Q 10,19: “Mankind was a single community; then they differed. Were it not for a prior decree from your Lord, the matters over which they had disputed would have been settled”.

وَمَا كَانَ آلِ النَّاسِ إلَّا أُمَّةً وَاحِدَةً فَأَخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبِقَتْ مِن رَّبِّكَ لَقَضَى بَيْنَهُمْ فِي مَا يَخْتَلِفُونَ
Q 5,48: [...] For each of you We have assigned a law and a method. Had God willed, He could have made you a single nation, but He tests you through what He has given you. So compete in righteousness. To God is your return, all of you; then He will inform you of what you had disputed». 
Q 11,118-119: Had your Lord willed, He could have made humanity one community, but they continue to differ. Except those on whom your Lord has mercy—for that reason He created them. The Word of your Lord is final: “I will fill Hell with jinn and humans, altogether.
"In my community, disagreement is a sign of divine mercy”

Al-ikhtilāf fī ummatī raḥma
ʿUbayd Allāh al-ʿAnbarī (VII c. A.D):

\[\textit{kullu mujtahid muṣīb} = \text{whoever formulates a reasonable opinion is right}\]
The ignorance of Iblīs

**al-Ṭabarī** (d. 310/923), *The collection of declarations* (Jāmiʿ al-bayān): Iblīs was wrong because Adam’s excellence was based on elements other than the matter of his constitution.

**al-Qurṭubī** (d. 671/1272), *The collection of sentences* (Jāmiʿ al-aḥkām): Iblīs was wrong because mud is better than fire.
Iblīs is not unique

The story of the two angels Hārūt and Mārūt (cf. Q 2:102)

The angels were astonished at the acts of disobedience committed by the human beings on earth, claiming they would do better than them. Therefore God challenged the angels to choose two representants among them, who would descend to earth and be endowed with bodily desires. During their stay on earth, they fell in love with a woman named Zahra (often identified with Venus). She told them she would become intimate with them if they joined her idolatry. The angels refused, and remained pious. Later they met her again, and the woman this time stated she would become intimate with them if they drank alcohol. The angels thought, alcohol can not cause great harm, and therefore they accepted the condition. After they were drunk, they became intimate with her and after noticing a witness, they killed him. On the next day, Harut and Marut regretted their deeds but could not ascend to heaven anymore: due to their sins their link to the angels was broken. Thereupon God asked them, either their punishment shall be in this world or in the hereafter. They chose to be punished on earth and therefore were sent to Babel, teaching humans magic, but not without warning them, they are just a temptation (al-Ṭabarī, The collection of declarations).
Fakhr al-Dīn al-Rāzī (d. 606/1209), 
The Keys to the Mystery (or “to the Arcanum”)
what caused the devil’s disobedience and wickedness?

God is not an immediate cause of error but its origin, its “first cause”: for everything that moves there must be something that makes it move, and for everything that is in quiet there must be something that keeps it in quiet; so if someone errs there must be someone who makes him erring.
Al-Ṭabarī: the expulsion of Adam and Eve from the Garden must be attributed to Satan, because Satan provided the reason for it; but Satan is only an intermediate cause, one among the infinite secondary causes; who really chased them is God.

Satan is a servant among the many servants of God. He is a simple tool in the hands of the Almighty.
al-Ṭabarī: Adam said: “My lord, was my fault written by You before I was created, or did I invent it myself?” God replied: “It was written by Me before you were created”. Adam said: “If You wrote it on me before creating me, then forgive me.” God forgave him [...].
Sufism
التصوّف
ṣūfī, most probably from Arab. ṣūf, “wool”

The Whirling Dervishes, a Sufi movement that traces back to Mevlâna Jalâluddîn Rumi (d. 1273 A.D.) one of the greatest Islamic mystics and poets.
Mevlâna Jalâluddîn Rumi: Iblîs is the **perfect monotheist**, the **perfect lover of God**, and the icon of the perfect ṣūfî.

Iblîs is the best creature of all: he refused to prostrate before Adam because **only God is worthy of receiving a prostration**, that is an act of adoration.
al-Ḥallāj (d. 922 A.D.)

*Tā sin al-azal* or “*Tā sin* of eternity”:

disobeying the contingent order of God means obeying the primordial order, the primordial vocation of love for God, a love that fully expresses the Oneness of God because it unifies everything, Creator and creature, Inventor and invented thing, Master and disciple.

“there was not among the inhabitants of heaven who was a monotheist as Satan was”.

al-Ḥallāj “majnūn Allāh”, Tā sīn of eternity:

God said to him: - Prostrate before Adam!
He replied: - Never will I prostrate to others than You!
God said to him: - Even if I will cast my curse on you?
He replied: - Your curse will not harm me! I want to declare Your holyness, and this is my madness, I want to whirl around you, and this is my illusion […] I deny Your order only to proclaim Your sanctity, and, only because of my love for You, my mind wants to remain insane. Who is Adam? Without you, nothing! And who am I? For me, there can be no distance from You because now I know that distance and closeness are one. And if You abandon me, Your abandonment will be close to me and will keep me company. And then, how can I be abandoned by You if loving You means to find you again and again? you are glorified! […]
God said to him: - Will you not prostrate, you, humiliated and humble?' He replied: - Say rather: you, lover, because every lover is humiliated and humble.
God said to him: - It is My choice, not yours.
He replied: - My choice is Yours, like any other choice, You are my Inventor! And Yours is the truth. And truthfully, my first vocation is to love You [...]. So, do not blame me, [...] Master, and rather reward me, because I am a solitary servant. And you all know that I am a martyr of love.