



The Requirements of Maintaining Tranquility, Affection, and Mercy in The Family According to Verse 21 Of Surah «Rum» Emphasizing The Point of View of Ayatollah Jawādī Āmulī

Narjes Sadat Mohseni¹ | Ehsan Ebrahimi^{2*}

1. Department of Comparative Interpretation of the Qur'ān, Ma'sumieh Institute of Higher Education (S), Qum, Iran. Email: narjes.mohseni@gmail.com

2. Corresponding Author, Department of Interpretation of the Qur'ān, interpretation Higher School, Imam Khomeini Higher Education Complex, Al-Mustafa International University, Qom, Iran. Email: ehsan_ebrahimi@miu.ac.ir

ARTICLE INFO

Article type:
Research Article

Article History:
Received 16 April 2023
Revised 24 July 2023
Accepted 17 September 2023
Published Online 10 January 2024

Keywords:
Tranquility,
Affection,
Mercy,
Functions of marriage,
Verse 21 of Surah «Rum»,
Jawādī Āmulī.

ABSTRACT

The Holy Qur'ān, in verse 21 of Surah «Rum», introduces the creation of each of the spouses as divine signs and the reason for the emergence of tranquility based on «affection» and «mercy» in the family; But each of the tranquility, affection, and mercy have special requirements for preservation and durability. The main problem in this research is the Explanation of these requirements in the family according to the aforementioned verse, with the method of library collection and analytical descriptive processing. Based on the findings of the research, paying attention to the heart characteristic of tranquility and authenticity of a woman and the role of the community of one truth in providing tranquility, Knowing the formative grace of affection and mercy from God, paying attention to the rational dimension and the mutual of affection and mercy, preferring the emotional aspect and generalizing both of them in all family affairs, are the requirements of preserving tranquility, affection, and mercy in the family. The macro results of the research also show: that although the observance of material rights in the family is emphasized by Islam, the institution of the family and society is based on the preservation of spiritual issues such as tranquility, affection, and mercy with attention to its indicators.

Cite this article: Mohseni, N. S. & Ebrahimi, E. (2024). The Requirements of Maintaining Tranquility, Affection, and Mercy in The Family According to Verse 21 Of Surah «Rum», Emphasizing The Point of View of Ayatollah Jawādī Āmulī. *Journal of Contemporary Islamic Studies (JCIS)*, 6 (1), 105-114. DOI: <http://doi.org/10.22059/jcis.2023.357921.1325>



1. Introduction

For marriage and forming a family, the Holy religion (Sharia) has considered material rights such as the obligation of dowry, payment of alimony, and the provision of clothes and housing, and has emphasized on their strict observance. However, he considers the foundation of the family indebted for preserving spiritual rights. Because material rights, like the exterior of a building, make the appearance of the family more beautiful but its foundation and body are strengthened by protecting spiritual rights (Qur'ān 4:19). And each man and woman are Obligated to comply with Mutual spiritual rights (Qur'ān 2:228). Even in the fulfillment of material rights, its spiritual aspects should be taken into account to maintain consistency of the family. (Jawādī Āmulī, 2018: 319)

Among the spiritual requirements related to the family system, the Holy Qur'ān mentions tranquility, affection, and mercy in verse 21 of Surah «Rum», which is considered one of the important goals and wisdom of marriage. From the Qur'ān's point of view, the need for marriage, like the feeling of hunger and thirst, is one of the signs of divine power. Therefore, the restlessness of a person at a young age is a blessing to think about marriage, so that people understand that it is not possible to cure restlessness and anxiety in youth with advice and a Promise and threat.

God Almighty refers to the issue of marriage with words such as «tranquility» (Sakint) and «covered» (Qishyan) (Qur'ān 7:189) and the only way to stay calm in youth and control this natural and sacred chaos is marriage and peaceful life with the same kind. (Jawādī Āmulī, n.d: 23-24; Id. 2013, vol. 31: 522)

Based on what has been said, the main issue in this article is to discover and explain the importance of maintaining tranquility, affection, and mercy in the family according to verse 21 of Surah «Rum». In other words, what are the criteria and indicators necessary for the continuity and stability of the three important functions of marriage, namely tranquility, affection, and mercy in the family?

To answer this question, verses traditions, and the views of commentators are used. Therefore, the research method is «narrative-revelation», and the method of collecting data is «library» form, relying on interpretive sources and especially the Quranic works of Ayatollah Jawādī Āmulī. Also, the method of processing data to convert it into information is «descriptive-analytical».

The requirements of preservation by analyzing the narrative evidence and checking their significance as well as referring to continuous and discontinuous evidence are in two parts, the requirements of «tranquility» and «affection and mercy».

It should be noted that tranquility and peace as one of the goals of marriage, researches have been compiled in general or according to verse 21 of Surah «Rum». for instance:

- Mohammad Ali Rezaei Esfahani and Hamida Shurgashti in the article «Comparative interpretation of verse 21 of Surah “Rum” and its approaches»¹ The tradition of marriage in the Qur'ān is regarded as a universal law among all creatures and living beings, especially humans, and they generalize it to all members of the society and introduce it as a reason for creating shelter, affection, and mercy.
- Sayeda Narjes Omrani and Shahreh Roshni in the article «Islamic lifestyle and the effect of affection and mercy from the perspective of the Qur'ān in the stability and reform of the family and society, with an emphasis on verse 21 of Surah “Rum”»² By using Shiite interpretations and authentic narrative sources, they have explained the Islamic lifestyle about religious affection and its role in the family and the formation of a healthy society».
- Panapa Semancho in the article «Woman's Place and role in the Peace of the Family»³ mentions the role of a woman in the peace of the family through love for her husband, cleanliness and neatness, housekeeping, compatibility, and understanding.

The privilege and innovation of this article is, on the one hand, focusing on the accurate and contemporary view of Ayatollah Jawādī Āmulī as one of the commentators who is aware of the needs

1. Siraj Munir Quarterly, Faculty of Theology and Islamic Studies, V. 8, No. 26, 2016, pp. 131-164.

2. Conference paper, 6th Scientific Research Conference of Educational Sciences and Psychology, Social and Cultural Damages of Iran, 2017.

3. Two Quarterly Journal of Islamic Studies of Gender and Family, Al-Mustafa Al-Alamiya Society, serial number 3 (2018), pp. 23-37.

of contemporary people. On the other hand, the explanation of the necessary spiritual requirements such as tranquility, affection, and mercy in verse 21 of Surah «Rum» has not been considered in the aforementioned articles. The purpose of this article is to achieve the requirements of these spiritual issues to apply them in common life.

2. Getting to know Surah «Rum» and explaining the important words in verse 21

«Rum» is one of the Meccan surahs of the Qur'ān, according to the arrangement of the current Mushaf, it is the thirtieth and according to the order of revelation, it is the eighty-third surah of the Qur'ān, which was revealed after the «Ensheqāq» surah and before the «Ankaboot» surah (Ibn Āshūr, 1999, vol. 21: 5). This surah was revealed in the last year of Mecca and one year before the migration to Medina. The content of the sura and the general lines of its teachings, which are about the principles of religion, especially monotheism and resurrection, prove that it is Meccan.

In the polytheistic atmosphere of Makkah, which was the time of oppression and tyranny of the leaders of polytheism and idolaters (Sanadid) Quraysh, this surah mostly deals with the topics of monotheism, revelation, prophethood, and resurrection, and along with it, general lines of education, ethics, jurisprudence, law, and social precedents (Sunnat) are also mentioned. (Jawādī Āmulī, 2022, vol. 64: 277)

Most of the verses of the Surah mention the blessings of God in the sky and the earth, the system of marriage in plants and animals, the creation of man from soil and the union of man and woman, effort during the day and sleep at night, the rain and the wind, and the life of the earth after death pays (Qaraati, 2008, vol. 7: 177). All in all, in this surah, reasoning, emotional, and speech issues are mixed so that it has provided a perfect potion for guiding and educating people. (Makārem Shīrāzī, 1992, vol. 16: 393)

In verse 21 of this sura, the purpose of marriage is considered to be spiritual issues such as tranquility, affection, and mercy:

«And of his signs is that he created for you mates from your selves that you may take comfort in them and he ordained affection and mercy between you. There are indeed signs in that for a people who reflect». (30:21)

2.1. May take comfort (Ie-Taskonu)

From the root of «S-q-n», it originally means establishment and stability against movement (Farāhīdī, 1989, vol. 5: 382; Rāgheb, 1991: 417; Mustafavi, 1981, vol. 5: 163). and it leads to the peace of a person's mind and the removal of worry, anxiety, and worry from her or him. The word «Sakina» is also used six times in the Qur'ān and some of its derivatives also have the meaning of peace.

«Sakint» in technical is a light in the heart of man that gives stability and peace to man in the face of unseen affairs (Jorjānī, n.d: 159). They interpret it as the power of reason (Rāgheb, 1991: 417) or an unacquired gift from God to her or his special servants when their hearts are worried and afraid which leads to strengthen faith and increased certainty and stability of opinion. (Joziyeh, n.d, vol. 2: 406)

2.2. Affection (Mavadat)

From the root «v-d-d» originally means the desire to something (Farāhīdī, 1989, vol. 8: 99; Mostafavi, 1981, vol. 13: 64); To love (Qorayshī, 1992, vol. 7: 192), to desire (Farāhīdī, 1989, vol. 8: 99) and kindness (Torihi, 1995, vol. 3: 159; Fayūmī, n.d: 653) affection in the term means kindness whose effect is visible in action (Tabātabāyī, 2013, vol. 16: 166). In the discussed verse, this word can mean both friendship and connection and creating love. (Jawādī Āmulī, 2022, vol. 64: 419)

The difference between affection (Mavadat) and love (Mahabat) can be said as follows: Affection is much more scientific, precise, and pure than love and is closer to love because affection is after obedience and love and at the stage when friendship is established in the stage of the heart. (Kāshānī, n.d, vol. 8: 217)

2.3. Mercy (Rahmat)

From the root «r-h-m» in the dictionary, it means «kindness» (Farāhīdī, 1410, vol. 3: 224; Qorayshī, 1992, vol. 3: 69) and «compassion» (Ibn Manzūr, 1993, vol. 12: 230; Fayūmī, n.d: 223). In the term, mercy means a kind of emotional influence that arises in the heart from observing the deprivation of a

deprived person who is not perfect and needs to fix the defect, and it forces the owner of the heart to rise to the position and save him from deprivation and fix his defect. (Tabātabāyī, 2013, vol. 16: 166)

In any case, the mentioned verse in describing the signs of creation refers to the verse of the creation of spouses and the continuation of the human race. To confirm the monotheism of God for the polytheists of Makkah and to remind the believers about the wisdom of marriage and the importance of the formation of family.

Because man is not like an angel who does not die, but is always born and dying, and the only way for his generation to survive is to marry his fellow man. Therefore, the All-Wise God created a peer for him and from his kind, so that he can be with her and find peace and benefit from each other. (Jawādī Āmulī, 2022, vol. 64: 417)

tranquility, and following that affection and mercy, have spiritual values that will be examined in the body of the article.

3. Ayatollah Jawādī Āmulī's interpretation method and tendency

Ayatollah Jawādī Āmulī is one of the prominent contemporary scientists and one of the profound interpreters of the Holy Qur'ān. As a result of his genius and scientific creativity and the use of prominent professors in knowledge and spirituality, he has reached comprehensiveness in Islamic intellectual and narrative sciences, he raised many talented students in his intellectual school, and he has presented dozens of profound works of writing and expression in various fields such as jurisprudence, interpretation, philosophy, and hadith to the world of science and knowledge. The depth of his thoughts, his noble and noble morals, and his firmness and mastery of behavior are also the inspiration of those who seek knowledge and practice. His long gathered and fondness with the Holy Qur'ān is evident in his humanistic and culture-expanding teachings and guidelines.

Interpretation Tasnim is the result of his Interpretation lessons and its Interpretive method, «Comprehensive Ijtihadi» and includes «interpretation of the Qur'ān by Qur'ān», «Qur'ān by Sunnah» and «Qur'ān by Reason». (Jawādī Āmulī, 1999, vol. 1: 61)

It should be noted that in Ayatollah Jawādī Āmulī's interpretative tendency, the application of the principles and general rules of the Qur'ān to the current situation and the application of the teachings of the Qur'ān and the effort to respond to the needs of social life and family issues are very evident. According to his opinion, Qur'ān in terms of the extent of the field of guidance, is universal and a book of human guidance for all ages. (Ibid: 32)

4. The requirements of maintaining tranquility in the family

Paying attention to the requirements of maintaining tranquility in the family is one of the important issues that deserve attention in the family arena. Recognizing the marriage of the human race, in addition to its peace-creating effect, as well as recognizing the position of women in the family as the main element of providing peace in the family, has a tremendous and ponderable importance. Therefore, the most important requirements for maintaining tranquility are discussed:

A) Paying attention to the heart characteristic of tranquility

One of the requirements for maintaining tranquility mentioned in the verse under discussion is its connection with the human heart. From a literary point of view, when the derivatives of the substance «s-k-n» are used with «fi», they mostly convey the meaning of physical relaxation. Like the verse of peace and relaxation of the human body at night: «It is He who made the night for you, that you may rest in it» (Qur'ān 10:67) But when it is used with «Ela», it is more about peace of mind Such as The verse in question or verse: «It is He who created you from a single soul, and made from it its mate, that he might find comfort with her» (Qur'ān 7:189) In interpretative traditions, marriage is also introduced as a means of getting the love of hearts (Kolaynī, 1986, vol. 5: 372). Therefore, tranquility is like reassurance, it is more a matter of inside(inward) and related to the heart; Not Organs and related to the body (Jawādī Āmulī, 2013, vol. 31: 522). The Holy Qur'ān also attributes tranquility to the heart: «'It is He who sent down composure into the hearts of the faithful» (Qur'ān 48:4) and in another verse, considers.

The heart connection of the Holy Prophet (peace and blessings of Allah be upon him) with the religious believers and his prayer for them as the reason for their peace of mind: «And bless them.

Indeed, your blessing is a comfort to them» (9:103) This tranquility is the peace and tranquility of the heart and the like Therefore, it is not specific to the body and the most important part of it is Regarding the heart. (Jawādī Āmulī, 2014, vol. 31: 522; Id, 2015, vol. 35: 239)

B) Giving authenticity to women in providing tranquility

Addressing men with the verb «may take comfort» (le-task) and it's coming with the preposition «to» along with the feminine pronoun «ha» in «may take comfort in them» shows that a woman is a reference and object for a man's inclination towards her. On the other hand, the coming of the phrase «may take comfort» in them «instead of» may take comfort in houses shows that marriage and family formation are not just the union of male and female under one roof (Jawādī Āmulī, 2022, vol. 64: 426). Some commentators have interpreted the sentence «may take comfort in them» as «May your hearts rest there» because when a man goes out of the house to earn a living or travels, his heart is not at peace until he returns home to his wife (Samarkandi, 1995, vol. 3: 8). The Holy Qur'ān considers the truth of man and woman to be a gem and does not make any distinction between them in terms of the origin of ability creation, but according to the verse in question, the original secret of the creation of a woman is something other than the tendency of sexual instinct and quenching lust, rather, marrying a woman gives peace to a man and in creating this mental peace and comfort, he has given authenticity to the woman and made the man fascinated by her love. Accordingly, men can never create a peaceful and loving atmosphere in a man's life alone or with the help of other men. On the other hand, women, who have more emotional strength, are the main responsible for providing peace and tranquility in the family (Jawādī Āmulī, 2017: 48; Id, 19/7/2017). The love and affection of women have the capacity to make the common life like a beautiful and strong palace and make it warm and attractive. Just as «stone never rests on stone» the soft and flexible mortar causes the hard stones to be connected and finally, the building is created (Jawādī Āmulī, 2022, vol. 64: 432; Id, 5/9/1398 & 4/2/1398). It should be noted that the Qur'ān mentions the family and relatives with the word «Ulul al-Arham»: «The blood relatives» (33:6) also indicates that mercy originates from the mother's womb, which organizes the foundation of the family, not the strength that originates from the father's loins (Jawādī Āmulī, 21/1/2019). as the analogy of a woman to the garment in the verse «they are a garment for you, and you are a garment for them» (2:187) shows that the woman is responsible for providing peace in the family because the most outstanding and the best simile of the verse is the peace that a person has with a suitable cover.

Just as the Holy Qur'ān interprets the night as dwelling: «He has made for you the night and the day out of His mercy, so that you may rest therein and that you may seek His bounty» (Qur'ān 28:73) and «It is Allah who made the night for you, that you may rest in it» (Qur'ān 40:61) garment: «and make the night a covering» (Qur'ān 78:10) it also attributes these two characteristics to women. (Jawādī Āmulī, 2006, vol. 9: 461)

C) Paying attention to the role of the One Truth community in providing tranquility

One of the requirements for maintaining the peace and tranquility of couples is to pay attention to the creation of men and women of the same sex, and as a result, community is a single reality in the family, which is referred to in the verse in question with the phrase «from your selves» and in another verse with «from a single soul» (4:1). has been interpreted.

«From your selves» means «from your truth», because the truth of humans is one (Jawādī Āmulī, 2022, vol. 64: 424). The preposition «men» is not used to express that one is derived from another, but to express gender. And it refers to the assonance of couples (Sadeghi Tehrani, 1985, vol. 23: 134) Therefore, some believe that «from your selves» means «I am the types» (Ibn Āshūr, 1999, vol. 8: 384). The union of the sexes is the reason for the connection and gathering of men and women and the realization of peace .As opposed to differences, which cause aversion and distance, and as a result, confusion and anxiety. wise God, created a mate of his kind and shape for a man, so that, on the one hand, he could calm down by being with him. Because the consubstantial is much more than the non-consubstantial (Tūsī, n.d, vol. 8: 240; Tabresī, 1993, vol. 8: 470; Zoheyli, 1990, vol. 21: 67 & vol. 9: 201; Sadeghi Tehrani, 1985, vol. 23: 134; Ibn Āshūr, 1999, vol. 21: 32; Fazlulah, 1998, vol. 10: 305; Mughniyeh, 2003, vol. 3: 434). On the other hand, it plays a significant role in generation Because to

produce a child, you need peace (Tūsī, n.d, vol. 5: 52; Qurtubī, 1985, vol. 14: 17 & vol. 7: 337). Yes! The benefit of man is to resolve his reasonable and legitimate needs. And the All-Knowing God, with His mature wisdom, created each man and woman in such a way that when they stand next to each other, in all dimensions, they complete, and their needs are fulfilled. On the other hand, a lonely man or woman is incomplete and in need of the other side, and from the union of those two, a whole and complete unit is created. The wisdom of each one's tendency toward the other is the same deficiency and need that when it is removed, peace will emerge (Jawādī Āmulī, 2022, vol. 64: 423). Men are responsible for managing life and making a living, which is accompanied by effort, fatigue, and anxiety as a result, they need peace and on the other hand, the stranger cannot be the cause of comfort. Therefore, from this truth, God created woman to be a source of peace and comfort for man. (Jawādī Āmulī, 2022, vol. 64: 425 & 2009, vol. 17: 110)

4. The requirements of maintaining affection and mercy in the family

There are many effects on the marriage of men and woman in the genesis system. One of these works is a special affection that appears between husband and wife and in the verse in question, it is interpreted as «affection» and «mercy». The preservation and stability of these two elements have requirements that attention to them has a special role in strengthening the family institution:

A) Knowing the formative grace of love and mercy from God Almighty

The love between two spouses is a sign of God's love and providence to institutionalize purity and intimacy between family members and to provide a platform for the flourishing of talents (Mesbah Yazdi, 2011, vol. 1: 424). Based on the verse «Be wary of Him who created you and the earlier generations» (26:184), God Almighty created man. And he placed the desire for beauty and the hatred of ugliness in his generation and nature (Tabatabai, 2011, vol. 15: 312). Therefore, affection and mercy are generation descriptions of man and are rooted in him. Just like the «mountain» has its roots in the ground, it prevents the fluctuation and anxiety of the earth, within itself, it cultivates a mine, He buys cold, hail, and snow with his chest, and it embeds them in the form of a spring and then scatters them from its range in the plain (Jawādī Āmulī, 1/9/2014). The important principle of affection and mercy is also a matter of formative and according to the human generation and God Almighty has embedded it in her or him. (Tūsī, n.d, vol. 8: 240; Zoheylī, 1990, vol. 7: 329; Fadlullah, 1998, vol. 18: 116; Ibn Āshūr, 1999, vol. 21: 32)

The word «ordained» in the phrase «and he ordained affection and mercy between you» refers to Apart ordained (Apart from the existence of couple) And it confirms the formation of the two. Apart ordained means that this affection and mercy is Apart from the existence of couples and it was not from the beginning And the God of Mannan, when finding a wife and getting married, places this love and affection in the institution of couples. It is the infinite power of Glory be to God that can connect two strangers and between the two of them, establish affection and mercy in generations a way (Jawādī Āmulī, 2018, vol. 48: 514; Id, 15/10/2018). Based on the enlightening speech of Imam Sadiq (peace be upon him), in the attitude of a man to a woman, affection, and mercy originates from the Holy Essence of God, which plays a role. Because sexual lust was given to them after Adam's human fondness for Eve. And in the first meeting, which talked about the love of the heart, the sensual instinct was never mentioned:

«God told him: propose to her. She is my maidservant and she can be your wife. God bestowed lust upon him. He did teach him everything before». (Sadūq, 1992, vol. 3: 379)

It is in the light of this attitude that the Holy Prophet (pbuh) considered women as his beloved: «Women and perfume have been endeared to me from your world, and the comfort of my eye has been made in prayer». (Hur Amuli, 1988, vol. 2: 144)

And he said: «No building has been built in Islam that is dearer to God, the Mighty, and Majestic, than marriage». (Sadūq, 1992, vol. 3: 383) Or Imam Sadiq (Pbuh) said: «Most of the good is in women». (Ibid)

According to another narration, a man came to the Messenger of God (PBUH) and said: I am surprised by something, A man and a woman have never seen each other When there is a marriage between them and talk to each other one day, to create harmony between them in such a way that it is

not stranger than that?! He said: This is from the God Almighty. (Tha'labī, 2001, vol. 7: 299; Abul Fotuh Rāzī, 1987, vol. 15: 250; Kāshānī, n.d, vol. 7: 170)

According to this narration, the God of Mannan is the source of affection, kindness, and mercy. And in the institution of man and woman, he places this kindness and mercy. This love and mercy are different from the instinctive traction that exists in the beginning. This special love and affection arise between a man and a woman after the spousal and conjugal contract is concluded between them. In other words, love always belongs to something special and it needs «related» (Motaalaq) Therefore, before choosing a particular person as a spouse, the only desire in humans is for the opposite sex. But after choosing that particular person, the «love» and «mercy» mentioned in the verse, which is the special love of a husband and wife, appear between them. (Mesbah Yazdi, 2009: 318)

B) Paying attention to the rational dimension of affection and mercy

The Holy Qur'ān does not give much value to sexual instinct in its attitude towards marriage and family formation, Because this instinct is also in animals; But in the case of humans, kindness and mercy is a matter of reason and understanding, not instinct from the interpretation of «And of his signs» at the beginning of the verse and «There are indeed signs in that for a people who reflect» in its below, it can be seen that the detailed issues of marriage and family formation and continuity need careful and continuous thinking. so that people can understand its truth well Because, in the manner in which affection and mercy are created between husband and wife by the wise God, there are signs of divine power (Jawādī Āmulī, 2022, vol. 64: 446). If love and mercy are built based on reason, with time, they will become more rational and strengthen the foundation of the family. Therefore, the relationship between a man and a woman should be based on a wise calm and not just instinctual satisfaction. This attitude and method give authenticity to the family foundation Otherwise, every male and female have insemination and reproduction whether they are animals plants, or humans. On the other hand, a family based on sexual instinct will not last long Because with the passage of time and increasing age of husband and wife, the instinct has decreased and the instinctive friendship also weakens and the foundation of the family may fall apart. Therefore, they recognize the essence of God, love and mercy of reason and faith, and wise forgiveness of each other's mistakes as the core of forming a stable family. Such friendship brings peace to the heart Because the heart rests only in the light of spiritual matters. (Jawādī Āmulī, 2006, vol. 9: 461; Id, 2018, vol. 46: 650; Id, 2022, vol. 64: 442; Id, 5/9/1398 & 4/2/1398). Yes! If love, affection, and mercy are not led by lust and delusion but by practical and theoretical reason; That is, the right motivation and complete thought to guide it will be the source of tranquility. (Jawādī Āmulī, 2018, vol. 46: 650)

C) Preferring the emotional aspect of affection and mercy over its jurisprudential aspect

The relationship of affection and mercy between husband and wife is an emotional and moral matter based on wisdom; Not a jurisprudential ruling, so in the absence of it, the principle of marriage would be damaged from the jurisprudential aspect Therefore, in cases such as a man or a woman being disobedient, there is no kindness and mercy between husband and wife; But the principle of marriage is protected. One of its reasons is the compatibility of affection and emotional mercy and the lack of affection and jurisprudential mercy. Some concerning the verse: «You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their parents» (58,22) And putting it next to the discussed verse, they have used it to confirm the jurisprudential ruling that it is not permissible to marry people of the book. Because marriage causes affection, While the obedience of the people of the book is not allowed. This speculation, which is expressed in the second form, is barren and inconclusive. Because emotional affection gets mixed up with jurisprudential affection. According to the rule: «The suspension of the verdict on the description refers to the causality» the verse «You will not find a people believing in Allah...» means that the believer does not favor the opposite (because she or he is opposed) in terms of having faith. This negative affection is jurisprudential, not emotional While according to the context of the discussed verse, affection between father and child and husband and wife is an emotional matter. Therefore, a father can be unhappy with his son's action and condemn it and not have jurisprudential affection for him; But he has emotional affection for him. (Jawādī Āmulī, 2010, vol. 22: 69-70; Id, 2018, vol. 46: 650; Id, 5/9/1398 & 4/2/1398; Id, 2022, vol. 64: 417). It should be noted that, based on some

traditions, the best example of affection and mercy is established between two spouses (Kolaynī, 1986, vol. 5: 506; Sadūq, 1992, vol. 3: 559). That is, there is no union like a marriage relationship and there is no equivalent in affection for two spouses, except for their affection for each other this is the main factor that strengthens the foundation of the family. (Jawādī Āmulī, 2022, vol. 64: 434)

D) Paying attention to the mutuality of affection and mercy

The foundation of the family is strengthened by two strong principles of kindness and mercy. Each of these two basic factors has a great contribution to creating a secure relationship and an unbreakable bond between husband and wife (Jawādī Āmulī, 2003, vol. 5: 674-675). The two pillars of the family, i.e. and woman, should have tension with each other to feel satisfaction and happiness. This feeling is obtained when the family institution has peace and comfort and this institution is realized through understanding arising from love and affection. «affection» means showing love and «mercy» is a kind of emotional and spiritual influence that results from observing the needs of the other party and forces a person to meet her or his needs. This state continues continuously as a mutual action and reaction between spouses. It will create deeper and more lasting emotions between the two of them, which leads to the unity and strength of the family foundation and its rays will spread to their children (Mesbah Yazdi, 2012, vol. 5: 41). The phrase «affection and mercy between you» in the verse refers to the mutual compassion and pity of spouses, as well as parents to children and children to parents (Hashemi Rafsanjani, 2007, vol. 14: 127). Because of the tenderness caused by the love that the God Almighty has placed in the hearts of the couple, each one has a desire for the other (Tūsī, n.d, vol. 8: 240). The meaning of the phrase «he created for you mates from your selves» on the creation of couples of the same sex is also a confirmation of mutual affection and mercy between spouses. Because the same sex has a desire and interest in the same sex (Tabresī, 1993, vol. 8: 470; Seyyed Qutb, 2004, vol. 5: 2763). Yes! Every imperfection yearns for its perfection and every needy person tends to something that will remove her or his need and this feature is common in men and women. Therefore, in the discussed verse, the Holy Qur'ān informs about two-way and two-sided mercy between men and women; That is, men and women are created in such a way that affection and mercy prevail between them and when affection and mercy are two-sided, peace and tranquility are also two-sided. Therefore, men and women have needs that are provided in the shadow of their coexistence. And this need is not limited to sexual needs; rather It also includes human needs. (Jawādī Āmulī, 2018: 31)

E) Generalizing affection and mercy in all family affairs

Common friendship between husband and wife is not only a sensual and heart matter Rather, it appears in all family matters Because affection is higher than love. Love is a matter of soul and heart; Whether it has a practical appearance or not. But affection and mercy are higher than love and have individual and collective effects and in the process of forming a family, it is considered a central and essential element (Jawādī Āmulī, 2016, vol. 39: 258; Mughniyeh, 2003, vol. 6: 136). Based on the context of the discussed verse, the meaning of kindness and mercy is the family type. However, the absoluteness of the verse also includes kindness and mercy among the people of the society. One of the clearest manifestations of affection and mercy is the small community of the family. Because husband and wife are attached in love and affection and with each other's help, they show mercy to their little children Because they see weakness in them as a small child cannot provide the necessary needs of her or his life. This love and affection force both of them to try to preserve and protect, feed, dress, house, and educate their child. If it were not for this affection and mercy, the human race would be completely cut off and would never last. (Tabatabaei, 2011, vol. 16: 166)

the necessity of this learning and generalization is also signified by verse: «O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and the two of them scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another and [of severing ties with] blood relations. Indeed, Allah is watchful over you» the purpose of commanding piety in the verse is that each member of the family should fulfill the other's rights and all of them on one hand should cooperate and collaborate in doing what is for the benefit of all, so that the family can enjoy a worthy life and there is no complicated problem in it. (Mughniyeh, 2003, vol. 6: 136)

Conclusion

In the outward and formal way of thinking of some families, material endowment is the reason for the consistency and stability of the family. However, from the perspective of Islam, the family, in addition to its appearance (which is related to material issues), also has an inner truth, which is the foundation of the family and its absence is a source of uncertainty. According to verse 21 of Surah «Rum», creating a wife and establishing peace on the one hand, and forging Wise affection and mercy to strengthen the marriage bond on the other hand, are signs for those who think. The issue of marriage and the ways to consolidate it, needs careful and continuous thinking, so that people can understand its truth well, and don't think of marriage as just a male and female sexual union.

According to the verse in question, peace, kindness, and mercy between spouses have indicators. Paying attention to the heart characteristic of tranquility, giving authenticity to women in providing tranquility, and paying attention to the role of the One Truth community in providing tranquility are requirements to maintain peace in the family. Also, Knowing the formative grace of love and mercy from God Almighty, paying attention to the rational dimension of affection and mercy, preferring the emotional aspect of affection and mercy over its jurisprudential aspect, paying attention to the mutuality of affection and mercy, as well as generalizing of affection and mercy in all family affairs are requirements to keep both of them in the family.

God Almighty has considered affection and mercy to be common, He has given the responsibility of tranquility to the woman and the responsibility of management and planning to the man. Because women are stronger in affection and men in management. Undoubtedly, a lonely man or woman is incomplete and in need of the other side, and from the union of the two, a whole and complete unit is created. God Almighty has created for each human being a spouse and pair from their gender to find peace by companionship with each other and benefit together. Love between two spouses is a genetic thing and a sign of God's love and providence To establish peace and intimacy between family members and provide a platform for the flourishing of talents .If affection and mercy are mutual and have a rational basis in addition to emotionality They will appear in all family matters And they become a source of strengthening the family and exaltation of individuals and society But if they have a material and sensual basis, it subsides after a while And the family system falls apart And it leads to separation, as is the case today in the western-style family system. Therefore, these two elements and two blessings should be preserved well, and strengthened the family with wisdom, Of course, the contribution of both sides in natural issues and instinctive demands should be fully considered and reserved but all these things can be provided in the light of reason and mutual affection, not just feeling or one-sided.

References

The noble Qur'ān

- Abulfotūh Rāzī, H. (1987), *Ruz al-Janan wa Ruh al-Janan fi Tafsir al- Qur'ān*. Mashhad, Astan Quds Razavi Islamic Research Foundation.
- Fazlullah, M.H. (1998), *Men Wahi Al- Qur'ān*. Beirut, Dar Al-Malak.
- Farāhīdī, Kh. (1989), *Al-Ain*. Qom, Hijrat.
- Fayūmī, A. (n.d). *al-Masbah al-Munir*. Qom, Dar al-Razi's manuscripts.
- Qarā'atī, M. (2008), *Tafsir Noor*. Tehran, Cultural Center of Lessons from the Qur'ān.
- Qorayshī, A.A. (1992), *Qamus Qur'ān*. Tehran, Dar Al- Kitab al-Islamiya.
- Qurtobī, M. (1985), *Al-Jame Li Ahkam Al-Qur'ān*. Tehran, Nasser Khosro.
- Hāshemī Rafsanjānī, A. (2007), *Tafsir Rahnama*. Qom, Bostan Kitab.
- HurAmulī, M. (1988), *Tafsil Wasayel Al- Shia Ela Masail Al- Sharia*. Qom, Al-Al-Bayt Est.
- Ibn Āshūr, M.T. (1999), *Tafsir al-Tahrir wa al-Tanweer al-Ma'roof*. Beirut, Al-Tarikh Al-Arabi Foundation,
- Ibn Qayyim Juzieh, Sh. (n.d). *Madaraj al-Salkin bayna Manazel Iyak Nabdo Iyak Nastain*. Cairo, Dar al-Hadith.
- Ibn Manzūr, M. (1993), *Lasan al-Arab*. Beirut, Dar al-Fikr.
- Jurjānī (Syed Sharif), A. (n.d), *Al-Tarif*. Naser Khosrow.
- Jawādī Āmulī, A. (n.d), *Tafsir Tasnim*. Qom, Isra.
- Id. (2017), *Zan Dar Aeeneh Jalal Wa Jamal*. Qom, Esra.
- Id. (n.d), *Hoquq khanevade*. Qom, Esra.
- Id. (2018), *Haq Wa Taklif*. Qom, Esra.
- Id. Dorus kharej Tafsir Qur'ān, (www.portal.esra.ir)
- Id. Dorus kharej Feqh Nekah, (www.portal.esra.ir)
- Kāshānī, F. (n.d), *Manhaj al-Sadiqin fi Elzam al-Mukhalifin*. Tehran, Islamia bookstore.
- Kolaynī, M. (1986), *Al-Kāfi*. Tehran, Islamia.
- Majlesī, M.B. (1983), *Bihar al-Anwar*. Beirut, Al-Wafa Foundation.
- Mesbāh Yazdī, M.T. (2009), *Rastgaran*. Qom, Imam Khomeini Educational and Research Institute (RA).
- Id. (2011), *Sajjadah al-Suluk*. Qom, Imam Educational and Research Institute Khomeini (RA).
- Id. (2012) *Questions and Answers*, Qom, Educational and Research Institute Imam Khomeini (RA).
- Mostafavī, H. (1981), *Research in the words of the Holy Qur'ān*, Tehran, Al-Katab center for translation and publication.
- Mughniyeh, M.J. (2003), *al-Tafsir al-Kashif*. Qom, Dar Al- Kitab Al-Islami.
- Makārem Shīrāzī, N. (1992), *Tafsir Nimuneh*. Tehran, Dar Al-Kutub al-Islamiya.
- Meybodī, A. (1992), *Kashf al-Asrar Wa Odat Al-Abrar*. Tehran, Amir Kabir.
- Ragheb Esfahānī, H. (1991), *Mafradat Alfaz al-Qur'ān*. Beirut, Dar al-Shamiya.
- Samarqandī, N. (1995), *Tafsir al-Samrqandi al-Musamma Bahr al-Uloom*. Beirut, Dar al-Fikr.
- Seyyed Qutb, (2004), *Fi Zilal Al-Qur'ān*. Beirut, Dar al-Sharouq.
- Sadeghī Tehrānī, M. (1985), *Al-Furqan fi Tafsir Al-Qur'ān*. Qom, Islamic Culture.
- Sadūq (Ibn Babouyeh), M. (1992), *Man La Yahzar Al-Faqih*. Qom, Islamic Publications Office of Jamia Madrasin Hozha.
- Tabātabāyī, M.H. (2013), *Al-Mizan fi Tafsir al-Qur'ān*. Beirut, Al-Alami Publishing House.
- Tabresī, F. (1993), *Majma al-Bayan fi Tafsir al-Qur'ān*. Tehran, Nasser Khosro.
- Torihī, F. (1995), *Majma Al-Baharin*. Tehran, Mortazavi.
- Tūsī, M. (n.d), *Al-Tabyan fi Tafsir al-Qur'ān*. Beirut, Dar Ihya al-Trath al-Arabi,
- Tha'labī, A. (2001), *Al-Kashf wa Al-Bayan*. Beirut, Dar Ihiya al-Trath al-Arabi.
- Zoheylī, W. (1990), *al-Tafsir al-Munir*. Syria-Damascus, Dar al-Fikr.