
30:21

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

The following excerpt is taken from “Maariful Quran” vol 6 pg. 732-733:

The object of married life is tranquility for which mutual love and affection is the key

The present verse has declared that the object of married life of man and woman is peace of mind. This could be achieved only when there is a mutual recognition of each other's rights and a sincere effort to fulfill them. Otherwise the demand for meeting one's own rights only will lead to domestic brawls and shattering of peace. One course for the fulfillment of these rights could have been to lay stress only on legislation and imposing laws, as has been done in the case of other rights of the people, where it is prohibited to usurp the rights of others and after due warnings the punishments have been prescribed, and it is advised to show sympathy and sacrifice toward others. However, it is a common experience that people cannot be corrected only by giving them a set of laws, unless they are accompanied by nurturing taqwa

and Allah's fear in the hearts. That is why the Holy Qur'an, whenever it gives any injunctions regarding the social life of man, comes with the directions of (Fear Allah) as a complement to those injunctions. Mutual relations between man and woman are of such a delicate and sensitive nature that 'neither a law can ensure the fulfillment of their respective rights completely, nor can any court do full justice to it. It is for this reason that the Holy Prophet has selected those verses of the Qur'an for the khutbah (sermon) of nikah in which stress is laid on piety, fear of Allah and the Hereafter. Only these qualities in the spouses could stand as a guarantor for the fulfillment of mutual rights. In addition to this, Allah Ta'ala has not made the conjugal rights merely a matter of rules and regulations, but also a natural and emotional requirement of every man and woman. It is on the same pattern as the mutual rights of parents and children are safeguarded by the natural love they have for each other. Allah Ta'ala has filled the hearts of parents with such a natural love that they are compelled to protect their children more than their own selves. Similarly, a degree of natural love is put in the hearts of children for their parents. The same thing is done in the case of spouses, for which it is said: (And He has created love and kindness between you – 30:21), that is, Allah Ta'ala has not restricted the relationship between spouses to a legal and religious relationship but has filled their hearts with love and compassion. The literal meaning of wudd and mawaddah is 'liking', which results in love and affection. Here Allah Ta'ala has used two words: one is mawddah (love or friendship) and the other rahmah (kindness).It is possible that mawaddah (love) refers to the young age when spouses are attracted towards each other with love and affection, while rahmah refers to the old age when passions subside and compassion foreach other takes over. (Qurtubl) After that it is said (Surely in this there are signs for a people who reflect – 30:21). Although this verse has

mentioned only one sign, but at the end of the verse, the word ‘signs’ in plural is used. The reason for this is that conjugal relationship, which is being discussed here, has many aspects, religious and mundane benefits. If all these benefits are taken into consideration, it appears that this relationship contains a number of signs of the divine omnipotence.

The following excerpt is taken from “The Study Quran” under the commentary of the above verse:

That God made for human beings mates from among yourselves (or “from your souls”; cf.16:72; 35:11; 42:11; 78:8) is also understood to mean “from yourselves” when seen as an allusion to the creation of Eve from Adam’s rib (IK, T), though some commentators are skeptical of this association, feeling it relies too heavily on the Biblical tradition (see Genesis2:21–23). A direct account of Eve’s creation is not found in the Quran, only in the Ḥadīth literature; see 4:1c. Although many understand the present verse as an address to men, telling them of the benefits to be found in their wives (Aj, IK, R), viewed in a broader Quranic context, especially in relation to those verses that state that God created human beings from a single soul (4:1; 6:98, 7:189, 31:28, 39:6) and its mate from that same soul (see 7:189c and39:6), it is most likely an address to both men and women, telling of the manner in which God has extended His own Love and Mercy to them through the love and mercy that they manifest toward one another. In this sense, the purpose of marriage is not limited to producing children; it also represents a spiritual good in and of itself and a means by which men and women can encounter God’s Love and Mercy in each other. In this vein, the Prophet is reported to have said, “The believer whose faith is most complete is the one whose character is the best; and the best among you are those who are best to their wives.”

References:

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