

«مقاله پژوهشی»

تحلیل تربیتی مفهوم قرآنی طلب در چارچوب هرمنوتیک قرآنی و استلزام آن برای شایستگی‌های تربیتی

امیر فرخنده^{۱*}، رمضان برخوردار^۲، سوسن کشاورز^۳، زهرا فرخنده^۴

چکیده

هدف این پژوهش میان‌رشته‌ای، تحلیل تربیتی مفهوم قرآنی «طلب» در چارچوب هرمنوتیک قرآنی سنتی (اصیل) با تأکید بر دیدگاه علامه طباطبایی و استنتاج شایستگی‌های تربیتی برای رفع چهار چالش نظام آموزش ایران (حافظه‌محوری، انباشت اطلاعات، منفعل‌بودن متربی و بی‌مهارتی) است. با چندسویه‌سازی روش‌های کیفی مرور نظامند، تجزیه مفهومی، تحلیل تطبیقی، تحلیل منطقی فرارونده و استنتاج عملی فرانکنا، سه شایستگی کلیدی استخراج شد: ۱. شایستگی در معرض قرار گرفتن / قرار دادن خود (با مؤلفه‌های گشودگی و مهارت شنیدن) که تعامل فعال متربی را تقویت و مسئله «منفعل بودن» را هدف می‌گیرد؛ ۲. جویندگی حساس و روشمند معنای اصلی (با تأکید بر پرسشگری، استدلال‌ورزی، عاقبت‌اندیشی، نقادی تاویل‌گرانه، هوشیاری هرمنوتیکی و شک) که جایگزین حافظه‌محوری و انباشت اطلاعات می‌شود؛ ۳. جویندگی معنای حقیقی (با محوریت حقیقت‌جو بودن و حق‌پذیری، شک، شجاعت نقادی، مصلح بودن و مهارت‌های حکیمانه) که بی‌مهارتی را از طریق پرورش تفکر انتقادی و خوداصلاحی کاهش می‌دهد. یافته‌ها نشان می‌دهد این شایستگی‌ها با تبدیل فرآیند یادگیری به کاوشگری فعال، امکان بازطراحی برنامه‌های درسی مبتنی بر مهارت‌های هرمنوتیکی را فراهم می‌کند. این پژوهش با پیوند نظریه هرمنوتیک قرآنی به نیازهای عملی تربیتی، چارچوبی نوین برای تحول آموزش در ایران ارائه می‌دهد.

واژه‌های کلیدی

معنایابی طلب، تفسیر المیزان، هرمنوتیک قرآنی سنتی، تربیت اسلامی، شایستگی هرمنوتیکی (مرادیابی).

۱. دانشجوی دکتری گروه آموزش و پرورش، دانشکده علوم تربیتی و روانشناسی، دانشگاه شیراز، شیراز، ایران.
۲. دانشیارگروه فلسفه تعلیم و تربیت، دانشگاه خوارزمی، تهران، ایران.
۳. دانشیارگروه فلسفه تعلیم و تربیت، دانشگاه خوارزمی، تهران، ایران.
۴. دانش آموخته کارشناسی گروه تربیت بدنی، دانشگاه ملی مهارت، دانشکده دختران دکتر شریعتی تهران، تهران، ایران.

نویسنده مسئول:

امیر فرخنده

رایانامه: amirfarkhondeh@yahoo.com

تاریخ دریافت: ۱۴۰۳/۱۱/۲۲

تاریخ پذیرش: ۱۴۰۴/۰۷/۰۵

استناد به این مقاله:

فرخنده، امیر؛ برخوردار، رمضان؛ کشاورز، سوزان و فرخنده، زهرا (۱۴۰۴). تحلیل تربیتی مفهوم قرآنی طلب در چارچوب هرمنوتیک قرآنی و استلزام آن برای شایستگی‌های تربیتی. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۶۹-۹۰. (DOI: 10.30473/quran.2025.73387.1297)



ORIGINAL ARTICLE

A Educational Analysis of the Quranic Concept of "Ṭalab" within the Framework of Traditional Quranic Hermeneutics and Its Implications for Educational Competencies

Amir Farkhonde^{1*}, Ramazan Barkhordari², Susan Keshavarz³, Zahra Farkhonde

1. PhD Student, Department of Education Foundation, Faculty of Education and Psychology, Shiraz University, Shiraz, Iran.

2. Associate Professor, Department of Philosophy of Education, Kharazmi University, Tehran, Iran.

3. Associate Professor, Department of Philosophy of Education, Kharazmi University, Tehran, Iran.

4. Bachelor's Degree Department of Physical Education, National Vocational University, Dr. Shariati Tehran Girls' College, Tehran, Iran.

Correspondence
Amir Farkhonde
Email: amirfarkhondeh@yahoo.com

Received: 10 Feb 2025

Accepted: 27 Sep 2025

How to cite

Farkhonde, A., Barkhordari, R., Keshavarz, S. & Farkhonde, Z. (2025). A Educational Analysis of the Quranic Concept of "Ṭalab" within the Framework of Traditional Quranic Hermeneutics and Its Implications for Educational Competencies. *Quran and Religious Enlightenment*, 6(1), 69-90. (DOI: [10.30473/quran.2025.73387.1297](https://doi.org/10.30473/quran.2025.73387.1297))

ABSTRACT

This interdisciplinary study aims to provide a Educational analysis of the Quranic concept of "Ṭalab" (seeking/pursuit) within the framework of traditional Quranic hermeneutics, with a special emphasis on the perspective of *Allamah Ṭabāṭabā'ī*. The research seeks to deduce key educational competencies to address four challenges in Iran's educational system: "Rote memorization, information overload, learner passivity, and lack of skills." Using a multi-method qualitative approach that includes systematic review, conceptual decomposition, comparative analysis, logical retroductive analysis, and Frankena's practical inference, three core competencies were extracted: "The Competency of Self-Exposure/Placing Oneself in a Position of Exposure (with components of openness and the skill of listening), which fosters active learner engagement and targets the issue of passivity; the Competency of Sensitive and Methodical Seeking of the Original Meaning (emphasizing inquiry, reasoning, foresight, hermeneutical critique, vigilance, and doubt), which serves as an alternative to rote memorization and information overload; the Competency of Seeking the True Meaning (centered on truth-seeking and truth-acceptance, doubt, critical courage, being a reformer, and wise skills), which reduces the lack of skills by nurturing critical thinking and self-correction." The findings indicate that these competencies, by transforming the learning process into an active quest, enable the redesign of curricula based on hermeneutical skills. By linking Quranic hermeneutical theory to practical educational needs, this research offers a novel framework for educational transformation in Iran.

KEY WORDS

Meaning-Making of *Ṭalab*, Tafsir al-Mizān, Traditional Quranic Hermeneutics, Islamic Education, Hermeneutical Competence (Meaning-Finding).



Introduction

The educational system of the Islamic Republic of Iran, in its previous Educational model, was based on a hierarchical and institution-centric structure. In this model, the teaching-learning process was linear, focusing on the transmission of standardized content within specific age brackets. Students received pre-determined content in schools under the guidance of teachers, and this path concluded with quantitative assessments and the awarding of academic degrees. Success in this cycle was considered equivalent to having received an education (Farkhonde, 2022 AD/1401 SH; Aali, 2021).

However, this approach, rooted in positivist and behaviorist assumptions, led the educational system to face four fundamental problems: "Rote memorization without cognitive deepening, accumulation of knowledge without practical application, a lack of skills in solving real-world problems, and learner passivity due to the disregard for their interpretive role and active participation." (Supreme Council of Cultural Revolution, 2011 AD/1390 SH: 416)

Furthermore, this model faced fundamental challenges in adapting to the dynamic needs of the 21st century. The convergence of two major developments—epistemological (Sohngé & Van Niekerk, 2005) and technological (Avdiu et al., 2025)—led to a radical re-evaluation of the conceptual foundations of institutional education. On the one hand, the emergence of the digital space and the formation of placeless and timeless learning ecosystems shattered the traditional frameworks of space, time, content, and age in the educational system (Farkhonde, 2022; Arif et al., 2025). This "de-localization" of the educational process weakened the exclusive status of institutions like the family and school

as the primary centers of learning (Zakiyah & Sudarmin, 2022). On the other hand, unlimited access to knowledge repositories rendered the hierarchical and fragmented logic of instructional design ineffective. By creating educational synchronicity, it empowered the learner to interact within a continuous knowledge network, free from age-related constraints (Tercov & Smahel, 2025).

From another perspective, the evolution of the hermeneutical paradigm in the philosophy of education, by criticizing positivist assumptions, emphasized the interpretability of understanding and the active role of the learner as an interpreter. From this viewpoint, the continuation of a one-way content transfer model and positivist methods not only leads to a suspension of understanding and epistemological self-alienation in the learner (Gallagher, 1992) but also, by creating a distorted self-image as an independent and all-powerful knower, it prevents authentic self-understanding (Jardine, 1992). These transformations led researchers to conclude that a focus on mere content transfer no longer meets the dynamic needs of the current era. The focus of contemporary functionalist education should be on teaching educational skills rather than on providing content for a finished education (Sohngé and Van Niekerk, 2005; Siddiq et al., 2024).

Therefore, in response to the aforementioned educational transformations in the 21st century, the Iranian Ministry of Education's transformational documents (2011 AD/1390 SH) have taken a fundamental step towards solving the four challenges of the educational system—rote memorization, information overload, lack of skills, and learner passivity—by replacing content delivery with the cultivation of educational competencies

(Foundations of the Transformational Document, 2011 AD/1390 SH: 416). This paradigm shift, which is in line with the necessities of the digital age and the development of hermeneutics, emphasizes the cultivation of interpretive skills, critical thinking, and lifelong learning. In this regard, and given the importance of the issue of "meaning" in contemporary educational philosophy, the question arises: what hermeneutical competencies should schools foster in learners to remain effective in the face of the educational complexities of the current century?

The present study, relying on the approach of Quranic hermeneutics as a framework deeply rooted in the Islamic tradition, seeks to extract educational competencies with a hermeneutical nature. Quranic hermeneutics, as the science of interpreting revealed texts, has been formulated in the Islamic world under two discourses; author-centric and interpreter-centric (Subhani Tabrizi & Vaezi, 2000 AD/1379 SH). Contemporary research in the modern discourse, such as that by Homayoun (2011 AD/1390 SH), focuses on arbitrary interpretation, pluralistic, and relativistic analyses. According to Kalantari (2021 AD/1400 SH), this is in conflict with the original foundations of Quranic interpretation, leading to the dissolution of religion and epistemological nihilism. In contrast, the traditional discourse, by avoiding arbitrary interpretation and emphasizing principles such as the semantic unity of the Quran and the methodical nature of understanding, preserves the authenticity of the text and prevents relativism and the corruption of meaning (Narimani et al., 2019 AD/1398 SH). This discourse, by drawing on a coherent interpretive heritage such as *al-Mīzān* and

Nemooneh and relying on Quranic sciences like reasons for revelation and abrogating and abrogated verses, prevents semantic distortion and establishes religious identity within the framework of original Islamic teachings (Ajili & Solgi, 2016 AD/1395 SH). Therefore, the present study has based itself on the traditional discourse of Quranic hermeneutics.

Previous research in the field of traditional Quranic hermeneutics, with a focus on theoretical principles and methodology (Zamani, 2008 AD/1387 SH; Khamenei, 1999; Sayyid Jafari & Danesh Shahraki, 2023 AD/1402 SH), historical-comparative analysis (Siti et al., 2024), and a critique of the modern discourse (Choucha & Kacimi, 2024), has made a fundamental contribution to the development of the literature in this field. However, studies conducted within the traditional discourse, due to their focus on the theoretical principles of Quranic hermeneutics, have neglected the Educational application of these principles and the connection of traditional hermeneutical foundations to the practical needs of education.

Furthermore, although concepts such as exegesis (*tafsyr*) (al-Asadī, 2021 AD/1400 SH), interpretation (*Ta'wyl*) (Ṭabātabā'ī, 1999 AD/1378 SH; Ghahhari Kermani, 2019 AD/1398 SH), and understanding (*Fahm*) (Mahdavi Kani, 2005 AD/1384 SH; al-Zahrānī & 'Abdul Raḥmān, 2025) have been separately examined in the Quran, the concept of "*Ṭalab*" as one of the key Quranic concepts, despite its Educational potentials, has been largely analyzed in research literature within combinations such as seeking knowledge (Suyūfī, 2018) or (social demand (Saleh & Amani, 2024) and in fields such as economics, higher education (Bashandi et al., 2024), linguistics (Fawzān, 2024), and religious

sciences (Āl Sharīm, 2018). These studies have generally defined "Seeking" as "Asking," "Searching," or "Striving to achieve a goal," but its systematic analysis within the framework of Quranic education and traditional hermeneutics has been neglected (al-'Uwayfī, 2018; Ĥamd ibn Ibrahim, 2002).

In comparison with previous research, which has mainly focused on the jurisprudential, ethical, or social dimensions of the concept of "*Ṭalab*," this study takes three innovative steps: first, linking the foundations of traditional hermeneutics to the practical needs of education; second, providing the first systematic pedagogical analysis of the concept of "*Ṭalab*" within the framework of Quranic education and traditional Quranic hermeneutics; and third, designing a native framework that emphasizes the Quran's capacity to cultivate hermeneutical competencies. Therefore, the goal of this study is to provide an Educational analysis of "*Ṭalab*" within the context of traditional Quranic hermeneutics to deduce key competencies that can provide a response to the four aforementioned challenges of the educational system. Based on this, the central question of this research is: "What competencies does an Educational analysis of the concept of "*Ṭalab*" within traditional Quranic hermeneutics offer for the education of learners in the current era?"

1. Research Methodology

This research employs a multi-method qualitative approach in five stages to investigate the main research question. First, a systematic review of the traditional Quranic hermeneutical approach is conducted to extract the key features of this paradigm. This stage, based on the framework proposed by Tang et al. (2021), includes the identification, evaluation, and critical synthesis of credible

sources related to the theoretical and practical foundations of traditional Quranic hermeneutics.

In the second stage, the conceptual decomposition of the concept of "*Ṭalab*" in the Quran is performed using the method proposed by Bagheri et al. (2020 AD/1399 SH: 133). This process involves breaking down the concept into its constituent semantic components, identifying their internal relationships, and extracting the hidden layers of Educational implications. Furthermore, to examine the concept of "*Ṭalab*" more deeply, a comparative analysis method was used, which allows for a systematic comparison of different Quranic interpretations (such as *al-Mīzān*, *Nemooneh*, *Majma' al-Bayān*) as units of analysis to achieve a more comprehensive understanding of this concept in the Islamic interpretive tradition (Ma'dandar Arani & Kakiya, 2019 AD/1398 SH). Additionally, logical retroductive analysis (Bagheri et al., 2020 AD/1399 SH: 145-162) was used to extract the conditions for the realization of the concept of "*Ṭalab*."

Then, in the third stage, a context-based synthesis of these semantic components is performed within the framework of traditional Quranic hermeneutics. This stage proceeds with the aim of discovering the convergence or divergence of the semantic dimensions of "*Ṭalab*" with educational competencies through a text-based comparative analysis.

In the fourth stage, logical retroductive analysis (Bagheri et al., 2020 AD/1399 SH: 145-162) is applied to formulate the links between the discovered dimensions of the concept of "*Ṭalab*" and the educational requirements of the current era, with an emphasis on the role of the learner as an interpreter.

Finally, the fifth stage is dedicated to the practical inference of educational competencies. This stage, using "Practical Inference," (Bagheri Noaparast, 2017: 856-861) extracts and validates the competencies at three levels: knowledge, skills, and attitudes, based on the findings of the previous stages. This model, by combining deductive and inductive reasoning, ensures that the identified competencies are aligned with the theoretical foundations and practical needs of the educational system.

2. Explaining the Foundations of Traditional Quranic Hermeneutics for the Analysis of the Concept of "Ṭalab"

This section explains the foundations of traditional Quranic hermeneutics to provide a framework for the analysis of the Quranic concept of "Ṭalab."

2.1. Definition of the Traditional Quranic Hermeneutical Approach

Hermeneutics in the West is classical, philosophical, and modern, while in the Islamic world, it is presented as traditional and modern Quranic. Traditional Quranic hermeneutics is a branch of interpretive knowledge that provides a methodical and epistemological framework for discovering the "Original Meaning" of the revealed text (Narimani et al., 2019 AD/1398 SH) and relies on credible religious sources such as the Quran, Sunnah, consensus, and intellect (Mustapa et al., 2025).

From an epistemological perspective, this approach is in some ways aligned with Western classical hermeneutics, as it emphasizes the discovery of the objective meaning of the text and the systematization of understanding (Akbar, 2020), but it differs from modern philosophical paradigms. Its

fundamental principles include essentialism, emphasis on the divine origin of the Quran, and being author-centric, focusing on understanding the divine intent, which prevents the imposition of presuppositions, arbitrary interpretation, and relativism and emphasizes the semantic unity and authenticity of the text (Nouraei & Mousavi, 2024). The use of a coherent interpretive heritage (such as *al-Mīzān* and *Nemooneh*) and Quranic sciences like reasons for revelation and abrogating and abrogated verses prevents semantic distortion and establishes religious identity within the framework of original Islamic teachings (Ajili & Solgi, 2016 AD/1395 SH). Modern Quranic hermeneutics, with its interpreter-centric, historically-contextual, and relativistic and pluralistic approaches, leads to arbitrary interpretation and the dissolution of religion (Kalantari, 2021 AD/1400 SH), which is not the subject of this research.

2.2. Distinguishing Features of Traditional Quranic Hermeneutics

First, its theological and methodological foundations are based on monotheism, the hereafter, and divine justice, and interpreters like *Zamakhsharī* have operated on this basis by criticizing deterministic views (Rahnamaei & Kabir, 2023). This approach emphasizes the synthesis of intellect and tradition, and rational arguments are used alongside credible texts (Dehghan et al., 2022). Second, it combats relativism and considers the Quran to have a fixed and objective meaning; therefore, arbitrary and individual interpretations are rejected (Narimani et al., 2019 AD/1398 SH). Third, its collective and evidence-based structure emphasizes the credibility of narrations and the chain-like efforts of interpreters (Jalalifar et al., 2024). Fourth,

semantic stability and text-centricity are fundamental principles; this means that the literal meaning of the verses and linguistic tools are prioritized, although *Asbāb al-Nuzūl* is also considered within the framework of religious rules. Fifth, the hierarchy of knowledge is an essential condition for interpretation, and mastery of linguistic, jurisprudential, and historical sciences is necessary, while the ultimate goal of interpretation is to seek proximity to God and to realize justice and ethics (Mustapa et al., 2025).

3. Analysis of the Concept of "Ṭalab" in the Quran and Interpretations

This section explains the meaning of the Quranic concept of "Ṭalab" with the help of conceptual and comparative analysis, so that it can be understood in the next section within the framework of traditional Quranic hermeneutics.

3.1. Conceptual Decomposition of the Concept of "Ṭalab" in the Quran

Based on its etymological roots, the concept of "Ṭalab" in the Arabic language is a multi-dimensional process with three main facets: "Wanting, seeking, and attaining." This analysis is based on Quranic verses (al-Kahf: 41; al-A'rāf: 54) and classical linguistic sources such as *Mufradāt Alfāz al-Quran* by *Rāghib Isfahānī* (Ḥusayn ibn Muhammad ibn Faḍl, 1963 AD/1383 AH: 494–495).

1. Wanting (*al-Raghba wa al-Irāda*): A conscious and voluntary desire for a transcendent matter. In the Quran, it is not a fleeting inclination but a conscious and knowledgeable choice. This facet is related to terms like "Ibtighā''," "As'al," and "Raghba." In verse 73 of *al-Ḥajj*, the accompaniment of "Ṭalab" with the "Sought-after" emphasizes

the truth-centeredness and the transcendent object of desires.

2. Seeking (*al-Baḥth wa al-Ijtihād*): Refers to the active search for truth through diligence, research, and investigation. In the Quran, it is represented by the verbs "Yaṭlub" and the noun "Ṭālib." *Rāghib* defines it as the "Search for the existence of something, tangible or conceptual," which requires a methodical commitment to understanding.

3. Attaining (*al-Taḥṣīl wa al-Idrāk*): The final point of "Ṭalab" is reaching the desired object, which in the Quran is interpreted as the discovery of a transcendent truth through rational and practical interaction with revelation. This facet is aligned with concepts like "*Iṣābat al-Ḥaqq*" (hitting the truth) and "*Ihtidā*" (being guided).

3.2. Comparative Analysis of the Meaning of the Concept of "Ṭalab" in Quranic Interpretations

1) *Allamah Ṭabāṭabā'ī's* Description of the Concept of "Ṭalab" in *Tafsir al-Mīzān*

In addition to conceptual analysis, *Allamah Ṭabāṭabā'ī's* description of the concept of "Ṭalab" in *Tafsir al-Mīzān* is also the basis for determining the conditions for its realization. He considers the concept of "Ṭalab" to be a multi-faceted and dynamic phenomenon that includes various dimensions of human behavior and intentions, meaning action (Ṭabāṭabā'ī, 1999 AD/1378 SH: 12, 386), questioning and seeking greatness. He considers the prerequisite for "Ṭalab" to be a lack of something (ibid: 386), describes will as the effort to seek something (ibid: 11, 161), and defines the seeking of discipline as a conscious effort to reform the self, which leads to the individual becoming disciplined (ibid: 16, 334). Meanwhile, seeking forgiveness for hypocrites is fruitless because they lack true

faith and are disbelievers (ibid: 9, 475). *Ṭabāṭabā'ī*, by distinguishing between true "Ṭalab" (arising from faith) and unreal "Ṭalab" (arising from ignorance or haste), emphasizes the role of intention and moral orientation in the realization of "Ṭalab." (ibid: 15, 548) Also, a hasty person seeks something without considering its good or bad consequences, and their action will haunt them (ibid: 13, 66-67).

2) Comparison of the Meaning of the Concept of "Ṭalab" in *Tafsir al-Mīzān* with Other Interpretations on Verses 41 of Surah *al-Kahf* and 54 of Surah *al-A'raf*

In the analysis of verse 41 of Surah *al-Kahf*, which speaks of man's inability to retrieve the sunken water, *Tafsir al-Mīzān* considers it a symbol of the limitation of human will in the face of divine decree (Ṭabāṭabā'ī, 1999 AD/1378 SH: 13, 66–67), while *Tafsir Nemooneh* emphasizes its aspect of providing a lesson and the instability of worldly blessings (Makarem Shirazi, 2007 AD/1386 SH: 12, 174). *Majma' al-Bayān* interprets "Ṭalab" as a fruitless effort to return lost water, showing human dependence on divine will (Ṭabrisī, 1994 AD/1415 AH: 6, 728), and *Tafsir Noor*, with a jurisprudential approach, considers it a sign of the necessity of absolute trust in God (Qara'ati, 2004 AD/1383 SH: 5, 174). In contrast, *Bayān al-Sa'ādah*, with a physical approach, considers "Ṭalab" to be the result of an inability to purify water channels (Sultan Ali Shah, 1988 AD/1408 AH: 2, 465), and *Manhaj al-Ṣādiqayn* considers it a symbol of human helplessness in the face of divine destiny without paying attention to the issue of free will or divine justice (Kāshānī, 1957 AD/1336 SH: 5, 343). These distinctions show that interpretations like *al-Mīzān*, by combining philosophy, mysticism,

and theology, offer a multi-dimensional approach, while other interpretations mainly focus on literal, ethical, or narrative aspects.

In the analysis of verse 54 of Surah *al-A'raf*, *Ṭabāṭabā'ī* interprets "Ṭalab" as a symbol of the harmonious order of the universe under divine will, which expresses the purposeful and continuous movement of the world and an invitation to reflect on divine Lordship (Ṭabāṭabā'ī, 1999 AD/1378 SH: 12, p. 386). In contrast, other interpretations emphasize different facets: *Tafsir Nemooneh*, with a literary approach, considers "Ṭalab" to be an indicator of natural order and the speed of changes (Makarem Shirazi, 2007 AD/1386 SH: 6, 199); Sultan Ali Shah in *Bayān al-Sa'ādah* considers it a symbol of the spiritual movement of the soul (Sultan Ali Shah, 1988 AD/1408 AH: 2, 185); Qara'ati calls it a sign of Lordship and an invitation to worship (Qara'ati, 2004 AD/1383 SH: 3, 79); *Kāshānī* in *Manhaj al-Ṣādiqayn* focuses on its practical and exemplary aspect for divine goals (Kāshānī, 1916 AD/1336 AH: 4, 39). The main distinction of *Tafsir al-Mīzān* is its philosophical-ontological and comprehensive view of the concept of "Ṭalab," which sees it as transcending natural appearances and analyzes it comprehensively at both the human and divine levels, while other interpretations mainly focus on literary, lexical, or applied dimensions.

3.3. Logical Retroduction of "Ṭalab": The Conceptual Conditions for its Realization

1) Lack of Knowledge or Object (Accompanied by Awareness of Dependence on God): A person has sought something only when they do not have it, whether it is knowledge, a tangible object, or a meaning

(Ḥusayn ibn Muḥammad ibn Faḍl, 1963 AD/1383 AH: 2, 494–495). This lack is not limited to the material or cognitive aspect; a true "*Ṭalab*" must reach a deeper level of awareness, which is the understanding of the existential need of man for divine grace and will and the knowledge of God, so that every effort to fill material or spiritual voids is ultimately dependent on divine will and guidance.

2) Epistemological Self-Awareness or the Perception of Ignorance (Monotheism-Centric): It is realized when an individual becomes aware of their unknowns and what they lack, because unawareness prevents the formation of "*Ṭalab*." This self-awareness must include the recognition of limited human boundaries in the face of unlimited divine knowledge. This awareness leads the learner to trust in God and to seek divine guidance (Surah al-Ḥujurāt: 17).

3) Epistemological Sensitivity and the Formation of an Active Inclination to Fill the Void: An active sensitivity to what one lacks and what one does not know is a necessary condition for "*Ṭalab*" to occur, because mere awareness of a lack, without the desire and motivation to compensate for it, leads to indifference and stops the process of "*Ṭalab*." This epistemological sensitivity, by moving beyond purely individual motivations, must be guided towards the realization of justice and the improvement of the conditions of the individual and society.

4) Cognitive Desire (Aligned with Divine Ends): "*Ṭalab*" is realized when an individual desires what they did not have or did not know but have now found an active inclination to know and have, on the condition that it is aligned with divine goals and God's pleasure.

5) Removal of External and Internal Obstacles (Based on Trust in God): "*Ṭalab*" is realized when an individual does not face external or internal obstacles on the path of wanting, seeking, and attaining, and this realization is not possible with individual effort alone, but gains meaning in the light of trust in God and the acceptance of divine destiny.

6) Conscious Wanting or Wanting Based on a Logical Understanding of the Value of the Subject and the Path to Attainment, Not Merely Based on Fleeting Desires (Knowledge Based on Wisdom): The realization of "*Ṭalab*" is contingent on conscious and knowledgeable wanting, based on demonstrable intellect and, at a higher level, mystical intuition, not on desire or hastiness. The reason for the conscious nature of "*Ṭalab*" is that the action a person seeks to perform has both a reward and a consequence and may lead to their happiness or misery. Therefore, achieving happiness requires seeking actions based on awareness.

7) The Subject of "*Ṭalab*" Possesses Intrinsic Desirability or a Defensible Ethical, Cognitive, or Practical Value: It can be said that a person has truly sought something when their desire is conscious, genuine, and sincere, and it motivates them to strive. The desired object must also be judged by Quranic standards such as monotheism, justice, and piety; anything inconsistent with these standards is illegitimate.

8) Internal Motivation and Voluntary Wanting: "*Ṭalab*" is realized when a person, with internal will and power, consciously and not out of coercion, desires something; a will that is rooted in a divine nature and reflects an innate desire to know God and realize justice.

9) Responsible Effort and Seeking:

"Ṭalab" is realized when a person responsibly seeks and strives for that desirable thing that they consciously and voluntarily want to attain.

10) Continuity of Effort and Seeking with Continuous Review: "Ṭalab" is realized when a person begins a responsible and continuous search and effort for that desirable thing that they consciously and voluntarily want to attain and accepts responsibility for their actions.

11) Mystical Endurability and Cognitive Resistance: "Ṭalab" is realized when a person consciously and responsibly perseveres to reach their desire and does not deviate from the goal. Attaining the desire depends on the availability of means and conditions. In this path, cognitive resistance must be accompanied by mystical patience so that difficulties are not seen as obstacles but as a context for spiritual transcendence.

12) Mentor-Led Guidance: Seeking something can occur under the guidance of God, a mentor, and divine and Quranic teachings to prevent deviation.

13) The Dialectical Cycle of "Ṭalab" or a Nonlinear Process: "Ṭalab" is a nonlinear and iterative process that undergoes three stages—"wanting," "Seeking," and "Attaining"—in a dynamic cycle. In this path, a person, through effort, achieves part or their entire desired object, to the extent that conditions allow, and may return to previous stages multiple times. This cycle must always be in interaction with the Quranic text as a source of guidance.

4. Understanding the Concept of "Ṭalab" in the Framework of Traditional Quranic Hermeneutics

In this section, the Quranic concept of "Ṭalab" will be understood within the framework of traditional Quranic hermeneutics, and as a result, three educational competencies will be inferred from the understanding of the semantic facets of "Ṭalab" within this framework. These are: "The competency of self-exposure, the competency of sensitive and methodical seeking of the original meaning, and the competency of methodical seeking of the true meaning."

The first semantic facet of "Ṭalab" is wanting. One of the most fundamental features of traditional Quranic hermeneutics understands the original meaning governing the text. The relationship between the two can be one of necessity and requirement; that is, understanding the original meaning governing the text requires that the interpreter wants to understand the original meaning governing the text. If the interpreter does not seek to understand the meaning and does not want to understand, will this lack of openness towards understanding the original meaning governing the text lead to understanding it? As a result, wanting, the first semantic facet of "Ṭalab," requires the interpreter to be open towards understanding the true and original meaning governing the text so that they can first hear the text's message and then seek and understand the true and original meaning governing the text. An interpreter who possesses the characteristic of openness towards understanding meaning exposes themselves to the text to first hear the text's message, and when they hear the text's message, they begin to seek the original meaning governing the text so that

they can finally understand it. Therefore, one of the competencies that fall under the first semantic facet of "*Ṭalab*," which is wanting, is the competency of exposure, which has the characteristic of openness towards understanding meaning and the skill of listening.

The second facet is seeking. The interpreter, after an open encounter with the text, begins a sensitive and committed search for the original and true meaning, adhering to the principles of Quranic hermeneutics. Here, three fundamental principles—methodology, sensitivity, and acceptance of the existence of an independent meaning of the text—provide direction. Therefore, the sensitive and methodical seeking of the original meaning is one of the essential competencies of "*Ṭalab*" and transforms understanding into a dynamic and becoming process.

The third facet is attaining. In the Quranic context, the original meaning is the truth itself, because the text of the Quran is the word of God and the absolute truth. However, in human texts, the original meaning is equivalent to the author's intent and is not necessarily the ultimate truth. Therefore, the interpreter must, after discovering the author's intent in human texts, engage in a wise search for truth and reveal the true narrative or meaning. In this way, the competency of methodical seeking of the true meaning is formed through the method of wisdom. In general, interpretation in the Quran means attaining the original meaning, or the truth itself, but in human Educational texts, "Interpretation" has two goals: understanding the author's intent and then seeking a truth beyond it (Ṭabāṭabā'ī et al., 2019 AD/1398 SH).

5. Logical Retroduction of "Understanding the Concept of "*Ṭalab*" in the Framework of Traditional Quranic Hermeneutics": Related Educational Conditions

Based on the analysis of the concept of "*Ṭalab*" within the framework of traditional Quranic hermeneutics, three educational competencies were inferred that systematize the learner's activity in the educational environment. This process is designed based on the learner's active interaction with the text under the guidance of a mentor and by relying on the interpretive competencies (knowledge, methods, and attitudes) of Quranic hermeneutics.

In this process, in the first step, the learner, relying on the competency of "Exposure," places themselves openly before the text and, by setting aside previous presuppositions, actively listens to the text's message. In the second step, by using the competency of "Methodical Seeking," they proceed to search for the original meaning governing the text (the author's intent) through an analysis of the context, linguistic clues, and traditional interpretive principles. With the discovery of the original meaning, the learner enters the third stage (specific to human texts), which is hermeneutical doubt, and with critical inquiry (the learner asks themselves: "How do I know that this narrative that the author of the human text has provided about the meaning of the subject is true?"), they analyze the truthfulness of this meaning. This inquiry is an introduction to the use of the "Method of Wisdom," during which the learner, with rational analysis and reference to divine criteria (such as the Quran, Sunnah, and demonstrable intellect), searches for the true meaning beyond the author's intent in human texts. The realization of this process requires adherence to eight practical conditions:

1. Awareness of the unknown nature of the meaning governing the text and the formation of epistemological sensitivity to understanding it.

2. The transformation of epistemological sensitivity into a systematic inquiry to motivate a semantic search.

3. An open encounter with the text, free from the imposition of presuppositions, and active listening to the text's discourse to answer the question posed.

4. Being guided by a mentor in the process of interpretation and critique.

5. The use of interpretive methods (such as context analysis, attention to clear and ambiguous verses) and interpretive principles to discover the author's intent.

6. Methodical skepticism about the truthfulness of the inferred meaning.

7. The use of the method of wisdom (the combination of intellect, revelation, and experience) to attain a truth beyond the text.

8. The social responsibility of reflecting the discovered meaning in practice, through constructive critique and the reformation of individual and social understanding (the social turn of the interpreter).

To achieve a comprehensive understanding of the true meaning and purpose of texts, it is first necessary for the interpreting subject, with an internal motivation and with a monotheistic self-awareness and an awareness of dependence on God, to consciously acknowledge the unknown nature of the text's meaning. This very thing leads them to "Questioning sensitivity based on divine justice" towards the unknown layers of the text's meaning. The outcome of this process is the crystallization of methodological questions for the interpreter, which calls them to an active interaction with the text. In the

interpretation stage, the interpreter must first, with an open approach and free from imposed presuppositions, actively listen to the text's discourse to create an opportunity for a revelatory entry into the text through the question that has been formed. In this path, the interpreter, with trust in God and cognitive and mystical endurance, under the systematic guidance of a mentor and using a combined methodology of "*Talab*," "Interpretation," and interpretive principles, engages in a continuous and simultaneous search for two levels of meaning in a nonlinear process: first, the discovery of the "original meaning" through an analysis of the linguistic structures and historical context of the text, and second, the success of attaining the "True Meaning" based on a wisdom-centric method that requires continuous interaction with the Quranic text as a source of guidance, constructive doubt, and moving beyond the text's appearances towards its ontological layers. After discovering the true meaning, learners, for the sake of serving others and in the path of God's pleasure, engage in correcting deviant interpretations of religious concepts by designing educational campaigns or public dialogues.

6. Inferential Analysis: The Educational Competencies Extracted from "Understanding the Concept of "*Talab*" in the Framework of Traditional Quranic Hermeneutics" and its Logical Retroduction

6.1. The Hermeneutical Competency of Exposure or Self-Exposure

This competency is defined based on the first semantic facet of "*Talab*," namely wanting, and has two key components: 1. Epistemological openness to understanding

meaning; 2. The skill of active listening. In the process of implementing this competency, the learner first encounters a text as the subject of interpretation. While reading, they become aware of the unknown parts of the text (concepts, propositions, or structures), and this unknown nature creates an epistemological sensitivity in them. This sensitivity manifests as systematic inquiry. To answer these questions, the learner must set aside their mental prejudices and directly and openly connect with the text and try to hear the text's message pre-theoretically in its purity. Such a person has managed to expose themselves to the text.

6.1.1. Psycho-Social Factors of the Hermeneutical Competency of Exposure or Self-Exposure

Openness as a Prerequisite for "*Talab*": In verses 76 to 78 of Surah *al-An'ām*, Prophet Abraham, despite his belief in monotheism¹, actively entered the cognitive horizon of the polytheists using the phrase "This is my Lord"² to reveal the falsehood of their beliefs from within their own semantic system. In other words, after temporarily accepting their viewpoint, he engaged in a methodical companionship to experience their viewpoint and reached an experiential understanding of the empty and polytheistic essence of their viewpoint (experiential participation in the audience's lifeworld). Finally, based on this

shared experience, he proceeded to critique and negate these narratives (discovering internal contradictions) and explain the truth (external critique and offering an alternative). This approach shows the temporary acceptance of the other as a prerequisite for critical understanding and the explanation of the truth, which *Allamah Ṭabāṭabā'ī* (2008 AD/1387 SH: 7, 252) also considers the reason for Prophet Abraham's (AS) companionship with the polytheists to be the creation of a common ground for revealing the falsehood of their words. In the educational process, the learner, by following this method, when they understand the meaning governing the text and the words of others in a participatory experience, must initiate a dialogue for its critique based on this shared experience and by relying on rational and revealed criteria (critique after acceptance).

6.1.2. Skill Dimension of the Hermeneutical Competency of Exposure or Self-Exposure

The skill of listening as a prelude to seeking the truth and acting on it; verse 10 of Surah *al-Mulk* (*Tasma'ūn*) describes a group that had based their lives on the customs and understanding of their ancestors. Due to the strength of these mental constructs, when they encountered the truth, they were unable to suspend their presuppositions and judgments. As a result, they did not hear the truth, denied it, and did not commit themselves to acting on it. Therefore, true listening requires setting aside prejudices and a direct and pre-theoretical encounter with the text so that the individual can, without mental contamination, perceive the truth and commit them to acting based on it. *Ṭabāṭabā'ī* (1999 AD/1378 SH: 19, 592) also does not consider listening to be merely the perception of sound but a necessary

¹. Truth-seeking precedes openness and critique: In verse 83 of Surah *al-An'ām*, divine authority is the criterion for discerning truth. God, by bestowing wisdom upon Abraham, revealed the truth to him (*al-An'ām*: 83), and this truth, or certainty of monotheism, became the standard for critiquing false ideas (*al-An'ām*: 75; *Ṭabāṭabā'ī*, 1999 AD/1378 SH: 7, 240).

². The phrase "This is my Lord" was the best way to prevent prejudice and rebellion, a temporary acceptance of superstitious beliefs before Abraham's critical encounter, so that they would be ready to hear the truth (*Ṭabāṭabā'ī*, 1999 AD/1378 SH: 7, 249).

condition for heartfelt acceptance and practical commitment to divine truths.

6.1.3. Knowledge Dimension of the Hermeneutical Competency of Exposure or Self-Exposure

- **Structural Knowledge:** Awareness of the elements of the text (claim, reason, question, answer, presupposition, structure, concept), the ability to identify fallacies, and the suspension of presuppositions are necessary for the skill of listening.
- **Methodological Knowledge:** Familiarity with the suspension of presuppositions, interpretive experience, and the management of critical dialogue is necessary for understanding meaning and openness.

Epistemological Self-Awareness: The recognition of the boundaries of one's individual knowledge and the acceptance of the possibility of error in initial understanding are essential conditions of Quranic hermeneutics in the analysis of the concept of "*Ṭalab*." The learner must direct their awareness to the unknown meaning of the text; therefore, their first knowledge is the awareness of what they know and do not know.

6.2. The Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

This competency is based on the second semantic facet of "*Ṭalab*," namely seeking, and pursues the discovery of the meaning of the Quranic text within the framework of original (traditional) hermeneutics. The learner, after an open encounter with the text, proceeds to infer the author's intent by adhering to hermeneutical principles and interpretive methods.

6.2.1. Psycho-Social Factors of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

- **Hermeneutical Sensitivity:** In understanding texts, especially in the context of Quranic hermeneutics, sensitivity plays a fundamental role and is manifested in two forms: "Sensitivity to" and "Sensitivity in." "Sensitivity to" refers to the interpreter's active awareness of the text's hidden semantic layers and the internal motivation to discover them; an issue that appears in the form of fundamental questions such as "What is the original meaning of the text?" and motivates the search for meaning. In contrast, "Sensitivity in" refers to the interpreter's methodical and continuous search to reach the final understanding. These two dimensions are complementary: "The first provides the motivation to discover meaning, and the second shapes the executive framework of interpretation."

- **Methodical Doubt:** Methodical doubt in the process of "*Ṭalab*," as a corrective mechanism, plays a fundamental role in achieving a correct understanding. This doubt forces the learner to review their inferences before being certain of the interpretation's conformity with the author's intent and to remain on the path of continuous research (Shaker, 2005 AD/1384 SH). It also prevents them from a simple acceptance of meaning and leads them to reflect and critique its correctness and truthfulness; an approach that is manifested in the practice of prophets like Prophet Abraham (al-An'ām: 74-79) and leads to the negation of false beliefs through systematic inquiry.

6.2.2. Skill Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

- **Skill of Inquiry:** In verses 149 to 156 of *al-Şāffāt*, God challenges the polytheists' belief about angels, which was formed based on their imagination and fancy, and who considered angels to be God's daughters, by having the Prophet question them (Ṭabāṭabā'ī, 1999 AD/1378 SH: 17, 262). These questions, in the form of rhetorical interrogation, negate the necessary consequence of their words (such as the polytheists witnessing the creation of the angels) and question their presuppositions: "Or did they witness the creation of the angels as females?" (*al-Şāffāt*, 150) "Or do you have a clear authority?" (*al-Şāffāt*, 156) Thus, questioning, by creating doubt in previous beliefs, provides the ground for the reconstruction and transformation of understanding, and the recognition of presuppositions is the first step in critique. In the classroom, learners first read the text and identify its claims; then, by asking critical questions like "Were the claimants present during the creation of the angels?" they critique it. Such a process breaks common and false understandings, makes learners sensitive to the essence of angels, and prepares their minds to achieve a true understanding.

- **Skill of Foresight (Teleological Interpretation):** The skill of foresight is rooted in one of the semantic facets of "Interpretation," which literally means the "Outcome of a matter" and technically means "Seeing the end of matters and guiding them based on the result." (Qahhari Kermani, 2019 AD/1398 SH) This meaning is found in verse 59 of *al-Nisā'* and 35 of *al-Isrā'* and, according to Ṭabāṭabā'ī's interpretation, it means real expediency (Ṭabāṭabā'ī, 1999 AD/1378 SH: 4, 641) and is used for texts that

describe the emergence of a specific problem or challenge. The learner must, by thinking about the consequences of various actions, understand which action is more consistent with the word of God, the Messenger, and the authorities and is more beneficial in this world and the hereafter for solving the problem. Foresight is not just the evaluation of an action's consequence but also includes the assessment of thoughts and attitudes based on the criteria of revelation and intellect to clarify whether its true outcome is good or evil. For example, verse 42 of *al-Najm*, by reminding people of their return to God, calls on the learner to re-evaluate the meaning of life and to reform their way of living (Ṭabāṭabā'ī, 1999 AD/1378 SH: 18, 327). Inattention to this revealed reflection will lead to a deviation in self-understanding and the emergence of false attitudes towards life.

- **Skill of Teleological Reasoning:** The skill of reasoning is rooted in one of the facets of "Interpretation," meaning the logical explanation of the reasons and purposes of actions; that is, the individual must be able to clarify the cause, form, and main purpose of the action (Mirshamsi, 2002 AD/1381 SH) and show how that action leads to real expediency and a divine purpose. In verses 78 and 82 of *al-Kahf*, *Khidr*, by explaining the hidden wisdom of his actions, such as breaking the ship, provides an example of teleological reasoning and shows that a seemingly unjustified action is based on a divine expediency (Ṭabāṭabā'ī, 1999 AD/1378 SH: 13, 484). In this application, "Interpretation" is action-oriented and requires the discovery of the hidden reasons behind an action, whether to justify one's own action or to understand the action of another. Practicing this skill develops the learner's reasoning and strengthens their sensitivity to the expediency of actions. Also,

at the level of propositions and texts, reasoning means explaining the reasons behind the propositions, which provides the ground for their critique.

- **Skill of Interpretive Critique:** The skill of interpretive critique is derived from one of the semantic facets of "Interpretation," meaning "justifying the true reason for an action." In this skill, the learner tries to understand and critique the cause and logic behind another's action. In verses 78 and 82 of *al-Kahf*, Moses criticized *Khiḍr*'s action based on its appearance and did not pay attention to the hidden reasons and expediencies behind the action. *Khiḍr*'s action was seemingly illogical but was internally justified and logical. Prophet *Khiḍr* also rejected this superficial critique and revealed the true meaning behind his actions so that Moses would realize his superficial critique. Therefore, interpretive critique is directed at the reasons and hidden meaning behind another's action, not merely its appearance; the learner is a critic of the meaning hidden behind another's action. At the text level, this skill makes it possible to analyze the hidden meaning behind the text's appearances. By using it, the learner moves from a mere focus on the text's surface to a deep understanding of its implications and avoids superficial judgments.

6.2.3. Knowledge Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

In the classroom, learners, by using this educational competency, must seek the original meaning of the text. Therefore, the learner needs; methodological knowledge, awareness of how to use methods and skills of understanding to discover the meaning of the text; critical knowledge, knowledge of the do's

and don'ts of traditional Quranic hermeneutics, the ability to identify interpretive fallacies, and the distinction between the author's intent and personal interpretation; content knowledge: Understanding the key concepts of the Quran and the ability to relate them to specific contexts.

6.3. The Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

This competency is defined based on the second semantic facet of "*Ṭalab*," namely seeking, and acquiring it is essential for evaluating the truthfulness of the author's intent in human texts. In the process of implementing this competency, after the learner, relying on the competency of "Exposure," actively and openly listens to the text's message, and then by using the competency of "Methodical Seeking," proceeds to search for the original meaning governing the text (the author's intent), they enter the third stage, which is the sensitive and methodical seeking of the true meaning. With hermeneutical doubt, critical inquiry (the learner asks themselves: "How do I know that this narrative that the author has provided about the meaning of the subject is true?"), and the method of wisdom, they analyze the truthfulness of the author's intent and search for a truth beyond the text that is aligned with divine criteria.

6.3.1. Psycho-Social Factors of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

- **Truth-Seeking and Truth-Acceptance:** After understanding the original meaning of the text, the learner, relying on methodical doubt, refrains from immediate

acceptance to search for and discover the true (divine) meaning using the method of wisdom. This search requires truth-seeking to make it possible to critique the author's words. Critiquing the author's words has two implications: First, because the learner is a truth-seeker and truth-acceptor, they do not accept the author's words before the truth is clarified; second, when the truth is revealed, they accept it and act upon it. This approach is observed in the practice of Abraham, who, with faith in monotheism, critiqued the common beliefs of star-worshippers, moon-worshippers, and sun-worshippers (al-Anbīyā': 62-67).

- **The Characteristic of Constructive Doubt:** Constructive doubt as a conscious and methodical element in understanding texts is the guarantor of interpretive correctness. After understanding the author's intent, the learner, instead of accepting it without question, uses academic doubt to evaluate the text's credibility. This approach motivates a deeper search and the discovery of pure truth and prevents research from stopping prematurely. Such an attitude keeps the learner's mind open for continuous critique and review and provides the ground for reaching deeper levels of truth-finding.

6.3.2. Skill Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

- **Wise Characteristics and Skills:** When the interpreter receives the original meaning of the text, they reflect on its correctness and methodically reach the true meaning by using the method of wisdom. Wisdom has at least four meanings: refraining from undesirable actions, performing a firm action, behaving based on rational and wise goals, and knowing the reality of things (Sa'idi

Mehr, 2010 AD/1389 SH: 263-266). The common root of these definitions is "Knowing the truth through knowledge" and "Acting on the basis of intellect," (Hosseini & Khedmati, 2012 AD/1391 SH) a concept that *Rāghib Iṣfahānī* also considers wisdom to be reaching the truth and reality with intellect and knowledge (Rāghib Iṣfahānī, 1963 AD/1383 AH: 1, 529). This view is also consistent with *Allamah Ṭabāṭabā'ī's* definition, who considers wisdom to be both a proposition in accordance with reality and intellect and understanding (Ṭabāṭabā'ī, 1999 AD/1378 SH: 2, 607; *ibid*: 16, 330). Therefore, wisdom is both a true knowledge and a rational action that in practice is the manifestation of intellect; an intellect that is linked to listening and thinking, reasoning, guidance, piety, self-purification, truth-seeking, and not agreement. Wise skills and characteristics are formed on this basis.

1. Active Listening: Unbiased reception of the text's message by suspending presuppositions (refer to the first competency).

2. Wise Thinking in the Path of "Ṭalab": Deep reflection and judgment to discover the truth based on firm reasoning and divine knowledge; the learner understands the meaning of the text, searches for the truth, evaluates the arguments, negates weaknesses, and explains the truth.

3. Wise Writing and Speaking: After discovering and explaining the truth, its transmission with traditional and rational arguments and the transformation of the true understanding into transmissible propositions.

4. Guidance in Wise Thinking: A guided process toward the truth; the mentor leads learners to understand, accept, and realize the truth in life and social action and facilitates its reflection in the community.

5. The Method of Self-Purification:

Removing the intellectual ailments such as anger, lust, and prejudice and strengthening moral virtues (especially piety) to enhance the intellect's ability to discover the truth.

6. Truth-Seeking and Truth-Acceptance:

Seeking, accepting, critiquing, acting on, and explaining the truth (refer to the third competency).

6.3.3. Individual and Social Function of "Ṭalab": The Skill of Critique and the Characteristic of Being a Reformer

After discovering the true meaning, the learner uses it as a criterion for critique, analyzes and critiques the original meaning of the text, identifies its weaknesses, and clarifies the truth. Critique is not limited to critiquing the author's words; the learner can also evaluate their own understanding with the criterion of truth, reform its weak parts, and reconstruct it to reach a true understanding and a higher self-awareness (individual dimension). Furthermore, the act of critique can be extended to the social level; the learner, as a social reformer, critiques the existing meaning with the criterion of truth and guides others based on it (social dimension).

- **The Characteristic of Courage in Critique:** The learner's goal is beyond seeking the true meaning through the method of wisdom; by understanding the truth, they act as a social reformer and, by critiquing the meaning behind which societal behaviors are formed, they try to free society from the bondage of false understandings and bring their understanding closer to the truth. In this path, the learner is a critic of the meaning behind behaviors, and their critique may provoke a negative reaction from others, but they must have the courage to face these

reactions. A Quranic example of this approach is the actions of prophets in confronting polytheism; as in verse 24 of Surah *al-Najm* and verses 51 to 59 of Surah *al-Anbīyā'*, the reforming courage of Prophet Abraham in critiquing the social construct of idol worship in the society under Nimrod's rule is shown.

6.3.4. Knowledge Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

In this competency, learners, using the method of wisdom in the form of classroom exercises and through wise skills, engage in understanding the true meaning. Therefore, a learner must possess knowledge of how to use methods and skills that are effective for understanding the true meaning (methodological knowledge). Another knowledge that a learner must possess is knowledge of the criteria that reveal the true meaning, which in the method of wisdom are intellect and knowledge (divine knowledge) (criterion knowledge). This also requires awareness of historical examples of the application of wisdom in the practice of the prophets and imams (content knowledge) and the ability to identify interpretive contradictions and the distinction between personal understanding and divine intent (critical knowledge).

7. Conclusion: Redesigning the Curriculum Based on the Quranic Concept of "Ṭalab"; A Threefold Model of Hermeneutical Competencies for Implementing the Transformational Document

The present research was conducted with the aim of extracting educational competencies from an Educational analysis of the concept of "Ṭalab" within the framework of Quranic

hermeneutics and to help solve the four challenges of the Iranian educational system (rote memorization, content overload without application, learner passivity for understanding, and lack of skills). It finally led to the inference of three Educational-hermeneutical competencies: 1) the competency of active self-exposure; 2) the seeking of the original meaning, and 3) the seeking of the true meaning. These competencies, with an emphasis on hermeneutical skills, help reduce rote memorization by replacing it with exploration, combat information overload by focusing on deep understanding, eliminate learner passivity through active participation in text interpretation, and cultivate cognitive and moral skills. They provide an operational model for redesigning curricula based on interpretive skills.

This research has three innovations compared to previous studies: first, a Educational analysis of the concept of "*Talab*" within the framework of Quranic education using traditional hermeneutics; second, linking the foundations of traditional hermeneutics to the practical needs of education; and third, providing a native framework based on the Quran's capacity to cultivate interpretive competencies. While research such as Narimani et al. (2019 AD/1398 SH) has focused on the theoretical principles of traditional hermeneutics and neglected its Educational application, modern hermeneutical studies (Piri & Avarsin, 2022) have examined its role in curriculum design but have not paid attention to the native capacities of the Quran. Unlike studies such as Akbar (2020) that highlight relativism in interpretation, this research preserves the authenticity of the text and strengthens the ethical responsibility of learners, offering a novel framework that is aligned with the goals of the Fundamental Transformation Document of Education (2011 AD/1390 SH); including replacing memorization with competencies, educating a

truth-seeking, rational, justice-seeking, zealous, and courageous human being (item 1), helping to transform the educational planning system and enhance the effectiveness of the educational system (items 6 and 7), and designing transformational curriculum documents and establishing effective and efficient management (items 3 and 9). Therefore, this research, by combining tradition and innovation, fills the gap between theory and practice in religious education and offers a native framework for transitioning from a rote-based system to an active exploration-based system. It is necessary to review the content of elementary school textbooks, especially the "Comprehension" exercises, with the aim of including exploratory activities and interpretive critique; also, designing a curriculum model for the "Thinking and Research" course for the sixth grade based on hermeneutical competencies, which includes text analysis, truth-based reasoning, and self-correction, can both meet the educational needs of the 21st century and, by relying on religious foundations, facilitate the education of thoughtful and reforming learners in society.

References

Persian Sources

- Ajili, H; Salagi, M. (2016 AD/1395 SH). "A Critical Introduction to the Hermeneutics of Religious Intellectuals." *The Quarterly Journal of the Tradition of Wisdom*. Vol. 8, no. 30, pp. 7-32.
- al-Asadi, A. Kh. (2021 AD/1400 SH). "The Relationship between Interpretation and Contemplation and Its Effect on the Education of the Individual and Society." *Master's thesis, al-Mustafa International University*. Ganj database.
- Bagheri, Kh; Tavasoli, T; Sajadieh, N. (2020 AD/1399 SH). "Approaches and Methods of Research in the Philosophy of Education." *Research Institute of Cultural and Social Studies*.

- Farkhonde, A. (2022 AD/1401 SH). "Understanding the Concept of Ṭalab Based on Quranic Hermeneutics and Its Implication for Educational Competencies." *Master's thesis, Kharazmi University of Tehran*. Ganj Scientific Information Database.
- Homayoun, Z. (2011 AD/1390 SH). "A Study and Analysis of the Hermeneutical Views of Mohammad Mojtahed Shabestari and Nasr Hamed Abu Zaid and Their Implications for Religious Education." *Master's thesis in History and Philosophy of Education, Shiraz University*. Ganj database.
- Hosseini, S. A; Khedmati, A. (2012 AD/1391 SH). "The Method of Teaching Wisdom in the Holy Quran." *Biannual of Islamic Education*. Vol. 7, no. 15, pp. 7-35.
- Husayn ibn Muhammad ibn Faḍl, A. (2004 AD/1383 SH). *Translation and Research of Mufradāt Alfāz al-Quran*. (Gh. Khosravi Hosseini, Trans). N.p.: Al-Maktabah al-Murtadawiyah for the revival of Jafari works.
- Kalantari, A. (2021 AD/1400 SH). "A Study and Critique of the Idea of Pluralistic Interpretation of the Quran Based on Modern Philosophical Hermeneutics." *Qabasat Scientific Research Philosophy*. Vol. 26, no. 100, pp. 169-192.
- Kāshānī, F. B. S. (1957 AD/1398 SH). *Manhaj al-Ṣādiqayn fī Ilzām al-Mukhālifīn*. N.p.: Mohammad Hassan Elmi Bookstore.
- Ma'dandara Arani, A; Kakiya, L. (2019 AD/1398 SH). *Comparative Research Method in Human Sciences with an Emphasis on Educational and Psychological Studies*. Tehran: Samt.
- Mahdavi Kani, S. (2005 AD/1384 SH). "Understanding in the Thought of Islamic Thinkers." *Bayyināt Quarterly*. Vol. 12, no. 48, pp. 134-147.
- Makarem Shirazi, N. (2007 AD/1386 SH). *Tafsir Nemooneh*. N.p.: Dar al-Kutub al-Islamiyya.
- Mirshamsi, S. (2002 AD/1381 SH). "Interpretation in the Quran." *Matin Research Journal*. Vol. 4, nos. 15 and 16, pp. 197-221.
- Narimani, S; Barati, M; Baghashni, A. (2019 AD/1398 SH). "A Study of the Theological Foundations of Quranic Hermeneutics in the Thought of Allamah Ṭabāṭabā'ī." *Philosophical Knowledge*. Vol. 16, no. 63, pp. 129-142.
- Qahhari Kermani, M. H. (2019 AD/1398 SH). "The Nature of Quranic Interpretation in Verses and Narrations and A Study of Famous Viewpoints Based on it." *Quarterly of Quranic Interpretations*. Vol. 2, no. 3, pp. 68-93.
- Qara'ati, M. (2004 AD/1383 SH). *Tafsir Noor*. Tehran: Cultural Center of Lessons from the Quran.
- Sa'idi Mehr, M. (2010 AD/1389 SH). *Kalam (1)*. Tehran: Taha and Tehran Cultural Institute.
- Sayyid Jafar, S. A; Danesh Shahraki, H. A. (2023 AD/1402 SH). "Quranic Understanding with the Warning and Guidance of Human Will at the Intersection of the Theoretical and Practical Intellect." *Religious Anthropology*. VI. 20, no. 49, pp. 135-156.
- Shaker, M. K. (2005 AD/1384 SH). "A New Look at the Semantics of Doubt and Certainty in the Quran." *Religious Research*. Vol. 4, no. 3, pp. 267-284.
- Subhani Tabrizi, J; Vaezi, A. (2000 AD/1379 SH). "Religious Hermeneutics." *Qabasat Research Journal*. Vol. 5, no. 17, pp. 12-31.
- Supreme Council of Cultural Revolution. (2011 AD/1390 SH). "Theoretical Foundations of the Fundamental Transformation Document in the Formal Public Education System of the Islamic Republic of Iran." *Supreme Council of Cultural Revolution*. Tehran: Secretariat of the Supreme Council of Education and Ministry of Education.
- Tabataba'i, J; Haj Manouchehri, F; Ashraf Emami, A. (2019 AD/1398 SH). "Wisdom." (Vol. 9, p. 748). In the *Center of the Great Islamic Encyclopedia*.
- Ṭabāṭabā'ī, S. M. H. (1999 AD/1378 SH). *al-Mīzān fī Tafsir al-Quran*. Qom: Seminary Teachers Association, Islamic Publications Office.
- Zamani, R. (2008 AD/1387 SH). "A Study of the Distinction between the Foundations of Western Hermeneutics and Quranic Hermeneutics." *Master's thesis, Shiraz University*. Ganj database.

Arabic Sources

- al-Zahrānī, A. A.; ‘Abdul Raḥmān, A. A. (2025). "The Effectiveness of Two Proposed units Based on the Thematic Interpretation Method in Developing the Skills of Understanding the Quranic Text among Middle School Students." *Arabic Studies in Education and Psychology*. Vol. 153, no. 1, pp. 205–238.
- Bashandī, A. J. A. I; Mabruk, A. R; Aḥmid, M. I. I; Umnīyah M. M. (2024). "Development of Language Skills (reading-writing) among Elementary School Students by Using Some Modern Technological Applications." *Applied Research in Sciences and Humanities*. Vol. 1, no. 1, pp. 53–70.
- Fawzān, H., K. (2024). "The Extent to Which Students of Arabic Language Departments in Colleges of Education Can Correct Errors in Methods of "Ṭalab" (request) (using the method of interrogation as a model) and Its Relationship to Their Inferential Thinking." *al-Qadisiyah Journal of Arts and Educational Sciences*. Vol. 24, no. 1, pp. 485–537.
- Ḥamad ibn Ibrāhīm, A. (2002). *al-Nabadh in the Etiquette of Seeking Knowledge*. N.p.: Ibn al-Qayyim Library, Fahaheel.
- Makarem Shirazi, N. (2000 AD/1379 SH). *al-Amthal fī Tafsiṣ Kitāb Allah al-Munazzal*. Qom: Madrasah al-Imam Ali ibn Abi Talib.
- Sultan Ali Shah, S. M. B. H. (1988 AD/1408 AH). *Bayān al-Sa‘ādah fī Maqāmāt al-‘Ibādah*. Beirut: Al-A‘lami Institute for Publications.
- Suyūfī, J. (2018). *Juz’ Ṭalab al-‘Ilm Farīdah ‘alā Kull Muslim lil Suyūfī*. N.p.: Classification of the Islamic Library.
- Ṭabrisī, F. (1994 AD/1415 AH). *Majma‘ al-Bayān fī Tafsiṣ al-Quran*. Beirut: Dar al-Ma‘rifah.
- Waḥīd J; Ṣāliḥ, A. (2024). "A Future Vision for Meeting the Social Demand for University Education in Egypt in the Light of Some Global Models." *Journal of the Faculty of Education (Assiut)*. Vol. 40, no. 6 and 2, pp. 1–110.
- Āl Sharīm, M., H. (2018). *The Necessity of Making Efforts to Seek Victory*. N.p.: Classification of the Islamic Library.
- English Sources**
- Aali, M. (2021). "Analyzing Alienation as a Goal of Education on the Virtual Space; from Self-compliance to Governance." *11th National Conference on the Philosophy of Iran’s Education*. Hamedan, Abu Ali Sina University.
- Ahmed, S. (2013). "Progressive Islam and Quranic Hermeneutics." In Rahim, L.Z, (eds) *Muslim Secular Democracy*. (pp. 77-92). New York: Palgrave Macmillan.
- Akbar, A. (2019). "Towards a Humanistic Approach to the Quran: New Direction in Contemporary Islamic Thought." *Culture and Religion*. Vol. 20, no. 1, pp. 82-103.
- Akbar, A. (2020). *Contemporary Perspectives on Revelation and Qur’anic Hermeneutics: An Analysis of Four Scholars: An Analysis of Four Discourses*. UK: Edinburgh University Press Ltd.
- Arif, M; Abd Aziz, M. K. N; Ma’arif, M. A. (2025). "A Recent Study on Islamic Religious Education Teachers’ Competencies in the Digital Age: A Systematic Literature Review." *Journal of Education and Learning (EduLearn)*. Vol. 19, no. 2, pp. 587-596.
- Avdiu, E; Bekteshi, E; Gollopeni, B. (2025). "Learning Skills for the Future–Implementing the 21st-century Learning." *Multidisciplinary Science Journal*. Vol. 7, no. 1, pp. 2025011-2025011.
- Bagheri Noaparast, K. (2017). "Frankena’s Model for Analyzing Philosophies of Education." In: Peters, M.A. (eds) *Encyclopedia of Educational Philosophy and Theory*. Springer, Singapore.
- Choucha, M. R; Kacimi, M. (2024). "The Discourse of Renewal in Quranic Studies: Foundations and Guidelines." *Journal of Science and Knowledge Horizons*. Vol. 4, no. 2, pp. 419-436.
- Dehghan Mangabadi, B; Heidary Mazra’eh Akhund, M. (2022). "A Critical Study of Zamakhshari’s Interpretive Thoughts in al-Kashshāf." *Quran and Religious Enlightenment*. Vol. 3, no. 1, pp. 75-89. doi:10.30473/quran.2022.8946.
- Gallagher, S. (1992). *Hermeneutics and Education*. US: State University of New York Press.
- Jalalifar, R; Ale Rasoul, S; Mehrizi, M. (2024). "The Role of Gender and Culture in the Traditional and Modern Interpretation of the Holy Qur’an." *Quran and Religious Enlightenment*. Vol. 4, no. 2, pp. 195-208. doi: 10.30473/quran.2023.67704.1199.
- Jardine, D. W. (1992). "The Fecundity of the Individual Case: Considerations of the Pedagogic Heart of Interpretive Work." *Journal of Philosophy of Education*. Vol. 26, no. 1, pp. 51-61.
- Khamenei, A. S. (1999). "Principles of Interpretation and Quranic Hermeneutics According to Mulla

- Sadra [Paper presentation]. "Conference of Qur'an, Text & Interpretation, SOAS, University of London. London: United Kingdom.
- Mustapa, M; Suardi, I; bin Kirin, A. (2025). "Religious Moderation and Interfaith Harmony in Maqashid Sharia: An Analytical Study of Quranic Hermeneutics." *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam*. Vol. 17, no. 1, pp. 15-31.
- Nouraei, M; Mousavi, S. H. (2024). "Evaluating the Critique of the Quran Verses Interpretation (Ta'wīl) in the Exegesis (Tafsīr) of Sayyid Murtaḍā." *Quran and Religious Enlightenment*. Vol. 5, no. 1, pp. 17-38.
- Piri, R; Avarsin, S. M. (2022). "Educational Philosophy of Islamic Hermeneutics and Its Application in Curriculum Studies." *DAYAH: Journal of Islamic Education*. Vol. 5, no. 2, pp. 150-173.
- Rahnamaei, H; Kabir, Y. (2023). "The Mechanism of Ta'wīl and Its Accuracy Criteria from Mullā Ṣadrā's Point of View, with an Emphasis on Mutashābih Verses of the Qur'an." *Quran and Religious Enlightenment*. Vol. 3, no. 2, pp. 45-56. doi: 10.30473/quran.2022.9128.
- Siti, M; Juhrah, M. A; Siti, R. (2024). "Comparative Analysis of Contemporary and Classical Tafsir Quran." *International Journal of Social and Education*. Vol. 1, no. 5, pp. 1433-1445.
- Sohnge, W. F; Van Niekerk, L. J. (2005). "Curriculum as Text: Some Implications of Ricoeur's Hermeneutic Theory for Curriculum Theory." *Education as Change*. Vol. 9, no. 1, pp. 168-184.
- Tang, Y. M; Chau, K. Y; Kwok, A. P. K; Zhu, T; Ma, X. (2022). "A Systematic Review of Immersive Technology Applications for Medical Practice and Education-Trends, Application Areas, Recipients, Teaching Contents, Evaluation Methods, and Performance." *Educational Research Review*. No. 35, 100429.
- Tercova, N; Smahel, D. (2025). "Digital Skills' Role in Intended and Unintended Exposure to Harmful Online Content among European Adolescents." *Media and Communication*. No.13, pp. 1-21.
- Zakiyah, N. A; Sudarmin, S. (2022). "Development of E-Module STEM Integrated Ethno Science to Increase 21st Century Skills." *International Journal of Active Learning*. Vol. 7, no. 1, pp. 49-58.