

AHADITH (ACCORDING TO THE SYLLABUS
APPROVED FOR SINDH UNIVERSITY)

Hadith No. 1:

إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثْرُ نِعْمَتِهِ عَلَى عَبْدِهِ
مشكوة رقم الحديث ٤٣٥.

يُحِبُّ أَنْ يُرَى Likes to see

أَثْرُ نِعْمَتِهِ Signs of his blessings;

“Allah likes to see the signs of His blessings conspicuous on His bondsman.”

Exp. The meaning of this Hadith is that when Allah, the great, blesses His creatures, He loves to see the signs of those blessings manifest on that creatures. The worldly riches, the vast knowledge, the intelligence, the health and everything that a person is blessed with by Allah, ought to be conspicuously evident from his personality. It means that a person should not live a poorly life, when he has been given riches and wealth by Allah. Similarly, a person who has been vested with knowledge, must impart his knowledge to others. Not to use the blessings of Allah or miserly consuming it, is not liked by Allah, because it is tantamount to the disapproval of Allah's grant, which ought to be fully utilized and consumed for the sake of one's own self, as well as for the benefit of other fellow beings. A man should not, however, be proud of his health, wealth and all other qualities that he possesses, because those have been simply a grant of Allah and not his own achievements which should be acknowledged with due thanks to Allah, the Great, and should be consumed for the betterment of his fellow beings as well as his own personal needs and require-

ments with all humility without any pomp and splendour, extravagance and prodigality.

Hadith 2:

إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْعَمَالِ وَالْخُلُقِ فَلْيَنْظُرْ
إِلَى مَنْ هُوَ أَشَفَلُ مِنْهُ ب : رقم الحديث : ٤٣٩٠

إِذَا نَظَرَ When he sees

أَشَفَلُ مِنْهُ Worse than him

مَنْ فُضِّلَ عَلَيْهِ Who has been preferred

أَحَدُكُمْ Anyone of you

"Whenever anybody comes across any other person who is better than him in respect of health, wealth or appearance, he should look at another person who is inferior to him."

Exp. Islam wants that a person should, at all times and under all circumstances, keep himself busy thanking Allah. But occasionally when the sight of a man falls on a person better than him in respect of health, wealth, appearance, rank or position, he becomes spiteful, and owing to this deprivation, he becomes a victim of inferiority complex. Consequently on one side, he is deprived from thanking Allah, which falls in the purview of ingratitude (ناشران) to Allah; and, on the other hand, he loses his peace of heart and is always aggrieved for not having those blessings which the other man has. Thus he should better look at those who are more deprived than him in respect of the blessings that Allah has granted him, and be thankful to Allah, and deem it a special favour of Allah, who has benevolently granted him those blessings.

Hadith No. 3:

”إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيَخْبُرْهُ أَنَّهُ يُحِبُّهُ“

ابوداؤ درقم الحديث: ٥١٢٣

مشنکة: ٥١١٤

ترمذی: ٢٣٩٣

إذا أحب

When he loves

فليخبره

He should inform him;

“When a man loves another man, his brother, he should inform him that he loves him.”

This Hadith refers to the pure and selfless love, and not a gallant false love making, which is based on avarice, covetousness and greed. The pure love has been referred to in another Hadith as (الحب في الله) the love for the sake of Allah, which means a pure, selfless love. It has been said that such a lover should inform of his selfless sentiment of love, so that he should also develop such a pure love for him, and he should awake in him pure sentiment of love for his lover too, and they may cooperate in the development, prosperity, piety and virtue. The information of love should not be restricted to the lip-service, but some concrete practical proofs of his love should also be given.

Hadith No. 4:

”إِذَا طَبَقْتَ مَدْقَةً فَأَكْتُرْ مَا تَهَا وَتَعَا هُنْ جَيْرَانَكَ“

٢٤٢٥: رقم الحديث

إِذْ أَطْبَخْتَ You baked or cooked

مَرْقَهٌ A curry, a broth

جِيرَانٌ Neighbours

تَعَااهُدْ Keep in mind.

When you cook a curry, you should add some more water in it, and do remember your neighbours by sending them (some of it gratis.)

Exp. This Hadith teaches us two things, one is, to keep in mind the rights of the neighbour and to behave with them in a better way. In another Hadith, the great prophet said of the neighbour's with so much emphasis that I thought of the likelihood of their being declared inheritors in the bequeathed money. Secondly, it is not necessary for better treatment to make present of precious things to the neighbours, but petty sacrifices are also no less important. It may also stand him in good stead and may be helpful in establishing stronger friendly relations with the neighbourhood. It has, therefore, been urged to add some water in the broth and give a portion of it to those living in the neighbourhood, so that they may also have a share in your meal.

Hadith No. 5:

”أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ“

رقم الحديث سنن أبي داود ٣٣٢٢

ترمذی : ٢١٤٣

كَلِمَةُ عَدْلٍ A word of justice

جَائِرٍ Cruel hearted;

"It is the best of all holy wars to utter a rightful word before a cruel king."

Exp. To eradicate cruelty and to promote justice is the prime objective of Islam. Islam and Iman both carry the meaning safety, peace and reconciliation. It means that there is no room in Islam for dread and terror, injustice and oppression. Islam wants to stretch and expand justice everywhere in the society, particularly to diffuse it in politics, as well as society and economy. It cannot, however, be established in a country, unless the ruler of that country and his executives are lovers of justice, and the subjects have such a gut to stop the ruler if he ever shows any partiality and tendency to side with injustice and lawlessness. It is imperative to support justice and try to eradicate the evil deeds from the human society, yet it requires much courage to speak out rightful words before a heartless despot, because sometimes, it risks the loss of life or property or both. For this reason, it has been told to be the best of "holy wars."

Hadith No. 6:

« أَيْةُ الْمُتَّاقِنْ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا أَوْعَدَ
أَخْلَفَ وَإِذَا تَسْتَهِنَ خَانَ وَإِنْ هَامَ وَصَلَّى وَرَأَمَ
أَنَّهُ مُسْلِمٌ »

ب : رقم الحديث ۲۶۸۲

م : رقم الحديث ۱۰۹

ترمذی ارقم الحديث : ۲۶۳۰

أَيْةٌ

Sign

أَخْلَفَ

Goes against the promise

إِذَا حَدَّثَ	When speaks	إِذَا أَتُّهُنَّ	Is made a trusty
كَذَبَ	Speaks a lie	خَانَ	Makes embezzlement

There are three signs of a hypocrite, (1) when he speaks, he lies, (2) when he promises, he does not keep his words, and (3) when he is made a trustee, he embezzles the money. He may keep fasting, praying and may think himself to be a Muslim."

Exp. A heretic is he whose beliefs are in contravention of Islam, just like an infidel or a polytheist, and with a view to throw dust in the eyes of other Muslims declares himself to be a Muslim. This means that there is inconsistency in his words and actions. Evidently he succeeds in playing false to others, but he can be recognised easily by the signs that have been enumerated in this Hadith for detection.

In other words, it may be said that hypocrisy is of two kinds, one is hypocrisy in faith and the other is hypocrisy in action, and in this Hadith only the hypocrisy in action has been defined in order that Muslims may not be involved in hypocritic habits and may not fall in the ditch of hypocrisy in faith, the signs that have been indicated are three i.e. 1) to tell a lie 2) to fail to keep faith, and 3) not to embezzle the money that has been given in trust. For these demerits, the worships and prayers of those hypocrites become devoid of the blessings of Allah.

Hadith No. 7:

”اَتَقْوِي الشَّحَ فَإِنَّ الشَّحَ اهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ
عَلَىٰ أَنْ سَفَكُوا دَمَاءَهُمْ وَاسْتَحْلُوا أَمْوَالَهُمْ“

م: رقم الحديث ٢٥٨٨

اتَّقُوا	Save yourself	آلْشَحْ	Greed, avid;
حَمَّلُوهُمْ	Urged, insisted	دِهَاءُ	Blood
أَنْ سَفَكُوا	That they shed their blood		
إِسْتَحْلَوْا	Deemed it lawful		
مُحَارِمٌ	Unlawful things.		

"Keep yourself away from greed, because it has destroyed many people before you. The evil has urged people to shed the blood of others and has persuaded one to bloodshed and to accept the unlawful (مال حرام) of others as lawful (حلال).

Exp. This Hadith describes the evils of avarice and greed. The great prophet (SAW) has said that it is a moral affliction and sickly sentiments are its climax. It has caused the destruction of the earlier Ummats, because greed at its peak makes a man blind in the love of wealth and riches, and forgets what is lawful and what is unlawful, and what is legal and what is illegal. If he has to kill a man for grabbing money or if he has to molest the respect, dignity and usurp the wealth, he would not hesitate to do so. When this moral affliction spreads among the nation, the people become blood thirsty and lay hand on the life, respect, wealth of his own people, and a new chapter begins in the social life of the whole nation. Hatred, abhorrence and aversion make their national front weaker and open to be conquered by the enemy. The destruction

as referred to in this Hadith may also refer to the destruction in the hereafter.

Hadith No. 8:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ الْمَتَّبِقِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنِ الْبَرِّ وَالْإِثْمِ قَالَ أَبْرَزْتُمُ الْخَلْقَ حَلَالًا ثُمَّ
مَا خَالَكُ فِي صَدَارِكَ دَكَرْتُهُتْ أَنْ يَطْلُعَ عَلَيْهِ
النَّاسُ ” ٢٥٥٣ م : رقم الحديث

See Page 61 Hadith No. 12

Hadith No. 9:

”جُحِيبَتِ النَّارُ بِالشَّهَوَاتِ وَجُحِيبَتِ الْجَنَّةُ بِالْمُكَابِرِ“
ب : رقم الحديث ٦٣٨

جُحِيبَتُ Was covered

شَهَوَاتٍ Lust, Lasciviousness

(Pl. of **مَكَابِرٌ**) Disapproved things.

“Hell is covered with lust, and paradise is concealed under hardship.”

Exp. The meaning of this Hadith is that lust and ignonymous desires of one's own self, when come over, breaks all barriers of lawful and unlawful to achieve unwarmedly abominable desires just to pacify the unbridled self which leads to hell. It is therefore, necessary for a man, who wants to save himself from this

hellish doom, to keep in control his lust, and lasciviousness, and ought not to leave his carnal of desires unbridled.

But to keep the waylaying inner self (نفس اماره) in control so that it does not waylay your soul and stick to Iman unflinchingly, and to stride on the path of piety directly is not an easy job. This is a path of hardship and miseries. This is a declaration of war against the vicious forces. This means that if you want to live as a pious man, you will have to pay for it by controlling your limitless desires.

Hadith No. 10:

عَنْ الْحَسَنِ أَبْنَى عَلَيْهِ سَرْفَى اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دُعْ فَأَيْرِيْبُكَ الْحَـ
مَالَوْ يَرِيْبُكَ، فَإِنَّ الصِّدَقَ طَهَـيْنَةٌ وَإِنَّ الْكَذَبَ
رَيْبَةٌ؛ وَإِنَّ الْتِرْمِذِيَّ دَعَى، حَدِيثُ حَسَنٍ يَحْمِلُ
مَعْنَاهُ: أُتْرُوكَ مَا لَشَكَ فِيهِ؟

ترمذی: رقم الحديث ۲۵۳۶

See Page No. 63 Hadith No. 14.

Hadith No. 11:

”الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلَيُنْظَرْ أَحَدُهُمْ مَنْ يَخَالِلُ۔“

ترمذی، رقم الحديث: ۲۳۸۵

سَنْ يَخَالِلُ With whom he makes friendship

فَلَيُنْظَرْ Ought to see

"Everybody follows the religion of his friend. You must, therefore, test the person with whom you are going to make friends".

Exp. It is evident that the circle of friends casts a deep impression on the demeanour of the person who is attached to it. It is correctly said that a man is known by the friends he keeps." A man whose friends are dishonest and thieves cannot remain honest. But a person who passes his time among religious people, cannot remain insurgent and disobedient to Allah, because a man keeping the company of religious people will indeed be influenced by the religiousness of his friends, and will get an opportunity to reform his character and conduct in the light of their morality. But a man passing his time with the people who are devoid of morality and good manners cannot have the opportunity to look into the bad elements of his own conduct, because his spirit is sealed by the influence and impact of his friends. The slow poison of the bad character spoils in course of time the stamina and the good qualities of a person in such a slow manner that he cannot even feel the change that takes place in his inner self. A man should, therefore, remain cautious from the very beginning and avoid the bad society so that no bad element creeps in his character. He should be careful that no irreligious and characterless person comes to him in the guise of a helper, sympathiser or friend, so that he may not find an opportunity to cast his influence. Of course, the person whose character and religion are strong enough to be harmed by the devious character of others, may mix with such persons, because in this way the man of strong character may find time to correct the bad traits of those

characterless people by exhortation, preaching and advice, but such strongmen are very few.

Hadith No. 12:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ
مَنْ اتَّبَعَ نَفْسَهُ هُوَ أَهَادَتْهُ عَلَى اللَّهِ الْأَعْلَمِ

ن : رقم الحديث : ٢٣٤٤
ماجه : ٢٢٥٩

الْكَيْسُ	Wise, sagacious	دَانَ	Subdued
هَوْيٰ	Her inner self (Pl. of)		
أَمَانِيٰ	Ambitions, desires		
تَمَنَّى	Desired	مَنْ اتَّبَعَ	Who followed

"The wise man is he who subdue his inner self and works for the Hereafter, and he is fool and frustrated "who followed the desires of his inner self and expected from Allah good rewards."

Exp. Inner self of every person is catchy but treacherous. It cheats people and leads to the perilous road of evils. Our respected prophet has, therefore said that the sagacious person is he who is not cheated by his inner-self, but keeps it in his control so that he may have the opportunity to do some good works for the Hereafter. The weakest and greatest fool is he who comes in the net of the innerself to act upon its mischievous directions and expects the mercy of Allah.

”لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الْذِي
يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ“
ب : رقم الحديث ٦٦٣
م : رقم الحديث ٢٤٠٩

الصُّرَعَةُ Valiant, energetic

الشَّدِيدُ Who throws one down on the back.

“He is not a valiant person who throws his enemy on his back, but he is a valiant person who controls his inner-self at the time of anger.”

This Hadith actually means to keep control on one's own inner-self at the time of anger. It is a fact that the worst enemy to a man is his own inner-self which is very difficult for a man to keep bridled at least on two occasions; One when he is excessively happy, and the other, when he is extremely angry. On these two occasions, he does not care even for the limitations of Allah. These are the occasions of trial and he becomes unsuccessful in this ordeal if he fails to control his inner-self. Thus, for a man who wants to be valiant in respect of Iman, it is necessary to have an upperhand on his own-self.

”مُدْرَأً أَوْ لَادِكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سِعْ سِنِينَ
وَاضْرُبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرَ وَفِرِّقًا بَيْنَهُمْ
فِي الْمَضَارِعِ“ سنن أبي داود رقم الحديث ٣٩٥٠

مُرْدِوا	Order them
أَبْنَاءٌ سَبْعَ سِنِينَ	Seven year old sons.
الْمَضَاجُعُ	Beds
فَرَّقُوا	Keep them separate
إِضْرَبُوهُمْ	Beat them

“Order your children for namaz, when they are seven year old and make them, by habit, a resolute namazi when they reach the age of ten and beat them for it, if necessary, and keep their beds separate.”

This Hadith gives out the importance of namaz, and the responsibility of the parents to insist on training their children to say prayer regularly and punctually. Namaz is not only absolutely obligatory for a sane and mature Muslim, but it is also his duty to see that his off-springs are also saying prayers regularly and punctually.

Children usually develop sense at the age of seven. It has therefore been emphasized to give them incentive and induce them to say namaz. If he is reconciled to say namaz by this inducement, it is well and good. But if he does not obey till he reaches the age of ten years some force may be used to oblige him to bring him to terms for prayer, and may be punished by beating, if necessary. A mature child is, however, responsible for his own acts. It has also been said that the children should be provided separate beds after the age of ten years so that they should not be afflicted of psychological diseases on one hand, and gather self confidence, on the other.

Hadith No. 15:

”مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ“ م : رقم الحديث: ١٨٩٣

مَنْ دَلَّ Whoever directed, whoever led;

“Whoever led a man to a right path, he will also get a reward for it equal to the one who (actually) did it.”

Exp. The Hadith has no ambiguity. It clearly states that there is no difference between doing virtuous acts and leading another person to the path of virtue. The great prophet (SAW) has said that the person who shows the path of virtue will definitely have a reward for this act. But the person will also have a reward which will be equal to the reward of the person who has actually performed the virtuous act. On another occasion he said that the one who shows the path to righteousness is like one who does it. It means that to persuade a man to do virtuous act has a great reward as good as the reward of the one who actually performs it, and to stop a man from doing good things is as bad as the actual performance of that bad act. Similarly, it is our religious obligation to suppress the evil deeds.

Hadith No. 16:

”مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُسَأَلَهُ فِي أَثْرِهِ فَلَيَصِلَ رَحْمَةً“ م : رقم الحديث: ٢٥٥ ب : رقم الحديث: ٢٠٤

مَنْ أَحَبَّ He who desires

وَيُسَأَلَهُ To defer it, to increase his life span.

أَنْ يُبَسِّطُ to enhance the subsistence

أَنْزَلَ sign, here it means life relatives

فَلْيَمْلِأْ Ought to join it

"Whoever likes that his subsistence should be increased and his life be elongated, then he should have his relation with his kiths and kins more intimate."

This Hadith shows that to have firm establishment of relations with the kiths and kins has two gains from Allah. One is that Allah broadens his subsistence, and the second is that he is granted the longevity of life. This is why relationship with the kiths and kins have been much emphasized in Quran-e-Majid and Ahadith. There is a tradition that once the Holy Prophet (SAW) was emphasising on the kind treatment with the kiths and kins, when one of his companions asked him, "O Prophet of Allah, we can easily mix with those relatives, who like to mix with us. But how can we meet those relatives who do not like to mix with us." The reply of the Prophet (SAW) was that it is very easy and simple to establish relation with those relatives who are eager to establish relation. It is a moral greatness to establish intimacy with those who do not like to come closer to you". The Great Prophet further said . "Come closer to him, who wants to be at a distance from you, and forgive him who does you wrong."

Hadith No. 17:

لَيْسَ الْغُنْيَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغُنْيَى

عَنِ النَّفْسِ

ب : رقم الحديث ٦٣٣٦

م : رقم الحديث ١٠٥١

غُنْيٌ

Non-hankering

كَثْرَةٌ

Abundance

الْعِرْضُ

Wealth and assets

Non-hanking does not come out of the abundance of wealth and assets, but out of innerself that he should not hanker after riches but he should be content with whatsoever he gets out of his utmost capacity in a rightful manner so that he can have the contentment of heart and soul.

Hadith No. 18:

”مَنْ رَأَىٰ مِنْكُمْ مُّنْكِرًا فَلْيُعِيْدُهُ بِيَدِهِ فَإِنْ لَّمْ يُسْتَطِعْ فَلْيَسْأَلْهُ فَإِنْ لَّمْ يَسْتَطِعْ فَلْيَقُلْ لِهِ وَذَا الِّكَ أَضْعَفُ الْإِيمَانِ“ م : رقم الحديث: ٣٩
ابوداود: ١٢٠
ت: ٢٤٢
ن: ٥٠٨
ج: ٣١٣

من رأى

Who saw

فَلْيُعِيْدُهُ

Then he should change

أَضْعَفُ

The weakest

لَمْ يُسْتَطِعْ

If he has no power to

“If any one of you sees any evil, should stop it and if he cannot do it, he should stop it by his tongue, and if he does not even do it, he should at least at least desist it at heart. But this is the weakest part of Iman.”

This Hadith wants to put stress on the war against evil. But since there is difference in the capacity from man to man in re-

spect of capability and authority, Shariat has not put emphasis on everybody alike. It has kept in view the difference in rank, power, position and physical strength. If he can stop it, he ought to do so, but if he is not capable to stop it he should at least tell him that the work he is doing is not good or if he cannot point it out, he ought at least detest it at heart. It mean that there are three stage to reject and deist evil (1) To stop it by force (2) To point out in words that what he is doing is not good and he should stop doing it (3) He should at least deem it improper and bad if he has no courage even to declare it bad and this is the weakest part of Iman.

Hadith No. 19:

وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْيَدُ
الْعَلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلِيِّ وَإِذَا كُنْتَ تَعْوَلُ وَخَيْرٌ
الصِّدَاقَةِ مَا كَانَ عَنْ ظَهْرِ غَيْرِيٍّ وَمَنْ يَسْتَعْفِفُ يُعْقَدُ
اللَّهُ وَمَنْ يَقْتَعِنْ يُعْنِي اللَّهُ دَوَاهُ الْمَارِيِّ
بِرَقْمِ الْأَخْدِيثِ : ١٤٢٧

See Page 53 Hadith No. 9

Hadith No. 20:

**يَتَّبِعُ الْمَهِيَّةَ تَلَاقِهَا أَهْلُهُ وَهَالَهُ دَعْمَهُ فَيَرْجِعُ إِلَيْهِنَّ
وَيَبْقَى دَأْخِلُهُ يَرْجِعُ أَهْلُهُ وَهَالَهُ دَعْمَهُ فَيَبْقَى عَمَلَهُ**

يَتَّبِعُ	Follows	يَرْجُعُ	Returns
يَمْكُنُ	Remains	إِثْنَانٌ	Two

"Three things follow the deadman to the grave, his kiths and kins, his wealth and his deeds. Two things return, but one thing remains with him. The kiths and kins and the wealth come back, while the deeds remain with him."

Man loses all his energy in the accumulation of wealth and this attempt he does not keep any regard for lawful and unlawful. He keeps himself busy in fulfilling the demands of his dependents legally or illegally, for which his dependents fell in love for him. But our respected Prophet has called all these things temporary and all these relations temporary and mortal. In the grave and in the hard time of the hereafter all these things and all these relations do not move useful. If anything come in good stead, it is the good deeds that he leaves behind.

Allah has said in the Holy Quran:-

"O you who believe spend out of those We have provided you, before a day comes, when there will be no trafficking, nor friendship, nor intercession" (Al-Baqara 254).

"Wealthiness is not the abundance of property. But the real wealth is the contentment of heart."

Exp. The literal meaning of it is to be care free, having no need." But in the eye of the world a wealthy person is he who is abundantly rich and wealthy. But the great prophet of Islam says that the wealth which creates in a man an urge to collect more wealth, takes away the com-

fort of heart and which makes a man alert and watchful against its loot and plunder. It is not at all a wealth that makes a man watchful. It is rather a poverty and dependence. The real wealth is that which makes a man care-free providing contentment of heart and tranquillity of soul.