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Last Updated on September 11, 2024 by Arabian Tonque Team Education holds a special place in Isla	am as it is considered a fundamental nillar for personal growth and societal	advancement. The Ouran, the hely book of Islam, places t	romandous amphasis on the acquisition of knowledge, urging	g believers to seek understanding in all aspects of life. But what does the	Duran cay about education enecifically 2 Let's dive into the teachings of
the Quran and how they shape the Islamic approach to learning. what does the quran say about education the cradle to the grave. It constantly prompts believers to reflect on the universe, life, and the deeper understanding of the world and their purpose within it. Read more: what does the quran say a gender or social status. Education for Men and Women The Quran makes no distinction between men	ation In Islam, knowledge is seen as a light that guides individuals toward to ivine signs within nature. This continuous pursuit of knowledge is seen as a about other religions Importance of Education in Islam One of the strongest a and women when it comes to education. Both are encouraged to seek know	ruth and wisdom. It's not limited to religious teachings but form of worship. Emphasis on Reflection and Understand messages of the Quran is that seeking knowledge is a reli- dledge. Women, in particular, have been given high regard	t encompasses all forms of beneficial knowledge, including thing Verses throughout the Quran stress the importance of regious duty. The Prophet Muhammad (PBUH) said, "Seeking kas in terms of their role in learning and teaching within the far	he sciences, humanities, and practical skills. The Quran's Approach to See flection, understanding, and deep thinking. Muslims are encouraged not o knowledge is an obligation upon every Muslim." This means that education mily and the community. Knowledge as the Path to Spiritual Growth In Isla	king Knowledge The Quran encourages Muslims to seek knowledge nly to learn but also to reflect on what they have learned to gain a is not just a right but a requirement for every Muslim, regardless of am, education is seen as a tool for spiritual growth. The more a person
learns about the world and its workings, the more they appreciate the wisdom of Allah and His creating significance of education: Surah Al-Alaq (96:1-5) - The First Revelation The very first revelation to Proking Knowledge In this verse, the Quran teaches believers to pray for increased knowledge: "My Lord, i	ophet Muhammad (PBUH) was a command to "Read!" (Iqra). This highlights rease me in knowledge." This demonstrates that Muslims should constantly tice and equality. Knowledge empowers individuals to fight against oppress s Knowledge Islamic history is filled with examples of Muslims excelling in s	the importance of reading, learning, and acquiring know seek to expand their understanding. Surah Al-Zumar (39: on and stand for truth, fairness, and justice in society. Qu cience, medicine, mathematics, and more. The Quran itse	rledge. The full verse says, "Read in the name of your Lord wh 9) - The Superiority of the Knowledgeable This verse asks, "A granic Guidance on Practical and Ethical Education The Qura 1 encourages believers to explore the world around them, to	no created." This verse signifies that education is intertwined with unders are those who know equal to those who do not know?" It highlights the element of the encourages not only theoretical learning but also practical and ethical estudy the heavens and the earth, and to appreciate the marvels of creations.	tanding the divine creation. Surah Taha (20:114) - Prayer for evated status of those who possess knowledge in the eyes of Allah. The ducation. It teaches Muslims to apply their knowledge to improve the n. Role of Intellectual Pursuits in Society The Quran promotes
intellectual pursuits as a means to benefit society. Whether it's through technology, medicine, or liter they use what they have learned. How the Quran Encourages Critical Thinking The Quran does not shots of you are those who learn the Quran and teach it to others." Importance of Teaching Others Not men and women when it comes to learning. Women are considered equal partners in the quest for kn importance of a well-rounded education, blending religious teachings with modern sciences to create	ny away from encouraging critical thinking. It constantly asks believers to question to sure acquiring knowledge important, but sharing it with others is equally owledge. Quranic Verses on Gender Equality in Learning Many Quranic ver	nestion, reflect, and ponder the signs of Allah, fostering a y emphasized. Muslims are encouraged to spread benefici ses support the idea of gender equality in education, high	mindset of inquiry and deep contemplation. The Prophet Mul al knowledge, as teaching is seen as a way to multiply good of lighting that both men and women are responsible for learning	hammad's Teachings on Education Prophet Muhammad (PBUH) emphasiz leeds. Women's Education in Islam According to the Quran The Quran adv ag and contributing to the well-being of society. Modern Interpretations of	ed the importance of knowledge in numerous Hadiths. He said, "The rocates for the education of women, making no distinction between Education in the Quran Today, many Islamic scholars emphasize the
learning systems. Islamic Education Systems The traditional madrasa system focuses on religious educomprehensive education that prepares them for modern challenges while grounding them in their fasignificant opportunities for innovation in Islamic education, particularly in areas like technology and opportunities to learn. Verses like Surah Al-Alaq (96:1-5), Surah Taha (20:114), and Surah Al-Zumar (acation, teaching students the Quran, Hadith, and Islamic jurisprudence. The ith. The Future of Education in the Muslim World One of the major challengt online learning. These tools can help bridge the gap and make education magnetic (39:9) highlight the significance of knowledge and education in Islam. The Q	is system has played a crucial role in preserving Islamic k es is the gap between religious and secular education. Ma ore accessible to Muslims around the world. FAQs Yes, se uran encourages the pursuit of all beneficial knowledge, i	nowledge throughout history. Modern Islamic Schools and Un any scholars argue for a more integrated approach that value teking knowledge is considered a religious duty for every Mus including scientific knowledge, as a way to understand the cr	niversities Today, many Islamic schools and universities incorporate both is both, preparing students for the complexities of the modern world. Opposlim, as emphasized in the Quran and Hadith. Absolutely! The Quran prone eation of Allah better. Education is seen as a vital tool for progress and de	religious and secular subjects, providing students with a cortunities for Growth and Innovation Despite the challenges, there are notes education for both men and women, advocating for equal evelopment in the modern Muslim world, with a focus on integrating
religious and secular knowledge. Conclusion The Quran places immense value on education, seeing it Mecca, most were not quick to accept him as a messenger of Allah. Many people saw his teachings as defense, insisting a man with his limited education could not have possibly conceived of something as again. How could a man just a notch above a peasant produce a book as magnificent as the Quran? Prits support for learning. Over and over again, the Quran encourages Muslims to seek knowledge and	s profane, while the city's most powerful figures were more concerned with wondrous as the Quran. Their argument was strong. After all, he was a low rophet Muhammad couldn't even read, yet the Quran is filled with scientific understanding. Similar messages can be found in the hadith, the documents	how his criticisms of their actions would damage their stally caravan trader who had little need to know about literal facts that were not known to the people of his time. Man dayings of the Prophet Muhammad. If you're a Muslim	tus. In retaliation, Prophet Muhammad's enemies branded that or poetry. On top of that, he had been orphaned at a you yof them were only confirmed within the past century. In mastruggling to decide if further education is for you- or even if	the Quran a forgery. It was a work of fiction, they said, produced by the Properties and, as such, had no access to anything resembling a formal educing ways, the Prophet's total lack of education is the best argument for the you should be paying a little more attention in high school - you've come	ophet and him alone. Prophet Muhammad's early followers leapt to his ation. Today, ardent Muslims come back to this argument again and a truthfulness of the Quran. That being said, the Quran is quite clear in to the right place. In today's article, we're going to be looking at what
the Quran and the hadith have to say about the merits of education. Knowledge Comes Only From All on their knowledge. Even though that teacher likely learned the information they are sharing from the Quran, 96:1-5 Although this verse does not appear until late in the order of the mushaf (written comp of the Quran was built: "Recite!" Originally, this was a command directed towards the Prophet Muhai Arabic speakers – and so requires diligent study to master. The Quran contains a number of additional	eir own teacher and so on, the original revelation of the facts came from All cosition of the Quran), it was actually the very first to be revealed to the Prommad exclusively. Today, however, it is a command to all Muslims. To be a	ah. This is stressed in the passages 1 - 5 of the Quran's 96 ohet Muhammad. From the moment Allah revealed to the dedicated follower of Islam, one must recite the Ouran. In	6th surah. They read as follows: "Recite: In the name of thy L people, He sought to stress the role He plays in education an order to do this, of course, one must read the Ouran. Readin	ord who created man from a clot. Recite: And thy Lord is the Most Generod the sharing of knowledge. It is also worth taking note of the first word it g and reciting the Ouran both require proficiency in classical Arabic. Class	ous Who taught by the pen, taught man that which he knew not."- in the passage, which provided the foundation upon which the entirety sical Arabic is not actually the mother tongue of anybody – even native
order that you may understand"- Quran, 12:2 "And truly this (the Qur'ân) is a revelation from the Lor study Algebra, we all had the thought, "When is this ever going to be useful in the real world?" Accor the hadith above is not commanding Muslims to go out of their way to find a situation in which they w on more noble educational exploits, such as the study of the Quran or scientific matters. In fact, the e	d of the 'Alamin (mankind, jinns and all that exists), which the trustworthy I ding to the Prophet Muhammad, the onus is on the individual to find an out will be able to use Algebra or similar things they learned in school. Rather, it early Islamic world was arguably the most scientifically advanced of its time.	Ruh (Spirit-Jibreel) has brought down upon your heart (O lout for such knowledge at some point in his/her life. Speal is telling us that we should not hesitate to put such know Many great discoveries, inventions, and observations we	Muhammad) that you may be (one) of the warners, in the plai king to his followers, he has been documented as saying: "Knowledge to use should the opportunity to do so ever arise. It can be made by early Muslim scholars. In encouraging their explorations."	n Arabic language"- Quran, 42:192-195 Education Should Be Utilized Whowledge from which no benefit is like a treasure out of which nothing is span also be considered a command to avoid consuming trivial pieces of known bits and praising them for putting their education to good use, the Prophet	en we were children, sitting in dusty classrooms and being forced to bent in the cause of God."- Al-Tirmidhi, 108 It is important to note that dedge, such as what a celebrity's favorite food is, and focus our energy Muhammad declared: "One who treads a path in search of knowledge
has his path to Paradise made easy by God."- Riyadh us-Saleheen This teaching is in direct contradict evolution as "tests from God," in what you could be forgiven for believing was a parody of religious fa Us Knowledge In our modern world, there are countless means of obtaining knowledge. We can learn renting or buying textbooks, texts, access to libraries, studying magazines, journals, monographs, etc and reads as follows: "So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do	maticism. Thankfully, the passage above and others like it tell us that the Go n in a classroom, surrounded by classmates and led by a teacher. Alternative , and educating ourselves. In Islam, however, none of these methods of lea	d of Islam looks favorably upon those who "tread a path i ely, we can pay a tutor for one-on-one lessons. We can eve rning can trump a single lesson from the Supreme Guide.	n search of knowledge." With this in mind, most prominent is n bypass formal education entirely and utilize the plethora of Several passages in the Quran remind us that Allah is the pur	slamic scholars agree that there is no reason Islam cannot coexist with mo f smartphone apps dedicated to teaching a diverse set of subjects. In earli rveyor of all information and encourage Muslims to cry out to Him when is	dern scientific discoveries and theories. We Should Ask God To Grant er times, we could bypass formal education even more intensely by n need of knowledge. One such passage can be found in Surah TaHa
encourages Prophet Muhammad to begin sharing the message of the Quran even though the fullness Today, however, this passage, like so many others in the Quran, can be viewed as a command for all Market This command can also be applied far beyond the realm of Quranic studies. As discussed earlier, all k duty of every Muslim to pursue education. There are a number of statements made by Prophet Muhamscholars agree that it is simply a command to learn something - anything - which can benefit the indi	of the book has not yet been revealed to him. The Prophet was famously rel Muslims. A Muslim should not hesitate to live by the principles of the Quran mowledge comes from Allah, be it knowledge of the Quran or knowledge of mmad in this vein, with one of the most commonly cited being outlined below	uctant to publicly discuss the Quran in the early days of heven if they have not yet completed their study of the bomore secular topics. Seeking Knowledge Is Mandatory Sov. "The seeking of knowledge is obligatory for every Musl	is prophethood, so this command was instrumental in jump stok. Additionally, they should ask Allah to increase their under ome people are content to live their lives with minimal, if any, im."- Al-Tirmidhi, 74 Now, don't stress yourself out too much	tarting his ministry. Allah encourages Muhammad to actively seek out fur- rstanding of its contents, rather than simply relying on their own assumpt dedication to learning. As alluring as this may be, it should be considered over this hadith. It is not commanding every Muslim to go to their neares	ther revelations rather than simply waiting for them to come to him. ions and the arguments put forth by contemporary Islamic scholars. I impermissible in Islam. According to the Prophet Muhammad, it is the t library and learn everything about every subject. Most Islamic
knowledge and impart it to the people."- Al-Tirmidhi, 107 This hadith has served to encourage many f they too fulfill the obligations laid out by Prophet Muhammad in the hadith contained in this section. ' some of the lowest paid workers in the world. But while teachers may suffer in this life, they can be c declaration cannot be understated. To be blessed by Allah is undoubtedly a magnificent achievement	for whom the command to learn simply wasn't enough. The additional comm Teachers Are Blessed Throughout the world, teachers are often hailed as u- ertain of great joy in the next. Speaking of those who dedicate their lives to and one we should all strive for. Teachers, however, have blessings called de-	and to pass their knowledge onto others has allowed then usung heroes of society. They work in immensely trying conteaching, the Prophet Muhammad declared: "God, His and own upon them not just by Allah, but by angels and all others."	n to learn with a sense of purpose. They are not simply pursu- onditions to perform an immensely difficult task: imparting knames, and all those in heavens and on Earth, even ants on their oner beings in Heaven. Furthermore, they are praised by their	ing further education to appease Allah or secure some high-paying job, the nowledge on to young children who generally don't even want to learn. And it hills and fish in their water, call down blessings upon those who instruct fellow human beings and every living creature from the ant to the fish. Expenditure of the same of the	ey are doing it to further the knowledge of other Muslims, ensuring d despite the difficulties associated with their job, teachers are among others in beneficial knowledge."-Al-Tirmidhi, 74 The weight of this yen animals, considered in Islam to be servants of Allah, are aware of
the valuable role teachers serve in the community and wish to see them rewarded for it. Conclusion I and the scholars. It has fervently encouraged its followers to seek knowledge, both in the realm of rel celebrates seeking knowledge as a virtue. We may find many verses in the Quran that encourage us to distinct feature is the ability to reflect, ponder and learn above our instinctive tendencies. It is through attaining new knowledge. It is our tradition of knowledge to inquire, analyse and contemplate. We state	ligious studies and in more worldly matters. The hadith and Quranic passage o exercise our intellect to think and ponder. One such is the verse: مِ يَتَفَكُّرُونَ th knowledge that we raise from our baser selves to that which is pure and our that by expanding our reading literature. We question respectfully and exerci	s outlined above are just a small selection of a litany of si لَكُمُ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآتَاتٍ لَقُوْ lignified. Al-Imam Az-Zarnuji mentioned in his book 'Instr se critical thinking. We avoid unwayering fanaticism such	milar statements to be found in core Islamic doctrine. Togeth وَسَعَّرَ "And He has subjected to you whatever is in the heaver uction of the Student: The Method of Learning' that knowledge as keeping an enclosed mind and being unwilling to explore	ner, they showcase Islam's love of knowledge, those who pursue it, and, per as and whatever is on the earth - all from Him. Indeed in that are signs for age is a means to achieve kindness and God-consciousness. We are encour the vast horizon of knowledge bestowed by Allah s.w.t. However, our que	erhaps most of all, those who share it. Islam is a religion that people who give thought" (Surah Al-Jathiyah, 45:13) The creation of hur aged to continue to uplift ourselves with learning new skills and st for knowledge should ultimately lead us to be more humble. We
means is a virtue. It entails many rewards for the seeker. In other words, one does not have to be an a Abi Dawud) Their ranks are raised in the sight of Allah On top of rewarding the virtuous act of seekin Mujadila, 58,11) It is important to note that Allah s within The One who raises and decreases the rank	g knowledge. Allah s.w.t. also acknowledges the bearers of knowledge. Thos	ng. In a hadith, the Prophet s.a.w. said: مِثَلَهُا رِصًّا لِطَالِبِ الْعِلْمِ se who have attained it are praised by Allah s.w.t. in the Q	بِقًا يَطْلُبُ فِيهٍ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلْئِكَةَ لَتَضَعُ أُخِير vuran with their ranks being raised. يَرَجَابٍ [] وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ rejuct because we are or the path of learning. We are grateful.	Whoever takes a path in search of knowledge, Allah will caus" مَنْ سَلَكَ طَرِي Allah will raise those who believe a" يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُونُوا الْعِلْمَ ذَا Jeor Allah's blossings upon us Truly, Allah is All knowing, Allah wishos g	e him to walk in one of the paths to Paradise. Indeed the angels will lowe mong you and those who were given knowledge, by many degrees. And A good for a posson with knowledge Although knowledge is attainable, we
opened One of the merits of knowledge is that it will lead to other virtues such as fear (in true awe) of forgiving" (Surah Fatir, 35:28) 2. Knowledge is significantly important Aside from the rewards that a worship Him without knowing His Divine Names, Qualities and Essence? He then continued that we Sincerity. We must then also know and abstain from the opposite of the praiseworthy traits, such as E	f Allah s.w.t. The more we attain knowledge, the more humble and virtuous person who seeks knowledge can get, it is important to equip ourselves with must know what is necessary to perform from the religious duties and to know knowledge. Ostentation and Arrogance. The mentioned points are our of the second se	a person would be. These are some of the rewards that hat it due to the following reasons: Knowledge is a prerequisow that which requires us to abstain from what is prohibitouter and inner states of worship that can be achieved with	ave come into fruition from seeking knowledge. Allah s.w.t. sa site to the acts of worship Al-Imam Al-Ghazali in his book Min ted. Afterwards, the same command of knowledge applies to the knowledge. A person then cannot separate knowledge from	nys in the Quran: "إِثَّمَا يَحْشَى اللَّهَ مِنْ عِبَادِهِ الْغُلُمَاءُ ∏ إِنَّ اللَّهَ عَزِيرٌ غَفُورٌ. It is those o haj Ul-'Abideen, tells us that in order for us to perform our acts of worshi the inner acts of worship that revolve around the matters of the heart. The performing it ('amal). Knowledge helps us to comprehend the present As	f His servants who have knowledge who stand in true awe of Allah. Indee p and to be safe from error, we must first know God. How can we ese are inner stations such as Tawakkul, Patience, Repentance and ide from religious knowledge, we are also required to learn knowledge
that coincides with our current conditions. For example, if we are pursuing business opportunities, it food: that no one can dispense it. While knowledge of matters that affect a person only on certain occ Quran: يُعْ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ فَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا apon every Muslim (and Muslimah)" (Sunan Ibn Majah) From this hadith, we can conclude that seekin within the religion. Not everyone is given the same capacity or opportunities to learn. However, it is o	asions holds a position equivalent to medicine." It is to live in the present w الله الَّذِي خَلَق سَ "It is Allah who created the seven heavens and likewise for th الله الَّذِي خَلَق سَ rit is Allah who created the seven heavens and likewise for th ng knowledge is compulsory for every Muslim. Our life is a learning journey pur sincere effort to know and to seek that will be accounted for Lastly, it is	ith knowledge. For example, learning sciences such as phe e earth. His command descends throughout them, so you. Indeed, it is impossible to learn all knowledge. What is no also important for us to ensure we acquire our knowledge.	ysics, biology or medicine, is encouraged within the religion, may know that Allah is Most Capable of everything and that Alecessary is for us to prioritise and strive to learn our religion e from veritable and reliable sources and our ARS certified as	in accordance with our current needs. In fact, learning these sciences may allah certainly encompasses all things in His knowledge." (Surah At-Talaq in the best way we can. We must also abstain from seeking knowledge the satizah and Asatizah Youth Network insvaAllah. May Allah s.w.t. forgive o	ay even lead us to know The Creator. Allah s.w.t. mentioned in the (65:12) 3. Knowledge is compulsory More importantly, let us reflect upon at doesn't bring benefit to us such as matters that are prohibited bur shortcomings and bless us with guidance and beneficial knowledge.
And Allah knows best. Knowledge is highly regarded and plays a central role in the life of a believer. It and experience, especially in matters related to the divine, religious teachings, moral conduct, and the And your Lord is the Most Generous, Who taught by the pen—taught humanity what they knew not. Significantly, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do possess it. The Prophet Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said: "Seeking knowledge is an obligation upon every Muhammad (PBUH) said:	lo so. Allah will elevate those of you who are faithful, and 'raise' those gifte	d with knowledge in rank. And Allah is All-Aware of what	you do. Surah Al-Mujadila (58:11)."This verse indirectly empl	hasizes the elevated status of those given knowledge and suggests that be	elievers should actively seek knowledge and show respect for those who
understanding and take me out from the darkness of doubt and open upon us the doors of your knowl revelations. So, the Quran and Hadith provide clear guidance for all aspects of life, and knowledge is the Book of Allah and my Progeny, that is my Ahlul Bayt." (Sahih Muslim)"He is also subjected to you in various fields and is an opportunity for personal and collective development." Are they better or t	ledge and open upon us the treasure of your recognition, oh the best of the the key to interpreting. "He has revealed to you 'O Prophet' the Book in true whatever is in the heavens and whatever is on the earth—all by His grace. It those who worship 'their Lord' devoutly in the hours of the night, prostration."	Merciful ones. Oh Allah, and give me Tawfeeq to study and th, confirming what came before it, as He revealed the To Surely in this are signs for people who reflect. (Quran 45: ag and standing, fearing the Hereafter and hoping for the	d solve all the difficult problems through books. By your mercorah and the Gospel (Quran 3:3)"The Prophet Muhammad (pe.13)"Pursuing knowledge is seen as a means of excelling in or mercy of their Lord? Say, "O Prophet," "Are those who know	cy, oh the best of the merciful ones. "Knowledge is a source of guidance in sace be upon him) said: "I have left among you two precious things and if ye's endeavors and utilizing the blessings and resources provided by Allah equal to those who do not know?" None will be mindful of this except per	Islam, as it allows believers to understand and implement divine you adhere to both of them, you will never go astray after me. They are for the betterment of society. Thus, knowledge is a path to excellence ople of reason. (Quran 39:9)"Knowledge is not just about intellectual
understanding but also moral and ethical conduct. Also, those who possess knowledge are expected to believers to draw closer to Allah by acquiring knowledge that helps them fulfill their religious duties are engaging and age-appropriate Islamic studies for kids. At Hidayah Network, we are dedicated to nurt Knowledge" (fard 'ayn) and "Communally Obligatory Knowledge" (fard kifâyah). Here are the definition know. This refers to knowledge obligatory for the Muslim community as a whole. Everyone doesn't ne	and live a life by divine guidance. "Exalted is Allah, the True King! Do not rucuring their spiritual growth and knowledge in a supportive online environm ons of these categories, along with Quranic and Hadith references: This refered to possess this knowledge, but there must be a sufficient number of indi	sh to recite 'a revelation of' the Qur'an 'O Prophet' beforent. Join us today and let your child embark on a meaning its to knowledge obligatory for every Muslim. It is the knowledge within the community who have it. "Let there be a	re it is 'properly' conveyed to you, 1 and pray, "My Lord! Ir ful educational experience. Types of Knowledge in Quran in T wledge that every adult, sane Muslim, is personally responsit group among you who call others to goodness, what is good,	acrease me in knowledge." (Quran 20:114)"Enrich your child's learning jo erms of ObligationIn Islamic jurisprudence, knowledge is categorized into ole for acquiring. Failing to acquire this knowledge is considered a sin. In and forbid what is evil—it encourages them who will be successful. Sural	urney with our online Islamic classes, specially designed to provide two primary types in terms of obligation: "Individually Obligatory addition, this is the fundamental Islamic knowledge any Muslim must a Al-Imran (3:104)"Importance of Acquiring and Guiding Knowledge in
the QuranThe Quran places a profound emphasis on the importance of acquiring and guiding knowled received by the Prophet Muhammad (peace be upon him). It emphasizes reading and using the pen as know are equal to those who do not know. In addition, it highlights the distinction between those who Baqarah (2:269): This verse states that Allah gives wisdom to whom He wills and that those who are gand promotes a purposeful and morally upright life. Remember that knowledge is a powerful tool for	s tools for acquiring knowledge.2. Surah Ta-Ha (20:114): This verse emphas possess knowledge and those who do not, emphasizing the superior position given wisdom have been given much good. Besides, it implies that knowledge	izes supplicating Allah for increased knowledge, indicatin n of those who seek knowledge.4. Surah Al-Mujadila (58: e is a source of excellence and virtue.In conclusion, in pu	g that knowledge is a source of divine blessings. Believers ar 11): This verse indicates that those given knowledge are to be rsuing knowledge and understanding, may you find wisdom, g	e encouraged to seek more knowledge and understanding.3. Surah Az-Zu e raised by degrees. In fact, it implies that believers should actively seek k guidance, and a deeper connection to the world and the divine. In Islam, k	mar (39:9): This verse poses a rhetorical question, asking if those who mowledge and show respect for those who possess it.5. Surah Al- nowledge enhances faith, fosters understanding of the divine message,
(peace be upon him).The Prophet Muhammad (peace be upon him) emphasized the importance of see importance of recognizing the oneness of Allah, which is the central tenet of the Islamic faith. The w knew", "will you not use your reason?" And so forth. 1 And there are also about 21 verses that contain verse: 7 அதியேல் தூரி அதியுக்கு நெலியத்தி நூலியத்து இது நூலியில் நூலியில் நூலியில் நூலியில் இது இது நூலியில் இது இது நூலியில்	king knowledge. One of his well-known sayings is: "Seeking knowledge is a ord 'ilm (علم) which is the Arabic word for knowledge and its verb forms hav in the command "know". The topics discussed in this article are: A narration ople of the Reminder if you do not know. 3 The verse asks us to refer to the	n obligation upon every Muslim." So, this hadith undersco e been used a great number of times in the Quran. This si from the Holy Prophet Muhammad (peace be on him and Ahl al-Dhikr (the People of the Reminder). We therefore n	res the obligation of acquiring knowledge in Islam.According hows the importance of knowledge in the Quran and Islam. M his household) states: طَلَّبُ الْعِلْمِ فَرِيصَةُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمة eed to look into who this refers to. Without doubt, from a lite	to the Quran, the highest form of knowledge is knowledge of Allah (God) fany of the verses end with phrases that invite us to think, reflect and kno eking knowledge is an obligation for every Muslim man and woman 2 Mar ral point of view, this includes all those who have knowledge and the vers	and understanding His oneness. The Quran repeatedly emphasizes the w. For example, verses that end with, "if they but knew", "if you but by verses of the Quran also speak of gaining knowledge and learning. For e is talking about a universal rational law, that is, the one
explicit instances of this law 6 as they are the most superior in knowledge (after the Holy Prophet of possess intellect take admonition. 7 This verse indicates the superiority of those who know over those God. The reason for this is that it is knowledge of God that makes one attain perfection and is useful is verse which is the first verse revealed to the Holy Prophet (peace be on him and his household) and o	who are ignorant. However, which type of knowledge does the verse mean in the true sense of the word and if one does not have this knowledge, it wo one that commands him to read. One of the privileges and honors of Islam is	s the following: ๆ ปล่าให้ ที่มี่กู้รั้นกุษมีเลียงล์นั้นห์คุณที่ประกอร์โย ? Despite the fact that having knowledge and not having i uld harm him. But, other types of knowledge are like weal that it began with reading, writing, and knowledge, and C	ស្សី ស្រ្តី ព្រៃថ្មីវិស៊ី ប្រិស៊ីនិ គឺ អ្វើធ្វី គង់ថ្មី និះប្រឹក្សិត្តិ អ៊ីស្តី អ្វីស្តី អ្វើស្តី អ៊ីស្តី អ៊ីស t has been used in the absolute sense in this verse and that th th which is only useful in the world and would perish after de God's first command to His Prophet was a cultural one. 10 The	عَلَّادُهُمُ الْحُوْلُ وَ مَمَ الْحُوْلُ وَ مَمَ الْحُوْلُ وَ مَمَ الْحُوْلُ وَ وَمَ الْحُوْلُ وَ الْعَالِمُ وَاللَّهُ اللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهِ وَاللَّهُ اللَّهِ وَاللَّهُ اللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهِ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ	equal to those who do not know?' Only those who stances under discussion in the verse, it refers to knowledge regarding of learning and knowledge in Islam can be understood from this The good of this world and the next is v
	ដំហូតឲ្យដៅគ្រាំថ្ងៃ និងស្រ្តិស្នើត្រូវ អាចនៅ នៅ នៅ នៅ នៅ និងស្រ្តិស្នាំ និងស្រ្តិស្នាំ និងស្រ្តិស្នាំ និងស្រ្ is meant; rather a particular type of knowledge is one that Allah bestows on ou understand." 15 Therefore, it is a special type of knowledge that is bestov as well as knowledge of the Imams and the Hereafter. In these instances, or	those He wishes. According to another narration, "Knowl wed on the human being by God and requires us to work on the cannot just blindly follow or imitate another; rather, th	edge is not obtained by learning. Rather, it is a light which en on ourselves first. Obligatory knowledge: knowledge of the pro- is knowledge must be based on proofs and argument. Obligat	nters the heart of whoever Allah, the Blessed and Exalted, wishes to guide oof of God's existence, his attributes, and that which is incumbent in relat cory on a few: this includes the following: Jurisprudence and the branches	e. So if you want knowledge, first find in yourself the reality of ion to Him and prohibited against Him. It is also knowledge of the of laws; Principles of Jurisprudence; methods of argument and proof;
who have already gained knowledge in that field and this would be surplus to that need. Prohibited ki they may beware? 19 The verse states that the believers of cities other than Medina are not allowed t of faith so that they may become fearful and adopt piety and Godwariness. 20 The word tafaqquh (فقّه) always gain knowledge regarding religious matters as a wājib kifāyī (the obligation which must be pe	nowledge is that which has been condemned and God has prohibited the lead to all go for jihād (fighting in the way of God); why doesn't a group migrate to means to seek something and become an expert in it. 21 When the verse strormed by a few and as a result, the responsibility is lifted from others). Af	rning of; for example, magic. 18 122 บังธุร นิกัลนักในรัฐนี้ ใน o Medina to learn from the Prophet, act upon those teach speaks of becoming an expert in religion; it means to acqu ter they gain this knowledge they must go to different par	ក្សារីក្រុំស្តែង ថ្ងៃ ចំនួចរើម្នៃ ស្រុក ប្រធានធ្ងារី គឺរ៉ាស្តែង ប្រជាធិប្រជុំ ប្រឹក្សា ប្តិកិត្ត ប្រឹក្សា ប្រឹ	الْكُوْلِيُو الْمُوَالِّهُ الْمُوْلِيُو الْمُوْلِيُو الْمُوْلِيُو الْمُوْلِيُو الْمُوْلِيُو الْمُوْلِيُو الْمُؤ Id warn their people through publicizing and spreading the teachings and bractical laws and the beliefs, that is, both the principles and branches of familiarize them with Islamic teachings. 22 Such people are generally known	to warn their people when they return to them, so that inform them of the effects of going against the principles and branches with. Therefore, this verse is clear proof that a group of people must win as clerics. The abovementioned verse states the obligation of
teaching and learning. It also communicates the particular respect and importance that Islam places Knowledge in the Quran places importance both on knowledge in itself as well as the importance of some Beirut: A'lami. P. 13 [21: 7]. Qarai translation Tafsīr Namūna. Dar al-Kutub al-Islamiyyah. Vol 13, p. 3 Bundle of Flowers from the Garden of Traditions of the Prophet & Ahlul-Bayt (a.s.). (Celeste Smith, Edal-Ilm al-Dar al-Shamiyyah. P. 643 Tafsīr Namūna. Vol. 8, p. 193 Ibid. pp. 194-195 Read More On Islam	eeking knowledge and the virtue of the one who acquires it. There are many 61 Bahrani, H. (1416 AH). Al-Burhān fi Tafsīr al-Qur'ān. Be'hat. Vol. 3, p. 42d.). p. 69 Miṣbāḥ al-Sharī'a. (1400 AH). Beirut: A'lami. P. 16 Hadith of Unwam4u Quran Verses about Learning: The Quran emphasizes the significance of	types of knowledge and the field of knowledge is vast. How a Tafsir Namūna. Ibid. [39: 9]. Qarai translation Tafsir aln Basri. From Biḥār al-Anwār, vol. 1, p. 226. Translated bof seeking knowledge and understanding through various	owever, the knowledge that the Quran and Islam emphasizes Mīzān. Vol. 17, pp. 370-371 [96: 1]. Qarai translation Tafsīr N y Ali Alsamail. Tadhkirat al-Fuqahā. (1419 AH). Vol. 9, p. 36 l verses. Surah Al-Iqra (Surah Al-Alaq) emphasizes reading an	is knowledge that leads us to God and brings us closer to Him. Saffarzado Nūr. Commentary of Surah al-Alaq. Verses 1-5 Biḥār al-Anwār. (1403 AH). Ibid. Ibid. p. 37 [9: 122]. Qarai translation Tafsir al-Mīzān. Vol. 9, p. 550 A d learning, with the pen symbolizing knowledge (Surah Al-Iqra: 1-5). Sura	e translation. [2: 44]; [2: 184]; [16: 41]; Miṣbaḥ al-Sharīʿah. (1400 AH). Beirut: Dar Ihya Turath al-Arabi. Vol. 1, p. 204 Ibid. vol. 2, p. 36 A l-Mufradāt fi Gharīb il Qurʾān, 1st ed. 1412 AH. Damascus-Beirut: Dar h Al-Zumar distinguishes between those with knowledge and those
without, urging believers to become people of understanding (Surah Al-Zumar: 9). Surah Al-Baqarah (49; 204). Surah Al-Mujadila warns against concealing Quranic teachings and emphasizes living by its (Surah Al-A'raf: 43; 169; 176; 204). In the realm of Quran Verses talks about the Islamic teachings, the insights to lead a purposeful and enlightened life. As we embark on this journey to explore the ayat (verses) and delve into its verses to extract the profound meanings they hold. Central to this endeavor	guidance (Surah Al-Mujadila: 11; 19; 159). Surah Al-Baqarah imparts wisdo le Quran stands as a timeless source of guidance and wisdom. Its verses illu verses) about learning the Ouran, we delye into the heart of Islam's exhortat	m through parables, stressing understanding, application minate various aspects of life, spirituality, and human con ion to acquire knowledge as a means of drawing closer to	, and seeking forgiveness (Surah Al-Baqarah: 121; 269; 282; duct. Among its profound teachings, a recurrent theme resorthe Divine and enriching our existence. The Ouran, revered	286). Lastly, Surah Al-A'raf guides believers to actively listen to the Quran nates—the paramount importance of learning. The Quran extols the virtue by millions across the globe, is not merely a compilation of words but a co	of for mercy and emphasizes conveying knowledge despite rejection of seeking knowledge, understanding its revelations, and applying its morehensive guide to righteous living. It beckons individuals to reflect.
Quran," we shall embark on an illuminating journey through select verses that underscore the significent the Quranic narrative that urges believers to rise above ignorance, embrace enlightenment, and beconversed by the pen, representing knowledge and learning, is highlighted as a means through which human recognize the elevated status of those who seek knowledge. "He grants wisdom to whom He pleases; Ouran comes to those who actively seek it. "O you who have believed, believe in Allah and His Messe;	cance of seeking knowledge and understanding the Quran. We shall navigation stewards of knowledge. "Read in the name of your Lord who created. On beings are taught what they did not know. "Are those who know equal to tand he to whom wisdom is granted indeed receives a benefit overflowing; be	the through verses that celebrate the acquisition of wisdom reated man from a clinging substance. Read, and your Lor hose who do not know? Only they will remember [who are ut none will grasp the Message but people of understandi	n, illuminate the role of those who impart knowledge, and elud is the most Generous—Who taught by the pen—Taught marel people of understanding." Verse 9 This verse emphasizes the g." Surah Al-Baqarah This verse highlights that wisdom and	cidate the transformative power of comprehending and living by the Qura in that which he knew not." Verse 1-5 These opening verses of Surah Al-Iqu the distinction between those who possess knowledge and those who do not be understanding come from Allah, and those who receive it are recipients of	n's teachings. As we navigate through these verses, we shall unravel ra emphasize the act of reading and learning through the command of it. It encourages believers to become people of understanding and to of a great benefit. It reinforces the idea that true understanding of the
messengers. It underscores the importance of believing in and learning from the scriptures revealed knowledge and understanding. Within its verses lies a timeless lesson on the importance of learning explicitly mention learning, it highlights the sacred and preserved nature of the Quran. This emphasizatories and metaphors, Surah Al-Mujadila imparts timeless wisdom, offering us a unique perspective of the Quran.	before the Quran as well. Surah Al-Ankabut, also known as "The Spider," is from those who possess insight, and the role that knowledge plays in fortify zes the importance of studying and understanding the Quran's teachings. Su on resolving disputes, nurturing relationships, and embracing the principles	a chapter in the Quran that carries profound insights abouting our spiritual journey. Let us unravel the wisdom embeurah Al-Mujadila holds within its verses a tapestry of symbol of justice. Join us as we delve into the symbolism of this or	ut faith, perseverance, and seeking guidance. Titled after the added in Surah Al-Ankabut, as it illuminates the significance of solism that enriches our understanding of faith and interpersochapter, uncovering the transformative insights it carries and	spider's intricate web that can be fragile yet tenacious, this chapter weav of seeking guidance from the informed. "But nay, this is a Glorious Quran, onal dynamics. Like a hidden gem, this chapter of the Quran presents layed the guidance it provides for our lives. "O you who have believed, when you	res a narrative that encourages believers to anchor themselves to (Inscribed) in a Tablet Preserved!" Verse 49 While this verse doesn't rs of meanings that invite contemplation and exploration. Through its ou are told, 'Make space in assemblies,' then make space; Allah will
make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believe those who were entrusted with the Torah and then did not take it on is like that of a donkey who carricarrying books, emphasizing the importance of living by the teachings of the Quran. Within the verse; choices that align with our spiritual journey. Join us as we embark on a journey of interpretation, peel the Quran with proper understanding and reflection. It praises those who recite the Book as it should	ies volumes [of books]. Wretched is the example of the people who deny the s of the Quran lies a wealth of wisdom conveyed through parables, inviting t ling back the layers of this Quranic parable in Surah Al-Baqarah to reveal th	signs of Allah. And Allah does not guide the wrongdoing pas to ponder their meanings and extract valuable life lessor e timeless wisdom it imparts. "Those to whom We have gi	people." Verse 19 This verse illustrates the importance of not ons. Among these parables, Surah Al-Baqarah presents a thou even the Book recite it with its true recital. They [are the ones	just possessing knowledge but also acting upon it. Those who were entrught-provoking narrative that resonates with profound insights. This chapts who] believe in it. And whoever disbelieves in it - it is they who are the le	sted with knowledge but did not follow it are likened to a donkey ser holds a mirror to human nature, guiding us to introspect and make osers." Verse 121 This verse underscores the significance of reciting
verse speaks of the wisdom granted by Allah to those He chooses. It highlights the immense benefit o [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obmessages, highlighting the importance of acknowledging and learning from these divine sources. "On the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian of documentation, and although it covers financial transactions, it underscores the importance of metical	ey. [We seek] Your forgiveness, our Lord, and to You is the [final] destinatio you who have believed, when you contract a debt for a specified term, write lictate in justice. And bring to witness two witnesses from among your men.	n." Verse 285 While this verse encompasses a broader th it down. And let a scribe write [it] between you in justice. And if there are not two men [available], then a man and	eme of belief, it emphasizes the faith of the believers in the re. Let no scribe refuse to write as Allah has taught him. So let two women from those whom you accept as witnesses - so the	evelations from Allah, including His books (which includes the Quran). The him write and let the one who has the obligation dictate. And let him fear that if one of the women errs, then the other can remind her." Verse 282 Th	e verse portrays a unified belief in all the messengers and their Allah, his Lord, and not leave anything out of it. But if the one who has his comprehensive verse emphasizes justice, honesty, and proper
admonishes those who advocate for righteousness but fail to apply it in their own lives. It prompts sel highlights the multifaceted role of the Prophet Muhammad (peace be upon him) in conveying the Qur warns against concealing or distorting the clear guidance revealed in the Quran. It emphasizes the in good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And	If-reflection and encourages individuals to ponder their own actions while entance message. It emphasizes the teaching of both the Book and wisdom, indeportance of accurately conveying and understanding the teachings to avoid fear Me, O you of understanding." Verse 197 This verse relates to the regul	agaging with the Quranic teachings. "Just as We have sent icating the holistic nature of learning in Islam. "Indeed, the falling into misguidance. "Hajj is [during] well-known mo ations of Hajj pilgrimage, but it also imparts the importan	t among you a messenger from yourselves reciting to you Our nose who conceal what We sent down of clear proofs and guid ouths, so whoever has made Hajj obligatory upon himself ther ce of understanding the rules and guidelines related to religion	verses and purifying you and teaching you the Book and wisdom and teach lance after We made it clear for the people in the Scripture – those are cutein [by entering the state of ihram], there is [to be for him] no sexual relations practices. It emphasizes that true understanding and fear of Allah are	ching you that which you did not know." Verse 151 In this verse, Allah rsed by Allah and cursed by those who curse." Verse 159 This verse tions and no disobedience and no disputing during Hajj. And whatever integral components of faith. "Allah does not burden a soul beyond
that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consprotector, so give us victory over the disbelieving people." Verse 286 This concluding verse of Surah Among its chapters, Surah Al-A'raf stands as a beacon, offering profound insights into the application chapter's verses, as we discover how it enlightens the path of utilizing knowledge to elevate our faith messengers of our Lord brought unto us.' And they shall hear the cry: 'Behold! the garden before you	Al-Baqarah is a supplication that acknowledges human limitations and seeks of knowledge in our lives. Through narratives and reflections, this chapter and navigate the complexities of the world. "And We shall remove from the!! Ye have been made its inheritors, for your deeds (of righteousness).'" vers	s Allah's forgiveness for mistakes and forgetfulness. It und speaks to the intricate relationship between learning and ir hearts any lurking sense of injury; beneath them will be e 43 This verse illustrates the gratitude of those who are	derscores the need for understanding and reflects the humble action. As we explore the verses of Surah Al-A'raf, we unveil a rivers flowing; and they shall say: 'Praise be to Allah, who has quided by Allah's message. It emphasizes that the quidance be	e disposition of believers towards their Creator. The Quran serves as a tim a roadmap that leads us beyond the acquisition of knowledge, guiding us ath guided us to this (felicity): never could we have found guidance, had it brought by the messengers is the ultimate source of true enlightenment ar	eless source of guidance, illuminating every facet of human existence. towards its practical embodiment. Join us on a journey through this not been for the guidance of Allah: indeed it was the truth, that the dunderstanding. It underscores that without divine guidance, true
knowledge cannot be attained. "And a company of them said: 'Why preach ye to a people whom Allah even if some might reject it. The emphasis is on fulfilling one's responsibility to impart knowledge. "A Verse 176 This verse uses a metaphor to illustrate the behavior of those who ignore divine guidance a listen and pay attention when the Quran is being recited. It emphasizes the importance of focused encourses provide expert guidance and structured learning to master the art of Ouranic recitation. Exp	and had We willed, We could have elevated him thereby, but he adhered [ins and follow their desires. The analogy of a dog symbolizes heedlessness. The gagement with the Quran's words to receive Allah's mercy. Embark on a tra	tead] to the earth and followed his own desire. So his exa- verse encourages the telling of stories (lessons) to promp nsformative journey of Quranic learning with Bayan Al-Qu	mple is like that of the dog: if you chase him, he pants, or if y t reflection and learning from the past. "And when the Quran aran's comprehensive online courses. Our platform offers an a	ou leave him, he [still] pants. That is the example of the people who denie is recited, then listen to it and pay attention that you may receive mercy. authentic and immersive experience tailored to learners worldwide. Whet	d Our signs. So relate the stories that perhaps they will give thought." "Verse 204 This straightforward verse directs believers to actively her you're a beginner or seeking to enhance your skills, our Tajweed
Flexible learning schedules to accommodate your pace and convenience. Immerse yourself in the mel and embark on a path to mastering Tajweed with confidence. You can also attend online Quran Classe highlighted in the article underline the Quran's role not only as a spiritual guide but also as a source the verses and seek the underlying truths they hold. It underscores that learning the Quran is not just	odious tones of Quranic recitation, enriching your spiritual experience. Whes with Bayan al-Quran with Native Arab tutors. There are also several cour of wisdom and enlightenment for all aspects of life. Through these ayat, a clt about rote memorization, but about comprehending the divine messages a	y Choose Bayan Al-Quran? Join our vibrant community de- ses that can help you in this regard: In conclusion, the art ear message emerges: the pursuit of knowledge is a fund- and integrating them into one's life. Share — copy and redi	dicated to perfecting Quranic recitation. Build a profound cor icle "Ayat about Learning the Quran" sheds light on the profo amental obligation for all believers, regardless of age or back astribute the material in any medium or format for any purpos	nnection with the divine words of the Quran and enrich your spiritual jour bund significance of Quranic verses that emphasize the importance of acq ground. The article underscores the Quran's emphasis on critical thinking se, even commercially. Adapt — remix, transform, and build upon the mate	ney. Choose Bayan Al-Quran for a transformative learning experience uiring knowledge and understanding from the Holy Quran. The verses and reflection, urging readers to delve deeper into the meanings of erial for any purpose, even commercially. The licensor cannot revoke
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