

# Family Structure as Presented in the Thirukkural and the Holy Qur'an

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DOI: <https://doi.org/10.51584/IJRIAS.2026.11070152>

Received: 02 August 2026; Accepted: 08 August 2026; Published: 14 August 2026

## ABSTRACT

This study aims to examine the concepts of family structure presented in two of the world's greatest ethical texts, the Thirukkural and the Holy Qur'an, from a comparative perspective. The family is the fundamental unit of human society and serves as the foundation for personal morality, social responsibility, love, compassion, culture, and spiritual life. In this context, the study focuses on the similarities and differences in the ideas concerning family life as expressed in these two texts. The Thirukkural explains family life based on humanistic ethical principles, emphasizing domestic virtue, the husband–wife relationship, the value of children, love, hospitality, moral conduct, and righteousness. In contrast, the Holy Qur'an regards the family as a sacred institution established by God and elaborates on marriage, the rights and responsibilities of spouses, parent–child relationships, inheritance, social responsibility, and God-consciousness (taqwa).

**Keywords:** Family Structure, Domestic Life, Marriage, Family Ethics, Moral Values, Divine Guidance, Humanism.

## INTRODUCTION

The family is the fundamental institution of human society. It is within the family that an individual's moral values, culture, religious beliefs, social responsibility, love, and compassion are first nurtured and developed. Therefore, religions and ethical traditions across the world have consistently accorded great importance to family life. To understand the culture and civilization of any society, it is essential to examine its family structure. The nature of the family, the relationships among its members, and the rights and responsibilities of each member vary across societies according to their cultural, religious, and economic contexts.

Both the Thirukkural and the Holy Qur'an assign a prominent place to the family. The Thirukkural explains family life on the foundation of virtue (aram), while the Holy Qur'an presents the family as a sacred institution established through divine guidance. The Thirukkural, revered in the Tamil literary tradition as a universal scripture of ethical wisdom, concisely yet profoundly expounds the moral principles essential for human life. Likewise, the Holy Qur'an, regarded in the Islamic tradition as the divine revelation of God, provides comprehensive guidance on family life by integrating spirituality, morality, and legal principles. Although both texts uphold the family as a highly valued institution, they differ in their objectives, foundational principles, approaches, and practical guidelines for family life. This study seeks to comparatively examine the concepts of family structure presented in the Thirukkural and the Holy Qur'an, highlighting their similarities, differences, and their relevance to contemporary family life.

## Family – Meaning

The term "family" generally refers to a social institution consisting of parents, children, and other relatives living together as a household. A family may be formed on the basis of blood relationships, marriage, or adoption. From a sociological perspective, the family is regarded as a social institution that performs essential

functions such as reproduction, child-rearing, socialization, economic cooperation, and emotional support. As the primary unit of society, it plays a vital role in shaping individuals and maintaining social stability.

### Social Importance of the Family

The family performs a variety of indispensable functions in human life. Some of its major social functions are as follows:

**Child Rearing:** The family is the child's first educational institution. It is within the family that children acquire language, culture, customs, values, and moral behaviour, which form the foundation of their personality and character.

**Transmission of Culture:** The family serves as the primary medium through which traditions, cultural values, beliefs, and social norms are transmitted from one generation to the next, thereby ensuring cultural continuity.

**Emotional Security:** The family provides an environment of love, care, trust, and emotional support. It offers psychological security and a sense of belonging that contribute to the overall well-being of its members.

**Social Order:** Strong and stable families nurture responsible and morally upright citizens. By cultivating discipline, mutual respect, and social responsibility, the family contributes significantly to the maintenance of social order and harmony.

### Family Structure in Tamil Society

In Tamil culture, the family is regarded as an institution founded on the principles of aram (virtue). The importance of family life is evident in the Sangam literary tradition, where harmonious relationships between husband and wife, parents and children, hospitality, and the preservation of kinship ties are consistently emphasized as essential aspects of Tamil social life. The significance accorded to family life is further reflected in the Thirukkural, which devotes an entire section, Illaraviyal (Domestic Virtue), to the principles governing household life. Through this section, Tiruvalluvar presents the family as the foundation of a virtuous and well-ordered society. Tiruvalluvar states:

**"The life of the householder, lived in accordance with virtue, excels all other paths of life."** (Thirukkural 46)

This couplet emphasizes that domestic life must be founded upon virtue (aram). According to Tiruvalluvar, a householder who lives righteously fulfills not only personal and familial responsibilities but also contributes to the moral well-being of society. Thus, the Thirukkural presents family life as the highest expression of ethical living when it is guided by virtue.

### Family from the Islamic Perspective

In Islam, the family is regarded as one of the most important institutions of human life. Marriage is considered a sacred covenant that safeguards social order, moral values, and human dignity. It provides the foundation for a stable family and contributes to the well-being of both individuals and society. The Holy Qur'an states:

**"And among His signs is that He created for you mates from among yourselves that you may find tranquillity in them; and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect."** (The Holy Qur'an, Surah Ar-Rum 30:21) This verse identifies tranquillity, love (affection), and mercy (compassion) as the fundamental principles of the marital and family relationship. According to the Islamic perspective, the family is not merely a social institution but a divinely ordained unit founded upon mutual affection, compassion, responsibility, and spiritual values. These principles serve as the basis for harmonious family life and contribute to the establishment of a morally sound and peaceful society.

## Sociological Perspectives on the Family

Sociologists regard the family as the fundamental institution of society. Various scholars have highlighted its essential functions and significance.

- George Peter Murdock described the family as a universal social institution. According to him, the family performs four fundamental functions: regulating sexual relationships, reproduction, child-rearing, and economic cooperation.
- Talcott Parsons emphasized two primary functions of the family: the primary socialization of children and the provision of emotional support and personality stabilization for adults.

### Types of Family Structure

**Family structures may be classified into the following categories:**

**Nuclear Family:** A family consisting of parents and their children living together as a single household.

**Joint Family:** A family in which members of two or more generations live together, sharing responsibilities and resources.

**Extended Family:** A family structure that includes not only parents and children but also other relatives, such as grandparents, uncles, aunts, and cousins, living together or maintaining close familial ties.

Although family structures have undergone significant changes due to social, cultural, and economic transformations, the fundamental purposes of the family—love, protection, mutual responsibility, and emotional support—continue to remain central to human society.

### Family Structure in the Thirukkural.

The Thirukkural, composed by Tiruvalluvar, is regarded as a universal ethical classic that presents moral principles applicable to every aspect of human life. The work is divided into three major sections: Arathuppaal (Book of Virtue), Porutpaal (Book of Wealth), and Kamathuppaal (Book of Love). Among these, the Illaraviyal (Domestic Virtue) section of the Arathuppaal comprehensively explains the ideals, responsibilities, and values of family life.

According to Tiruvalluvar, domestic life is not merely a means of attaining personal happiness but a socially responsible way of life founded upon the practice of virtue (aram). Love, righteousness, moral conduct, hospitality, charity, and the proper upbringing of children are identified as the essential foundations of an ideal family.

### Salient Features of the Thirukkural's Concept of Family

The Thirukkural presents several fundamental principles concerning family life:

- A family founded on love and mutual affection.
- Domestic life guided by the principles of virtue (aram).
- Mutual support and cooperation between husband and wife.
- The importance of providing children with sound education and moral upbringing.
- Responsibility toward relatives and society.
- The practice of hospitality and charity as essential family virtues.

Unlike legal or institutional approaches to family, the Thirukkural views the family primarily through the lens of ethical values and human virtues. Rather than emphasizing legal regulations, it highlights moral responsibility, mutual respect, compassion, and righteous conduct as the cornerstones of family life.

The following chapter examines the concept of family in the Holy Qur'an, focusing on marriage, the husband—

wife relationship, parent–child relationships, family rights and responsibilities, and the ethical principles governing family life from an Islamic perspective.

### Family Structure in the Holy Qur'an

In the Islamic way of life, the family is regarded as one of the most important social institutions. The Holy Qur'an presents the family as a natural and divinely ordained institution established through God's guidance. It provides comprehensive guidance on marriage, the husband–wife relationship, parent–child relationships, the rights of relatives, economic responsibilities, and the resolution of family disputes. From the Qur'anic perspective, the purpose of the family extends beyond biological continuity; it is an institution established to cultivate peace, love, mercy, moral integrity, and faith in God.

### The Excellence of Domestic Life

Tiruvalluvar regards domestic life (Illaraviyal) as an integral part of the practice of virtue (aram). He states: **"He alone is the true householder who steadfastly supports the three who naturally depend upon him."** (Thirukkural, 41) This couplet emphasizes that a true householder is not merely one who cares for his own family but also one who fulfills responsibilities toward others in society. Thus, an ideal domestic life harmoniously combines individual well-being with social responsibility.

### The Foundation of the Family

According to Tiruvalluvar, love and virtue are the indispensable foundations of a stable and harmonious family. He states: **"If love and virtue dwell within family life, it possesses both excellence and true benefit."** (Thirukkural, 45) This couplet highlights that a family without love is merely a collection of individuals bound by relationship. It is love, guided by virtue, that gives family life its dignity, purpose, and enduring value. Thus, the Thirukkural presents ethical conduct and mutual affection as the essential pillars of an ideal family.

### Husband–Wife Relationship

In the Thirukkural, Tiruvalluvar devotes a separate chapter, Manaimatchi (The Excellence of the Wife), to highlighting the virtues and responsibilities of the wife within family life. He emphasizes that the wife plays a vital role in preserving the harmony, stability, and prosperity of the household. Tiruvalluvar states: **"She who possesses the virtues befitting a household is the true life-partner who enriches her husband's life."** (Thirukkural 51)

This couplet emphasizes that a wife endowed with noble qualities and domestic virtues serves as the greatest support to her husband and contributes significantly to the well-being and prosperity of the family. Furthermore, Tiruvalluvar states: **"What greater excellence can a woman possess than the steadfast virtue of chastity?"** (Thirukkural 54) This couplet highlights that moral integrity, fidelity, and steadfastness are essential virtues that contribute to the stability and dignity of family life.

### Children and Parental Responsibility

Tiruvalluvar considers virtuous and knowledgeable children to be the greatest wealth a family can possess. He states: **"Of all the blessings one may acquire, none equals the blessing of wise and virtuous children."** (Thirukkural, 61) According to this couplet, the greatest treasure is not material wealth but children who possess wisdom, knowledge, and noble character.

### Tiruvalluvar further explains the foremost duty of parents:

**"The greatest benefit a father can confer upon his son is to prepare him to stand foremost among the learned."** (Thirukkural, 67) This couplet emphasizes that the primary responsibility of parents is to provide their children with sound education, moral values, and the ability to excel intellectually and socially. By

nurturing knowledge, character, and competence, parents contribute not only to the success of their children but also to the advancement of society as a whole.

### Duties of Children

According to Tiruvalluvar, children have a moral responsibility to live in a manner that brings honour and pride to their parents. Their conduct, achievements, and virtuous character should reflect the values instilled in them by their family. Tiruvalluvar states:

**"The greatest service a son can render to his father is to make others exclaim, 'What great merit must this man's father have earned to be blessed with such a son!'"** (Thirukkural 70) This couplet emphasizes that children should lead lives of excellence and virtue so that society recognizes and honours their parents. Such recognition is regarded as the highest expression of filial gratitude and respect.

### Hospitality and Social Responsibility

The Thirukkural does not view the family as an institution concerned solely with its own welfare. Instead, it emphasizes that serving others and contributing to society are integral responsibilities of domestic life. Tiruvalluvar declares:

**"The whole purpose of household life is to preserve one's home and to extend hospitality to guests, thereby serving society."** (Thirukkural, 81) This couplet highlights that hospitality is a fundamental virtue of family life. According to Tiruvalluvar, the true purpose of maintaining a household is not merely personal comfort or material prosperity but the cultivation of generosity, the respectful reception of guests, and service to the wider community. Thus, hospitality and social responsibility are presented as essential characteristics of an ideal family founded upon virtue.

### Husband–Wife Relationship in the Holy Qur'an

The Holy Qur'an describes the relationship between husband and wife as one of intimacy, mutual protection, and companionship. It states: **"They are clothing for you, and you are clothing for them."** (The Holy Qur'an, Surah Al-Baqarah 2:187) The metaphor of clothing signifies protection, dignity, comfort, intimacy, and mutual support. Just as clothing provides security, adornment, and concealment, husbands and wives are expected to protect, support, and complement one another. This verse portrays marriage as a relationship founded on mutual care, trust, and emotional closeness.

### Family Responsibility

The Holy Qur'an emphasizes the importance of responsibility within the family. It states: **"Men are the protectors and maintainers of women because Allah has given some of them more responsibility than others and because they spend from their wealth."** (The Holy Qur'an, Surah An-Nisa 4:34) This verse explains the responsibility of family maintenance, including financial support, protection, and household management. Islamic scholars generally interpret this verse as referring to the husband's obligation to provide for and safeguard the family, while emphasizing responsibility rather than privilege or superiority. At the same time, the Holy Qur'an affirms the reciprocal rights of both spouses: **"And women have rights similar to those over them, according to what is just and reasonable."** (The Holy Qur'an, Surah Al-Baqarah 2:228) This verse establishes the principle of mutual rights and responsibilities, affirming that marriage is based on justice, fairness, and reciprocal obligations between husband and wife.

### The Rights of Parents

The Holy Qur'an places great emphasis on honouring and respecting parents. It declares:

**"Your Lord has decreed that you worship none but Him, and that you show kindness to your parents."** (The Holy Qur'an, Surah Al-Isra 17:23) This verse commands believers to treat their parents with kindness, respect, humility, love, and gratitude. It further instructs:

**"Do not even say to them, 'Uff,' nor repel them, but speak to them with noble and gracious words."** (The Holy Qur'an, Surah Al-Isra 17:23)

These verses emphasize that respect for parents extends beyond outward actions to include courteous speech, gentle behaviour, and sincere gratitude. According to the Qur'anic perspective, caring for parents is both a moral obligation and an act of devotion to God, reflecting the ethical values that sustain family harmony and social well-being.

## Child Rearing

The Holy Qur'an describes children as one of the blessings bestowed by God. It states: **"Wealth and children are the adornment of the life of this world."** (The Holy Qur'an, Surah Al-Kahf 18:46)

While children are regarded as a divine blessing, the Qur'an also emphasizes that parents have the responsibility to provide them with moral guidance, religious education, and a strong foundation of faith in God. One of the most significant examples of parental guidance in the Qur'an is found in the advice of Luqman to his son: **"O my dear son! Do not associate anything with Allah. Indeed, associating partners with Him is a great injustice."** (The Holy Qur'an, Surah Luqman 31:13) This verse highlights the importance of nurturing children with sound moral values, faith, and ethical conduct, thereby preparing them to lead righteous and responsible lives.

## The Philosophical Foundation of the Family

Tiruvalluvar regards the family as the centre of a virtuous life. According to him, domestic life is not merely a means of personal happiness but a moral way of life that fulfills both individual and social responsibilities. He states: **"If love and virtue dwell within family life, it possesses both excellence and true benefit."** (Thirukkural, 45) This couplet emphasizes that love and virtue (aram) are the fundamental principles upon which an ideal family should be established. Similarly, the Holy Qur'an presents the family as a sacred institution ordained by God. It declares:

**"And among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them; and He has placed between you affection and mercy."** (The Holy Qur'an, Surah Ar-Rum 30:21)

This verse explains that the purpose of marriage is to establish sakinah (tranquillity), mawaddah (affection and love), and rahmah (mercy and compassion). These three values constitute the spiritual and ethical foundation of family life in Islam, promoting harmony, mutual respect, and lasting relationships among family members.

## The Purpose of Domestic Life

According to the Thirukkural, an ideal domestic life is founded upon love and virtue (aram). Tiruvalluvar emphasizes this in Kural 45:

**"If love and virtue dwell within family life, it possesses both excellence and true benefit."** (Thirukkural, 45) A similar concept is expressed in the Holy Qur'an:

**"And among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them; and He has placed between you affection and mercy."** (The Holy Qur'an, Surah Ar-Rum 30:21) This verse identifies sakinah (tranquillity), mawaddah (affection), and rahmah (mercy) as the fundamental objectives of marriage and family life. In the Thirukkural, domestic life is closely linked with social responsibility. Tiruvalluvar states:

**"He alone is the true householder who steadfastly supports the three who naturally depend upon him."** (Thirukkural, 41)

According to the commentary of Parimelazhagar, the "three" have been interpreted in different ways, including

ascetics, the poor, and ancestors (or those toward whom society has obligations). The central idea is that a householder should not live solely for personal benefit but should also extend support and service to others. Similarly, the Holy Qur'an presents marriage as a moral institution that safeguards human nature and regards the family as the foundation of society. It further emphasizes that the marital relationship should be governed by mutual rights and responsibilities (Surah Al-Baqarah 2:187; Surah Ar-Rum 30:21).

### **Husband–Wife Relationship**

The Thirukkural devotes a separate chapter, Manaimatchi (The Excellence of the Wife), to describing the virtues of a wife. Tiruvalluvar declares:

**"What greater excellence can a woman possess than the steadfast virtue of chastity?"** (Thirukkural, 54) This couplet highlights the importance of moral integrity and virtuous conduct in domestic life. The same chapter also praises the wife's indispensable role in ensuring the stability and prosperity of the family.

Likewise, the Holy Qur'an describes the relationship between husband and wife as one of mutual intimacy and protection:

**"They are clothing for you, and you are clothing for them."** (The Holy Qur'an, Surah Al-Baqarah 2:187) The metaphor of clothing symbolizes protection, closeness, dignity, mutual respect, and the concealment of one another's shortcomings. Husbands and wives are therefore expected to provide comfort, security, and support to each other, while building family life upon mawaddah (love) and rahmah (mercy).

### **Children and Parental Responsibility**

According to the Holy Qur'an, children are a blessing from Allah and a trust (amanah) entrusted to parents. The Qur'an states:

**"Wealth and children are the adornment of the life of this world."** (The Holy Qur'an, Surah Al-Kahf 18:46) The Qur'an further teaches that Allah alone grants children according to His divine wisdom:

**"To Allah belongs the dominion of the heavens and the earth. He creates what He wills. He grants daughters to whom He wills, sons to whom He wills, or both sons and daughters, and He leaves whom He wills childless."** (The Holy Qur'an, Surah Ash-Shura 42:49–50)

Parents are entrusted with the responsibility of providing children with sound moral values, faith in God, and righteous guidance. This is exemplified in the advice of Luqman to his son (Surah Luqman 31:13–19).

The Qur'an also recognizes the rights of children, including the right to love, care, maintenance, nourishment, clothing, education, and protection. It strictly prohibits the killing of children out of fear of poverty, affirming that Allah is the Provider for both parents and children:

**"Do not kill your children for fear of poverty. We provide for them and for you."** (The Holy Qur'an, Surah Al-Isra 17:31) Thus, the Holy Qur'an regards children as a divine blessing while emphasizing that they must be nurtured with love, justice, responsibility, and moral guidance. In both the Thirukkural and the Holy Qur'an, the family is portrayed as the primary institution for cultivating ethical values, social responsibility, and human flourishing.

### **Parent–Child Relationship**

The relationship between parents and children occupies a central place in both the Thirukkural and the Holy Qur'an. Both texts emphasize mutual responsibilities, respect, moral education, and the cultivation of virtuous character as the foundation of a harmonious family. According to the Thirukkural, parents have the responsibility to provide their children with moral values, education, and protection, while children are

expected to honour their parents through righteous conduct. Tiruvalluvar regards virtuous children as the greatest wealth in life. He states:

**"Of all the blessings one may acquire, none equals the blessing of wise and virtuous children."**  
(Thirukkural,61)

He further declares: **"The greatest service a son can render to his father is to make others exclaim, 'What great merit must this man's father have earned to be blessed with such a son!'"**

(Thirukkural,70) These couplets emphasize that the noble character and achievements of children constitute the highest honour that can be bestowed upon their parents.

Similarly, the Holy Qur'an places kindness and respect toward parents immediately after the worship of God. It states:

**"Your Lord has decreed that you worship none but Him, and that you show kindness to your parents."**  
(The Holy Qur'an, Surah Al-Isra 17:23–24) The Qur'an instructs believers to treat their parents with humility, compassion, gratitude, and respectful speech throughout their lives.

Likewise, the advice of Luqman to his son (Surah Luqman 31:13–19) presents a comprehensive model of parental guidance. His counsel emphasizes faith in God, regular prayer, moral conduct, humility, patience, and righteous living. These teachings illustrate that the primary duty of parents extends beyond providing material support to nurturing their children's spiritual, ethical, and intellectual development. Thus, both the Thirukkural and the Holy Qur'an recognize the parent–child relationship as the foundation of family stability and social harmony, stressing that mutual love, respect, moral education, and responsible conduct are indispensable for building a virtuous society.

## Family Responsibilities and Social Role

The Thirukkural regards the family as the ethical centre of society. It identifies hospitality, charity, love, and moral conduct as the essential virtues of domestic life. Likewise, the Holy Qur'an provides comprehensive guidance regarding the rights and responsibilities of family members, financial maintenance, the rights of relatives, and assistance to those in need (Surah An-Nisa 4:34, 4:36; Surah Al-Isra 17:26).

Both texts recognize that the stability of society depends upon the strength of the family. While the Thirukkural emphasizes ethical conduct and social responsibility, the Holy Qur'an combines moral teachings with practical guidance governing family relationships and social welfare.

## Family Laws

One of the major differences between the Thirukkural and the Holy Qur'an lies in their treatment of family law. The Thirukkural primarily emphasizes ethical principles governing family life but does not prescribe detailed legal regulations concerning matters such as marriage, divorce, inheritance, or financial rights. In contrast, the Holy Qur'an establishes a comprehensive legal framework for family life, including:

Marriage – Surah An-Nisa 4:3

Mahr (Dower/Bridal Gift) – Surah An-Nisa 4:4

Inheritance – Surah An-Nisa 4:11–12

Child Nursing and Maintenance – Surah Al-Baqarah 2:233

These provisions demonstrate that the Holy Qur'an not only presents ethical ideals but also lays down practical legal principles for regulating family life. The absence of detailed legal provisions in the Thirukkural may be understood in the historical context in which it was composed. As one of the earliest ethical works, its primary

objective was to establish universal moral principles rather than codify legal regulations. Nevertheless, many of the ethical values that underpin modern concepts of family law—such as justice, responsibility, fidelity, mutual respect, and social welfare—are deeply embedded in the teachings of the Thirukkural.

### Similarities

- Both the Thirukkural and the Holy Qur'an share several fundamental perspectives on family life:
- Both regard the family as the basic unit of society.
- Both emphasize love, moral conduct, responsibility, and mutual respect as the foundations of family life.
- Both assign great importance to the parent–child relationship and the moral upbringing of children.
- Both affirm that strong and virtuous families are essential for building a stable, harmonious, and ethical society.
- Differences

**Despite these similarities**, the two texts differ in their underlying perspectives and approaches:

- The Thirukkural is a universal ethical classic, whereas the Holy Qur'an is a divine scripture revealed in the Islamic tradition.
- The Thirukkural centres its teachings on universal human values and ethical conduct, while the Holy Qur'an integrates morality with faith in God and provides both ethical and legal guidance.
- The Thirukkural emphasizes moral principles governing family life, whereas the Holy Qur'an combines ethical teachings with comprehensive family laws covering marriage, inheritance, financial responsibilities, and other legal matters.
- The Thirukkural presents values that transcend religious boundaries and are universally applicable, whereas the Holy Qur'an explains family life within the theological and legal framework of Islam.

### Comparative Analysis of Family Structure in the Thirukkural and the Holy Qur'an

| Thirukkural                                                                                                | Holy Qur'an                                                                                                                                                |
|------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Emphasizes domestic life founded upon the principles of virtue (aram).                                     | Emphasizes the establishment of family life on the foundations of faith in God, love, mercy, and justice.                                                  |
| Highlights the importance of harmony, mutual support, and moral conduct between husband and wife.          | Teaches that husband and wife should be sources of tranquillity, love, and mercy for one another (Surah Ar-Rum 30:21).                                     |
| Stresses that parents should raise their children with moral values, good character, and proper education. | Regards children as a blessing from God and emphasizes that parents are responsible for nurturing them in faith and righteousness (Surah Luqman 31:13–19). |
| Considers hospitality, maintaining kinship, and helping others as essential virtues of family life.        | Encourages maintaining good relations with relatives and providing assistance to the poor and those in need (Surah An-Nisa 4:36).                          |
| Emphasizes that family life should be governed by love, responsibility, and ethical conduct.               | Emphasizes that family life should be founded upon justice, mutual respect, consultation, and shared responsibility.                                       |

### CONCLUSION

Both the Thirukkural and the Holy Qur'an emphasize the supreme importance of the family as the foundation of human society. The Thirukkural seeks to cultivate a humane and ethical family life founded upon virtue (aram), love, and moral conduct. The Holy Qur'an, while affirming these values, further integrates faith in God, worship, social justice, family rights, and a comprehensive legal framework governing family life. Thus, although both texts recognize the family as the central institution of human life, they differ in their philosophical foundations and practical approaches. The Thirukkural primarily presents universal ethical

principles applicable across cultures and religions, whereas the Holy Qur'an combines ethical teachings with divine guidance and legal regulations within the Islamic tradition. Despite these differences, both works converge in emphasizing that love, responsibility, mutual respect, compassion, and moral integrity are indispensable for establishing a stable and harmonious family. Their teachings continue to offer valuable ethical insights and practical guidance for strengthening contemporary family relationships and promoting a just and peaceful society.

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