

References for Receiving Explicit and Implicit Knowledge in the Holy Quran

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Abstract

The research aims to explain the References of receiving the explicit and implicit knowledge mentioned in the Noble Qur'an. The two researchers adopted the documentary and inductive approach to study the topic. Among the conclusions of the research: The Noble Qur'an dealt with many terms and concepts that refer to the References of making explicit knowledge available, including books, which were represented by the divine books (the Qur'an, the Torah, the Zabur and the Gospel) and their concepts (the book, the Qur'an, the guidance, the remembrance, the revelation, the light, the newspapers, the plates). He dealt with many concepts that refer to the References of providing tacit knowledge, which was represented by the communication between two or more persons, whether between Allah Almighty and humans or between human beings themselves, which were represented by speech, dialogue, communication, consultation, or discourse on a specific topic. And terms that refer to the concept of tacit knowledge and its References, including the oral messages addressed to humans from Allah Almighty that are transmitted by the messengers to them and include the teachings of Allah. And terms of news, science and perception that show the reality of some things, the environment and their understanding, and the conditions of Muslims and nations, past and present.

Keywords:References, References of information, the Noble Qur'an, knowledge, explicit knowledge, tacit knowledge.

Introduction

That Allah Almighty is the first source of implicit knowledge, and that the Book of Allah Almighty (the Qur'an) is the first tool for conveying explicit knowledge. The mind is the main source of human knowledge with what it possesses from the queen and the acquisition of knowledge through observation, experimentation and communication.

Given the importance of this topic, the two researchers studied it from an informational perspective within this research, which was divided into three sections. The first topic addressed the general framework of the research, which included the importance of the research, its objectives, the approach, procedural definitions and previous studies. The second topic dealt with the theoretical framework of the research, in which the concept of References and knowledge was defined and its characteristics and types of knowledge References were explained. The third topic dealt with the practical framework of the research, in which the References for receiving explicit and implicit knowledge mentioned in the Holy Qur'an were defined and some of the verses that were covered were introduced. The research concluded

with conclusions and recommendations. At the end of the research, the researcher presented the References that the researcher used to write it.¹

The importance of research comes in introducing the reader to the concept of References, and in indicating the types of information References. And clarify the concept of knowledge, and explain its characteristics and types. And the definition of the types of References for receiving explicit and implicit knowledge contained in the Noble Qur'an, and citing Qur'anic verses and their interpretation.

Research objectives

1. Explaining the References for receiving explicit knowledge mentioned in the Holy Quran.
2. Explaining the References of receiving tacit knowledge mentioned in the Noble Qur'an.

Research Methodology

The two researchers relied on the documentary and inductive approach to introduce a part of the Qur'anic verses that dealt with References of explicit and implicit knowledge received and their interpretation.

The theoretical framework for research

Smoothing

This topic deals with the definition of the term References and information References, both linguistically and conventionally, and the definition of the term knowledge, both linguistically and conventionally, and an explanation of its characteristics and types.

Firstly, Definition of References and references

The term (References) is defined in dictionaries and linguistic dictionaries and it is derived from the verb pronounced and the source is the source and the source is a book like a dictionary or an encyclopedia, which can be referred to for documented information References of Islamic jurisprudence / criminal law/research and References Types of primary References: which include basic information and data drawn From analyzes and statistics on the topic. Secondary References: everything that includes comments and explanations on the topic and compiling: References and she makes sure of the source of the news, i.e. its origin, its source, its reference, its place of issuance. And the news came from a source of trust and an official source, that is, the body or person who has an official capacity and issued what is official and confirmed the References of his research, which is the literature reviewed by his reviewer. The term "References" in English corresponds to Authorities; References; References.² The poets mentioned the term References in their poems, including:

1. The poet Mudras bin Rabi 'bin Luqit al-Asadi³ says:

It is yours and the matter that, if it expanded ... its references narrowed down on you.

2. The poet Abdullah bin Muhammad al-Mu'taz Billah Ibn al-Mutawakil Ibn al-Mu'tasim Ibn al-Rashid al-Abbasi ⁴ says:

You must be patient with every resource ... of the matter to obtain good references

3. The poet Rita Bint Al Ajlan bin Amer bin Barad bin Munabeh Asim Al Hawazniya ⁵ says:

They became like the swords of India, and Rad Houmt ... from death are blind and returned them to the References

And that the References are the books that give information for the first time, and the References differ from the references that the References are considered assets and their explanations and appendices are referenced. Any document that provides the beneficiary of the information services with the required information. Or the data or records that form the basis of scientific research. Or the person and entity from which the data was issued or the sender, source and source.

Ali Jawad Al-Taher defines the References as "books that contain news and textual material that we need in our research." As for the references, he defines them as "the modern works written by our contemporary authors, or from the modern era on old topics." As for Dr Ahmad Jassim Al-Najdi,⁶ he called the References the name of the assets and says about them (the book to which the author refers and the source he relies on in his writing) and divided them in general into two main parts: oral References and editorial References (the blog). While Dr Nuri Hammoudi Al-Qaisi believes that the References are what he derives from his material and relies on it in his research, the basic materials from which he draws, the assets he refers to by collecting his material and what he needs in building his judgments and determining his results.

Dr Nuri Hammoudi Al-Qaisi distinguished between References and references, saying: (Here it is possible to distinguish between References and references, and each stage has its References and references, and it is permissible for the researcher to guide through the references to the References because they become the keys or pathways that lead to the ends).⁷

References can be divided into three types: primary References in which information is presented for the first time, which are the origins such as books of interpretations and research published in scientific journals and patents, and secondary or second-class References in which information is presented for the second time, i.e. its information quoted from primary References such as textbooks Dictionaries, encyclopedias, and third-class References that are directories of primary and secondary References and include data and descriptive information such as directories of books, magazines, and library indexes.

Secondly, the Definition of knowledge

The term (knowledge) is defined in linguistic dictionaries and dictionaries, and it is derived from the verb knows, the singular is knowledge, the plural is knowledge, and the

source is defined, and it refers to distinction, harmony, or perception of a thing as it is, and this is said to happen by knowing it, i.e. with its knowledge, and being informed, and it is defined by the right to know that is to know it. Knowledge is the outcome of learning through the ages, and knowledge directly is an identifier in which the mediation between the knowledgeable subject and the known object is negated, and self-knowledge is the person's understanding of his nature, abilities, or limits, or awareness of the characteristics and characteristics that make up the self of the individual, and knowledge in grammar is the name indicating a certain, and it is synonyms. Knowledge: culture, intelligence, acumen, maturity, certainty, understanding, sight ... etc.⁸ The term knowledge in English is a noun meaning: briefing; Perception; Perusal; Imagination; Insight; Navigating; Identify; Discrimination; Experience; Know-how; Mind; Science; Jurisprudence Awareness ... etc.⁹

The scholars defined knowledge idiomatically that it means knowing facts, facts or principles, whether from studying or investigating, or it is the perception of data, information, instructions and ideas that a person carries or that society possesses in a specific semantic and historical context, and the direction of human behaviour, individually and in groups, and multiple fields. The vital activities of all humankind. It is defined as the process of knowing, enlightened learning and obtaining information on a specific topic, and it is the understanding that an individual acquires through his study of a matter, and it can be said that knowledge includes all the experiences and skills that a person achieves through the education process and the understanding belonging to it, whether in theory or terms Operation.¹⁰ It is defined as all the mental processes of the individual; Of perception, learning, thinking and judgment made by the individual while interacting with his world,¹¹ and knowledge is a targeted and tested information serving a specific topic, which has been processed, proven, circulated and promoted, so that from the accumulation of this information and its specificity we obtain specialized knowledge on a particular topic and knowledge is not Data and not information, but rather the ability of the individual to acquire this information over time, which allows him, that is, the ability when linking information with each other by giving it meaning). Knowledge is the full use of information and data, accompanied by the capabilities and skills of people, in terms of competencies, ideas and intuitions, and the accompanying commitment and preparation of money, strength, education, flexibility, and competition .¹²

Knowledge can be obtained in several ways. Either one obtains it from experience and uses his senses in observation, or through the application of the mind and its use to infer matters related to the occurrence of different phenomena, to think of hypotheses and to develop arguments and proofs, and then arrive at the facts through which one can know the systems that are It is compatible with nature, and the last method of obtaining knowledge lies in studying history and obtaining through it information related to human life since the creation of creation and knowing the various phenomena that have occurred from that time, studying and examining them. And knowledge is more comprehensive and broader than science, as science remains based on studying and analyzing phenomena, and it is part of knowledge, in other words, that knowledge is comprehensive and general that include various human aspects and in various scientific fields and disciplines.¹³

The two researchers define knowledge as the accumulated experiences that individuals gain as a result of communication, communication, study, learning, thinking, viewing, practical practice, conducting experiments and benefiting from them in solving the problems they face in their social and professional life.

Among the most prominent characteristics of knowledge are the following:¹⁴

1. Humanity: knowledge distinguishes man from other living things and transmits it from one generation to another, and he can understand, comprehend, generate and renew it.
2. Classification: Knowledge can be classified according to the different sciences, and each science requires its knowledge, and as knowledge increases, the sciences develop.
3. Diffusion and participation: knowledge can be transferred and spread between different parts of the world if the means are available that allow it, and it is shared between different groups and societies.
4. Generation and regeneration: Knowledge is generated through reading and scientific communication, and for the researcher through the collection, presentation, analysis, synthesis, explanation, interpretation and commentary of data and information.
5. Preservation and storage: They are preserved in the memory of individuals and in documentary and non-documentary References (paper, audio and visual) and electronic and computerized References by individuals, organizations and institutions to benefit from them in solving the problems they face or in their field of work.
6. Annihilation and death: the knowledge in the memory of individuals must be exploited, as it perishes and dies in their death, and new knowledge usually replaces old knowledge or stagnant knowledge in books that have not been taught to individuals.
7. Possession and sale: Knowledge is distinguished by that it is not limited to a specific individual or group. Every individual can acquire knowledge through reading, study, learning and communication, and he can keep it, sell it or trade it .¹⁵

Third, Types of knowledge

A group of scholars have classified knowledge into three types, namely:¹⁶

1. Sensory knowledge: it stands at the level of normal human perception without knowing the relationships between these phenomena and the reasons for their occurrence, as it represents (a simple unintended observation, what the eye sees, what the ear hears, and what the hand touches).
2. Contemplative knowledge: that is, it moves from the stage of feeling to contemplation (depends on thinking about the remote causes of the occurrence of phenomena, that is, metaphysics).
3. Scientific knowledge: is based on a methodology (based on the systematic observation of phenomena and based on developing appropriate hypotheses, verifying them by experiment, and collecting and analyzing data).

And (M. Zack) (24) classified it into three types, namely:

1. Basic knowledge: it is kept by organizations in a specific sector, excluding other organizations, but it is not competitive.
2. Advanced knowledge: is what makes the organization viable to remain competitive and does not differ from its competitors in terms of quantity, but rather in terms of competitive use and focus on a specific aspect.
3. Innovative knowledge: It leads the organization to adopt new ideas and the ability to develop its activities.

(T. Backman) classified it into four types, namely¹⁷

1. Explicit knowledge: it is ready and easy-to-access knowledge that is documented in official documentary and non-documentary References of information.
2. Tacit knowledge: It is informal and unprepared knowledge that can be accessed through communication and discussion with individuals or organizations.
3. Latent knowledge: It is the knowledge that can only be indirectly communicated through methods of knowledge and behaviour observation.
4. Anonymous knowledge: it is the knowledge that is created or discovered through activity, discussion, research, experimentation, or study.

Fourthly, References of knowledge

Islamists define the types of References of knowledge as transmission, reason, sense and experience, and here man is the tool that transmits knowledge and his knowledge comes to him through these various means, from which the truth of things and some matters are reached.¹⁸

The first source of knowledge in Islam is the transmission (revelation), meaning the knowledge acquired from revelation, which is considered the most important source of knowledge in Islam and has fields of specialization in it excluding the rest of the References. The Revelation: News of the Last Day, the fate of man after death, the truth of the soul, the science of the hour ... etc. The second source: the mind and it has a very large role in Islam in many areas, including the proof of many doctrinal issues such as the proof of the existence of Allah and his oneness, the proof of prophethood and the resurrection, which is called the rational unseen, unlike the pure unseen which is one of the characteristics of revelation. With the mind, and some of them, they cannot be recognized except by the revelation of revelation. The mind is also used in the sense of the theoretical sciences that are obtained by looking and inference, and in the sense of innate knowledge and the necessary sciences in which all rational people participate. And the third source: is the sense, which is the starting point of man towards knowledge and the direct means of perception, but Islam did not limit knowledge to this source only as the followers of the sensual doctrine did, but rather made it an integral source with the other References, which is the mind and revelation, but there may be an exaggeration in the experience And the sense of the one who said: that modern science answers all questions, and the correct view is that modern empirical science has limits that it does not deviate from. And the fourth source experiences, which some consider the only

source of knowledge, and they always seek scientific and empirical evidence and only accept what is proven by the sense because minds differ, they may make mistakes with the sense .¹⁹

The source of knowledge from an informational and office point of view represents that it is the means or tool that transmits knowledge. The term source of knowledge may be used for any resource through which we obtain information that can be used, and this concept includes non-documentary References of information (personal notes and oral References such as discussions, speeches and lectures) References of documentary information (written, recorded or photographed).²⁰ They are all the means, means and channels through which information can be transferred to the beneficiaries.²¹ The two researchers define References of knowledge from an informational and office perspective as all the printed documentary tools and means (written, recorded or photographed intellectual product), non-documentary and non-print (people, discussions, speeches, lectures ... etc.) that work to preserve and transmit data, information and various knowledge. In general, there is a common classification of knowledge, as it is divided into two parts (explicit and implicit knowledge), and this division was adopted by the two researchers in this research.

1. Explicit knowledge: It is documented, declared and visible knowledge that can be transmitted, measured and circulated among individuals, and it can be transferred from one language to another and from one form to another, and it can be shared. Books, documents, reports and storage media for scientific information, and information stored in the organization's archives, including handbooks relating to policies, procedures, documents, and standards for operations and operations).
2. Tacit knowledge: It is the unwritten knowledge that is stored in the minds of individuals. It is the outcome of prior knowledge, learning, and knowledge and the accumulation of previous personal experiences. In the mind of the knowledge owner, and this can only be done by the owner of it writing and recording it or during dialogue and discussion and it consists of (facts, data, mental images, general expectations and assumptions, beliefs, views and concepts, thinking strategies ... etc.).

A practical framework for research

To identify the References for receiving knowledge in the Holy Quran, the two researchers took the following procedures:

1. A meeting with several professors of the Department of Qur'an Sciences at the College of Education, Ibn Rushd, University of Baghdad, specializing in the sciences of the Qur'an, interpretation and Islamic jurisprudence, and inquiring from them about References for receiving knowledge and getting acquainted with them, and identifying some of the Qur'anic verses that they covered. Represents a list of their names and their academic specializations.
2. To review the indexed dictionary of the words of the Noble Qur'an by the author Muhammad Fuad Abd Al-Baqi to find out the verses in which they are mentioned.²²

3. Using the meanings website for each drawing <https://www.almaany.com/Quran> to identify the Qur'anic verses that dealt with explicit and implicit References of knowledge.
4. For each term different Quranic verses, as a maximum, were reviewed and from the different surahs of the Qur'an.

Firstly, Explicit References of knowledge

It is also known as ostensible knowledge or formal knowledge, and he found several terms that express References of explicit knowledge in several places of the verses of the Holy Quran. One of the first References of explicit knowledge is the book, which is the first incubator of human knowledge and is known to be a book that includes written pages.²³ Books were defined as those books that contain information and experiences of all kinds and forms, to put them in the hands of the reader. For him to benefit from it,²⁴ and it was mentioned in the Holy Qur'an as a source of divine messages and included the religious and social teachings that Allah Almighty legislated for his worshipers to regulate the relationships between each other, and with their Creator, and among these books (the Qur'an, the Torah, the Zabur and the Bible). The following is a definition of some of the verses that are mentioned in it:

1. The term (the Qur'an):

The Noble Qur'an is the Noble Qur'an and it is the book of Muslims and the last of the divine books after the newspapers of Ibrahim, the Zabur, the Torah and the Injil. The term Qur'an was mentioned ²⁵once in several places of its verses and in²⁶ surahs, and we mention them:

- (The month of Ramadan is the month in which the Koran was sent down, a guidance for people, and clear verses of guidance and the criterion).Al Baqarah[2.185]
- (When the Koran is recited, listen to it in silence so that Allah has mercy upon you).Al 'A'raf[7.204]
- (We have sent it down, an Arabic Koran, so that you understand).The Prophet Joseph -Yusuf[12.2]
- (Say: 'If mankind and jinn combined to produce the like of this Koran, they would never be able to produce one like it, not even if they were to help one another. ')Al-'Isra'[17.88]
- (Had We sent down this Koran upon a mountain, you would have seen it humble itself and split asunder for fear of Allah. Such are the parables we strike for people so that they will reflect).Al-Hashr[59.21]

All these verses affirm the importance of the Noble Qur'an and its greatness, its impact on a person's life, and a major source of human knowledge over time.

2. The term (the Torah):

The Torah is the holy book of the Jewish religion that was revealed to the Prophet Moses (PBUH) and is called by the People of the Book the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) and includes the religious teachings of the Jews and carries messages showing the story of creation, the oneness of Allah, social behaviour and traditions. The term Torah was mentioned 14 times in several places in the verse of the Noble Qur'an and ²⁷surahs, and among the verses in which it is mentioned:

- [3.50] Likewise confirming the Torah that has been before me and to make lawful to you some of the things you have been forbidden. I bring you a sign from your Lord, therefore, fear Allah and obey me. (The Family of 'Imran -Aali 'Imran)
- [5.44] We have sent down the Torah in which there are guidance and light by which the submissive prophets judged the Jews, as did the rabbis and those of their Lord, guarding what they were required to of the Book of Allah, and for which they were witness. Do not fear people, but fear Me. And, do not take a small price for My verses. Those who do not judge with what Allah has sent down are the unbelievers. (The Table -Al Ma'ida)
- [7.157] and to those who shall follow the Messenger the Unlettered Prophet (Muhammad) whom they shall find written with them in the Torah and the Gospel. He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honour him, those who aid him and follow the light sent forth with him, shall surely prosper. '(The Ramparts -Al 'A'raf)

3. The term (Zabur):

Zabur is the divine holy book that was revealed to the Prophet David (peace be upon him), which includes advice, judgment and supplications, and it was mentioned in several places (9 times) from the verse of the Noble Qur'an.

- [3.184] If they belie you (Prophet Muhammad), indeed other Messengers before you were belied who came with clear proofs, and the Psalms, and the Illuminating Book. (The Family of 'Imran -Aali 'Imran)
- [4.163] We have revealed to you as We revealed to Noah and the Prophets after him, and We revealed to (Prophets) Abraham, Ishmael, Isaac, Jacob and the Tribes, Jesus, Job, Jonah, Aaron, and Solomon, and We gave to David the Psalms. (Women -An Nisa')
- [17.55] Your Lord knows very well all who are in the heavens and the earth. We have preferred some Prophets above others, and to David, We gave the Psalms.(The Night Journey -Al-'Isra')

4. The term (Gospel):

The Bible is the holy book of the Christian religion, and it is called the Gospel of Jesus Christ and the New Testament. ²⁸Sur, including:

- [3.48] He will teach him the Book, the Wisdom, the Torah and the Gospel,(The Family of 'Imran -Aali 'Imran)
- [5.46] And We sent, following in their footsteps (Prophet) Jesus, the son of Mary, confirming that which was before him in the Torah and gave him the Gospel, in which there are guidance and light, confirming that which was before him in the Torah, a guide and an admonition to the cautious. (The Table -Al Ma'ida)
- [9.111] Allah has purchased from the believers their selves and possessions, and for them is Paradise. They fight in the Way of Allah, slay, and are slain. That is a binding promise upon Him in the Torah, the Gospel and the Koran; and who is there that more truthfully fulfils his covenant than Allah? Therefore, rejoice in the bargain you have bargained with Him. That is the mighty winning. (Repentance -Al-Tawba)

Descriptive terms synonymous with the divine books appeared in several places in the Holy Quran itself, such as The Book, The Criterion, Guidance, Remembrance and the Wise Remembrance, The Book of Allah, Light, and Revelation ... etc.

5. The term (The book ' Kitab'):

A book is an author that contains information on a specific topic. The term Kitab and Kitab has been mentioned in many verses and surahs of the Qur'an and in several places (255 times) and ²⁹surahs, and the word has been written (6 times) in Surahs of the Qur'an, and we mention from the Almighty says:

- [2.2] That is the (Holy) Book, where there is no doubt. It is a guidance for the cautious (of evil and Hell). (The Cow -Al Baqarah)
- [3.113] Yet they are not all alike. There are among the People of the Book an upstanding nation that recites the verses of Allah (the Koran) throughout the night and prostrate themselves,(The Family of 'Imran -Aali 'Imran)
- [34.44] Yet We have not given them any Books to study, nor, before you, have We sent them a warner. (Sheba -Saba')

These verses confirm that this book is from Allah Almighty and that it guides the righteous, and that the People of the Book are those who believe in Allah Almighty who read it and perform the prayer, and they confirm the value of this book and its provisions and clear evidence.

6. The term (Al-Furqan):

The term Al-Furqan is a surah from the surahs of the Holy Qur'an. The term "Al-Furqan" refers to the divine books (the Holy Qur'an and the Torah) because it is the difference between truth and falsehood. This term has been mentioned in some of the Qur'anic verses and surahs (5 times) and in several places to denote these books, and we mention them:

- [2.53] And when We gave Moses the Book and the Criterion, so that you might be guided;(The Cow -Al Baqarah)

- [2.185] The month of Ramadan is the month in which the Koran was sent down, a guidance for people, and clear verses of guidance and the criterion. Therefore, whoever of you witnesses the month, let him fast. But he who is ill, or on a journey shall (fast) a similar number (of days) later on. Allah wants ease for you and does not want hardship for you. And that you fulfil the number of days and exalt Allah who has guided you so that you be thankful. (The Cow -Al Baqarah)
- [3.4] before, as a guide for people, and He sent down the Criterion. As for those who disbelieve in the verses of Allah, for them is an intense punishment. Allah is Mighty, Owner of Vengeance. (The Family of 'Imran -Aali 'Imran)

7. The term (Huda):

Al-Huda is the source of guidance and connotation, and this term has been mentioned in some of the verses and surahs of the Qur'an (30 times) and several places in the verse of the Noble Qur'an, and we mention them:

- [2.120] You will please neither the Jews nor the Nazarenes unless you follow their creed. Say: 'The guidance of Allah is the guidance. ' And if after all the knowledge you have been given you yield to their desires, you shall not have, other than Allah, either a guide or a helper. (The Cow -Al Baqarah)
- [3.73] Believe none except those who follow your religion. ' Say: 'The true guidance is the Guidance of Allah that anyone should be given the like of what you have been given or dispute with you before your Lord. ' Say: 'Bounty is in the Hand of Allah. ' He gives it to whomsoever He will. Allah is the Embracer, the Knower. (The Family of 'Imran -Aali 'Imran)
- [6.71] Say: 'Are we to call, other than Allah, what can neither help nor harm us? Are we to turn on our heels after Allah has guided us like him, who, being bewitched by devils, blunders aimlessly in the earth, although his friends call him to the guidance, (saying) 'Come to us! ' Say: 'The guidance of Allah is the Guidance. We are commanded to submit to the Lord of the Worlds,(The Cattle -Al-'An'am)

8. The term (Remembrance):

Remembrance is the uttering of the word majesty and mentioning it in the heart, and the wise remembrance means the Noble Qur'an and it was mentioned in some of the Qur'anic verses and surahs (22 times) and several places of the verse of the Noble Qur'an, and we mention of them:

- [3.58] This, We recite to you of the verses and the Wise Remembrance. (The Family of 'Imran -Aali 'Imran)
- [15.9] It is We who sent down the Koran, and We watch over it.(The Valley of Hijr -Al-Hijr)
- [16.44] (We sent them) with clear signs and the Psalms. And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them so that they reflect. (The Bees -An-Nahl)

9. The term (sending down):

The revelation is the one who sent down, meaning something was revealed, and Allah sent down the speech to his prophets, and the dear revelation is the Holy Qur'an and that it is to download the Lord of the Worlds, it was mentioned in some of the verses and surahs of the Qur'an (14 times) and several places of the verse of the Noble Qur'an and (10) surahs, and we mention of them:

- [36.4] upon a Straight Path. (Yaseen –Yaseen)
- [40.2] The sending down of the Book is from Allah, the Almighty, the Knower. (The Forgiver –Ghafir)
- [41.42] falsehood does not come to it from before it or from behind it. It is a sending down from the One, the Wise, the Praised. (Distinguished –Fussilat)

10. The term (light):

The term light is the name of a surah from the Surahs of the Qur'an. The term was mentioned in ³⁰sections of the Qur'an with several meanings, but the meaning of the source was mentioned in one place in the verse of the Noble Qur'an, which means that those who believed in the Prophet Muhammad, may Allah's prayers and peace be upon him and his family, acknowledged his prophethood and followed the light of the Qur'an that was revealed to him, and the verse is:

- [7.157] and to those who shall follow the Messenger the Unlettered Prophet (Muhammad) whom they shall find written with them in the Torah and the Gospel. He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that weigh upon them. Those who believe in him and honour him, those who aid him and follow the light sent forth with him, shall surely prosper. ' (The Ramparts -Al 'A'raf)

11. The term (newspapers):

Newspapers are the Muhammad and messages that were revealed to the Prophet Abraham, Moses and David to convey the call of Allah's religion to mankind. They include sermons and judgments. The term (newspapers or newspapers) has appeared in several places (8) times from the verse of the Qur'an and in (7) surahs, and we mention them:

- [53.36] Or, has he not been told of that which is in the Scrolls of Moses. (The Star - An-Najm)
- [80.13] upon highly honoured pages,(Frowned -'Abasa)
- [74.52] Indeed, each one of them desires to be given unrolled scrolls. (The Cloaked - Al-Muddaththir)

12. The term (panels):

Boards are the collection of the board and means each wide sheet of wood on which it is written and a board preserved; Meaning the repository of the wills of Allah Almighty (33), and the tablets represent other References of explicit knowledge. The term "Al-Await" was mentioned in Surat Al-A'raf, meaning the boards on which the Torah was written :

- [7.145] We inscribed for him upon the Tablets all kinds of exhortation and clear explanations of all things. So take it forcefully, and order your nation to take what is best of it. I shall show you the home of the wicked. (The Ramparts -Al 'A'raf)
- [7.150] And when Moses returned to his nation, angry and sorrowful, he said: 'Evil is what you have done in my absence! Would you hasten the retribution of your Lord? ' He threw down the Tablets, and seizing his brother by the head, dragged him towards him. 'Son of my mother, ' said (Aaron), 'the nation weakened me, and almost killed me. Do not let my enemies rejoice over me; do not number me among the harm doers. '(The Ramparts -Al 'A'raf)
- [7.154] When his anger abated, Moses took up the Tablets upon which was inscribed guidance and mercy to those who fear their Lord. (The Ramparts -Al 'A'raf)

Secondly, Implicit References of knowledge:

Tacit knowledge is received and transferred from one person to other people through the meeting, communication, discussion and dialogue among them, and several terms express the References of implicit knowledge in several places of the verses of the Noble Qur'an. The following is the definition of some of the terms that are a tool or means that convey implicit knowledge and whose concept is mentioned in the Holy Qur'an.

1. The concept of (communication):

Communication represents the interaction between two or more persons in speech, dialogue, communication, consultation or discourse on a specific topic to exchange experiences, ideas, opinions and knowledge and reach new facts, and this concept has been mentioned in several places in the Holy Qur'an through speech between the Creator, Allah. Glory be to Him, and the created being is man, and we mention the following verses:

- [2.37] Then Adam received Words from his Lord, and his Lord relented towards him. He is the Receiver of Repentance, the Merciful. (The Cow -Al Baqarah)
- [2.118] And those who do not know say: 'Why does not Allah speak to us or a sign come to us? ' Likewise, those who were before them said similar to their saying. Their hearts are alike. Indeed, We have clarified the signs to a nation that are certain. (The Cow -Al Baqarah)

And through dialogue between Allah Almighty and humans or between humans themselves, and we mention the following verses:

- [2.258] Have you not seen he who argued with Abraham about his Lord that Allah had given him the kingship! When Abraham said: 'My Lord is He who revives, and causes to die. ' He said: 'I revive, and cause to die. ' Abraham said: 'Allah brings up the sun from the east; so you bring it from the west! ' Then he who disbelieved became pale. Allah does not guide the nation, the harm doers. (The Cow -Al Baqarah)

And through the communication of human beings between Allah, may He be glorified and exalted, and humans, or between humans themselves, and we mention the following verses:

- [4.63] Those, Allah knows what is in their hearts, so turn away from them, and exhort them, and say to them penetrating words about themselves. (Women -An Nisa')

And through consultation among people themselves in their affairs as in the surahs (Al-Baqarah, Imran, and Al-Shura), and we mention the following verses:

- [2.33] Then He said to Adam: 'Tell them their names. ' And when Adam had named them, He said: 'Did I not tell you that I know the unseen of the heavens and earth, and all that you reveal and all that you hide! '(The Cow -Al Baqarah)
- [3.159] It was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you. Therefore, pardon them and ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust. (The Family of 'Imran -Aali 'Imran)
- [42.38] those who answer their Lord, establish the prayers, and their affairs are by consultation; who spend of that which We have given them,(The Consultation -Ash-Shurah)

2. The concept of (oral message):

The oral message represents the speech that the sender is the messenger who transmits the word of Allah to the future. They are human beings and people who receive information to implement the teachings of Allah Almighty and believe in him. Among them are the following verses:

- [2.151] As We have sent among you a Messenger (Prophet Muhammad) from yourselves, to recite to you Our verses and to purify you, who will teach you the Book and Wisdom, and teach you that of which you do not know. (The Cow -Al Baqarah)
- [3.183] Those (the Jews) who say: 'Allah has promised us that we do not believe in a Messenger unless he brings to us an offering that fire consumes. ' Say: 'Indeed Messengers have come to you before me with clear proofs and with that of which you spoke. Why did you kill them, if what you say is true?' (The Family of 'Imran -Aali 'Imran)

3. The concept of (news):

Known news in dictionaries is what is transmitted and spoken by word or writing (34). The news as tacit knowledge is an oral means of transmitting objective information and facts to people. The concept of news and news has been mentioned to the media about the truth of some things and their actions and the conditions of Muslims and past nations in several places in the Holy Qur'an, and we mention the following verses:

- [9.94] When you return, they will apologize to you. Say: 'Make no excuses; we will not believe you. Allah has already told us of your news. Surely, Allah and His Messenger will see your work; then you will be returned to the Knower of the unseen and the visible, and He will inform you of what you were doing. '(Repentance -Al-Tawba)

- [18.68] 'For how can you bear patiently with that which you have never encompassed in your knowledge?' (The Cave -Al-Kahf)

4. The concept of (science):

Science is knowledge of things, and the term science and its derivatives have been mentioned in several places in the Noble Qur'an to denote the acquisition of knowledge, and we mention the following verses:

- [2.31] He taught Adam (father of humans) the names of all of them and then presented them to the angels, saying: 'Tell Me the names of these, if you are truthful.' (The Cow -Al Baqarah)
- [2.32] 'Exaltations to You, ' they replied, 'we do not know that which You have taught us. You are indeed the Knowing, the Wise.' (The Cow -Al Baqarah)

5. The concept of (perception):

Perception, i.e. perception of things, is a person's knowledge of the environment in which he lives and his understanding of the things around him. This term has been mentioned in the Holy Qur'an in several places, including in the form of interrogative things for things and then clarifying their meanings, and we mention the following verses:

- [74.27] What will let you know what the Scorching is like! (The Cloaked -Al-Muddaththir)
- [86.2] What could let you know what the nightly comer is! (The Nightly Comer -At-Tariq)
- [90.12] What could let you know what the height is! (The Country -Al-Balad)

Conclusions

1. The Noble Qur'an is the primary source for receiving tacit knowledge and the source for conveying explicit knowledge.
2. Scientists are interested in knowledge, explaining how to obtain it, indicating its types, characteristics, classification and References, as it affects learning, thinking and understanding of things and the perception of the environment surrounding societies.
3. Knowledge is more comprehensive and more general than the knowledge that is based on study and which is part of knowledge.
4. The Noble Qur'an has dealt with many terms and concepts that refer to the References of making explicit knowledge available, including books, which were represented by the divine books (the Qur'an, the Torah, the Zabur, and the Bible) and their concepts (the book, the Qur'an, the guidance, the remembrance, the dhikr, the revelation, the light, the newspapers, the panels).
5. The Noble Qur'an has dealt with many concepts that refer to the References of making available tacit knowledge, represented by the contact between two or more persons, whether between Allah Almighty and humans or between human beings themselves, which were represented by speech, dialogue, communication,

consultation or discourse on a specific topic to exchange experiences, ideas and opinions And knowledge and access to new facts.

6. There are terms in the Noble Qur'an that refer to the concept of tacit knowledge and its References, including the oral messages addressed to humans from Allah Almighty that the messengers convey to them and include the teachings of Allah. And the terms news, news, science and perception show the reality of some things and the environment and their understanding of the conditions of Muslims and nations, past and present.

Recommendations

Allah Almighty has bestowed upon human beings, so He revealed to them the divine books, including the Holy Qur'an, which is a source of human thought and a container for science, knowledge, and religious and worldly facts. The Noble Qur'an book represents the Qur'an as a source of explicit knowledge that a person needs to know at every time and place, so people must refer to it and use it when writing and preparing studies and research in various sciences, in addition to the human need to read the Noble Qur'an to seek knowledge and contemplate and organize its life and social affairs. And to protect him and guide him from the evils of the soul and the evils of others, in addition to that the Noble Qur'an calls for contemplation of the human soul and entices the mind, senses and feelings to find physical comfort and tranquillity in the human soul.

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