




Life of Muhammad^{sa}

BY

**HADRAT MIRZA BASHIRUDDIN
MAHMUD AHMAD^{ra}**



DISAPPROVAL OF PENANCE

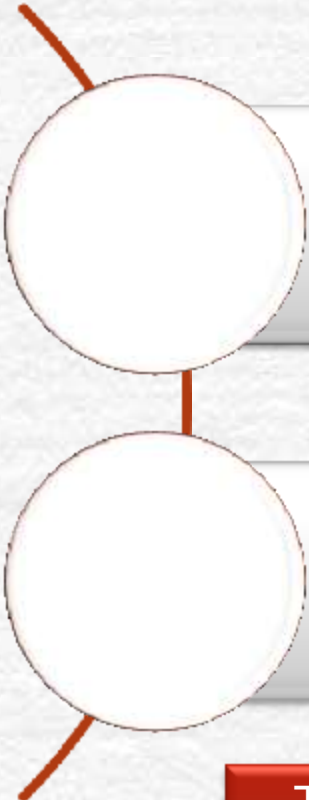


The Holy Prophet (sa), however, strongly disapproved of formality in the matter of worship and condemned the imposition of any penance upon oneself as a form of worship.

He taught that true worship consists in the beneficent use of the faculties with which God has endowed man.

God having bestowed eyes upon man to see with, it would not be worship but impertinence to keep them shut or to have them removed. It is not the proper use of the faculty of sight which can be regarded as sinful, it is the improper use of the faculty that would be a sin.

DISAPPROVAL OF PENANCE



It would be ingratitude on the part of a man to have himself deprived of the faculty of hearing, (or) use that faculty for the purpose of listening to slander and backbiting.

Abstention from food ..may amount to suicide and thus constitute an unforgivable sin, ... it would also be sinful on the part of a man to devote himself entirely to food and drink or to indulge in the eating or drinking of prohibited or undesirable articles.

This is a golden principle which was taught and emphasized by the Holy Prophet (sa) of Islam and which had not been inculcated by any previous Prophet.

DISAPPROVAL OF PENANCE

The correct use of natural faculties constitutes high moral qualities; their improper use is evil or sinful. Their proper use is true virtue.

This is the essence of the moral teachings inculcated by the Holy Prophet (sa) of Islam.

And this, was also a picture of his own life and actions.

'A'isha (ra) relates:
"Whenever the Holy Prophet (sa) had a choice of two courses of action he always chose the easier of the two, provided it was free from all suspicion of error or sin.

Where a course of action was open to such suspicion, the Holy Prophet (sa) of all men gave it the widest berth"

DISAPPROVAL OF PENANCE

The object of the Holy Prophet (sa) of Islam, however, was to attain to real virtue and to win the pleasure of God.

He was, therefore, completely free from pretence and make-believe.

That the world should regard him as bad or should appraise him as good was a matter of complete indifference to him. All that mattered to him was how he found himself and how God would judge him.