



## A Description of Comforting and Disrupting Factors in the Family as per the Quran

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### Abstract

Producing tranquility is one of the most important functions of a family. As a set of comprehensive and eternal guidelines for human life, the Quran gives certain teachings regarding the production of tranquility in the family system. This research was carried out to produce a description of the factors that produce tranquility and eliminate tranquility in the family as per the Quran with the descriptive-analytical method. For this purpose, all the Quranic verses of the Quran and its expressions and teachings regarding factors related to tranquility in a family in the verses and narrations were studied in several stages. After the breaking down and analysis of the data, 242 open codes, 45 subfactors, and 13 main factors (the spouses being clothing for each other, closeness, affection, mercy, good association, management of boundaries, fulfillment of primary needs, economic welfare, the gender-based distinction of roles, referring to expert and trustworthy counselors, intellectual and sentimental growth, psychological well-being and faith) were identified. Some of these factors were the preparatory factors of tranquility and some were the manifesting factors of tranquility. Paired creation and gender-based distinction along with intellectual and sentimental growth and psychological well-being cause the spouses to assume their roles duly, to manage the economy and boundaries of the

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family properly, and to avail the minimum required tranquility through the fulfillment of primary needs. At a higher level, when the spouses are clothing for one another and they cater to each other's sexual and sentimental needs, they experience the tranquility of a higher level, they attain closeness and by having a good association with each other, they experience relationships based on affection and mercy and with tranquility. At a yet higher level, faith in God avails even deeper tranquility for the family.

**Keywords:** Model, family, tranquility-producing factors of family, tranquility-eliminating factors of family, Quran.

## Introduction

As one of the most important institutes of society, the family is a source of tranquility for human beings. The tranquility and assurance that is created in the family environment for a person, cannot be acquired in any other place. The family environment is the safest and most satisfying ground for the fulfillment of the psychological needs of man (Şādiqī et al., 1393 SH,1; Khodādī Sangdeh, 1393; Roshanī, 1396, 10; Sālārīfar, 1395, 54). Likewise, the tranquility-producing quality of a family and a family's well-being are factors that affect the well-being, growth, development, and blossoming of the family and its members (Şādiqī, 1393, 1; Khodādī Sangdeh, 1393,12; Roshanī, 1396, 6-7; Muḥammadī Rayshahrī, 1395, 16).

The effect of the family on the health, hygiene, and psychological tranquility of individuals and society is so important that much research is conducted and works are authored every year regarding the identification of familial problems and their solutions. The main motive behind a large number of these studies is to answer these questions: what are the factors that are effective in well-being, tranquility, efficiency, satisfaction, and persistence of the matrimonial relationship and increase of suitability in the relationship of the husband and wife? And what are the factors that create tension and agitation in the family system?

Among Islamic sources, the Quran is a book that is coherent, without any distortion and doubt, and comprehensive in explaining the individual and social needs of man: "We have sent down the Book to you as a clarification of all things" (Quran 16:89); "We have not omitted anything from the Book" (Quran 6:36); and "We have elaborated everything in detail" (Quran 17:12). (Javādī Āmūlī, 1389, 97). As a sacred source based on Divine revelation, alongside specifying the potentials of human beings. The Quran elaborates upon a model of beliefs and modes of behavior for them which is structured based on the innate needs of man. This model, by presenting coherent individual and social programs, this model can play the role of the most principal factor in availing psychological tranquility and health of the individuals and the societies. As per Islamic sources, a successful marriage and the start of a matrimonial relationship are capable of answering many of the psychological and physical needs in a secure environment of

the family and having a positive effect on people's psychological well-being and hygiene. The most important need that is fulfilled due to the formation of a family is the need for tranquility and mental security. "And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect." (Quran 30:21)

Producing tranquility is one of the most important functions of a family. As a comprehensive source for explaining the individual and social needs of man. The Quran offers many teachings regarding the tranquility-producing nature of the family system. This study attempts to determine the factors that produce tranquility and the factors that eliminate tranquility in a family as per the Quran and to present an explanation of the mutual relationship among these factors. For this purpose, in this study, the verses of the Quran and the hadiths concerning this topic were extracted, and after coding, categorizing, and presenting them to prominent specialists, they were presented as the tranquility-producing and tranquility-eliminating factors in a family and the mutual relationship among them were explained.

"Tranquility" in the family is a concept taken from certain verses of the Quran and is a psychological reality. *Sa-ka-na* [which is the root of the word *sakīnah* which translates to tranquillity] lexically means stableness and immutability as opposed to movement. It includes material and spiritual as well as inward and outward stabilities, hence also indicating the tranquility of a person's mind and elimination of worry, agitation and anxiety from his existence. Here, by "tranquility of family" it is meant the measure of production tranquility by a family. To put it differently, it refers to how and due to which relationships, factors, and mechanisms does the family, as a system, acquire the quality of being a "tranquility-producer for its members"? In other words, which factors make the system of family tranquilizing for its members and how?

It follows that the main question of this research is what are the tranquility-producing factors and what are the tranquility-eliminating factors of a family endorsed by the Quran? And how can the relationships among these factors be described?

In Iran and among the studies conducted for Islamization and

naturalization of the humanities related to family, Safurayi (Safurayi, 1388 SH) prepared and distributed a “questionnaire for measuring the efficiency of a family based on criteria and attributes derived from valid Islamic sources. He showed that there are three main criteria, namely perceptual, moral and legal criteria for measuring the efficiency of a family. In the aforementioned study, the tranquility of a family was not independently researched. It maintains that when the family members abide by the religious beliefs and observe Islamic rites and morals, the grounds are availed for discovery and nurturing of their capabilities and potentials in the dimensions of perception, sentiments and behavior and as a result, such as family will be efficient. Šādiqī (Šādiqī et al., 1392) created a domestic model of a sound family. In the qualitative section of the aforementioned study, through analysis of views of family therapists, previous researchers, and successful spouses, and a triangulation among them, some criteria of a sound family were discovered. One of the criteria of a sound family as per family therapists is the existence of security and tranquility in the family. Bustān (1392 SH) formulated a model of the stability of a family. according to this model, the fulfillment of the innate needs of spouses is the main factor for the stability of a family. likewise a set of indirect factors - which are divided into four axes of individual attributes, the attributes of the family structure, the preparatory elements of formation of a family (in the stage of choosing the partner and in the stage of the growth of the spouses) and social factors (education, religious, and moral training of the society, creation of [suitable] social bedrock, creation of [suitable] legal bedrock, social support and social supervision) - also influence the stability of a family. In this study also “tranquility” has not been studied independently. Afrāsyābī (1394 SH) undertook survey research to identify the factors related to the sense of security in the family environment and concluded that there exists a meaningful relationship between the sense of security in the family environment and the extent of religiousness [of the family members], their satisfaction with their life, the facilities in their life, social deviations, social relationships, the education of the parents, and the income of the family. Jānbozorgī (1395 SH), by presenting a model with the title “the systemic

spiritual family therapy”, evaluated the effectiveness of this model – which is based on the mechanism of affection and power – on the tranquility of the members of the family. Qumāshchī and Ma‘ārīf (1395 SH) also undertook a study titled “The factors of tranquility in a family in the way of life of Imam ‘Alī and Lady Fāṭimah with a social perspective and through data-analysis of the texts and analysis of the existing documents concerning the way the life of Imam ‘Alī and Lady Fāṭimah, they gathered and explained the realities concerning the tranquility of a family. These realities are as follows: making dominant the mentality of servitude in the family, obedience to the spouse, preserving the authority of the spouse, availing physical and mental comfort for the spouse, fulfilling sexual needs of the spouse, preserving the honor of the spouse and paying attention to them, managing the family, protection of wealth and rights, availing the health and hygiene of the family, regulating the relationships and interactions in the family, creation of affection and expressing love. However, this research has not presented the tranquility-producing and tranquility-eliminating factors of the family and the relationship among these factors. Roshanī (1396 SH) also in a qualitative study explain the tranquility of women in matrimonial life. In this study, 60 women were interviewed and the data was analyzed based on the grounded theory. As a result, 15 central categories were derived and the experience of tranquility in a matrimonial life was described. The central categories as the factors of tranquility of spouses (women) were the fulfilment of sexual needs, fulfilment of sentimental needs, the spouse being support and point of reliance, the correct perspective about marriage and matrimonial life, the spouses’ mutual accompaniment, like-mindedness and cooperation, a monotheistic perspective, acceptance and correct execution of roles designated to the spouses in matrimonial life, correct choosing of the spouse, avoidance of selfishness and self-centeredness, contentment and gratitude, the life attaining stability through marriage, the spouses comprehending and attending to each other. In this study also only the factors of tranquility of one spouse (woman) are analyzed and that, too, has been performed based on the views of a sample of women in Tehran, not as per the views of the Quran. Also, no model is presented for these factors in the present study.

As far as the language of the studies performed was analyzed, most of the aforementioned studies did not concern the tranquility-producing and tranquility-eliminating factors of the family directly and did not consider it as the independent subject of the study. Even though in some of the studies, the factors of well-being, efficiency, and stability of the family have been described, the concept of tranquility of a family and tranquility-producing and tranquility-eliminating factors of the family were not researched and little explanation has been presented about the relationship among these factors. Some of the studies which have analyzed the factors of tranquility were also only concerned with the tranquility of women and have not presented any explanations about their mutual relationships. In some other studies, also even though factors of family tranquility were analyzed, the scope of research was not the Quran and the psychological dimensions of these factors, hence the mutual relationship among them were not dealt with. Also, in the studies that were carried out based on Islamic sources and foundations regarding satisfaction, tranquility, well-being, and efficiency of the family, mostly the relationships between the factors and concerning categories have not been discovered and no explanation has been presented concerning the mutual relationship among the factors. On the other hand, each of the aforementioned frameworks and models concerning a sound family, an efficient family, or a stable family were mostly researched in the West or they were studied relying upon the concepts which were structured in other cultures and were formulated based on their current cultural aspects and their theoretical views with their own descriptions, a model must be created based on the foundations of the Quran.

What follows points out the reasons for carrying out this research: the emphasis of the previous studies upon the undeniable influence of the quality of familial relationships and soundness and tranquility-producing property of the family upon the well-being and tranquility of the members of the family and the success of the marriage and familial life; lack of a clear conception of “*sukūn*” and tranquility of the family; lack of knowledge concerning the factors that are effective upon the tranquility-producing property of the family system; nonexistence of an explanation for the mutual relationship among these factors;

the potential that the Islamic teachings, especially the Quran, have for presenting an explanation in this regard. So, based on these points and after studies of the Islamic sources, especially those of the Quran, this research seeks to identify and explain the concept of tranquility of a family and to find the factors effective in the tranquility of the family as per the Quran this is because it seems possible to derive the factors of tranquility of the family based on the verses of the Quran and to present an explanation of the mutual relationships among them.

### Research Methodology

The method utilized in this research falls within the realm of the descriptive-analytical methods. In this method, textual data is summarised and presented by breaking it down and analyzing it through coding, orderly categorizing, and formulating it into prevalent types of models (Īmānī and Noshādī, 1395 SH). The analysis developed here pertains to the type of content analysis. In content analysis, the data is summarised so that the main concepts are acquired, the connections among concepts are identified, and also the model and more particular areas are classified and derived through a logical approach (Tabrīzī, 1393 SH).

Accordingly, in this study, the verses of the Quran regarding tranquility-producing and tranquility-eliminating factors of the family were gathered through a descriptive method and then this content was classified, assimilated, and analyzed. Thus, through a descriptive-analytical method, this research seeks to extract from the Quran the factors concerning tranquility in the family and to present an explanation regarding mutual relationships among them. After comprehension of the concept of “tranquility of the family” and determination of “the factors of tranquility of the family in the Quran” as the unit of data analysis, the verses of the Quran and the hadiths which seem related to the subject of tranquility of the family were gathered after going through the Quran completely for three times and after searching the keywords related to the family and tranquility in the Quran (such as people [of-], husband, wife, children, father, mother, man, woman, tranquility (*sukūn*), assurance, rest, clothing, affection, mercy, living with them in an honorable manner, command, misconduct, managers, obedient, etc. ). After collecting the data,



for its analysis, the content analysis method was employed.

The stages of execution of the research (based on Islamic texts) are as follows:

- a. Determining the subject and the words related to it
- b. Gathering the data and doing theoretical sampling
- c. Analysis of the data

The most important part of the studies performed with the content analysis method concerns how the data is analyzed. If the gathered data is not analyzed correctly, the researcher cannot attain his goals.

1. Open Coding: In this study, for analyzing the data, after reading the whole Quran multiple times and gathering all the verses regarding family, the verses and hadiths concerning the tranquility of the family were selected and a constellation of verses and hadith was created. Then in the first stage of coding, by carefully studying the words and expressions of every verse, a code was assigned to every conceptual hint. A conceptual hint includes a word or an expression in one or more verses. In other words, the texts of the Quran and hadiths were broken down into words, expressions, sentences and verses that incorporate particular concept(s) and every such part of the text was assigned a code and these codes were also formulated, as much as possible, based on the words used in the Quran and hadiths. This open coding was performed upon 440 verses and 155 hadiths, resulting in 141 open codes.

2. Axial Coding: In this study, for axial coding, the researcher sought to discover connections among categories with the help of constantly questioning and comparing categories and subcategories concurrently with open coding. The connections discovered among categories were repeatedly compared and made to conform with the data. The process of comparison was such that after extracting the connections among categories, the researcher compared and checked these connections with the verses and hadiths so that reassurance was gained regarding the correctness of the connections discovered among the categories. In this way, in the stage of axial coding, the researcher has classified the extended categories acquired from open coding into more abstract categories, called core categories, based on

connections among categories about tranquility-producing and tranquility-eliminating factors of the family. The axial coding resulted in the classification of 45 extended categories (subfactors) into 13 core categories (factors).

3. Selective Coding: Selective coding is the stage of integration and refinement of the theory. To attain more conviction and stronger referencing, after discovering the verses about the tranquility of the family, the researcher studied the commentary and exegesis of the prominent verses regarding the tranquility of the family from 13 exegeses from among the important exegeses of the Shia and the Ahl al-Sunnah. Also, in the case of narrations, many narrations Software were used using the keywords related to family and tranquility and after going through hadiths concerning “strengthening of families”, the hadiths regarding this subject were extracted. Also, for precise determination of the meaning of the root s-k-n, reliable dictionaries were checked. Eventually, for a better understanding of the tranquility of family and the tranquility-producing and tranquility-eliminating factors of a family, the views of Martyr Mutahhari, Ayatollah Mişbāḥ Yazdī, Ayatollah Javādī Āmūlī and Ayatollah Khamenei were referred to as the contemporary Islamic experts in this subject. Because of the newness and importance of the subject and because of the need for foundational analysis of this framework, Islamic teachings regarding tranquility and factors that produce it were precisely scrutinized through analysis of the verses, hadiths and Quran exegeses, they were comprehensively observed and a collection of verses and hadiths was formed, which then, through the methods of ijtiḥad and exegesis, were scrutinized and analyzed and were put into the tables titled tranquility-producing factors and tranquility-eliminating factors of the family. To measure the accuracy of the arrangement of the factors and subfactors and also to measure their conformity with the concerned sources, the results were sent to 15 experts in Islamic studies and psychology so that they express their views regarding the conformity of the factors and subfactors with the aforementioned sources in a four-level Likert scale (very much, much, less, very less).

## Research findings

The analysis of the data resulted in the determination of 242 open codes composed of verses and narrations, 45 subfactors and 13 main factors or core categories which have been shown in the following table (without mentioning the underlying sources and arguments and by omitting repeating codes).

**Table 1: An account of the Final Coding**

	Factors (Core Categories)	Subfactors
1	Spouses being clothing for each other	Concealing faults, fault-finding, adornment and thankfulness, ungratefulness and lack of adornment, fulfilment of needs and protection from deviation, nonfulfillment of needs
2	Closeness	Being together and having a dedicated common time, not having a dedicated common time, connecting with relatives, severing relationships with relatives
3	Affection	Expressing love verbally and otherwise, non-expression of love
4	Mercy	Harm and injury, patience, impatience, forgiveness, non-forgiveness, negligence, reproach, leniency, unsuitability
5	Good association	Soft-temperedness, hot-temperedness, good-outspokenness, bad-outspokenness, amiability, sulkiness, respect, disrespect, joy and cheerfulness, inactivity, cooperation, non-cooperation, just interaction, injustice, trust, distrust
6	Management of boundaries	Physical boundaries, familial boundaries, spouses and subsystems, positive interaction with spouse and family (flexibility – inflexibility), chastity, sense of honor (jealousy), distinctness, non-observance of boundaries
7	Fulfilment of primary needs	Housing, sleep, sexual need, observance of etiquettes of matrimonial relationships, adornment and cleanliness, non-fulfilment of primary needs
8	Economic management	Efforts for safeguarding the family's economy, lack of efforts and irresponsibility, contentedness, greed, open-handedness, stinginess, management, mismanagement, descending comparison, ascending comparison
9	Gender differences and roles	Differentiation, distinction and clarity of roles, the disorder in roles and responsibilities
10	Judgment	Referring to expert and trustworthy counsellors, not referring to expert and trustworthy counsellors
11	Transforming factors	Intellectual and sentimental growth, intellectual and sentimental immaturity
12	Physical and psychological well-being	Physical and psychological health, disabling physical illness and psychological illness, addiction
13	Faith	Conformity of beliefs and faith, non-conformity of beliefs and faith, spouse's being a believer (faithful), disbelief of the spouse, Godwariness, lack of Godwariness, reliance [upon God], lack of reliance, supplication, remembrance and prayer ( <i>ṣalāh</i> ), not seeking assistance from supplications, remembrance and prayer

The main question this study sought to answer was what might be the tranquility-producing and tranquility-eliminating factors in the family according to the Quran and how can the relationship among these factors be described?

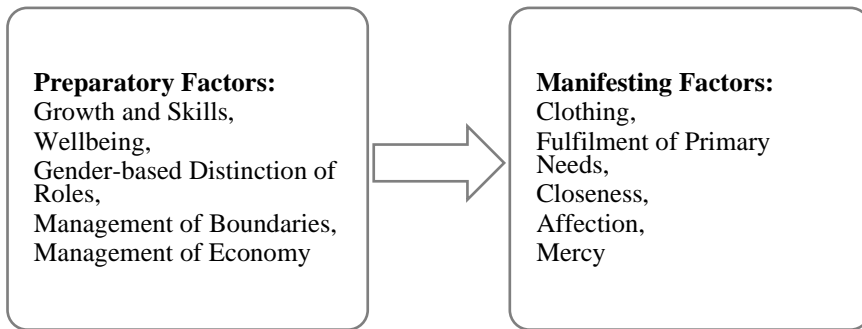
Based on Islamic sources, the relationship among the factors of tranquility of the family can be described as follows: some of the factors of tranquility can be presented as the preparatory factors of the tranquility of the family and some of them as the availing (manifesting) factors of the tranquility of the family.

By preparatory or facilitating factors it is meant the factors which avail the grounds for coming into existence of the other factors. So, at the time of the appearance of other factors, the preparatory factors also exist, in a way, alongside them. “Preparatory factors of the tranquility of the family” according to the Quran are paired creation and gender-based distinction of roles, intellectual and sentimental maturity and psychological well-being, management of the boundaries of the family, management and welfare of family’s economy and faith. Likewise, by manifesting or availing factors of the tranquility of the family, it meant the factors that play a direct role in coming into existence and manifestation of the concerned phenomenon; it is through these factors that the tranquility of the family is manifested. These factors are the fulfilment of foundational needs (sleep, housing, livelihood, sexual needs), fulfilment of sentimental needs such as the spouse's clothing for one another, affection, mercy, good association, and faith.

**Table 2: Relationship among the Factors of Tranquility of a Family**

	<b>Facilitating (preparatory) Factors</b>	<b>Availing (manifesting) Factors</b>
1	paired creation, a gender-based distinction of roles	Fulfilment of foundational needs (sleep, housing, livelihood, sexual need)
2	Intellectual and sentimental maturity, physical and psychological well-being	Fulfilment of sentimental needs (spouses being clothing for one another (concealing faults, thankfulness, protection), affection, mercy, good association)
3	Management and welfare of family's economy	Faith (meaning of life, value, conformity in beliefs and faith, faith of the spouse)
4	Management of family boundaries	
5	Faith	

**Figure 1: Relationship among Factors of Tranquility**



To measure the accuracy of the arrangement of the factors and subfactors and also to measure their conformity with the concerned sources, the results were sent to 15 experts in Islamic studies and psychology so that they could express their views regarding the conformity of the factors and subfactors with the aforementioned sources in a four-level Likert scale (very much, much, less, very less).

**Table 3: Academic Details of the Aforementioned Experts**

	Area of Expertise	Qualification	Field of Research	Place of Academic Activity	Academic Status
1	Psychology of Training, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Imam Khomeini Institution	Assistance Professor
2	Psychology of Training, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Imam Khomeini Institution	Assistance Professor
3	General Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Shāhid University	Assistance Professor
4	The Quran and Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Assistance Professor
5	The Quran and Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Assistance Professor
6	The Quran and Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Educator

7	The Quran and Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Educator
8	General Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Counselling Center of the Seminary	Educator
9	General Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Counselling Center of National Center for Answering	Educator
10	General Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Research Center for University and Seminary	Educator
11	General Psychology, Jurisprudence and its Principles	Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Counselling Center of the Seminary	Educator
12	General Psychology, Jurisprudence and its Principles	Student of Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Imam Khomeini Institution	Educator
13	The Quran and Psychology, Jurisprudence and its Principles	Student of Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Educator
14	The Quran and Psychology, Jurisprudence and its Principles	Student of Doctorate, Seminary Level 4	Psychology with an Islamic Approach	Al-Mustafa University	Educator
15	Clinical Psychology, Jurisprudence and its Principles	Masters, Seminary Level 4	Psychology with an Islamic Approach	Counselling Center of National Center for Answering	Educator

95% agreement of the experts concerning the factors shows their conformity with the narrative sources.

## Conclusion

The results gained from the analysis of the data in this study prepared the grounds for answering the main research question.

This foundational study was carried out to determine the tranquility factors of a family as per the Quran, and answering the main research question makes us attain this purpose. And this main question is: How are the tranquility factors of the family in the view of the Quran described and explained?

The results obtained through the qualitative analysis in this

research show that the tranquility factors of the family according to the Quran are 13 factors: 1) spouses being clothing for one another, 2) closeness, 3) affection, 4) mercy, 5) good association, 6) management of boundaries, 7) fulfillment of primary needs, 8) economic welfare, 9) gender-based distinction of roles, 10) referring to expert and trustworthy counselors, 11) intellectual and sentimental growth, 12) physical and psychological well-being, and 13) faith.

The answer to the second question and another innovative aspect of this research was the explanation of relationships among these factors. This is an innovative aspect because none of the previous studies have explained the relationship among the factors. The model of the tranquility factors of a family can be viewed in the following way: some of the factors of tranquility can be presented as the facilitating (preparatory) factors of the tranquility of the family and some of them as the availing (manifesting) factors of the tranquility of the family.

	Facilitating (preparatory) Factors	Availing (manifesting) Factors
1	Paired creation, a gender-based distinction of roles	Fulfilment of foundational needs (sleep, housing, livelihood, sexual need)
2	Intellectual and sentimental maturity, physical and psychological well-being	Fulfilment of sentimental needs (spouses being clothing for one another (concealing faults, thankfulness, protection), affection, mercy, good association)
3	Management and welfare of family's economy	Faith (meaning of life, value, conformity in beliefs and faith, faith of the spouse)
4	Management of family boundaries	
5	Faith	

Paired creation of human beings and gender-based distinction of their needs and roles alongside intellectual and psychological growth and well-being results in the spouses, being able to recognize their roles, fulfill their responsibilities duly, manage the economy and boundaries of the family correctly, fulfill the primary and fundamental needs of the family and to avail the minimum required tranquility and calm in the family. On a higher level, when the spouses become clothing for each other by fulfilling sentimental needs, they conceal each other's faults, are thankful to each other, become an adornment for one another, highlight the good qualities of one another, undertake the fulfillment of each

other's sexual and sentimental needs, guard each other against being tainted with sins and in this way experience the tranquility in a higher level and attain closeness and through a good association, they experience relationships based on affection and mercy, and this affection, mercy and them being clothing for one another, take the measure and depth of psychological security and tranquility of the family to a higher level and through the good association this tranquility attains richness.

At an even higher level, faith in God and Resurrection brings even deeper tranquility, assurance, and calmness to the family. Because the familial life and the behavior of the family members acquire a Divine value and meaning they consider God to be the other side of the transaction. At this stage, the more the conformity between the beliefs and faith of the spouses and the more the faith of the spouse, the more the permanence, efficiency and tranquility of the family.

According to this model, the factor of faith, as a preparatory factor of the tranquility of the family, directly influences the protection and management of boundaries of the family, economic management, psychological well-being, intellectual and social growth, and the spouses being clothing for one another, and this fact conforms with the Quranic and narrative sources. As much as the faith increases, the observance also increases concerning boundaries of chastity, sense of honor, personal space of the spouses, mahram and non-mahram, distinctness, preservation of spouse's secrets, etc. Also, according to religious instructions, someone who possesses a higher level of faith strives for the economic welfare of the family, has more contentedness, has better management, and compares himself less to those who are higher than himself. Likewise, a higher level of faith is accompanied by psychological well-being and intellectual and sentimental growth for, with an increase in faith, there is an increase in tranquility, satisfaction, and self-control whose main effect is intellectual growth. Also, a higher faith causes the control and stability of excitement to increase and this is very effective in the stability, well-being and tranquility of the family. Eventually, it became clear in this model that faith is effective upon the factor of the spouses being clothing for one another and this connection is also confirmed by the Quranic foundations, i.e., a higher level of faith causes more concealment of faults by the spouses, more thankfulness between them, their being an adornment more for each other, their highlighting and enriching more the positive qualities of each other, and



likewise, the faith causes them to fulfill their sentimental and sexual needs of each other in a timely and appropriate manner. In fact, faithful spouses possess the state of being a shield for one another to a higher degree and when the faith level is high, they protect each other more from contamination just like clothing.

Now, after identification of the factors of tranquility of the family and the explanation of the relationship between tranquility-producing and tranquility-eliminating factors of the family, we will review the models and studies performed concerning well-being and tranquility of the family and will compare them with the results of this study.

The factors of tranquility of the family (i.e., the results of this study) are in conformity with the McMaster model (1983) in the dimensions of relationships, the function of roles, sentimental responsibility, sentimental involvement and sentimental control on a multi-characteristic scale (Olson and Gural, 2003) concerning flexibility and relationship. They conform with the Beurze model in the areas of clear boundaries, power and cordiality, self-sufficiency, happiness and comfort in the relationship, skillful discourse and high values. They conform with the Defrain, Krysan and Stinnett model (Defrain and others, 2005; Krysan, Moore and Zill, 1990; Stinnett and Defrain, 1985) in the dimensions of commitment, appreciation, effective relationship (positive communication), religious approach, clear roles and spending time together. They are in line with the enrichment model (Olson, 1998) in the dimensions of sexual relationships, relatives, and friends and the belief-oriented approach. They conform with the domestic model of a sound family of Ṣādiqī (Ṣādiqī et al., 1392 SH) in the dimensions of the balanced structure, physical and psychological well-being, fulfillment of the needs of the members, religious beliefs, problem-solving and conflict management skills and creation of happiness in the family environment. They conform with the domestic model of a sound family (Khodādi Sangdeh, 1393 SH) in some of the individual dimensions such as acceptance of responsibility, forgiveness, patience, reliance upon God, experience, contentedness, and in some of the mutual dimensions such as appreciation, reciprocal commitment, cordiality, agreement over fundamental issues, support, efforts for making each other happy, jest, and in some of the parental dimensions such as activism, flexibility, mutual agreement, parental unity, and some of the familial dimensions such as relationship with principal families, participation and cooperation and explicit expression of boundaries, and in religious dimensions. They

conform with the model of well-being of Iranian families in the dimensions of individual well-being and relational well-being. They conform with the model of tranquility of women in matrimonial life (Roshani, 1396 SH) in the dimensions of suitability, fulfillment of sexual needs, fulfillment of sentimental need, monotheistic perspective, acceptance and correct execution of familial roles, contentedness and thankfulness, comprehension of and attention to each other by the spouses, closeness and cordiality of the spouses, mutual trust, positive moral traits of the spouses and good interaction of the family with the spouses. They conform with the model of the efficient family according to Islam (Safurayi, 1388 SH) in the dimensions of optimistic perspective, roles and boundaries, financial management, mutual trust, commitment, cordiality, like-mindedness and religious approach. They are in line with the model of matrimonial satisfaction based on Islamic sources (Jadiri and Janbozorgi, 1388 SH) in the dimensions of the verbal relationship, financial management, religious adherence, sexual relationship and roles of the man and woman. They conform with the model of stability of the family of Bustan (1392 SH) in the dimensions of individual attributes, structural attributes of the family and preparatory factors of the formation of the family (in the stage of growth of the spouses and in the stage of choosing the partner). They conform with the study of the factors of tranquility in the way of life of Imam 'Ali and Lady Fatimah (Qumashchi and Ma'arif, 1395 SH) in the dimensions of the mentality of servitude, obedience towards the spouse, preservation of spouse's authority, availing the physical and spiritual welfare of the spouse, fulfillment of the sexual needs of the spouse, preservation of the respect of the spouse and attending to them, management of the family, protection of wealth and rights, availing the well-being and hygiene of the family, regulation of the relationship and interactions of the family, creation of affection and expressing love. They are in conformity with the model of the well-being of the family in the Islamic-Iranian model of progress (Khodabakhsh Ahmadi, 1397 SH) in the dimensions of physical and psychological well-being, spiritual well-being, roles, responsibilities and duties, boundaries of the family and quality of relationships.

Now, after comparing the factors of tranquility of the family with previously presented models and studies undertaken in the field of factors of tranquility and a sound family, we will analyze the dimensions of the model of the tranquility-producing and tranquility-eliminating factors of the family.

This study indicates that the spouses being clothing for one another is one of the very important factors effective in the increase in the tranquility-imparting property of the family system. This factor contains three subfactors that are influential in the tranquility of a family: concealment of faults, thankfulness and highlighting of strength and protection from sins. Though the factors of thankfulness and appreciation also exist in some of the other models, concealment of faults and protection from sins did not appear as a factor for the well-being, efficiency, or tranquility of the family in the models presented and studies performed outside the country or domestically and from the Islamic point of view.

It is the masterwork of the Quran that in a compact and metaphorical expression, expresses the great meaning in this regard "They are clothing for you and you are clothing for them" (Quran 2:187). If the spouses and the members of the family were to only become, as the Quran says, clothing for one another, i.e., if they avoided faultfinding, if they highlighted and enriched the positive qualities of each other, if they were grateful to each other, if they, through fulfilling each other's sentimental and matrimonial needs, protected each other from contaminations and out-of-bounds relationships, then the deep and permanent tranquility will be availed for all the members of the family. This study also proves it in the fieldwork because in fact the spouses being clothing for each other affects the tranquility of the family in real life. One of the important implications of this study, even though it is inspired by the Quran, is that it has presented these factors under the concept of "clothing".

Another tranquility-producing factor of the family is affection in the sense of expressing love. In various studies, sentimental attention and expressing love have also been considered important factors for well-being, tranquility and satisfaction in the family. The Quran expresses this factor with the word "*mawaddah*". In Islamic sources, expressing love has been emphasized, may it be through verbal or nonverbal actions and giving gifts. Likewise expressing love has been introduced as something reassuring. This study has also shown the fieldwork that expression of love is an effective factor in the tranquility of the members of the family.

Another factor that affects the tranquility of the family is mercy and kindness. Based on various verses of the Quran, hadiths and Quran exegeses, mercy is a mental state of tenderness and sympathy of the heart which [manifests in] grace, magnanimity and forgiveness towards the object of mercy. Mercy has different instances which include a group of

moral acts such as forgiveness, leniency and patience, not harming, not reprimanding, moderateness and adjustment which are all related to the weakness of the other side. In some studies (Khodādī Sangdeh, 1393 SH; Roshanī, 1396 SH; Bustān, 1392 SH) also some of the moral traits such as forgiveness, patience and other positive moral traits of the spouses were seen as being effective in the tranquility and well-being of the family. But in other studies, the collection of moral behaviors effective in familial relationships was not presented under the concept of “mercy among the members of the family” as a factor of tranquility of the family. This study proved that in the field also mercy is a factor in increasing the tranquility of the family.

Another factor effective in the tranquility of the family is closeness and good association. The closeness among family members comes to pass through being together, having dedicated family time, connecting with relatives and having an unstrained relationship with core families. These subfactors also exist in some other studies (Khodādī Sangdeh, 1393 SH; Roshanī, 1396 SH; Šādiqī et al., 1392 SH). Good association includes soft-temperedness, good-spokenness, amiability, respect, joy and mirth, cooperation, justice in interactions, trust and non-pessimistic perspective some of which have also been pointed out in another study (Roshanī, 1396 SH). But “good association”, as a factor having the abovementioned subfactors, has not been presented in this way in any previous study.

Some of the important factors of tranquility of the family pertain to gender-based distinctions, separation of roles and management of boundaries of the family. Thus, same-sex marriage cannot fulfill the gender needs of the two sides, and such a union will definitely not be tranquility-producing. Therefore, among the tranquility-producing factors are the separation of responsibilities and roles and the existence of rights grounded in innate gender distinctions based on gender needs. Even though some other studies (Safurayì, 1388 SH; Jadīrī and Jānbozorgī, 1388 SH; Šādiqī et al., 1392 SH; Roshanī, 1396) have also touched upon this important issue, in this model, this factor is introduced and explained as a preparatory and foundational factor and it is based upon this factor that some other needs are fulfilled. The management of boundaries, too, is one of the tranquility-producing factors. It includes management of physical boundaries, management of familial boundaries, management of boundaries of the spouses and subsystems, positive interaction with spouses and family

members (flexibility-inflexibility), chastity, and a sense of honor and distinction. In other studies, too, this factor has been considered as a factor for the well-being, satisfaction, efficiency and tranquility of the family. But this study differs from the others in that the boundaries are more expansive, more precise, and more beneficial as per religious foundations and in that sense, this study has also proved in fieldwork that the two factors of separation of roles and management of boundaries are effective in the production of tranquility in the family.

Among other preparatory factors of tranquility are physical and psychological well-being and intellectual and sentimental growth of the family members, especially the spouses. Some studies (Khodādi Sangdeh, 1393 SH; Šādiqī et al., 1392 SH) also consider these factors as being effective upon the well-being of a family. In this study also, conceptually and based on fieldwork, we have concluded that these two factors constitute important preparatory grounds for the tranquility of a family.

Among other preparatory factors of a family's tranquility are economic management and fulfillment of primary and fundamental needs such as housing, livelihood, and sleep. In some studies (Roshanī, 1396 SH; Khodādi Sangdeh, 1393 SH; Šādiqī et al., 1392 SH; Safurayi, 1388 SH; Jadīrī and Jānbozorgī, 1388 SH), some of these factors have been considered as effective. But in this study, based on the view of the Quran, these factors are considered effective as a collection, unlike other studies. Also, economic management consists of some subfactors namely efforts for fulfilling the economic needs of the family, content, open-handedness/stinginess, management and descending and ascending comparisons which have been pointed out in some other studies also but this study has proved in fieldwork also that these factors prepare grounds of tranquility of the family.

Eventually, the factor of faith which includes conformity [of spouses] in beliefs and faith, the faithfulness of the spouse, God-wariness, reliance [upon God], supplication, remembrance and prayer (Šalāt) make one of the factors of tranquility of the family. On the one hand, faith increases the individual sense of security and belief in the Resurrection increases patience vis-à-vis problems of life; on the other hand, faith increases the sense of security in the other person also. In some studies (Roshanī, 1396 SH; Safurayi, 1388 SH; Khodādi Sangdeh, 1393 SH; Šādiqī et al., 1392 SH) also faith and religious approach have been considered effective in well-being, efficiency, and tranquility of the members of the family but in none of these studies, subfactors of faith are listed like in this study.

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