

Wisdoms and Results of Individual Differences Based on Verses and Narratives

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حکمت‌ها و نتایج تفاوت‌های فردی بر پایه آیات و روایات

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Abstract

Individual differences are one of the most fundamental facts of human life. Knowing the differences, wisdom and their results is very important in building the human worldview and his social interactions. On the other hand, answering the questions and resolving the ambiguities surrounding an important issue such as divine justice depends on knowing the wisdom and results of individual differences. By differentiating between wisdom (philosophy of existence) and result (consequence of presence) of individual differences, this research examines verses and narratives related to the subject. The research method is descriptive-analytical in such a way that after collecting verses and narratives with library search tools, it analyzes their content. The results of the research on the wisdom of differences show that: divine will, knowledge of God, employment of people, consistency of human life, creation of different positions and different duties, mutual recognition, divine test and display of divine justice are among the most important wisdoms of individual differences in the verses and narratives. Also, the most important results and consequences of these differences are: difference in responsibilities, not judging each other, consultation, avoiding fault-finding and blaming others, forgiveness and apologetics, and compliance with one's ability in doing assignments.

Keywords: Individual Differences, Difference in Task, Mutual Recognition, Divine Justice, and Divine Test..

چکیده

تفاوت‌های فردی یکی از بنیادی‌ترین واقعیت‌های زندگی انسان است. شناخت تفاوت‌ها، حکمت‌ها و نتایج آنها اهمیت بسزایی در ساخت جهان‌بینی انسان و تعاملات اجتماعی او دارد. از سوی دیگر، پاسخ به پرسش‌ها و رفع ابهامات پیرامون موضوع مهمی همچون عدل الهی، در گرو شناخت حکمت‌ها و نتایج تفاوت‌های فردی است. این پژوهش با تفاوت گذاشتن میان حکمت (فلسفه وجود) و نتیجه (پیامد حضور) تفاوت‌های فردی، آیات و روایات مرتبط با موضوع را بررسی می‌کند. روش تحقیق، توصیفی-تحلیلی است بدین صورت که پس از گردآوری آیات و روایات با ابزارهای جستجوی کتابخانه‌ای، به تحلیل محتوای آنها می‌پردازد. رهاورد پژوهش در خصوص حکمت تفاوت‌ها گویای آن است که: اراده الهی، خداشناسی، استخدام و به کارگیری افراد، قوام زندگی بشر، ایجاد جایگاه‌های متفاوت و وظایف گوناگون، شناخت یکدیگر، آزمایش الهی و نمایش عدل الهی از مهم‌ترین حکمت‌های تفاوت‌های فردی در آیات و روایات هستند. همچنین مهم‌ترین نتایج و پیامدهای این تفاوت‌ها عبارتند از: تفاوت در مسئولیت‌ها، قضاوت نکردن یکدیگر، مشورت، پرهیز از عیب‌جویی و سرزنش دیگران، عفو و عذرپذیری و رعایت توان در تکلیف.

کلیدواژه‌ها: تفاوت‌های فردی، تفاوت در تکلیف، شناخت یکدیگر، عدل الهی، آزمایش الهی.

1. Introduction

Individual differences are one of the most important and obvious basic principles of human life. Accepting this principle creates fundamental changes in people's worldview and transforms the connections and relations of the world around us (Shahbazi, 2006: 1). In all fields, including educational, training, social, cultural and organizational, those managers and trainers will be successful who recognize the individual differences of their subordinates and by being aware of them and considering these differences in order to apply appropriate guidance methods and take steps to manage people more correctly (Nekou'i Moghaddam and Pirmoradi Bezanjani, 2010: 2).

According to some, individual differences are physical differences (height and weight, etc.) and psychological characteristics (talent and personality) between people, and the two factors of heredity and environment play a fundamental role in determining these differences (Ganji, 1996: 49). In another definition, the meaning of individual differences is any different characteristic that quantitatively or qualitatively causes a person's superiority or recognition compared to others (Farhamini Farahani, 1999: 278). Individual differences are serious topics in the field of psychology, and in this field, individual differences mostly refer to things that make a person unique and mostly include intelligence and personality (Permuzik, 2012: 1-3).

The Qur'an is the word of God, which was revealed with the aim of guiding man: "A guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong)" (Al-Baqarah/185). Qur'anic teachings and propositions on the subject of human guidance are very important for those who are looking for truth, growth and perfection; because it has been expressed by the God aware of all dimensions of human existence. A review of the verses of the Qur'an shows the acceptance of the principle of individual differences; therefore, gathering the wisdom and results of these differences from the perspective of the Qur'an is the subject of this

research. The narratives of the Holy Prophet (PBUH) and the Infallibles (AS) are among the most important sources of interpretation and explanation of the verses of the Qur'an. According to the Qur'an itself, the task of explaining the Qur'an has been assigned to the Prophet (PBUH): "We have revealed unto thee the Remembrance that thou mayst explain to mankind." (Nahl/44) And according to the hadith of Thaqalayn, the Qur'an and the Prophet's family are not separated from each other. Therefore, in addition to the verses, the search in the hadiths related to the topic has also been considered.

Knowledge of the Qur'an's perspective and religious narratives about individual differences, wisdom and its results is necessary for a theist human being from many angles. Knowing the wisdom of the existential differences of humans and the results of these differences will answer the audience's questions about challenges such as divine justice and divine testing. On the other hand, according to the principle of differences, the audience of the Qur'an and hadiths will not be the same due to their existential differences, and this issue affects their guidance and education. Perhaps on this basis, the verses of the Qur'an and religious narratives consider individual differences and speak of its wisdom and results.

Researches about individual differences have precedents of nearly a century, but in the field of Qur'an and Hadith studies, limited researches have addressed the issue of individual differences. Basiri et al. (2014) state in the article "Individual differences caused by genetic factors from the perspective of the Qur'an and narratives" that individual differences in the verses are based on wisdom such as human testing, divine knowledge and division of labor. Shafi'iyoun (2015) in the research "Inferring the educational consequences of gender differences from the teachings of Islam" mentions that the differences in individual, family and social rules towards men and women are rooted in their mental and physical differences. Abdal et al. (2018) in the article "Study and Analysis of

the Principle of Individual Differences in Education from the Perspective of Qur'an Commentators" believe that in the eyes of the Qur'an, the ability and strength of every human being is unique and some of the differences are related to physical, racial and environmental characteristics. And some are related to the nature of men and women or the gender aspect.

As you can see, each of the conducted researches has dealt with this issue from a limited aspect (viewpoint of commentators, genetic factors and gender differences) and the wisdom and results of individual differences have not been investigated based on verses and narratives. This research seeks to find an appropriate answer to the question that according to the Qur'an and hadiths, what wisdom is hidden in all the differences and diversity of the appearance and interior of human beings and what are their results and benefits?

2. The wisdom of individual differences based on verses and narratives

Ḥakīm i.e. wise is one of the attributes of the creator of the world and the creator of human beings. In the Holy Qur'an, this characteristic has been attributed to God about 91 times and to the Qur'an in 5 cases. In the universe, there is no creation without reason and everything that happened in the creation of humans and the differences between them, follows this law. Indeed, what is the wisdom of all these physical and mental differences of humans?

Ibn Manẓūr considers Hikmat i.e. wisdom to be the knowledge of objects in the best way. (Ibn Manẓūr, 1408, 12: 140) The meaning of wisdom in the knowledge of principles is something that "often accompanies judgment and sometimes it is separated from it, that is, sometimes, despite the absence of wisdom, the judgment remains on its own strength." And for this reason, wisdom is different from cause; because the cause "is something that has a ruling, that is, wherever there is a cause, there will be a ruling, and where there is no cause, there will be no ruling." (Makarem Shirazi, 2006: 78; Sobhani, 1: 509) Therefore, what is

meant by wisdom in the present research is expediency that can be deduced from the verses and narratives on the subject of individual differences. Perhaps one of the expedients discovered is actually the cause of individual differences, which is called wisdom because of its lack of certainty and clarity for the authors.

In the verses of the Holy Qur'an and hadiths, in addition to accepting and introducing the principle of individual differences directly or implicitly, the wisdom of differences has also been mentioned. Now let's take a look at this group of verses and narratives:

2-1. Divine will

Several verses of the Holy Qur'an consider the wisdom of differences and individual differences as the will of God:

Verse 118 of Surah Hūd: "And if your Lord had willed, He would have made all the people a single nation, while they are constantly different." Verse 93 of Surah Nahl also aligns with the theme of the previous verse: "And if God had willed, He would certainly have made you a single nation, but He leads astray whom He wills and guides whom He wills, and you will surely be questioned about what you used to do."

In addition to the verses, although some hadiths mention other secondary wisdoms for individual differences, the primary wisdoms of individual differences are the divine will. For example, Imam Bāqir (AS) said in a part of a narration about the universe and God's conversation with Adam (AS): "And I also willed in destiny with my planning and with my penetrating knowledge about them and I made their form, body and color different. And I divided their life and sustenance, obedience and disobedience, and I created them poor, happy, sighted, blind, short, tall, beautiful, ugly, wise, ignorant, wealthy, dervish, obedient, disobedient, healthy, sick, disabled, and perfect. (Kulainī, 1996, 4: 351) Therefore, one of the important and fundamental wisdoms of the existence of differences in verses and narratives is the will and desire of a wise and powerful creator.

2-2. Theology

The phenomena of creation are signs of divine power. These signs and lessons are very abundant and countless for reflection on the divine power and recognition of His greatness in the world of nature and its creatures. One of these signs is the difference of languages and colors in the collection of humans: "And among the signs (of His power) are the creation of the heavens and the earth and the difference of your languages and your colors. Certainly, in this (matter) there are signs for the scholars" (Rūm: 22). Along with this view of the Qur'an, the statement of Amir al-Mu'minin Ali (AS) is also worthy of consideration. By enumerating a collection of divine verses, he considered one of the wisdoms of the differences in languages (one of the factors of individual differences) and thought and consideration in them as knowledge of God: "Such is the creation of the sky, air, wind and water, now look at the sun and the moon, plant and tree, water and stone, and see the difference between day and night, and the flow of many seas and mountains, and the height of the peaks, and the division and separation of these various words and languages; (so that you know God) Woe to the one who denies these things. A group thinks that they are like plants and do not have a cultivator and there is no creator for their various forms. (Nahj al-Balāghah, sermon 185)

2-3. Employing people

The Holy Qur'an refers to the wisdom of obvious individual differences: "We have placed some of them in higher ranks than others, so that some of them may serve others, and the mercy of your Lord is better than what they accumulate" (Zukhruf: 32). In this verse, the difference in degrees, which is indicative of individual differences, is considered the wisdom of employing some people to work for another group. The verse shows that employing people and creating cooperation is a necessity of human life and is considered one of the wisdoms of individual differences. The content of this verse fits with a part of Imam Ali's words: "Know (O Mālik)! People are made up

of different groups, each of which cannot be improved or completed except by means of the other, and they are dependent on the other: "God's army", "public and private writers", "just judges", "fairness and tolerance agents", "The people of taxes", including those who are under the protection of Islam or are Muslims, and "merchants and artisans". (Nahj al-Balāghah, letter 53) This statement, referring to the differences between groups of people, finds it possible to employ each group according to the ability to accept job characteristics, and emphasizes that people are dependent on each other despite their differences and complete each other. If people were not diverse in terms of their talents and abilities, they would not be entrusted with very different jobs, and different professions and skills would not be created.

2-4. Consistency of human life

Amir al-Mu'minin Ali (AS) in a narration in the interpretation of verse 32 of Surah Zukhruf, spoke about other wisdoms of differences: "Rent is one of the ways of people's income; because the Almighty God, in His wisdom, made a difference between the wills and efforts of the people and their other states, in order to make their lives stable. And this means that each person should employ another person for what he needs to be done and for his works, rulings, behavior, and property (and uses his specialty). Since if a person is forced to become a builder, carpenter, or craftsman himself, or to prepare his own clothes and specialize in everything he needs, the world system will not remain stable, because all people need such things. Even they do not have the ability to do such a thing and are unable to do it." (Majlisī, 1403 AH, 90: 48) Based on the direct reference of this narration, the consistency of human life and the stability of the world system can be added to the wisdom of individual differences.

2-5. Creating different positions and different tasks

In the social system, the existence of different positions is certain and tangible, and the family and the context of the social system are

organized in such a way that these positions should exist. The Holy Qur'an has mentioned the existence of different positions among people: "Men are the guardians of women because God has given some of them superiority over others." (Nisā'/34) In this verse, he considered the reason of two non-identical positions for men and women to be individual differences between them (expressed by the word "superiority") because the differences make men to be the head of the family and support the wife and children. In the creation system, the structure of the family and the creation of a woman needs the support and supervision of a man, and if everyone's position was the same (for example, everyone was a supervisor), there would be no one to be supported and this position would not be useful.

Introducing the position of Risālah in the verse: "And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming." (An'ām/124) The verse considers the position of a prophet as special for people that God is aware of their existential capacity.

Imam Ṣādiq (AS) in a narration, in addition to drawing the concept of individual differences, also mentions different positions: "If the army of Islam besieges a group of polytheists and one of the besieged says: Give me peace so that I can see your commander and I will talk to him and one of the smallest members of the Islamic Army will give him protection, and the highest person in the Islamic Army is also obliged to fulfill the promise of safety" (Ibn Shu'ba Ḥarrānī, 1997, 1: 49). The phrase "the best person of the Islamic Corps" indicates individual differences, and the introduction of the two positions of a sergeant and a soldier in the Islamic Corps was made based on the differences.

Another saying of Imam Ali (AS) in his advice to Imam Hassan (AS) has been quoted in this context, when he said: "Do not allow a woman to overstep her own work and do other

people's work; because this is better for her condition, more comforting for her mind and more durable for her beauty; for the woman is the flower of the house and is not the head of the crew or your agent" (Ibn Shu'ba Ḥarrānī, 1997: 1/ 82). In this narration, while Imam explains the position of women, does not consider inappropriate positions acceptable for her.

Kulainī, in the book *Faḍl al-'Ilm* of Kāfī, has compiled a chapter under the title "Kinds of people" and gave four narratives in it. In one of these hadiths, which was narrated from Imam Ṣādiq (AS), he divided the people into three categories: scientists, students, and the shavings on the water (Kulainī, 1996, 1: 99), and these three different positions are formed based on the talent and ability of individuals.

In general, various positions such as: father, mother, wife, child, artist, warrior, teacher, scholar, commander, general and soldier form various duties and responsibilities.

2-6. Getting to know each other

One of the wisdoms of individual differences is introduced in the Holy Qur'an as the recognition of people by fellow humans: "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another." (Ḥujurāt: 13) The verse after introducing the principle of differences in the sentence: "and have made you nations and tribes" recognizes the wisdom of differences to know each other using the phrase "To know each other". This identification leads to the emergence of social order; because if all people were the same and without any difference, they would not be recognized from each other and great chaos would occur in human society (Makarem Shirazi, 1995: 22/197). With the knowledge of individuals, the social system is formed and in the shade of cooperation and coalition of people, social relations and transactions are done better (Tabataba'i, 1999: 18/ 488 and 489). The creation of groupings in the form of ethnic groups and tribes is actually a kind of classification in human society, which causes the creation of a social system and better cooperation of groups through the recognition

of each other's characteristics. Another interpretation of the above verse considers the meaning of the phrase at the beginning of the verse to be individual, mental, and physical differences, including race, color, language, talent, and temperament, and mentions the wisdom of these differences in the cooperation of individuals and groups in meeting each other's needs. (Sayed Quṭb, 1412: 6/3348)

Imam Ali (AS) compared the tribes of his time and expressed their characteristics and differences (better identification of them) said: "Banī Makhzūm tribe" is the flower of Quraysh tribe; we would like to get along with their men and marry their women, but the tribe of Banī 'Abd Shams are the most cunning and stingy of all. We, the tribe of Banī Hāshim, are more generous than all of them with regard to what we have, and we are more generous when we sacrifice our lives. They are more numerous, more insidious, and more ugly, and we are more eloquent, compassionate, and beautiful" (Nahj al-Balāghah, Hikmat 120).

2-7. Divine test with differences

Verse 165 of Surah An'ām reveals another wisdom and says: "And He gave some of you superiority over others in order to test you in what He has given you. Yes, your Lord is quick to punish." Here, the divine test and benchmark of human beings in the blessings, what they have and what they don't have is the wisdom of difference in degrees, and the difference in degrees refers to individual differences between people.

The same theme can be seen in verse 48 of Surah Mā'idah, in such a way that by accepting the existence of differences in different nations, it mentions the wisdom of differences as a divine test through these different abilities and possessions (Salehi, 2015: 108): "If God willed He made you one nation, but (He wanted) to test you in what He has given you, so surpass one another in good deeds, your (all) return is to God."

The wisdom of divine testing is also mentioned in a narration from Imam Bāqir (AS) that refers to the differences: "Then Adam (AS) said: Lord! How many are my descendants?!

Lord! Why do I see some of these bigger than others? And why do some have a lot of light, some have little light, and some have no light? God Almighty said: I created them in this way to test them in all their states" (Kulainī, 1996: 4/ 31).

2-7-1. Showing praise, prayer and gratitude of servants

In addition to the divine test, showing praise, prayer and gratitude of the servants are other wisdom for dealing with differences, and as the secondary wisdoms of the individual differences, a test that is for the emergence of gratitude, patience and prayer. The Qur'an says from the words of Prophet Suleiman: "When (Suleiman) saw that (throne) placed before him, he said: This is from the grace of my Lord to test me whether I am grateful or ungrateful." (Naml: 27)

In confirmation of this statement, we return to the hadith of Imam Bāqir (AS), which directly refers to some wisdom and individual differences, including gratitude and prayer. In describing God's conversation with Adam (PBUH), Imam said: "Among them are the wicked, the happy, the sighted, the blind, the short, the tall, the beautiful, the ugly, the wise, the ignorant, the wealthy, the dervish, the obedient, the disobedient, the healthy, the sick, the disabled, and the perfect. I decreed that the healthy person should look at the disabled person and praise me for his health, and the disabled person should look at the healthy person and pray to me and ask me to make him healthy and to be patient with my troubles so that I can give him my reward. And the rich man looks at the dervish and thanks me, and the dervish looks at the rich man and prays to my door and begs me, and the believer looks at the unbeliever and thanks me for guiding him. For this reason, I created them to test them in happiness and unhappiness" (Kulainī, 1996: 4/ 351) A comparison of the above verse and the recent narration confirms that it is a display of praise, prayer, and gratitude of the servants for the wisdom of the existence of individual differences in addition to the divine test.

2-7-2. Growth and evolution

One of the purposes of divine trials and tests is to actualize the inner talents of man and to realize his growth and perfection (Pakzad, 2007: 354). God has mentioned the benefit of divine trials to recognize the patients and to examine their conditions: "And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record." (Muhammad/31) In other verses, it is mentioned in a more precise way about the trial and examination of the stored up of the hearts: "(All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men)." (Al-Imrān: 154).

The word "Maḥṣ" means purifying and eliminating defects (in order to make something perfect) (Rāghib Isfihānī, 2008: 761). Therefore, the wisdom of the divine test can be seen as the achievement of human growth and perfection (Salehi, 2014: 103 and 102). As Imam Ṣādiq (AS) said in a narration: More faith causes more suffering: "A believer is like two (balanced) scales, the more his faith increases, the more his troubles (and trials) increase" (Ibn Shu'ba Ḥarrānī, 1997: 1/ 273). According to this narration, the claim of faith is accompanied by testing it. This test is through duties and tasks and to bring man to the mercy of God and his further growth. In a part of his letter to Ishāq ibn Ismā'īl, Imam Askarī (AS) writes: "Truly, the fact that God, by His grace and mercy, made certain obligations on you, it was a mercy from Him - there is no god but Him - He is (yours Watcher) to separate the pure from the impure and to know what is hidden in your chests and to test what is in your heart so that you may surpass each other by (gaining) God's mercy" (Ibn Shu'ba Ḥarrānī, 1997: 1/ 506).

On the other hand, God has put individual differences to test people and He has also prescribed tests and exams for the flourishing of various talents and their characteristics and to achieve physical and spiritual growth and perfection of people.

2-8. Showing divine justice

Through the wisdom of divine testing, the wisdom of divine justice is revealed. Imam Ṣādiq (AS) said about divine testing: "So if someone says: Doesn't God know the fate of His servants when He tests them?" We say (but) truthfully, He tests them in order to show them His justice, and He doesn't punish them except with evidence and after they have done (evil)." (Ibn Shu'ba Ḥarrānī, 1997: 1/ 493) According to this narration, if the wisdom of individual differences is the test of servants, and the reason for the test is to show divine justice to the servants, then showing divine justice is one of the secondary wisdoms of creating differences. By delving into how to display justice with the help of differences, it becomes clear that the differences between people lead to the implementation of justice by considering the proportionality between abilities and duties.

3. The results of individual differences based on verses and narratives

The creation of everything in the world has a purpose and results. Individual differences are not excluded from this divine law and tradition, and it brings many consequences and benefits that we face in life. The goodness and badness of affairs and everything we witness around the world is judged according to the results it brings in societies and social relations. Nothing is bad in itself, unless it is evaluated by considering the results (benefit or harm) (Kadkhoda'i, 2008: 152).

The previous section was dedicated to expressing the wisdom of differences, which, although its meaning is other than the cause, somehow explains why differences are created; but in this part of the results, the meaning of the consequences and benefits of the principle of individual differences is discussed.

Individual differences lead to many results that can be enumerated using experience and rational reasoning, but since the current research is based on the verses of the Qur'an and hadiths, it is avoided to express the results that have the aspect of personal reasoning, and the consequences and benefits will be expressed. It

happened that the verses and hadiths mentioned it explicitly or implicitly.

3-1. Difference in responsibilities

The different ability of people in terms of talent and expertise (physical or mental) can be a criterion for accepting responsibility from them. Verses from Surah Yusuf (PBUH) show that criteria such as trust, management, knowledge and wisdom were effective in choosing Prophet Yusuf (PBUH) as the beloved of Egypt and entrusting the country's treasury to him. Another verse, from the daughter of Prophet Shu'ayb (PBUH), explains the reason for employing Prophet Musa (PBUH) because of his ability and trustworthiness: "One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy" (Qaṣaṣ: 26)

According to this context, the difference and increase in knowledge and physical strength of Ṭalūt have been introduced as the criterion of his merit and choice by God for the government and the kingdom: "Their prophet said to them: God chose Ṭalūt to your kingdom. They said: How can he be great and kingly over us while we are more worthy of kingship than him? The Messenger said: God has chosen him and given him an increase in knowledge, ability and physical strength." (Baqarah: 247)

In addition to the verses, the narratives received from the religious leaders have paid attention to some criteria of competence in accepting responsibilities. In a part of his words to Mālik Ashtar, Imam Ali (AS) considered the level of wisdom of individuals as one of the individual differences, and mentioned it as a merit criterion for selecting commanders and assigning responsibilities to them: "Make the commander of your army someone who is more benevolent, more purified, and wiser towards God, your Prophet, and your Imam" (Nahj al-Balāghah, letter 53). It should be mentioned that by referring to the Arabic text of the Imam's speech and using the key word "Excellence" or "Afdal", the acceptance of differences in wisdom is revealed.

Imam Kāẓim (AS) in his order to Hishām

said in the description of wisdom: "O Hishām, God did not send His prophets and messengers to His servants except to make them think on behalf of God, and those who are more accepting are more familiar with God, and those who are more knowledgeable about God's command are wiser. And the wisest of them are those whose foundation and position is higher in this world and the hereafter. O Hishām, nothing better than wisdom has been distributed among God's servants. The sleep of a wise man is better than the sleep of an ignorant man, God did not raise up a prophet unless his wisdom was superior to the efforts of all those who strive" (Ibn Shu'ba Ḥarrānī, 1997: 1/ 419).

At the beginning of the narrative, the difference in wisdom in the group of divine prophets, and in other words, the individual differences between them, is defined by the words "the wiser and the wisest" and then the merit and wisdom of the prophets compared to others is emphasized (differences). Because the Prophets bear the heavy responsibility of Risālah from God, and with more wisdom and responsibility, they are superior to others in terms of their position, and closeness to God in this world and the hereafter.

The Holy Prophet (PBUH) mentioned wisdom in a narration as one of the criteria of people's merit and the results and benefits of human differences: "Truly, tomorrow the servants will rise to the ranks and be close to their Lord according to their wisdom" (Ibn Shu'ba Ḥarrānī, 1997, 1: 60). In this narration, the differences are first shown by using the word "Degrees" and then the size of wisdom is introduced as a measure of merit for the closeness of humans to God Almighty.

3-2. Not judging each other

It is one of the verses that represent the principle of individual differences. It is stated in Surah Isrā': "Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right." (Isrā'/84) Shākilah i.e. "Rule of conduct" observes the physical and mental differences that originate from the creation of man and his growth and

development in the family and the special environment, and he can no longer control it. This verse expresses the different moods of people (Tabataba'i, 1999: 13/ 260). Allah says in the continuation of this verse: "Your Lord knows best who is more guided." This statement prevents us from judging people based on their appearance. Some interpretative narratives under the verse have interpreted *Shākilah* as the intention, which is hidden and only God knows about it. In this regard, the criterion of people's excellence in God's eyes is "Taqwā" i.e. piety: "Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you." (Hujurāt/13) Piety is a matter of the heart: "Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart" (Hajj/32) and only God can measure it. According to some narratives, even judging based on the appearance of people's deeds is not correct; because people's intentions are sometimes not consistent with their actions, and people should not be judged ignorantly. Imam Ṣādiq (AS) quoted from the Messenger of God (PBUH): "The intention of a believer is better than his action, and the intention of an infidel is worse than his action, and every agent should act on his intention" (Kulainī, 1996: 4/ 261).

In the Holy Qur'an, the principle is emphasized that people should not be judged based on individual differences, and some actions such as mocking others are condemned: "O you who believe, one nation should not ridicule another nation; perhaps they are better than these, and women should not [laugh at] [other] women, perhaps they are better than these." (Hujurāt/11) Based on this, judging people without having sufficient knowledge of the spiritual differences between people is wrong and making fun of people is also very unethical and immoral.

3-3. Consultation

The different thoughts and beliefs of people in the society provide the basis for benefiting from their thinking and the expansion of consultation

and consensus. In the shadow of this consensus, the best and most logical way to solve the problems and achieve the desired result will be selected. Some verses from the Holy Qur'an recommend consulting and listening to different opinions and views. (Al-Imrān/159; Zumar/18; Shurā'/38) In some verses, the Prophet (PBUH) is asked to consult with the believers and make the decision himself and trust in God (Al-Imrān/159) and in other verses to hear the words of others and then select the best of them, it has been introduced as a guiding factor and a sign of wisdom (Zumar/18).

In Nahj al-Balāghah, Imam Ali (AS) states the benefits of consultation: "He who welcomes the thoughts of others knows the cases of error." (Nahj al-Balāghah, Hikmat 173)

In the hadiths, while ordering consultation, it is emphasized that in cases where the consultant's opinion does not agree with our opinion, his rights should be respected; because people have different opinions: "But the right of the person, to whom you consult, is not to accuse him of the disagreeable opinion he gives you as advice; because people have different opinions. And you have the right to doubt his opinion, but you have no right to accuse him who, in your opinion, was worthy of consultation. (Ibn Shu'ba Ḥarrānī, 1997: 1/ 273)

3-4. Avoiding fault finding and blaming others

If we accept the existence of individual differences as an important principle in the creation of human beings, criticizing and finding fault with others will be completely pointless especially in matters that are related to the principle of their creation.

In the verses of the Qur'an and religious narratives, finding fault with others and blaming them is forbidden. For example, the first verse of Surah Humazah says: "Woe to every (kind of) scandal-monger and-backbiter" (Humazah/1), the word "Woe" at the beginning of the verse, which refers to destruction and punishment, shows that finding fault behind and in front of people is strongly condemned. According to Allameh Tabataba'i, "Humazah is said to be someone who criticizes people in

their presence, but Lumazah is said to be someone who criticizes people in the presence of others." (Tabataba'i, 1999: 20/ 615)

Imam Ṣādiq (AS) in a narration referring to the difference between human beings in the principle of creation, points out that considering the difference between people prevents blaming each other: "Truly God, the Blessed and Exalted, created parts to reach them to 49 parts and He divided each part into 10 parts. Then He divided them among the people, He put one tenth of a part in one man and put two tenths of a part in another man until He reached a complete part (out of 49 parts). And He put one part plus one tenth of a part in another man and He put one part plus two tenths of a part in another one and He put one part plus three tenths of a part in another man until it reached two parts and thus reached the highest part (49 components). A person who has only one tenth of a part cannot be like the owner of two tenths of a part, and also a person who has two tenths of a part cannot be like the owner of three tenths of a part, and also a person who has a full part cannot be like the owner of two parts. And if people know that God Almighty has created mankind in this state, then they should not blame anyone else" (Kulainī, 1996: 4/ 145).

In the same way, the criterion for judging people in the hereafter is the level of intellect that has been given to them in this world. According to a narration, God's criticism and objections toward His servants or their punishments are due to their individual differences and the level of their wisdom. (Kulainī, 1407 A.H., 1:11).

3-5. Pardoning and accepting excuses

According to the educational teachings of Qur'an and Hadith, when dealing with people, their differences should be taken into account, and if there is any difference in physical and mental strength, which is a reason for inaction, one should forgive people. The Qur'an has spoken about forgiveness in cases of disability, illness and poverty: "There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in

duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful." (Tawbah: 91)

The same thing is clear in two verses 98 and 99 of Surah Al-Nisā': " Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way. For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again." (Nisā'/98-99). The content of the first verse expresses individual differences and in the next verse, these differences are mentioned as the cause of God's forgiveness.

In this context, Amir al-Mu'minin Ali (AS) in his instructions to his son Imam Hassan (AS) reminds him of the need to accept apologies in terms of differences: "Do not punish (quickly) and don't disvalue an apology, and don't be harsh on the one who doesn't have wisdom, and reduce his retribution" (Ibn Shu'ba Ḥarrānī, 1997: 1/90). Also, in his orders before the battle of Ṣiffīn, he mentions forgiveness in terms of individual and gender differences of people: "When you have defeated them by God's permission, do not kill the fugitives and do not beat the weak! And don't kill the wounded! Do not make women excited by tormenting and harassing them, even if they insult you and tarnish your reputation and speak ill of your superiors, because their power of endurance and intelligence is less and for this reason they are influenced and excited sooner. (Nahj al-Balāghah, letter 14)

3-6. Complying the ability of people with their task

Imam Ali (AS) sees the difference in people's mental abilities as the basis for respecting people's capacities and adapting to them and says: "Your Imam has been content with these two old clothes and with two loaves of bread." be aware! You do not have the ability to be like me, but help me with piety, effort, chastity and purity and walking the right path." (Nahj al-Balāghah, letter 45)

The difference in people's spiritual abilities

shows that we should not expect more than people's ability, and what is offered to a person, including acts of worship, should be compatible with his level of faith. In a speech, Imam Bāqir (AS) warned Sadīr: "Indeed, believers have ranks. If you impose two degrees on the owner of one degree, he is not capable, and if you offer three degrees to the owner of two degrees, he is not capable, and the owner of three degrees does not have the power of four degrees and...". (Kulainī, 1996: 4/ 147)

In another speech, Imam Ṣādiq (AS) states that the believers should keep in mind the differences and superiority among each other (including the differences in intelligence and ability to worship) and avoid takfīr and hatred of each other due to the difference in capacity and ability of each other. (Kulainī, 1407: 2/ 45)

Differences in religious, legal and social duties are the result of different physical and mental conditions of people, including men and women, healthy and sick, wise and insane, rich and poor, old and young and children. In the Holy Qur'an, it is clearly mentioned that no one has a duty beyond his capacity: "On no soul doth Allah Place a burden greater than it can bear" (Baqarah/286). There are two points in this verse: The first point is the existence of differences in ability. Based on this verse and according to the attribution of vastness to the soul, the ability of each person is special. The second point is the difference in tasks. Based on this, Shar'i rulings are not considered the same for everyone, and depending on gender, age, level of wisdom, and physical and mental ability, there are differences in tasks. These differences can be seen in the rules of fasting, hijab and legal rules.

The Holy Qur'an has stated the difference in the duty of fasting according to the differences in physical ability (weakness or illness) and has listed three different rulings for fasting in the month of Ramadan: fasting in the month of Ramadan for healthy and able-bodied people, postponing fasting to another days of the year for sick people and travelers, expiation instead of fasting for weak or disabled people. (Baqarah / 184)

Also, the difference in the ruling on hijab for women according to their physical and age conditions shows that the Qur'an pays attention to the ability of people to perform their duties: "And it is not a sin for disabled women who have no hope of marriage to put aside their veil on the condition that) they do not reveal their adornment" (Nūr/60).

Apart from the difference in the rulings of women at different ages, they have differences with men in terms of physical and mental characteristics, such as: more elegance, smaller brain size and faster heart rate, faster growth in the embryonic period and puberty, and being more resistant to many diseases. Also, women are more emotional psychologically, but they have less emotional stability than men (Shahsavari Goghari et al., 2016: 3). Based on this, in addition to Shar'i rulings such as fasting and hijab, legal rulings related to these two groups are not established in the same verses and narratives. The difference in inheritance (Nisā'/11), the difference in diya (Nisā'/92), the decree of retribution (Baqarah/178) and the martyrdom of a woman (Baqarah/282) are examples of these differences.

Referring to some of the different legal rulings between men and women, Imam Ali (AS) explained the reasons for some of these differences: "O people! A group of women are in a lower rank than men, both in terms of faith, interest, and the gift of reason; but the proof of their lack of faith is the absence of prayer and fasting during the days of menstruation, and their lack of understanding is that the testimony of two women is equivalent to the testimony of one man. And the proof of their lack of interest is that their share of inheritance is half of that of men (Nahj al-Balāghah, sermon 80).

4. Conclusion

The wisdom of the existence of something is the concept of expediency that is relevant for the creation and existence of that object. The result of the existence of anything also includes the consequences and benefit of the presence of that thing. In the teachings of the Qur'an and Hadith, both the wisdom of human's individual

differences is expressed and the results of individual differences are pointed out. In the Qur'anic verses and hadith statements, things such as: divine will, theology, employment of people, consistency of human life, creation of different positions and different duties, recognition of each other, divine test and display of divine justice are listed as the

wisdom of individual differences.

Also, from the results of individual differences, things like differences in responsibilities, not judging each other, consulting, avoiding fault-finding and blaming others, pardoning and accepting excuses, and complying the ability of people with their task have been mentioned.

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