

Characteristics of Divine Tests | Why Are Trials Not Considered as Injustice?

Which Aspects of Our Existence Are Engaged by Divine Tests and What Is Their Purpose?

In previous lessons, we explored the nature of trials and their significance. We discussed the world as a gym for growth and recognized that the law of trials is an inevitable divine principle. In this article, we aim to delve deeper into the wisdom behind divine tests. What connection exists between our human aspect and the experience of various sufferings? What should our achievements be in divine tests, and what outcomes will arise in our lives through these hardships?

If we are asked during our school years, "Why are you studying?" our answer is certainly linked to the goals we have in mind. For example, we might say, "I study to become a doctor, teacher, engineer, consultant, etc." or "I study to become more skilled in my field of talent." Essentially, we are striving to reach a position we aspire to, and we are willing to endure hardships and challenges for the goals we have set for ourselves.

Our perspective on divine tests should be similar. Although we may perceive divine tests as injustice due to our unfamiliarity with the dimensions of our existence or the constructive nature of the world as a gym, the truth is that many situations that provoke anger, resentment, sorrow, despair, fear, hunger, etc., serve as a measure of the soundness of our hearts and souls. Our heart is our mere asset in the

hereafter, and if we are deluded about its soundness, we will face an eternity filled with suffering and torment.

Divine Tests and Strengthening Our Human Dimension

It is true that divine tests are unwelcome guests in our lives; however, with a little reflection, we realize that the wisdom behind these hardships is closely related to the speed of evolution of our human dimension. Just as a climber cannot reach the summit without enduring fatigue, sleeplessness, and hard training, our journey toward resembling Allah and fulfilling the purpose of our creation also passes through these divine tests. Now, how do trials and tribulations promote and elevate this aspect of our being?

Have you ever thought about the creation of an atom? Can we claim that an atom becomes more perfect when placed in specific conditions? Certainly not, because in the system of creation, all beings are created in their utmost perfection. For instance, an atom cannot become "more atom-like," nor can a horse become "more horse-like." Angels and other creations of God are also created at their highest rank and do not attain a higher level. Only human beings possess the capability to move toward the Absolute and Infinite Perfection. However, this movement requires tools that our Planner Creator provides. Given the limited time of the world, divine tests are the most purposeful tools for elevating our existence to a higher level. These tools separate us from impurities and everything that ties us to our inanimate, vegetative, animal, and intellective dimensions.

We must understand that all hardships and burdens of life are relevant to the non-human aspects of our existence. Sometimes, in our pursuit of interests and

attention to the lower dimensions of our being, we become excessive. Poor nutrition and attachments distract us from nourishing our supra-rational dimension and lead us to settle for lower beloveds and non-human perfections. Here, we can use God's constant tests as a means to detach from worldly attachments and see our essence and human truth. That is, we can utilize trials as a tool for acquiring God's names and ascending to higher rank within our existence.

Why Should We Not Consider Divine Trials as Injustice?

You have likely encountered many individuals who, upon facing a trial, perceive it as a form of injustice from God and feel distanced from Him. But is this truly the case? Has God guaranteed the permanence of the blessings He has bestowed upon us? The point is that God has repeatedly warned us about the transient nature of this world and has enumerated the tools that we are going to be tested with [1]. It is we who, due to our distance from our true selves, become attached to worldly perfections and the beloveds of our lower dimensions, mistakenly believing that the limited time of this world and its blessings are eternal.

Imagine a friend who, due to a problem, entrusts their child to us for a few days. During this time, we become attached to the child and feel sad at their departure. However, we do not consider the return of this trust as injustice. The surprising part is that we become angry regarding the blessings that God has provided us, which He may withhold based on His wisdom for the growth and elevation of our true selves and human dimension. That is, we continuously expect everything to go our way and to live a calm and carefree life in this world, due to our lack of knowledge about our various existential dimensions and the nature of the world as a gym.

Actually, we suffer the most from divine tests and trials, since we limit our lives merely to this world. Someone who does not think of an eternity and life in the hereafter, naturally does not understand the necessity of enduring hardships to achieve a result. This is akin to a student who has not envisioned a future career or academic path and thus sees no need for late-night studying, problem-solving, focusing and attention in class. The extent to which we value our hereafter and trust our Mentor in achieving the purpose of creation determines our willingness to endure difficulties and challenges.

The Proportion of Divine Tests to Our Existential Capacity

If we enroll in a sports club where we lack skill, what expectations do we have of our coach? Certainly, at the outset, we expect a program aligned with our weight, gender, age, level of fitness, and physical strength. Since we trust our coach, we know that they do not intend to eliminate us from the training and competition field with heavy activities or exercises beyond our capacity. Their ultimate goal is our growth, a growth that inherently involves enduring difficulties, meanwhile not exceeding our capacity. This is similar to how we interact with our baby as they learn to walk or climb physical obstacles. We support them while pushing them to their limits, and as long as they see this ability within themselves, we train them until they feel confident in this area. Divine tests are also proportionate to our existential capacity.

However, since we usually confront the divine tests with the lower dimensions of our existence, we begin to complain and grumble. While, the Mentor of the world, considering our age, status, needs, goals, time, capacity, abilities, and many other

reasons, designs and adjusts our tests. As Naraghi said, "the nearest the soul to the banquet of Light, the bitterer chalice it drinks in the night [2]." Thus, these hardships and divine tests are even more intense for the infallible Imams, prophets, and friends of God.

However, if our supra-rational dimension is well-nourished, no trial is beyond our capacity to endure. These tests do not harm our true selves and essence. As stated by martyr Motahari [3], trials are blessings for us; only if we make use of them and through patience and resilience in facing difficulties achieve the perfection of our souls. But if we choose to escape from hardships and complain, then indeed, trials become only tribulations for us, and nothing more.

In this lesson, we discussed that the world is a place where we are tested through hardships and sufferings to draw closer to our true selves. We realized that trials and sufferings affect our non-human aspects and assist us in reaching our purpose of creation. Ultimately, we concluded that trials and tribulations are proportionate to our human capacity and ability.

Have you ever had a sweet experience in divine tests? What reactions do you typically show when faced with divine trials?

References

[1]. Quran, 1:155

[2]. Naraghi, Mullah Ahmad, *Ascension of Happiness*, Qom: Ain Danesh Publication, 2008

[3]. Motahari, Morteza, *Collection of Works*, Tehran:Sadra, 2005