Knowledge from Islamic perspective

Mapping between Nonaka's model and Qur'an

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Abstract

This paper discusses the impact of Islam on knowledge, which leads us to the truth that Islam is not just a religion, but the greatest knowledge establishment ever known by humanity as it is a real miracle incomparable in making human civilization advances in prosperity.

The objective of this study is not to add some verses of Qur'an to laws and methodologies created by humanity but to build knowledge concepts based on Qur'an principles.

We will found that all what nonaka presented in his model about the importance of sharing knowledge among individuals and the same organization, also necessity to continue learning and spread of knowledge to others, which will have positive impact on organization and employees. All of this for Muslims is away of life in all fields not just in work environment based on them believe in Qur'an verses.

Keywords: - Holy Quran, *Knowledge, Management, Nonka Model, and Islamic Culture*

الملخص

يناقش هذا البحث تأثير الإسلام على المعرفة ، الأمر الذي يقودنا إلى حقيقة أن الإسلام ليس مجرد دين ، ولكنه أعظم مؤسسة معرفية عرفتها البشرية على الإطلاق لأنها معجزة حقيقية تساعد في جعل الحضارة الإنسانية تتقدم في الازدهار .

الهدف من هذه الدراسة ليس إضافة بعض آيات القرآن إلى القوانين والمنهجيات التي أوجدتها الإنسانية ، ولكن بناء مفاهيم المعرفة على أساس مبادئ القرآن.

سنجد أن كل ما قدمه **Nonaka** في نموذجه حول أهمية تبادل المعرفة بين الأفراد ونفس المنظمة ، هو أيضًا ضرورة لمواصلة التعلم ونشر المعرفة للآخرين ، مما سيكون له تأثير إيجابي على المنظمة والموظفين. كل هذا بالنسبة للمسلمين هو بعيد عن الحياة في جميع المجالات ، وليس فقط في بيئة العمل بناءً على إيمانهم بآيات القرآن.

1. Introduction

The main idea of this research is to provide an overview of knowledge from Islamic perspective, considering what Nonaka presented

in his model and if there is any way to make a mapping between Nonaka model and Qur'an.

Throughout history, knowledge has been transmitted by Islamic scholars and traders through science councils and along trade routes. Some scholars have suggested that Islam has promoted and developed Western society, economy and science through the spread of Islamic knowledge. Knowledge transmitted through Islam has also made clear progress Both mathematics, anatomy, architecture, commerce, art and philosophy

In the Islamic theory of knowledge, used the term *"Ilm"*in Arabic for knowledge, which has mention much wider in this theory is the synonym that used in English and other foreign languages. Aldhubayi, L (2012).

" To illustrate the sacristy of Qur'an, it should be stressed that Qur'an is not a book of philosophy (set of serial logic ideas) or a book of theories in logic or knowledge and not book of researches modeled theoretically either in science, economy, psychology and sociology or in practical sciences, since it is an integrated comprehensive methodology from Allah, it is by itself can't be adequately described by a title or theory, it extends theory into reality practice it is the total guide for humanity, Alkurdi, (2003)".

To document these issues, I should have referred to Qur'an verses (so carefully) because of sensitivity of interpretation and (tafseer) books.

This paper will focus on answering these questions:

1. Dose what Nonaka presented in his model represent something new to Islam and Muslims?
2. Qur'an performed a great role before 14 centuries, does it have the ability to make a change in our time or it is no longer valid?
3. Is Qur'an adequate and effective enough to explain Islam opinion of knowledge?
4. Are there Qur'an texts motivate spread of knowledge not hiding it and knowledge sharing in the human acquired knowledge from long experiences?
5. Is there any clear signal to specific methods and tools to achieve knowledge?

6. Did Muslim scholars address the concept of knowledge?

2. Literature review

Knowledge management is the transformation of implicit knowledge into clear knowledge and sharing. As a preliminary step, it is useful to distinguish primary information from knowledge. Initial information may be widely available at hand, but only some users will be able to transform information into relevant knowledge and apply that knowledge to achieve their goals objectively. In practice, this entails managing existing knowledge along with organizational processes that include a complex set of dynamic skills, know-how and other knowledge-related capabilities, in order to effectively manage people who, have the desired implicit knowledge, it is necessary to take into account their values, attitudes, cultural and social aspirations, and what they like and dislike. If this can be done successfully, it may create new knowledge that cannot be achieved by managing information alone. (Yaakub M.B 2011).

Knowledge itself can be understood as "a justified belief that increases an entity's capacity for effective action" (Nonaka and Takeuchi, 1995), O'Connell, John"

What is knowledge? "Knowledge is a fluid of framed experience, values, contextual information, expert insight, and intuition that provides an environment and framework for evaluating and incorporating new experiences and information. It originates in individual minds but is often embedded in organizational routines, processes, practices, systems, software, and norms, tiwana, (2002)"

3. Nonaka's Model

"Mr. Nonaka's thoughts about knowledge in two ways. The first Mr. Nonaka argues that much of a company's knowledge bank has nothing to do with data, but is based on informal ``on-the-job'' knowledge-- everything from the name of a customer's secretary to the best way to deal with a truculent supplier. Many of these titbits are stored in the brains of middle managers--exactly the people whom re-engineering replaced with computers. The second thing that makes Mr. Nonaka stand out is his insistence that companies need plenty of slack to remain creative. Allow employees time to pursue hare-brained schemes--or just

to sit around chatting and you may come up with a market-changing idea, Economist, (1997)"

"We can think of nonaka and takeuchi's four phases of knowledge conversion (fig.01) as a kind of life cycle of organizational knowledge. This knowledge life cycle hinges on the distinction between *tacit knowledge* and *explicit knowledge*, (borghoff & pareschi, 1998).

"Tacit knowledge is what the knower knows, which is derived from experience and embodies beliefs and values, tacit knowledge is the most important basis for the generation of new knowledge, that is, according to Nonaka: "the key to knowledge creation lies in the mobilization and conversion of tacit knowledge." Explicit knowledge is represented by some artifact, such as a document or a video, which has typically been created with the goal of communicating with another person. Both forms of knowledge are important for organizational effectiveness, Marwick, (2001)".

Ikujiro Nonaka: Tacit knowledge and explicit knowledge are not totally separate but are mutually complementary entities. Without experience, we cannot truly understand. But unless we try to convert tacit knowledge to explicit knowledge, we cannot reflect upon and share it organizationally. Through this dynamic interaction between the two types of knowledge, personal knowledge becomes organizational knowledge. And the knowledge or intellectual infrastructure of an organization encourages its individual members to develop new knowledge through new experiences, C. Otto Scharmer, (1996)"
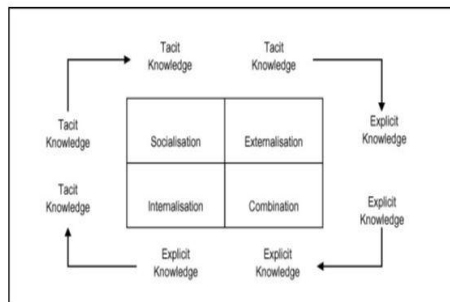

Fig.01: Nonaka's SECI Model: Four Modes of knowledge conversion
Source: Nonaka & Takeuchi, 1996.

3.1. Socialization: is a process of sharing experience and thereby creating common tacit knowledge (such as shared mental models, including schemata, paradigms, perspectives, beliefs, and viewpoints)? That needs to build a field of interaction, where individuals share experiences and space at the same time,

3.2. Externalization: is a process of articulating tacit knowledge into such explicit knowledge as concepts and/or diagrams, often using metaphors, analogies, and/or sketches. This mode is triggered by a dialogue intended to create concepts from tacit knowledge. Creating a new product concept is a good example. The next step in the knowledge conversion process, involves converting tacit into explicit knowledge, and holds the key to knowledge creation as new concepts are formed here.

3.3. Combination: the process of "systematizing concepts into a knowledge system" which happens when people synthesize different sources of explicit knowledge into, for example "through ... meetings and telephone conversations" and exchange of documents, combination also involves the 'embodiment' of knowledge into products Often, a newly created concept should be combined with existing knowledge to make it materialize it into something tangible.

3.4. Internalization: is the process of understanding and absorbing explicit knowledge in to tacit knowledge held by the individual "Learning by doing or using" Explicit knowledge documented into text, sound, or video formats facilitate the internalization process. Therefore, manuals, a quintessential example of explicit knowledge, are widely used for internalization, in order to actualize concepts and methods, either through the actual doing or through simulations. The internalization process transfers organization and group explicit knowledge to the individual. (Ikujiro Nonaka (1997))

4. Discussion

Islam is not just a religion, but the greatest knowledge establishment ever known by humanity as it is a real miracle incomparable in making human civilization advances in prosperity. It is the miracle of miracles.

"Islam methodology is pure despite the miss understandings not like the Greek civilization which was mixed with lesions and rituality, praying to multi – gods and standstills or making people as gods which

looked nonsense with no methodology; and also the Jewish and Christian civilization were innocent mixed with unreal innovations; while the modern civilization is materialistic dominated by interest and mixed illogic standards. On the contrary, Islam, in its principles filtered knowledge, saved humanity from lesions, focused on spirit and dignity of man, put intellectual standards to benefit him forwarding the total mentality including methodology up to new horizons. Zou'bi, (2007)".

The objective of this study is not to add some verses of Qur'an to laws and methodologies created by humanity western intellectual scholars, but as western science helped us to discover the incomparable Qur'an miracles, Qur'an verses can help us to build knowledge concepts based on Qur'an principles.

"Qur'an includes many signals and directions from Allah to humans in all aspects of life and in organizing spiritual, materialistic, mental, empirical, individual and social aspects, in general all life and religious matters. Kurdi, (2003)".

"Allah is the light of the heavens and earth, Mohammed our prophet is a lighting lamp and Qur'an is the light of Allah which ensures connection of adoring with knowledge of all types. Moslems did their best to source knowledge from Shari'a in the first place and then all sources regardless modern, old, religious or unreligious the resource is since they have their knowledge reference allowing for non – legitimate knowledge Zou'bi, (2007)" which all enhance the role of Shari'a in knowledge production and outstanding.

All what Nonaka presented in his model was about the importance of sharing knowledge among individuals and the same organization also necessity to continue learning and spread of knowledge to others which will have positive impact on organization, employees, for Muslims who understand Qur'an as way of life and applicable methodology all of this is a way of life in all fields not just in work environment. Al-Yahya, M., Al-Khalifa, H., Bahanshal, A., Al-Odah, I., Al-Helwah, N(2010)

This argument can be proved through that Islam initiated its mission by the verses

[Recite (or Read!) in the name of your Lord who created [1], Created man from a clinging substance [2] Recite, and your Lord is the most Generous [3] Who taught by the pen, [4] Taught man that which he knew not. [5] (Alalag)]

With the first word [read].

Islam religion calls for knowledge which is so vital and an advantage for humanity forming a basis and methodology to adore Allah and leading knowledge civilization among others.

Learning for Muslims is the core of their religion which does not require laws, regulations or motivations since Qur'an stressed on spread of knowledge, not hiding it focusing on using mind, thinking and cooperation with others and actions should comply with saying.

In addition to the Qur'anic verses of the texts clear and emphasizes the importance of knowledge, there are many prophetic traditions that urge knowledge in any corner of the world.

4.1. Methods and tools of knowledge achievement

Dr. Amarah, (1991) and Dr. Omar, (1992) illustrated methods and tools of knowledge achievement submitted in Qur'an came up with that Allah created humans with knowledge tools more than common sense like the heart which is the focus of Muslim spirit and also senses like seeing and hearing which are knowledge tools too, the third type of tools is represented by Qur'an verses exploring miracles and gifts of Allah.

As Qur'an describes those who seek knowledge to be more fearful from Allah (scholars). Muslim believers are more motivated to seek knowledge to enhance their believing in Allah and this should be followed by actions. Qur'an is the gift from heaven to earth and connection between people and Allah. Yauri, A.R., Kadir, R.A., Azman, A., Murad, M.A.A(2013)

4.2. Muslim scholars and knowledge:

This issue has been studied by the earlier Muslim scholars because of its importance and its relation with existence, while western philosophy did not address it except in 17th century.

The first trail to understand human knowledge and analysis of mentality was addressed by the English philosopher historic John Lock

(1632 – 1704) in his book "essay concerning human understanding", published in 1690. Alkurdi, (2003).

For Muslims, this issue was address by all kind of philosophers authorizing a related book in science and knowledge, just for example; Judge Abed Aljabbar Almu'tazeli (d 415 h), Al Bagellani (d 403 h), Al Bagdadi (d 429 h) and Al Kindi, and there are many more as there is no room to mention their achievements.

Their scientific production was not limited on science and knowledge but extended to other fields like medicine which depends on learning from observation, after the field of surgery and histology became essential in medical research. Examples are: Al Razi, Ibn Al Nafees, Ibn Sena, Ibn Al Baytar, Al Bayroni, Ali Bin Abbas, Al Harith Bin Kalda. And Al Zahraoi. This supports Nonaka arguments of the necessity of sharing experts also socialization process which he called tacit-to-tacit is old as history in Islamic scientific and practice communities.

5. Proposed research methodology Framework to inference the knowledge from Qur'an Based on Nonaka's Model (SECI).
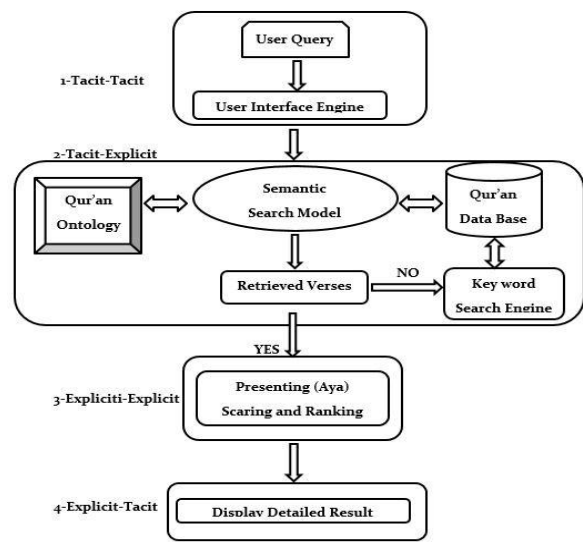

Fig.02.Proposed Framework

5.1. Tacit-Tacit.

In the first stage of this framework, the user will query a keyword or set of keywords and enter through the search engine to infer the Tacit knowledge is what the knower knows, which is derived from experience and embodies beliefs and values, tacit knowledge is the most important basis for the generation of new knowledge" the key to knowledge creation lies in the mobilization and conversion of tacit knowledge, that will find the contained in the Quran.

5.2. Tacit-Explicit.

In the second stage, after the user entered the keywords from the previous stage, the semantic search form will inquire about the request of the user from the knowledge of the Quran Ontology by using the database of the Qur'an., because the process of articulating tacit knowledge into such explicit knowledge as concepts and/or diagrams, often using metaphors, analogies, and/or sketches. This mode is triggered by a dialogue intended to create concepts from tacit knowledge. After that the knowledge can be retrieved and appear clearly after it is Tacit and cannot be Explicit Easily, If the keyword is approved, it will move on to the next stage. If the required words do not match, they will return and enter the second keyword.

5.3. Explicit-Explicit.

In the third stage, the results of the knowledge that is inference about in the previous two stages will Explicit, because the process of "systematizing concepts into a knowledge system" which happens when people synthesize different sources of explicit knowledge

, so the user can identify the words that indicate the keyword that was previously requested and select a group of it.

5.4. Explicit-Tacit.

- In the fourth stage, the final results of the selected verses that will presented, displaying the full details of the associated knowledge from the keyword. Because the process of understanding and absorbing explicit knowledge in to tacit knowledge held by the individual "Learning by doing or using" Explicit knowledge documented into text, sound, or video formats facilitate the internalization process.

Qur'an texts motivate spread of knowledge not hiding it:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ) (146 البقرة)

[Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it]. (Albagara, 146)]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (159) البقرة

[Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, (Albagara, 159)]

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَناً قَلِيلاً أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ) (174) البقرة

[Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. (Albagara, 174)]

وَإِذَ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاء ظُهُورِهِمْ وَاشْتَرَوْاْ بِهِ ثَمَناً قَلِيلاً فَبِئْسَ مَا يَشْتَرُونَ (187) آل عمران

[And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased. (all-Imran, 187)]

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَاباً مُّهِيناً (37) النساء

[Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment. (alnisa'a,37)]

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيباً مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلاَلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ السَّبِيلَ (44) النساء

[Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way? (alnisa'a, 44)]

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُواْ الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الأدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَن لاَّ يِقُولُواْ عَلَى اللّهِ إِلاَّ الْحَقَّ وَدَرَسُواْ مَا فِيهِ وَالدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ (169) الأعراف

[And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason? (ala'araf, 169)]

Qur'an texts focusing on using mind, thinking and cooperation with others:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ (44) البقرة

[Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Albagara, 44)]

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاء وَنِدَاء صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَعْقِلُونَ (171) البقرة

[The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand. (Albagara, 171)]

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَابِ (269) البقرة

[He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. (Albagara, 269)]

وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُواً وَلَعِباً ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ (58) المائدة

[And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason. (alma'edah, 58)]

وَفِي الأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاء وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (4) الرعد

[And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed, in that are signs for a people who reason. (alra'id, 4)]

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (46) الحج

[So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts. (Alhajj, 46)]

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (24) الروم

[And of His signs is [that] He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed, in that are signs for a people who use reason. (Alroom, 24)]

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِداً وَقَائِماً يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (9) الزمر

[Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding. (Alzomar, 9)]

(**669**)

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ (5)الجاثية

[And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason. (Aljathea, 5)]

لَا يُقَاتِلُونَكُمْ جَمِيعاً إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاءِ جُدُرٍ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ (14)الحشر

[They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason. (Alhasher, 14)]

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالاً نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ (43) النحل

[And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know. (Alnahil, 43)]

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (5) العلق

[(1) Recite in the name of your Lord who created (2) Created man from a clinging substance (3) Recite, and your Lord is the most Generous (4) Who taught by the pen (5) Taught man that which he knew not. (ala'alg)]

6. Conclusion

We have presented proposed framework of knowledge from Islamic perspective, after we define what is knowledge, Mr. Nonaka's thoughts about knowledge and the four stages of transforming knowledge is Socialization, Externalization, Internalization and Combination.

The truth is Qur'an has not change and still valid in its purpose. Qur'an is the book of Allah came to save humanity, making a big role in building civilization currently, but what have changed are Muslims and their way of dealing of Qur'an. Earlier Muslims understood Qur'an as way of life and abdicable methodology, while Muslims of today are dealing with Qur'an completely different.

Muslims was awarded, advanced, developed, and achieved all things through following Qur'an.

All what Nonaka presented in his model was about the importance of sharing knowledge among individuals and the same organization also necessity to continue learning and spread of knowledge to others which will have positive impact on organization, employees, for Muslims who understand Qur'an as way of life and applicable methodology all of this is a way of life in all fields not just in work environment.

One of the methods and tools of knowledge achievement in Qur'an is the heart, also senses like seeing and hearing, the third type of tools is represented by Qur'an verses exploring miracles and gifts of Allah.

This concept of knowledge has been studied by the earlier Muslim scholars because of its importance and its relation with existence, while western philosophy did not address it except in 17th century.

We can say finally that knowledge has rooted principles in Qur'an, but knowledge management among individuals practically is clearly shown in the (Sunnah) of our prophet Mohammad -peace upon him- who is the leader of all Muslim and the guidance for them in their living aspects.

This is what we intend to address in details in a future study to illustrate the application of knowledge management in the age of our prophet Mohammad-peace upon him- Among Muslims.

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(**674**)