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«مقاله پژوهشی»

# نقش اصل «تفرد» در تربیت از دیدگاه آیات و روایات

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### چکیده

تفرد از اصول بنیادین تعلیم و تربیت و بدین معناست که انسان با وجود داشتن شباهت هایی با هم نوعان خود دارای ویژگی های روانی و توانایی های منحصر به فردی است که او را از دیگران متمایز می کند. توجه به این اصل در شناسایی استعدادها و توانایی های افراد و جهت دهی مناسب آن ها در مسیر تربیت صحیح حائز اهمیت است. این نوشتار با هدف بررسی نقش اصل "تفرد" در تربیت از دیدگاه آیات و روایات و با شیوه ی توصیفی و تحلیلی به بررسی جایگاه اصل "تفرد" در تربیت می پردازد. بررسی های صورت گرفته بیانگر این است که تفاوت های بین افراد به دو دسته تفاوت های فردی و درون فردی وجود دارد. افراد از حیث ایمان، علم، استعداد ها و توانایی ها، عواطف و احساسات دارای تفاوت های بین فردی هستند و از حیث تفاوت های موجود در تواناییها و استعدادهای مختلف در یک فرد دارای تفاوت های درون فردی می باشند. همچنان که از نظر جایگاه اجتماعی، جنسیت، موقعیت جغرافیایی و ... تفاوت های اجتماعی دارند که توجه به این تفاوت ها در شکل گیری تربیت صحیح موثر است، لذا در امور تربیتی جهت نیل به اهداف تربیتی توجه به تفاوت های فردی و اجتماعی بسیار حائز اهمیت است.

### واژه های کلیدی

"اصل تفرد"، "تربیت"، "تربیت اخلاقی"، "اصول تربیت اخلاقی".

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# Quran and Religious Enlightenment

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## ORIGINAL ARTICLE

### The Role of Principle of “Individualization” in Education from the Perspective of Qur’an and Hadith

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#### ABSTRACT

“Individualization” (Tafarrud), a fundamental principle of education, means that a person, despite similarities with his fellows, has psychological characteristics and unique abilities that distinguish him from others. It is important to pay attention to this principle in identifying the talents and abilities of people and their proper direction for correct education. This article investigates the role of the principle of "individualization" in education from the perspective of the Qur’an and Hadith and examines its position in education based on a descriptive-analytical method. Findings show that the differences between people are divided into two categories, individual and group differences, and for individual differences, there are two concepts of inter-individual and intra-individual differences. People have inter-individual differences in terms of faith, knowledge, talents and abilities, emotions, and feelings. In addition, in terms of differences in abilities and talents in a person, they have intra-individual differences. Also, there are social differences in terms of social position, gender, geographical location, etc., so that paying attention to these differences is effective in the formation of correct education. Therefore, in educational matters, in order to achieve educational goals, attention should be paid to individual and social differences.

#### KEYWORDS

Principle of Individualization, Education, Moral Education, Principles of Moral Education.

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## **Introduction**

Cultivating and purifying the self is one of the most important educational issues. In order to properly navigate the ups and downs path of evolution, one must learn its ways, customs, and rules from authentic sources, especially in today's society where the influence of deviant educational methods derived from Western culture gradually lead to the deviation of some people. One of the most important principles in education is to pay attention to the principle of "individualization" or "individual and group differences".

The awareness of the existence of individual differences between people is as old as the creation of man. Because the early humans who lived in caves and forests were aware of the phenomenon of individual differences between humans and based on individual differences they divided their functions. For example, a group of people were hunters and others were producers of firewood and food. Being aware of each other's differences, the early humans immediately estimated each other's strength and arm when they met. Throughout the history of humans, they grouped their society and assigned certain characteristics to each group. It is obvious that this type of classification could not be accurate because it had no objective criteria. Gradually, as human societies progressed, there was no other choice but to scientifically measure abilities and determine individual differences carefully and hire the right person for each job, because all humans are not created equal, and basically none of God's creations are not completely similar to each other, and each creature has a unique creation that proves the unity of God. Therefore, the trainers or leaders of the society should have a general plan in training, and pay special attention to the unique characteristics of each person and their group characteristics.

One of the human characteristics is the existence of individual differences between people. Undoubtedly, humans have various individual differences in terms of learning ability, individual talents, and type of upbringing and family and local culture. It is necessary to pay attention to the fact that knowing the spirit of people and giving importance to these individual differences is very effective in advancing educational goals; Therefore, one of the principles that the coach should pay attention to in education is the principle of individual and group differences.

### **1- The concept of principle in the realm of education**

Principle means the root, base, and foundation of anything (Rāghib Esfahānī, 1412: 79), while in applied sciences such as educational sciences and management, it means "a general rule that can be considered as a general instruction and used as an action guide" (Bagheri, 2000: 54). The principle has a normative nature, referring to the "shoulds"; Accordingly, it is different from "base" which is the origin of the original derivation and has a completely descriptive nature referring to "beings" (Hooshyar, 1993: 16; Shariatmadari, 1988: 11). On the other hand, the principle is a general tool and criterion for choosing various methods; Therefore, it cannot be the same method, but it is considered as a guide for choosing training methods. (ibid).

### **2- The concept of the principle of "Individualization"**

"Individualization" or heterogeneity is one of the basic principles of education and training, meaning that every human being, although he has similarities with others, has physical characteristics, psychological characteristics and special mental, intellectual and perceptive

abilities that are different from others, making him an independent, complete, and special person. These characteristics, as individual differences, are widely evident in the ethics, behavior and talent of people in various fields of life. Probably, it is possible to divide the differences between people into two categories of individual and group ones and determine two concepts for individual differences, finally deal with three categories of differences:

1- Differences between individuals: Humans have differences with each other in terms of physical characteristics such as height, weight and eye color and psychological characteristics such as intelligence and personality. Such differences are called inter-individual differences (Ganji, 2015: 278). Differences between individuals are observed in various fields and have a great impact on people's work and performance. So, they are also important in the field of academic and career success. Different abilities in a person are not the same; Every person has good talent in some fields and average or weak talent in other fields.

2- Intra-individual differences: intra-individual differences refer to the differences in various abilities and talents in a person. For example, a person may have good talent in learning English, but have problems in learning mathematics.

3- Group differences: The difference in performance of people in different groups is called group difference. For example, the difference between girls and boys, the difference between urban dwellers and rural dwellers.

### 3- The concept of education

Education means to increase, to grow, and nurture (Fayūmī, 2017: 217). The word "education" (tarbiyat) may be derived from two roots: the main root "r-b-b" meaning to manage the affairs of the teacher and the secondary root

from "r-b-w" meaning to grow. Education is the general meaning of raising everything in a way that it deserves and includes living things, plants, animals, and humans (ibid). In the definition of the term education, various definitions are stated from scientists according to their expertise and views on human and the purpose of his life (Rafiei, 2009, 1: 90). In general, the term education is a regular and continuous activity to help the physical, cognitive, moral, emotional growth, and finally in sum, it means the development and flourishing of the talents of the educator. Accordingly, its result will appear in the learner's personality, especially in his behavior (Beheshti, 2008: 35).

However, according to the goals of the Islamic educational system, in Islam education consists of actualizing human powers and talents and creating balance and harmony in them in order to achieve the desired perfection, that is, recognizing "God" as the manager of the world and man, and giving to the exclusive lordship of God by following the teachings of the Prophet of Islam (pbuh) and Ahl al-Bayt (as) in order to reach the position of servitude and closeness to God (Afkhami Ardakani, 2008: 14).

### 4- The importance of paying attention to individual and group differences in education

The principle of individualization is one of the accepted principles in psychology, education, and religious education. Since people differ from each other in terms of intelligence, temperament, cognitive ability, personality traits, etc., a teacher should be sensitive to these differences (Sha'bani, 2010: 139). Humans share one major characteristic: No one is the same as another and everyone has unique internal and external characteristics. According

to the principle of individual differences, it is necessary to carry out social and communication activities and cultural interactions according to the perceptual and emotional level of people and within the framework of real interests and needs and observing the abilities and limitations of people (Ahmadi, 2001: 22). Religious teachings are also emphasized on the point that educational methods should be used according to the ability of people and the cognitive and perceptive capacities of the audience. The Holy Prophet (pbuh) says about this: "May God have mercy on the one who helps his children in doing good deeds." The narrator of the hadith asked: How do we help our children in doing good? The Holy Prophet gave four orders in response: 1- Accept from him what the child has in his power and ability and has done. 2- Don't ask him to do what is heavy and exhausting for the child. 3- Don't force him to sin and rebel. 4- Don't lie to him and don't commit stupid acts in front of him (Kulainī, 1407, 6: 50).

Paying attention to people's abilities is not only limited to children, but includes all members of society. The Holy Prophet (pbuh) used to say: "We, the group of prophets, have a mission to talk to people according to their ability of understanding (Ibn Shu'ba al-Harrānī, 1: 37). Therefore, one should speak to the extent of the audience's understanding and refrain from inducing what is not within the ability of his rational powers, because this action will cause him to hate and disgust. The Holy Prophet (pbuh) said: "If someone speaks to people that is not suitable for their intellect, he has created sedition and insecurity for some of them" (Kulainī, 1413, 1: 23). Imam Ali (as) also said: "Irony and allusion is the punishment of the wise" (Tamīmī Āmidī, 1410, 1: 71). In this hadith, Imam Ali (as) has mentioned the role of individual differences in choosing the

type of punishment, which is one of the educational methods.

It is mentioned in a narration that people are divided into four categories: a person knows and knows that he knows. This person is a scholar, so follow him; a person knows but does not know that he knows. This person is oblivious, so wake him up; And a person does not know and knows that he does not know. He is ignorant, who must be taught. The last group is those who do not know and imagine that they know. These people are misguided, so guide them (Majlisī, 1403, 1: 195). Attention to this principle throughout history is also seen in the sayings and works of the scholars.

1. Hippocrates: The Greek scientist and sage who lived in the 4<sup>th</sup> and 5<sup>th</sup> centuries BC divided humans into four groups of sodic, bilious, demotic, and phlegmatic temperaments, each group having specific characteristics.

2. Plato: The Greek philosopher also divided people into three categories of gold, silver, and a combination of copper and iron in terms of talent (Mujej et al, 2016: 5).

Allameh Majlisī considers people to be qualitatively and quantitatively different in accepting the levels of knowledge and education, and he considers the ways to reach God as the number of souls in creation. One of the most important issues in psychology is the issue of individual differences and their factors, and even some psychologists say: "Psychology has no other topic to discuss other than individual differences" (Shoari-Nejad, 1993: 132). Scholars of religious education have also paid attention to the principle of individual differences. For example, Shahid Thānī believes that the teacher should speak and address each student according to their level of understanding and talent (Āamilī, 1989: 196). Khwaja Naseeruddin Tūsī prefers that the teacher carefully and quickly identify the talent

and abilities of the child before any educational action and then teach him the relevant sciences and industries (Tūsī, 1990: 227). He writes in another place: The first was to look at the child's nature and take credit from his condition through smartness, so that he can acquire the aptitude and talent of art and science. Because, not everyone was capable of all industries, unless all people were engaged in the highest industry (ibid: 243).

Ibn Sina also says about the importance of this principle: the teacher must know the child and measure his character and intelligence and his intelligence so that he can choose for him an art and a profession that suits his talent and intelligence (Ahmadi, 2001: 42). In addition to stating this principle, Farabi also refers to the effect of this principle in the application of educational methods. According to this principle, when the capacities, talents, and abilities of people are different, it is no longer possible to issue a single prescription for everyone and expect the same from everyone, but one should ask each person for his duties because of their capacity and talent, as God says in the Qur'an: "God does not oblige anyone except to the extent of his capacity."

It is also possible that each group or each ethnic group is more capable of using a power than the self because of their natural characteristics or habits that have arisen in them. As a result, the education method of each ethnic group is different compared to another ethnic group. So every educational move is different. It should be done according to the different talents and needs of the target groups in order to achieve the desired result (Qara'ati, 2004, 2: 279). In short, paying attention to individual differences is one of the principles that a leader or teacher should be familiar with and synchronize his education with. Because "paying attention to individual differences in

education ensures educational effectiveness." (Ahadian and Aghazadeh, 1999: 167)

### **The principle of "Individualization" in the Qur'an**

In the Holy Qur'an, many educational principles have been specified or mentioned, and in this section, the verses that express the educational principle of "Tafarud" are expressed:

A: Among the verses that mentioned individual differences, Surah Nūh can be mentioned:

"Why don't you bow before the God who created you differently." (Nūh: 14-15)

In this verse, the diversity of creation and various manifestations and diverse faces are mentioned as an amazing phenomenon of the world of creation. "Tūr" means the way of the existence of an object. It also means class and clan. If it is taken in the first meaning, it means that "We created each of you in a form and manner," but according to the second meaning, which means clan/tribe, "tawā'if" means peoples and tribes. According to the first possibility, each person is important, but according to the second possibility, the primary consideration is that We created you as a group. Each of the two meanings are related to each other.

B: Verse 118 of Surah Hūd: "And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing."

The meaning of difference is the difference in natures which leads to the difference of foundations. There are differences in the physical composition of people. Such a difference in physical composition causes differences in physical and mental talents, and with the addition of differences in environments and climates, differences in tastes, traditions, customs, intentions, and specific and personal actions in complexes. A human being appears

and it has been proven in sociology and its debates that if it were not for these differences, human beings would not be able to live even for a blink of an eye (Tabātabā'ī, 1995, 11: 81).

Human differences in the physical, intellectual, and taste fields, along with freedom of will, are the basis for the growth and development of humans and are in line with the goal of human creation, and the value and privileges of humans compared to angels. (Makarem Shirazi, 1995, 9: 278)

C: God has also mentioned this principle in the verse, " Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved." (Baqarah: 286).

With the same theme, in verse 62 of Surah Mo'minūn, He says: "And we do not impose on anyone except according to his ability." This meaning is repeated in the verse "Allah does not impose on anyone except according to what He has given him". (Talāq: 7)

It is obvious that the Qur'an's reference to the existence of individual differences and that the function of a person is only to perform actions that he has the ability to do, is the main idea of the subject that the knowledge of psychology and sociology has reached. This idea is the attention to the criterion of individual differences in human talents and abilities for regulating educational issues and jobs in such a way that each person is guided to the type of education or type of job that fits his talent and ability. Accordingly, each person receives education according to his talent and each person is assigned to a job according to his. God, as the teacher of man, follows this principle; He don't impose the rules and obligations of Shari'a equally on all people, unless some would not be able to bear it. That's why He divided them according to their requirements so that everyone can fulfill the

task for which he is assigned (Tabātabā'ī, 1995, 18: 83).

The sentence "Lā yukalif-u Allah-u..." is in accordance with the tradition that God made among His servants, that is, He assigned to each of His servants that amount of the stages of faith that is suitable for his understanding and obedience. He assigned the amount that is suitable for the strength and ability of the servant, and this is the usual and common tradition and method among intellectuals (ibid, 2: 684).

D: God says in verse 17 of Surah Ra'd: "God sent down water from the sky and it flowed from every valley and river as much as a flood, and then the flood carried a foam on itself. Some things that are melted in fire to make jewelry or tools also have a foam like that. God He compares right and wrong like this..."

God uses an example to express the difference between human beings and their disparate capacities and has considered the capacity of hearts and understandings to be different in grasping knowledge and perfections, at the same time that those knowledges all depend on one sustenance like rain. It is heavenly, but it came in different forms, in terms of quantity and quality. It is also the same thing in knowledge. It is a heavenly care, but it comes in a special shape and size in every heart (Tabātabā'ī, 1995, 1:52).

E: God Almighty also says in Surah Hijr: 21: "And there is nothing except that its treasures are with us and we do not send it down. except for certain sizes and specifications..."

In relation to humans, this verse refers to both type differences and individual differences, i.e. to what distinguishes human persons from other types of people (such as animals and plants) and to what distinguishes human persons themselves. The distinctions and differences between people are based on

their different dimensions (Tabātabā'ī, 1995, 12: 210).

F: The Qur'an has mentioned these differences in other cases as well:

All human beings are not the same in terms of talent, intelligence, thoughts, tastes, and even in terms of physical structure. But is the existence of such differences against the principle of justice, or is it the opposite of justice in the real sense, that is, putting everything in its place requires that everyone is not the same (An'ām: 165).

If all the people of the Islamic society were like cloth or dishes coming out of a factory, one form, one player with equal and similar talent, then the human society would be a dead, soulless, motionless, and developed society. Each group, but each individual, has a special mission in this great body (Makaram Shirazi, 1995, 6: 71).

The interpretation of the promotion of some over others is also seen in other verses:

"Do they share the mercy of your Lord? We divided their livelihood in the worldly life among them and gave some superiority over others so that they would conquer each other and cooperate with each other..." (Zukhruf: 32).

There are two types of superiority of some people over others:

- One is superiority in physical structure, intellectual and talents, which causes them to feel the need for each other and to serve each other. This is how society is formed, though man has no role in this superiority.

- Another type is the superiority that God gives based on human efforts, such as the verse: "Allah raises those who trust in you and those who have gained knowledge in degrees" which God He gives superiority to those who went to science and faith.

The differences between people should be the reason for continuity and cooperation and

the employment of some by others, not the reason for exploitation and boasting and humiliation of others. "Sukhrīyan" means a group of people uses another group and hires them (Qara'ati, 2013, 8: 450).

In verse 21 of Surah Al-Isrā', it is also mentioned the difference between people and the superiority of some people over others.

In these verses, there is a clear reference to the existence of individual differences in people. This is the part of God's speech that says: "He gave some of you degrees of superiority over others, including all kinds of individual differences, including hereditary, acquired, physical, psychological, and intellectual, as well as differences in having wealth and possessions and social influence."

G: "And from His verses the creation of the heavens and the earth and the difference in your languages and colors, these are signs for the scholars" (Rūm: 22).

Fakhr Rāzī writes below this verse: "In the whole world, you cannot find two people who are the same in terms of face and tone of voice in all respects, that is, the face of a person is a small organ and the tone of a person's voice is a simple matter. God's power comes in billions of different forms and this is one of the signs of his greatness" (Rāzī, 1420: 25: 92).

"And from humans and animals and quadrupeds of different colors..." (Fātir: 28).

In this verse, different colors of humans are mentioned, such as black, white and red, so that sometimes two twin brothers are not the same color; Just as the inner colors of people, their temperaments and talents are different and all are signs of the greatness and power of the Creator (Rezaei Isfahani, 2009, 17: 119).

In the Qur'an, God has also stated the differences between groups, which are mentioned in the next section.



### **5- Different dimensions of interpersonal differences in the lives of the Infallibles (as)**

After proving that there are differences among human beings, it is necessary to examine the various aspects and dimensions of these differences according to the hadiths and the lives of the Infallibles (as). The individual differences of people can be categorized based on people's faith, science and knowledge, talent and ability, physical strength, and their emotional and moral characteristics:

#### **A: Degrees of faith**

The issue of people's difference in degrees of faith is emphasized in the Infallibles' (as) words. Regarding this difference, they paid attention to two aspects: First, they were not such as to put someone in isolation because of the low level of faith and so they did not cut with him because of such reason. Secondly, they expected from each person according to his level of faith and not more. In this regard, we can refer to the question and answer that took place between Imam Sadiq (as) and one of his Shiites:

One of the Shiites narrates that a discussion was raised in the front of Imam Sadiq (as) about some people. I said to the Imam (as): We are taking away of them, since they do not believe in what we believe. Imam (as) said: They love us and they don't agree with what you agree with and you take away of them?! I said: Yes. Imam (as) said: If that is the case, then we also have benefits that you do not enjoy; So we should dislike you too? Make friends with them and do not dislike them. Because some Muslims have one share of Islam, some have two shares, and some have seven shares. It is not appropriate to put a burden on the one who has one share of Islam as much as the one who has two shares, and also on the one who has two shares of Islam as much as the one who has three shares and.... I will give you an example: A man had a

Christian neighbor. He called him to Islam and made Islam beautiful in his eyes and he became a Muslim. He knocked on her door near dawn. Nasrani said: Who is on the door? His Muslim neighbor said: I am, your neighbor. Do ablution and put on your clothes to go to prayer. A newly converted Christian did so and went to the mosque and prayed until dawn. Then they prayed the morning prayer and stayed until the sun rose. A newly converted Christian got up to go home. The Muslim man said to him: Where are you going?! The day is short and there is nothing left until noon. In the same way, he kept him in the mosque until noon and then until asr, maghrib and Ishā prayer. Then they returned to their homes together. The Muslim man knocked on the door of the new Muslim's house again near dawn. The new Muslim man said: Who is? He said: Me too. get up; Do ablution and get dressed to go to the mosque. He said: Go find someone idler than me. I am poor with family. Imam (as) goes on to say don't be hard on them. Don't you know... that our Imamate is based on friendship, humanity, dignity and.... Encourage people to your religion and what you stand for (Hurr Āmilī, 2007, 2: 42).

**B: The difference in the level of knowledge and ignorance**

In the cases when they encountered a person who was ignorant of religious rules and teachings, the Infallibles (as) paid attention to this individual difference, treated him with kindness and tolerance and did not allow others to be with them with violence. For example, one of the companions of the Prophet (pbuh) narrates: While we were in the mosque with the Prophet (pbuh), an Arab came and urinated in the mosque. The companions of the Prophet (pbuh) forbade him from doing this. The Prophet (pbuh) turned to his companions and said: Do not have anything to do with him. They also left

him. Then the Prophet (pbuh) called him and said: Mosques are neither places for urine nor places for other filth. Rather, it is the place of remembrance of Almighty God, prayer, and recitation of the Qur'an (Nayshābūrī, 1412. 12, 1: 163). According to the fact that it is mentioned below, this tradition that the Prophet (pbuh) justified the Arab and taught him the manners of the mosque, and due to the ignorance of the Arabs, they did not deal harshly with him and preserved the sanctity of the mosque.

In another tradition, it is stated that a group of people from Basra came to the service of Imam Ali bin Musa al-Reza (as) and in the presence of the Imam, they spoke very badly about Yunus bin 'Abd al-Rahman's beliefs and thoughts. (while Yunus bin 'Abd al-Rahman had gone to the side room on the order of the Imam and was hearing their voices). The truth was that, due to their ignorance, they had misunderstood Yunus' content about Imamate and governorship. After saying goodbye and leaving the people of Basra, the Imam asked Yunus and said to him: "O Yunus, with the people speak as much as they can understand, and refrain from saying what they do not understand, (otherwise, in their opinion) it will be as if you intend to lie to God, Who rules over everyone on His throne." (Tūsī, 2003: 487, h. 924)

#### C: The difference in talent and ability

In the way of the Prophet and the Ahl al-Bayt (as) in dealing with people, their condition and level of understanding have been fully respected. Ishaq bin Ammār says: I said to Imam Sadiq (as): When I speak in front of some people, my speech is not finished while they understand everything I mean, and there is also someone who, when we speak to him in full detail, he understands everything. As I said, he tells me and tells me again (so that I understand) with some of the people we talk to

(not in detail). Imam said: O Ishaq, do you know the reason for that? I said: No. He said: The one who understands all your meaning before finishing your speech, the intellect is fermented with his sperm, and the one who returns everything to you after the completion of your elaborate speech, the intellect has been combined with his body in the mother's womb. And as for the one who says your words to him fully and completely, but he says say it again, after he has grown up, his intellect has been combined with him and therefore he says say it again (Kulainī, 1407 AH, 1: 26, h. 27).

Due to the existence of individual differences between people, the Imams (as) sometimes used sermons, sometimes arguments, and sometimes reasoning in response to people. Sometimes they even gave different answers to the same question from different people.

Abdullah bin Suleiman says: I asked Imam Sadiq (as) about the Imam, whether the Imam was given the same powers as Suleiman bin Dawood was given? He said: Yes, and the reason is that a man asked the Imam a question, and the Imam gave the answer. Then another person asked the same question and he gave an answer opposite to the first answer. Another person asked the same question and he gave an answer contrary to those two answers... I said: By God's will, when the Imam says these answers, does he know them? (who answers each one according to his understanding and talent)... Then he said to me: Yes, Imam, when he sees a man, he knows him and his color... because of that, he answers people in that way (everyone according to his understanding and talent). (Kulainī, 1407, 1: 438)

Mental, intelligence and cognitive differences and such cases in education and training are only a part of individual differences, and usually this part has been the focus of personality psychologists and learning psychologists. On the

other hand, religion has also paid attention to other differences and has repeatedly addressed it with various statements, and this difference can be called "existential capacity" or "existential tolerance". The following narration explains this difference between "believers" very well:

Imam Sadiq (as) said: Indeed, God Almighty has placed faith on seven parts: good deeds, truthfulness, firm belief in God and religion, contentment with God's judgment, faithfulness to covenants, having knowledge, and tolerance. Then he spread it among people. God gave everyone seven shares, so he is perfect and has accepted all faiths; and He gave one share to some people, and to some two shares, and to some three shares. God divided people in the same way until He gave seven shares to the last group of them. Then the Imam said: Do not impose on the one who has one share as much as two shares, nor on the one who has two shares as much as three shares, because it will be expensive for him and cause him hardship and hardship. The Imam continued his command in the same way until he reached seven shares (Kulainī, 1407, 2: 42).

If there is no preparation in advance to understand and recognize a problem, a person does not digest it and as a result does not accept it or misunderstands it and suffers from a distorted understanding; Then it becomes the cause of serious and deep damage in the person and makes his ideas and beliefs weak and shaky. This is a famous narration from Imam Zain al-Ābidīn (as): "I swear to God, if Abu Dhar knew what was in Salman's heart, he would kill him." (Kulainī, 1407, 1: 401, h. 2)

In another narration, it is stated: Amir al-Mu'minīn Ali was sitting in the mosque among a group of his companions. They said: O Commander of the Faithful, make a speech for us. He said: Woe to you, my speech is hard and difficult; Except scholars do not understand it.

They insisted. He said: Come with me; So they entered his home. He said: I am the one who gained superiority; So I became a master. I live and die. I am the first and the last and the outer and the inner. They got angry and said that Ali has disbelieved and got up (to leave). Imam Ali (as) said to the door (of the house): O door, keep them. That door (did not open and thus) kept them. Then he said: Shall I? I didn't say that my words are hard and difficult; Except scholars do not understand it? (Imam inevitably tried to compensate for the damage and interpret his words at the level of their capacity and tolerance; Therefore, he said: Come (sit down) so that I can interpret (my words) for you. I said that I was the one who gained superiority, so I became master, (I mean this) I fought with you with this sword and won over you until you believed in God and His Messenger, but I said that I am the one who gives life and dies; I give life to the tradition (of the Prophet) and I kill heresy; and that I said I am the first, (yes) I am the first person who believed in God and became a Muslim. I said I am the last, I am the last person who shrouded the Prophet and buried him in the ground. The knowledge of the external and the internal is with me. They said: You have relieved us (from the pressure of understanding your words); may God relieve you. (Mufīd, 1413:163)

Paying attention to the existential capacity of people and their differences in religious education is the same point that is emphasized in the narrations and it is explicitly and implicitly requested to refrain from providing heavy and indigestible knowledge to people with low capacity and low tolerance.

In the famous narration of Arba'a Mi'a, Amir al-Mu'minīn (as) says: "Socialize with people as much as they have the ability to understand, and slander what they can't bear to understand. Don't lead them to us, because

(understanding and accepting) our matter is difficult and hard. It cannot be tolerated except for a close angel, a messenger, or a servant whose heart has been tested by God (and whose faith has been accepted) (Sheikh Sadouq, 1997, 2: 441)

In another narration, Imam Sadiq (as) prayed for religious teachers who follow this principle of education and refrain from quoting material that is higher than the level of understanding and tolerance of their audience: "Mudrak bin Hazhaz says: Imam Sadiq (as) said: O Mudrak May God have mercy on the servant who attracts people's love towards us; After our words, he should quote for them what is at the level of their understanding and knowledge and refrain from quoting words that are beyond their level of understanding." (Hurr Āmilī, 1999, 11: 471)

In this narration, the Imam regards the violation of the principle of "individualization" as an obstacle to maintaining the love of the people for Ahl al-Bayt (as) and asks his friends who are involved in education to apply this principle, asking for mercy for them.

The great leaders of Islam usually kept their sermons short in order to respect the mood of the audience so that they would not get tired and bored. One of the companions of the Messenger of God (pbuh) narrates that: "The Prophet (pbuh) delivered his sermons on different days, not every day. Because he didn't like us to get tired and sad" (Bukhari, 2006, 1: 25).

#### D: Difference in physical strength

Physical strength is also one of the components that the Infallibles (as) considered in their educational behavior. One cannot expect the same from a person who has differences in terms of health or illness, strength or weakness of temperament, external beauty and the structure of the five senses with his age groups. (Amini, 2005, 2: 15). All the Islamic rulings that

are discounted in the state of illness and in the presence of difficulty and embarrassment are based on this educational principle.

#### E: Difference in age and experience

In the educational process of religious leaders (as), special attention has been paid to the age difference of people. They have made a lot of difference between adults and children and have expected from each of them according to their age.

Imam Zain al-'Ābidīn (as) ordered children to pray Maghrib and Isha prayers together, and Zuhr and 'Asr prayers together. They used to say to him that he dose pray on time. He used to say: It is better that they sleep and do not pray (Nūrī, 1408, 3: 19).

In another narration, Imam Sadiq (as) treats children with kindness and tolerance while teaching them to fast, and orders to do the same. He said: "We order our children to fast at the age of seven, as much as they can, up to half a day, more or less. Whenever thirst or hunger overcomes them, they break their fast to get used to fasting. You order your children to fast at the age of nine, as much as they can. If they are overcome by thirst, they should break the fast." (Tabātbā'ī, 1996: 157).

On the other hand, the Infallibles have more expectations from the elders. A person who has spent a lifetime in Islam is expected to do his actions with full observance of most of the mustahab. For example, we can refer to the case that happened between Imam Sadiq (as) and Hammād, who was one of his companions:

Hammād Ibn 'Isā says: "One day Imam Sadiq (as) said to me: Hammad! Can you pray well? I said: Sir, I have memorized the book "Salaat" of Harīz. He said: There is no problem; Hammād, get up and pray. I got up and stood in front of them facing the Qibla; I said Takbir al-Ihrām; I bowed and prostrated. Imam said to me: Hammād, you can't pray properly. How

ugly it is that one of you is 60 or 70 years old, but cannot perform a prayer with all its limits. He stood up and offered a prayer observing all its limits and at the end he said: Hammād! Pray like this. (Kulainī, 1413, 3: 311). Therefore, Imam (as) expected Hammād, who has spent his life in Islam, to be able to pray in accordance with all its rules and customs.

#### F: Emotional and moral differences

In terms of emotions and morals among people, there are differences that are considered natural. These traits and characteristics are cleverness and dynamism or laziness and indolence, quick-tempered or good-natured, quick-tempered or cold-hearted, sour or open-minded, optimistic or pessimistic, talkative or taciturn, aloof or social, gullible or overconfidence, self-conceit or inferiority complex, bossiness or fear of accepting responsibility, modesty or arrogance, depression or happiness, fear or fearlessness, forgiveness or stinginess, malice or benevolence, orderliness or disorderliness. These traits are sometimes acquired, sometimes inherent and natural; That is, some people have these traits since childhood, which are either hereditary traits or related to the period of sperm coagulation and pregnancy. In education, one should believe in such differences and use appropriate educational methods accordingly. (Amini, 2005, 2: 5-17) Therefore, familiarity with this principle helps the teacher to be more successful in education.

### 6- Dimensions of intra-individual differences

As mentioned earlier, the differences in different abilities and talents in a person are referred to as intra-individual differences. For example, a person may be highly trained and skilled in manual or mechanical skills, but the same person may be weak in abstract or abstract thinking. On the contrary, a person may be extremely strong in terms of thinking and thought, but weak in

terms of manual skills or creating something with his hands. It has been reported that Bukhari, one of the Sunni scholars, first joined the class of "Muhammad ibn Hassan" to learn jurisprudence, but after a while, the teacher realized that it would be better for Bukhari to study hadith. Following the guidance of his teacher, Bukhari turned to hadith and became a distinguished scholar of hadith in the ranks of Islam. (Shelby, 1997: 239)

There are also traditions about paying attention to one's own talents and abilities, which show that it is necessary for people to follow them. One of the companions of the Messenger of God (pbuh) says: "The Prophet (pbuh) said to me: Should I not inform you that you pray at night and fast during the day? I said: I will do so. He said: If you do that, your eyes will become hollow and your soul will be tired, while your soul has a right over you and your family also has a right over you. Sometimes you fast and sometimes you break the fast, sometimes you pray at night and sometimes you sleep" (Bukhari, 1407, 2: 49). It is also narrated in Usul Kāfī that the Prophet (pbuh) said to Imam Ali (as): "O Ali! This religion is a solid religion. Therefore, walk in it with kindness and gentleness and do not make the worship of God unpleasant for yourself, because the excessive and extreme will neither keep his body intact nor cross the path" (Kulainī, 1413, 2: 87).

### 7- Dimensions of group differences

Group difference is the opposite of individual difference, meaning any kind of difference that does not rely on the individual's internal differences, and is caused by his position in the society, be it a cultural, social, political or other position.

In the topic of individualization, a part of individual difference was mentioned, which was outside the scope of serious attention of

personality and learning psychologists. It seems that the topic of "social differences" basically has no place in the discussions of contemporary educational sciences, let alone that it is discussed at the main level of education and it is one of the specialties of religious education and training systems or specifically one of the characteristics of Islamic education and training system. In the context of the principle of individual differences, the principle of social differences tells us that people, according to their position in the society, should have special educational plans and goals and different educational expectations from them.

Paying attention to social differences can be imagined from the dimensions of people's social standing, gender, and their cultural and geographical location.

#### **A: Difference based on social status**

In the Qur'an, God has determined that the punishment for the bad deeds of the wives of the Prophet (pbuh) is twice the punishment of other women, and the punishment for their good deeds is also twice theirs. The sentence of punishment and double reward for the wives of the Messenger of God (pbuh) is due to the honor of their status and superiority in the society compared to other women, due to their attribution to the Prophet of God. It seems He says that since you are not like others, it is obligatory to obey. Try harder for these duties and be more careful than other women in following religious orders and teachings: "O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah. And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision. O wives of the Prophet! You are not like other women: if you are wary [of Allah], do not be

complaisant in your speech, lest he in whose heart is a sickness should aspire; speak honourable words." (Ahzāb: 30-32)

Since the main criterion is having social status, personality, and status, this rule is also true about other people who have a superior position in society and others pay attention to them and take examples from them. Such people do not only belong to themselves, but their existence has two dimensions: one dimension belongs to themselves, and the other to society; And their life plan may lead a group or lead some astray; Therefore, their actions have two effects: an individual effect and a social effect, and in this sense, each has an independent reward or punishment.

Those who have religious and social personality and their thoughts, speech and behavior are examples for others, they should be more educated than others and always be a few steps ahead of them, so that they can be a good role model for others. This is not possible unless they are covered by special training with higher goals and a higher training program.

Therefore, in educational planning and goal setting, people who have social status and position should be differentiated from other people. This is a necessary educational principle, as Ahl al-Bayt (as) intended it, who taught their children for future positions of high cultural, political, and social states. In a narration of Imam Sadiq (as), he narrates from his noble father that Imam Baqir (as) said: "We (Ahl al-Bayt) make our children pray at the age of five, and you make your children pray at the age of seven. Also, we encourage our children to fast at the age of seven - as long as they can fast, for half a day or more or less...; But you should force your children to fast when they are nine years old and as much as they can, and when thirst overcomes them, they should break their fast" (Tabātabā'ī, 1996: 157).

In this narration, Imam Baqir (as) clearly points out the difference between the religious education program of the Ahl al-Bayt (as) regarding their children and the religious education program for the children of their followers. In order to perform prayers and fast, he states the age of his own sons and the age of other sons' children in two ways. Of course, one should not go to the extent that this difference is only in the children of Ahl al-Bayt (as) or in the characteristics of Imamate; Because the first possibility is rejected by the term "Sibyāninā" which includes all male children of the Ahl al-Bayt (as), both Imams and non-Imams, and the second possibility is answered by Imam Zain al-Ābidīn (as): "A person said to Imam Sajjād: You are the Ahl al-Bayt of the Prophet (pbuh), you have been forgiven. The Imam became angry and said: The same verses are going on about us that are going on about the Prophet's wives. If we commit a sin, our punishment is doubled and if we do good deeds, our reward is doubled. Then he recited verses 30 and 31 of Surah Ahzāb (which was passed before). (Majlisī, 1403, 22: 175)

The Imam, getting angry at the statement that Ahl al-Bayt (as) has the special attribute of forgiveness, reacts and says that our specialness, like the wives of the Messenger of God (pbuh), lies in our social position and dignity; That is, don't attribute any characteristics to us for no reason, and if there is a difference between us and others, it is in our social position and dignity. So our difference in the education program of our children is due to the difference and superiority of our dignity compared to other people.

### **B: Difference based on gender**

Referring to the existence of gender differences, God says in the Qur'an:

"And covet not the thing in which Allah hath made some of you excel others. Unto men a

fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things." (Nisā': 32-33)

The appearance of the verse clearly says that God wants to forbid a certain desire, that is the desire to have superiority. Superiorities that arise from the differences between human classes. Some of them are men and therefore have advantages, while some of them are women and they also have other advantages due to the criteria of being a woman. He wants to say that it is necessary to give up liking and showing interest in someone who has favors, be interested in God, and ask for favors from Him. (Tabātabā'ī, 1995, 4: 533)

According to the reference of the Qur'an to the class of men and women, it is clear that the principle of group differences in humans has been taken into consideration; Because God says: "Men and women each benefit from their efforts and their situation," whether it is a natural situation, such as the difference between the sexes of men and women, or the difference due to optional efforts. Here, voluntary efforts return to the issue of individual differences. Because the word "acquisition" which means learning and acquiring has a broad meaning. It includes both voluntary efforts and what a person can acquire through his natural structure. (Makaram Shirazi, 1995, 3: 364)

Therefore, in this noble verse, both individual differences and social differences are mentioned.

In the verse Baqarah: 228 there are similar interpretations about the superiority of men over women, which means the difference

between men in politics and arranging household affairs. (Rāghib Esfahānī, 1412: 310)

Most researches have considered men and women to be similar in general intelligence, but they have stated some differences in specific intelligence between men and women (Matlin, 2009: 151). Due to cognitive (intellectual), emotional, intelligence, etc. differences between men and women, these differences should be taken into account in social interactions. Differences can be seen between men and women in the intellectual field and it has been specified in the hadiths. But it should be noted that if there is a difference between men and women, this difference is only in terms of instrumental (social) intelligence. (Javadi Amoli, 2010: 221) In fact, a woman is the same intellectually as a man, but because of the fact that women naturally have emotions, the principles and strategies of communication based on the teachings of religion and psychology and emotions are more, intellectual function is weakened to some extent. (Mesbah Yazdi, 2006: 280; Makaram Shirazi, 1998, 2: 287; Fazlullāh, 1421, 2: 285). Therefore, men have intellectual life and women have emotional life. (Tabātabā'ī, 1995, 2: 275; Ālūsī (1996, 4: 34), one of the Sunni commentators, and Tabrisī (1408, 3: 69), a famous Shi'a commentator, also emphasize the intellectual superiority of men. Mohammad Taqi Ja'fari has also emphasized the flaw in women's theoretical intellect (Firozechi, 1999).

In religious teachings, there are also stories indicating that women are emotional. The Prophet of Islam says:

"How good are female children! A person of kindness, a helper, a person who accepts people, with goodness and blessings, and a person of purity" (Hurr Āmilī, 1409, 21: 362). He adds: "Ibrahim –as- asked Allah daughters

so that they mourn his death and keep his mourning warm and passionate" (ibid: 361).

Perhaps, one of the causes of a woman's relaxation is the appearance of strong emotions in her, which in the Holy Qur'an calls a woman a relaxing factor (A'rāf: 189), and introduced and implicitly pointed to her emotionality (Zibaye Nejad, 1388: 94). Imam Ali (as) pointed out the delicacy of women and warned people against entrusting heavy and harsh responsibilities to women. (Kulainī, 1407 AH: 5: 510)

In addition to the above differences, men are superior in receiving and recognizing abstract concepts such as essence, width, and spirit; But women are stronger than men in the verbal test and visual memory (especially in detail and accuracy); But men are strong in the non-verbal test, especially the spatial visualization talent. Also, men are higher in numerical ability and girls are superior in vocabulary memory. (Ganji, 1374: 336). Women are far superior to men in terms of understanding others and predicting their behavior. Women can better convey their feelings and reactions through facial expressions, body language and other non-verbal cues. They are better able to decipher the non-verbal messages of others (Panahi, 2011: 63).

#### **A: Difference based on academic degree, ethnicity, geographical and cultural location**

In the Qur'an and some narrations, group and class differences can be seen, which have a scientific, racial, or geographical aspect; Among them, verse 76 of Surah Yusuf can be mentioned: "[And We] elevate anyone We want to a degree, and higher than any possessor of knowledge is a scholar."

In this verse, the high degree is due to knowledge and prophethood, and some have proposed piety, success, perfection, and other beautiful qualities. (Ibn 'Āshūr, nd, 12: 100)



In Surah Al-Mujādalah, God has also specified the difference between people of knowledge and others: “O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.” (Mujādalah: 11)

Referring to this honorable verse, it can be said that the stronger the faith and the more the knowledge, the higher the degrees.

Therefore, inherent differences cannot be the only criterion for group differences, but the amount of effort and effort to acquire knowledge can also be the reason for the emergence of differences and, accordingly, blessings from God.

The difference between the prophets and the superiority of some over others is also due to the difference in their degrees, which is mentioned in the verses 253 of Surah Al-Baqarah and verse 55 of Surah Isrā’.

Sometimes the ethnicity of people or their geographical location cause different features and characteristics in their residents. Imam Sadiq (as) says: “Courage is in the people of Khorasan, arrogance is in the people of Barbarians, generosity and envy are in the Arabs. So choose anyone based on his nature. (Sadūq, 1997, 3: 472) In this hadith, the difference between people according to their ethnicity is mentioned.

Imam Ali (as) also addressed Malik Ashtar in letter 53 and said: “To run the country, choose people who have a good character, who are from a righteous family, and who have a good history. Then choose the warriors, the brave, the forgiving and the brave men, who have collected virtues and magnanimity in themselves.”

In the following, he adds: “Look for worthy agents among a group of people who are experienced and humble and from righteous families, those who have a long history in Islam. They are more worthy of morals and their reputation is more protected. They avoid greed more. So look more into the consequences of their actions.”

He has clearly pointed out the difference between some families and others. Farabi also believes that different ethnic groups are not the same in terms of ability and power to learn. (Farābi, 1404: 8)

Different environments are different in terms of the distribution of facilities or the availability of growth and development facilities; Sometimes it is seen that people who are educated from different environments are different according to whether they are in low, middle, and high social classes; Because in the society, due to the lack of access to the facilities that cause cultural expansion and growth, cultural deprivation occurs. One of the examples of which is the lack of proper distribution of facilities between the city and the village. Rich environments cause the increase and growth of intelligence and poor environments cause lack of mental growth. For example, the situation of racial and ethnic minorities in different communities, urban and rural areas, different economic-social classes, deprivations related to mountainous and remote areas, camping and nomadic places, etc. are among the factors that create cultural differences in people and, accordingly, their educational methods are distinguished from others.

### **8- Effective factors in individual differences**

Now the questions raised here: “Is there really a difference between humans?” “If there is, what is the origin of these differences?” People have many differences with each other in terms of physical, mental, and intellectual talents and

abilities. They originate from the influence of hereditary and environmental factors, although some believe that only hereditary factors affect human personality and become the source of these differences.

In many cases, while addressing the differences in humans, the Qur'an has also pointed out the origin of these differences and their existential necessity. God says: "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." (Hujurat: 13)

Allah explains what is meant by individual and social differences, and these differences cannot be a criterion for the superiority of humans over each other. In addition, connection and division with a nation and tribe do not make human beings proud and superior to each other. Their only advantage over each other is their piety, mental strength, and perseverance in worship (Tabataba'i, 1995, 18: 490)

"He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful." (An'am: 165)

"Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass." (Zukhruf: 32)

In this part of God's speech, which says: "Some of them may take labour from others," He refers to the difference between people in terms of wealth, knowledge, and occupation. The existential philosophy of these differences is to create a spirit of cooperation and division of

labor among members of society. It shows that this will solve the needs of the people and provide them with all the necessary services to continue their lives, and in general, it will make the importance and necessity of the existence of these differences more obvious. It will make wise people understand that the division of work and expertise not only does not cause alienation, but is necessary. It is the continuation of human social life (Abbasnejad, 2005: 171). Amir al-Mo'mineen Ali (as) says: "The good of people lies in their differences. If they are all equal, they will perish." (Majlisi, 17: 101)

"See how We have given some people superiority over others (in the world because of their efforts) ...." (Asra': 21) The reason for the difference between people's classes in a day when some have less and some have more, in addition to the many resources they have, is that they use others to meet the needs of society, employ them, and benefit from each other's work, and then, the affairs of the world will be regulated. (Tabrisi, 1981, 22: 217)

This part of God's speech which says: He gave some of you superiority over others, includes both genetic and environmental factors.

These verses indicate that individual and group differences are caused by hereditary and environmental factors, which include all types of individual differences, such as hereditary, acquired, physical, psychological, and intellectual, as well as differences in having wealth, possessions and influence. It becomes social that in the general category, the factors of heredity and environment can be examined:

#### **A: Heredity**

The first thing that makes people different is heredity. The heredity factor affects the physical, intellectual and moral differences of people. Everyone is born with a series of characteristics that are not the same as the characteristics of another person. From the

point of view of genetic science, every living being is unique while being similar to its fellow species. The genetic reserve of people determines the individuality of each person and is considered one of the most important factors of the existence of individual differences. The factor of heredity has also been specified in verses and hadiths. God says: "And of His signs is this: He created you of dust, and behold you human beings, ranging widely!" (Rūm: 22)

That part of God Almighty's speech, which considers the difference in language and color of people as one of His verses, refers to the effect of each of the hereditary and environmental factors on individual differences. It is obvious that the difference in color is related to hereditary factors and the difference in language and dialect is caused by environmental, social, and cultural factors.

"And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving." (Fātir: 28)

The influence of hereditary factors is also mentioned in the Prophetic hadith, where he says: "Take a wife from a righteous family, because lineage is very effective in children." (Nejati, 2012: 321)

"Choose (worthy women) for your seeds because women give birth to children similar to their uncles and sisters." (Muttaqī Hindī, 1413: 16: 295)

"Avoid Khadrā' al-Daman! I asked, O Messenger of God, what do you mean by Khadrā' al-Daman? He said: Beautiful women who grew up in an unhealthy family."

"Choose the most suitable place for the establishment of your sperm, because the bad principle will show itself at some point." (Fayd Kāshānī, 1997: 93)

"Marry someone who is suitable for you and choose the most suitable place for the

establishment of your sperm." On this occasion, when "Uthman bin Abi al-Ās Thaqfī" orders his children to choose a pure sperm and abstain from a wife who originates from a bad origin, he says: "My dear children, a married person is like a person who plants a sapling. So he should be careful of where a seedling is planted. A bad root will not produce a good child or result. So be careful in your choice, even if it takes a long time."

It is mentioned in the biography of Ali (as) that when he found out that Muhammad Hanafīya was afraid in the Battle of Jamal, he scolded him that "came to you from your mother." (Ibn Abi al-Hadīd, 1404, 1: 234)

In another hadith, Imam Baqir (as) said: "A man from Ansār (helpers) with his wife came to the service of the beloved Prophet of Islam (pbuh), and said: "O Messenger of God! This woman is the daughter of my uncle and my wife. She is a pure and chaste woman, but she has brought me a child whose face is black, whose nasal tubes are wide, whose hair is twisted, and whose nose is wide. A child with Abyssinian features was born. It is not like such a child in my family and my maternal and paternal ancestors. The Messenger of God (pbuh) asked the woman: "What are you saying?" The woman swore that since I became this man's wife, I have not had sex with anyone. The Prophet lowered his head and then raised his head and said: "Between man and Adam, there are 99 races, all of which are effective in building a child. When the sperm is placed in the womb, races move and ask God to make their children like them. This child, unlike you, is from the same distant race that has a history in the ancestors. Take the child who is your child." The woman said: "O Messenger of God! You opened my confusion and freed me from sadness" (Hurr Āmilī, 1414, 5: 128).

Today it is certain that the laws of heredity are definitely effective on mental states and children inherit morals and spirits from their parents (Amini, 2005: 121). In more than 100 researches done about the effect of heredity on the IQ, it is proved that the IQs of identical twins (twins who are identical in terms of heredity) show more similarity than other pairs, even when they have grown up apart from each other. (Mujez, 2017: 7)

In the 234<sup>th</sup> sermon of Nahj al-Balagha, Amir al-Mu'minīn (as) says about people's differences with each other: "It is the nature of people that separates them from each other. Because they were created from a piece of land that was salty or sweet or hard or soft. Therefore, according to the proximity of their land, they are close to each other and different from each other according to the difference of their land. In this sermon, Imam relates the difference in the nature of humans and the difference to the materials from which the human body is derived, which is derived from different earthly materials.

### **B: Environmental factors**

Another factor causing differences between people is the environment. Natural and social environment create characteristics in a person and shape his personality. But what clarifies the effect of environmental factors on human personality is the statement of the Messenger of God (pbuh) who says: "No child is born except by nature, and it is the parents who make him a Jew, a Christian, or a Magi."

The order of the divine prophets to stay away from polluted areas and evil people and to be close to righteous and benevolent people all indicate that human personality can evolve and progress in one environment and decay and perish in another environment.

A large part of people's differences in physical and intellectual talents and abilities

naturally originates from their place of work and education and other environments in which they were born and grew up.

At first glance, heredity is the main factor in creating individual differences, but psychologists disagree with this opinion and believe that the interaction of heredity and environment play the main role in creating individual differences. For example, a sperm cannot continue to grow without an environment, and an environment cannot develop a human being without heredity. Therefore, each of the factors of heredity and environment play a fundamental role in creating individual differences.

The witness is twins; On the one hand, there are many similarities between parents and identical twins, but, on the other, significant differences can be seen between them. In fact, this indicates the effect of heredity, but because the correlations are not perfect, the environment also has a great effect.

### **Conclusion**

Based on this study, it was found that based on the principle of individualization, people are different from others in terms of science, talent, abilities, emotions, feelings, geographical locations, etc. According to the Divine verses, it was determined that the principle of individualization (tafarrud) is one of the accepted principles of Islam, which is based on divine wisdom and human evolution. Based on this principle, paying attention to inter-individual, intra-individual, and social differences of people is effective in forming correct education. Differences in the degrees of faith, knowledge, talents, abilities, geographical location, environment, etc. are considered to be the most important individual and social differences that in educational matters, the teacher can guide correctly the person in the direction of education by considering them.

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