consultation with whom was prohibited (Imam Ali (PBUH), 1412 AH, vol. 3, p. 87). Yet, if excluding women in consultation was a general and important matter elsewhere, they must have been mentioned in this letter.

3.2.10. Rationalists' conduct

There is no doubt that wise men considered the advisory opinion of women in many cases. Few people can be found who reject women's advisory opinion because of being a female. In fact we can find many examples of daily life wise to consult with women from harm or adverse events are
preventable. A large number of cases can be found in the wise individuals in which they prevented the damage or unpleasant events by consulting with women. As this issue has to do with conscience, there is no reason to mention its many manifestations.

3.3. Investigating the Islamic traditions forbidding consultation with woman

3.3.1. Letter number 31 of Nahjolbalaghe: "Avoid talking to women, whose opinion is frail and whose decision is unstable" (Dashti, 2006, pp. 382-383).

Yet, at the beginning of this statement, Dashti mentions that consultation with women is forbidden in the politics. However, since this is not mentioned in the translated used here.

This saying clearly describes women as those having frail opinion and unstable decision. It is clear that unstable and easily changeable opinions cannot be followed in important matters. This possibly cannot be rejected that Imam Ali (PBUH) knew about the destiny of his son through his divine knowledge and that he was aware Imam Hassan's wife would betray her husband (Kulainy, 1984, vol. 1, p. 462). By these words, maybe Imam Ali (PBUH) wanted to warn his sons in advance to avoid consulting with such a traitor. Or at least this could be a notification for the other believers not to consult with unreliable women, even if they were the person's wife.

3.3.2. Prophet Muhammad (PBUH) said, "O Ali, the Friday Prayer is not obligatory for women. He continued, "they must not judge and must not be consulted with. O Ali, the bad behavior is infelicitous and obedience of women causes regret; O Ali, if anything is unlucky, it is the woman's tongue. "(Hor Amoli, 1414 AH, vol. 12, p. 46).

In this prophetic tradition, the limitation upon women is that they must not be consulted with; this kind of rejection can be either the reason for the prohibition or at least the abomination of the mentioned case. Here, following women makes you regretful. Yet, the important and specific point mentioned in this hadith is attributing the evilness and unluckiness to woman's tongue.

Unlucky is against lucky and refers to something the end of which is disturbing and fearful (Zobeidi, 1414 AH, vol 16, p. 379).

It is clear that considering woman's tongue as unlucky in an absolute form is not acceptable since there are many good words stated by the women, much enjoining good and forbidding wrong done by women's tongue and much praise of God and God's saints expressed by women. Is there anyone who accepts that following women always causes harm and regret? Thus, this hadith definitely had a specific interpretation or a particular case generalizing it would be wrong. Especially, with regard to a large number of pious women throughout the history, including Fatime, Zainab, Mary, Khadija, Asiah (Peace be upon them), etc. generalizing this hadith to all cases cannot be true.

3.3.3. Muhammad, the Messenger of Allah (PBUH), said, "four things deprave hearts: being alone with women, hearing from them, following their opinion and accompanying the dead (those who lead others astray and those are unjust in governance) (Sheikh Mufid, 1414 AH, Al'amali, p. 315).

In this hadith, being alone with women, hearing from them and following their opinion are all considered at the same level as accompanying the misguided and the unjust since they all deprave the heart.

In Quran, it is stated that "beautified for people is the love of women which they desire" (Ali-Imran: 14). The heart is supposed to join Allah must be empty form anything other than Him. If friendship with woman, like any other trappings of the world, is taken to be paid attention to, it will take away the love of God from heart. Thus, it is true to say that association with women causes the death of the heart.

A quotation from Imam Sadeq (PBUH) says, "Beware of consulting with women because of their weakness and inability; also, when preparing himself for a battle, the Prophet addressed women, consulted with them and then opposed them. (Majlesi, 1403 AH, vol 88, p 255).
In addition to forbidding men from consulting with women because of women's weakness and inability, this hadith is regarded as a historical narration in which he opposed the women's opinion in the war. This opposition of the Prophet from women's opinion in time of war leads us not to generalize it in more general areas since it is likely that this quotation is limited to the matters of war. Of course, this likeliness is not far-fetched since jihad is essentially excluded from women's responsibility and this also represents a kind of women's inability in these matters. In practice, it can be seen that due to their limited capacity and other limitations, women do not involve in wars, or they participate as little as necessary. Therefore, since women are not present in the war, it is clear that they know almost nothing about this matter. Thus, if they comment on this issue, it is of no great importance, or at least it cannot be considered as the basis for action.

3.3.5. Prophet Muhammad said, "four things kill the heart: repeating the sin, ... , too much consulting, i.e. talking, with women (Neisaboori, p. 414).

In other Arabic sources, including Sadough (1403 AH), Nouri (1408 AH) and Tabarsi (1418 AH), some other words were used in place of consultation with women. Therefore, it may be concluded that the basis for this narration is totally under question. However, Al-Bait Institute regards "struggling with women" as the right word used in this hadith (Nouri, 1408 AH, vol. 8, p. 338). Anyway, the meaning of all the Arabic words used in different sources seems to be consultation.

If the man talks too much, he may not find enough time to spend for much more important matters. Among the natural characteristics of women is that they talk more than men and, therefore, may sometimes talk too much and say something which is not appropriate. There is a narration from Imam Sadeq which states that women and being busy with them kept him away from doing his affairs. However, mentioning the word "women" in this quotation is probably an example and the reason may be the fact that women are usually talkative; otherwise, using the word "women" was not necessary here. This means that even if a man wants to talk too much, you should not accompany him because he may prevent you from doing your important affairs. Now if a woman is not talkative and speaks justly, talking to her or consulting with her cannot be an abomination, based on this hadith.

3.3.6. Imam Ali (PBUH) said, "A time will arrive in which those who slander will be loved, those who do evil will be accepted and those who are fair will be unable. Helping the needy will be regarded as damage, visiting relatives will be a burden, and being pious will be the superiority over others. At that time, governance is done by consulting with women and the ruling is done by children"(Seyyed Razi, 2001, pp. 774-775) (Imam Ali (PBUH), 1412 AH, vol. 4, p. 23).

This narration which is blaming the end of the time is talking about the wrongness of consultation with women.

Firstly, because it is a sent narration, it cannot be totally credited. Secondly, in some versions, instead of "women" other words are used (Seyyed Razi, 2001, p. 775). Thirdly, there is a serious possibility in this narrative that the deprecation of consultation with women doesn’t include all circumstances, but relates to some situations specific to the context of the narrative; i.e. a society with characteristics mentioned at the beginning. If the situation in the society likens that one, the government will takes a special form. It is in that condition that governance is done using consultation with women. Perhaps it can be said that this combination is a general politic made up of three elements: consultation with women, governance of children and tact of neutral individuals.

This means only those women are meant here who are in line with the corrupt nature of society and akin to children and the neutral. In other words, it doesn’t include all women, let alone those with morality, religiosity and knowledge (Shamsaddin, 2009, pp. 79-80). Even if we accept that the word "women" is absolutely used here, the women with religiosity, knowledge and competence are definitely excluded from them. The manners of the fourteen innocents in Islam and their behavior
towards their wives, daughters and pious women in various places show the real viewpoint of Islam about women.

3.4. Investigating the Islamic traditions mentioning women's mental deficiency

In this regard, there are a great number of hadiths, some of which are to be mentioned:

3.4.1. After the Battle of the Jamal, Imam Ali (PBUH) had a speech blaming women and said, "O people, women are of imperfect faith, incomplete benefit and imperfect minds. However, their imperfect faith is due to leaving prayer and fasting during menstruation; their incomplete benefit is due to gaining half of the inheritance, compared to men; their mental loss is because of the fact that the testimony of two women is equal to the testimony of one man. Thus, beware of bad women and treat the good ones with caution; do not follow them in enjoining the good in order not to covet in the evil"(Imam Ali (PBUH), 1412 AH, vol. 1, p. 129).

Regarding mental deficiencies, the following statement is mentioned elsewhere, "Yet the reason of mental deficiency of women is that their testimony is not accepted except in the religion and that in the very religion, the testimony of two women is equal to the testimony of a man." (Sharif Razi, 1406 AH, p. 100).

This narrative is expressed after the war of Jamal (Imam Ali (PBUH), 1412 AH, vol. 1, p. 129); the war which was imposed and led by a woman named Ayeshe. It seems that the most important reason for such narrative is to warn people not to hold Ayeshe in high regard as the mother of believers. That means she was a woman like all other women with the same defects. Thus, people should not have assumed that her position on the war was certainly true and worth defending.

Actually, Imam Ali (PBUH) intended to make people aware of the situation and the real face of some without directly mentioning the name of Ayeshe. To this aim, he chose to express some specific juridical provisions about women. Thus, he didn't really talk about the provisions regarding the shortcomings and deficiencies in the women's competence, but he tried to make people aware that Ayeshe was the same as the other women and had no special status that caused people to follow her (Shamsaddin, 2009). Yet, mentioning these defects doesn't mean the defects in the woman's value since according to Quran's explicit statement, the only criterion for human beings to be considered valuable is their piety. Mentioning these facts refers to the real inherent differences between men and women which make the expectations rise to the extent of each gender and its intrinsic characteristics. Could it be that Allah, who is the best creator and has created everything in the best shape, has made woman mentally deficient? Her creation is perfect, not incomplete (Mirkhani and Tarsoli, 2004). In fact, at first sight, and after evaluating the hadith of women's mental using Quranic verses, it seems that this hadith is not compatible with Quranic verses and there is no evidence in Quran which talks about woman's mental deficiencies. Instead, when it discussed about many issues on human beings or on the rise and fall of them, Quran considered men and women as equal and with the same level (Davatgaran, 1999). This was referred to in the section arguing the confirmation of consultation with women. But this does not have any conflict with the difference in the creation of them. The expectations of the Lord from woman with her characteristics are different from that of a man with different characteristics.

3 Indeed, the most noble of you in the sight of Allah is the most righteous of you. (Al-Hujurat: 13)

4 Who perfected everything which He created
There is a hadith which refers to the fact that the principle of marriage is exposed to the attraction; therefore, it is necessary to be careful in the world of gender that sexual rapture doesn’t overcome our wisdom and doesn’t defraud us from moving towards the right direction (Mirkhani and Tarasoli, 2004). Also, in this narrative, in order for men to avoid abusing the women for being submissive, the order of opposing women is mentioned even in accepting their enjoining good; this means even if women offer men to enjoining the good, they should be opposed only because they are women. This part of the narrative is at odds with the text of the Holy Quran in which it advises believers - both men and women - to enjoining good and forbidding wrong; therefore, it must either be said that this statement is invalid, or at least it had a certain interpretation, a special position or was stated for a special groups. Thus, it cannot be generalized to all women at all times.

On the other hand, there are many hadiths that mentions the conflict between reason and passion, which means that passion and lust destroy wisdom, and wisdom will lead away from lust. Here, just two examples mentioned by Amadi in Ghurah al-Hikam wa Durur al-Kalim are presented: "When the wisdom is complete, lust will decrease" (Amadi, 1999, vol. 1, p. 594): "The nature of the wise is a little lust and a little neglect and ignorance" (ibid, p. 596). "It is not unlikely that the defect of women’s wisdom is one of such narratives. This means expressing a state which comes to the human and prevents him/her from flourishing. Thus, the mental deficiencies stated for women in some hadiths may refer to the fact that women paid little attention to intellectual and scientific issues, didn't follow their fertility and were always drowned by some issues specific to women. Actually, this hadith doesn’t refer to the unchangeable nature. There are many examples on this issue; some of these explanations and images about the individuals or social classes are related to the nature which appears in human beings by environmental, family or education factors; therefore, they are changeable and modifiable. Neglecting this fact, some attitudes which mention such concepts made a mistake in contributing such states with that of individuals' natural (Davatgaran, 1999).

4.2.3. "One of the companions of Imam Ali (PBUH) went to him and complained about his wife. Then, Imam Ali (PBUH) stood up and presented a speech, "O people! Do not obey your wife in any case and do not trust them in keeping your property and do not give them the management of your family. If women are left with their demand, they will perish and violate the orders of the ruler; we found women as those who are pious when they need something and are not patient when they are driven by lust, even if they are old. Being pride is necessary for them, even if they are unable. They suffer from megalomania. If they are prohibited from little, they will not be grateful to many. They forget the good and remember the bad. They lie repeatedly and refuse to obey continuously. They act as the representative of the evil. Therefore, treat them with tolerance and talk to them softly; this way, they may behave well" (Sheikh Sadouq, 1417 AH, p. 275; Neisaboury, Beeta, p. 380).

By accepting the authenticity of such hadiths (i.e. women's mental deficiency), they may be accepted as expressing the reality dominating the women community of that time. This reality is that in the intellectual and practical issues, especially in the time these traditions were expressed, women almost played no role. In other words, these traditions do not state that women are inherently and naturally inferior to men in their mental deficiency; rather, it means that women are mentally deficient if compared to men; they fall behind when compared with men in many intellectual issues; this refers to the deficiency in women's intellectuality in such way. By this justification, women's mental deficiency is not genetic, but external and accidental. This means that which means that the share of women in mind is equal to that of men since they are both the same.
in their human identity. However, external, social, cultural, political, legal, cultural and economic factors cause the weakness and deficiency of women's intellectuality (Mansournejad, 2002). Note that due to their absence in society, they lacked social experiences when compared to men in various areas throughout the history; hence, in applying experience, which is defined as the effectiveness of reason, they suffered more decline than men. This stems from several factors: first, the social culture of tribes and nations and the way they were treated there; second, lack of confidence in their own abilities; third, the wrong beliefs people held throughout the history against women; the fourth factor which is very important is the incorrect methods of upbringing and discriminatory definitions unfairly attributed to women placed them in an unrealistic and undesirable position throughout history (Mirkhany, 2004).

A narrative by Imam Ali (PBUH) confirms this explanation of mental deficiency; this saying states that those women whose perfect intellectuality have been approved by experience can be consulted with; therefore, this group are excluded from other women in this regard. This hadith says: "Beware of consulting with women, unless with those whose perfect wisdom has been experienced" (Hindi, 1409 AH, vol. 16, pp. 182-183; Karajky, 1990, Majlesi, 1403 AH, vol 100, p 253).

In addition, the final part of this saying of Imam Ali asking men to "treat them with tolerance and talk to them softly; this way, they may behave well" may be interpreted in this way that the nefarious characteristics and behaviors Imam contributes to women cannot be generalized and is not related to women's creation and nature; therefore, it doesn't approve their inherent shortcomings (Davatgaran, 1999) since it points out that in case the situations and conditions change, these behaviors can be modified.

In fact, even if the mental deficiency and weaknesses of women are accepted in a purely theoretical sense, there will not be any weakness of flaw in the value of women. Perhaps an example can clarify the point:

If the share of men in the creation is taken into account, it can be seen that his share is limited to a few moments of pleasure and this is incomparable to the share of women who try to follow the order of creation with their full existence. As the trivial share of men in implementing the order of creation is not considered as a value deficiency, the narrower pure theoretical reason in women, which is a means of abstraction and generalization and so, is not a value deficiency when compared to men, rather it is a natural difference (Firouzchi, 1999).

4. Conclusion

Today, the presence of women in the scientific community and their expertise in different areas has dramatically increased when compared to the past. In this study, the most important Islamic sources were examined to see Islam's viewpoint about consultation with women and explain the difference between men and women in their intellectuality. Results showed that in Islamic practices and lessons, consultation with women is not generally rejected and the mental deficiency of women doesn’t mean the flaw and shortcoming in their innateness and nature. Rather, they are the differences in the creation necessary to life. These differences make women and men perform different responsibilities and tasks separately, according to their specific creation features. Accordingly, they should accompany each other and they should be clothing for each other. This way, they should help each other to reach salvation.
The answer to the main question of this research is that "in Islam viewpoint, gender has nothing to do with consultation and consultation with women is not generally condemned; rather, what has caused the prohibition of consultation with women in some cases is keeping women backward in the past communities; this caused their experimental reason no to grow and consequently, they were not suitable to be consulted with.

In response to secondary questions proposed in the study, it should be noted that mental deficiency of women doesn't mean the defects in their original creation; that is, as mentioned before, women were kept backward in their empirical reason due to the conditions of the time. A variety of factors were involved in this issue: the social culture of the peoples and the way they treated women, lack of confidence in their own abilities; the wrong beliefs people held against women throughout the history; incorrect methods of upbringing and discriminatory definitions unfairly attributed to women which placed them in an unrealistic and undesirable position throughout history. Basically, according to the definition of Islam, differences between men and women in the rationality are purely in the division of labor: because of her sensitive and delicate soul, women are responsible to grow children since this needs the gender that is more sensitive. Because of being physically more powerful and having more empirical experience, men are responsible for the outdoor activities and for earning a living. The rejections of consulting with women in some Islamic traditions can be justified by the different in experimental reason. This has been confirmed in many ways which was mentioned in detail. Among these confirmations is the one by Imam Ali (PBUH) who expressed the most important saying in the prohibition of consultation. He elsewhere said those women whose perfect experience has been tested are excluded from those to whom consultation is forbidden.

Thus, the research hypothesis, that is consulting with women is not absolutely forbidden, is confirmed: some cases such as weaning should be done only by consultation with women; that is according to Quran, man should consult with his wife. In some cases, some of the men, who are ineligible, should not be consulted with. For example, some of the required conditions for those to be consulted are mentioned in the letter of Imam Ali (PBUH) to Malik Ashtar and in the narrative by Imam Sadeq (PBUH) and Prophet Muhammad (PBUH). Basically, consultation is based on the benevolence and awareness of the field being consulted, but not on the gender.
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