

Jurisprudential Foundations and Requirements of the Teaching–Learning Process within the Framework of Transcendent Governance

1. Mina Baratinejad¹: Department of Jurisprudence and Fundamentals of Islamic Law, Na.C., Islamic Azad University, Najafabad, Iran

2. Mohammad Ali Heydari^{2*}: Department of Jurisprudence and Fundamentals of Islamic Law, Na.C., Islamic Azad University, Najafabad, Iran

3. Ahmad Reza Tavakoli³: Department of Jurisprudence and Fundamentals of Islamic Law, Na.C., Islamic Azad University, Najafabad, Iran

*Correspondence: mal.heidari@yahoo.com

Abstract

The educational system, as one of the most fundamental social institutions, plays a decisive role in individual guidance, social cohesion, and the realization of civilizational objectives. Therefore, its administration and direction are not merely managerial or operational issues; rather, they require a normative, accountable, and purpose-oriented framework. The concept of “educational governance” has emerged in response to this necessity; however, a significant portion of existing models, influenced by secular and functionalist approaches, lack a deep connection with indigenous and religious normative foundations. This deficiency becomes particularly critical in societies where the educational system is grounded in religious values, thereby intensifying the need to reconsider the foundations of educational governance. The present study aims to design an “integrated model of transcendent educational governance based on the jurisprudential principles of Imami jurisprudence.” The central problem of the research is to elucidate how jurisprudential rules can be applied within the macro-level processes of educational governance, including policymaking, regulation, and implementation. In this regard, principles such as the prohibition of harm (La Darar), the negation of hardship (La Haraj), liability for destruction (Itlaf), deception (Ghurur), benevolence (Ihsan), guidance (Hedayat), instruction of the ignorant (Irshad al-Jahil), and the duty to enjoin good and forbid wrongdoing (Amr bi al-Ma’ruf wa Nahy ‘an al-Munkar) are analyzed as a coherent network of supportive, obligatory, and liability-based requirements. The findings indicate that Imami jurisprudence possesses the capacity to evolve from the level of individual rulings to that of institutional governance. By integrating jurisprudential principles with governance processes, a model is proposed in which the individual duties of teachers and learners are transformed into desirable governance outputs and are ensured through binding mechanisms, guarantees, and oversight. The final model is based on four pillars: safeguarding well-being, obligation and direction-setting, accountability, and justice, thereby enabling the objective evaluation of transcendent educational governance. This model can provide both a theoretical and practical foundation for reforming policies and structures of the educational system within the framework of Imami jurisprudence.

Keywords: transcendent educational governance, Imami jurisprudence, jurisprudential principles, educational policymaking, educational justice

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1. Introduction

Educational systems in the contemporary world are no longer regarded merely as institutions for the transmission of knowledge and skills; rather, they are recognized as one of the principal arenas for shaping the individual, social, and civilizational identity of societies. Accordingly, the manner in which the educational system is administered, directed, and supervised plays a decisive role in the realization of broad human, cultural, and social objectives. Within this context, the concept of educational governance has emerged as a framework that goes beyond executive management and refers to a set of policymaking, regulatory, and implementation processes responsible for ensuring the quality, justice, accountability, and purposiveness of the educational system.

Despite the expansion of the literature on educational governance in recent decades, a considerable portion of that literature, influenced by secular and technocratic approaches, has defined governance primarily in terms of efficiency mechanisms, control, and performance evaluation, while paying insufficient attention to its deep normative and value-based foundations. As a result, in many existing models, questions concerning the telos of education, the moral and social responsibility of educational actors, and the basis of the binding force of rules governing the educational system have either been neglected or reduced to the realm of non-binding ethical recommendations. This gap appears even more problematic in societies whose educational systems are defined in connection with religious and cultural values.

In this regard, Imami jurisprudence, as a normative, rational, and dynamic system, possesses significant potential to respond to this gap. Contrary to the common assumption, fiqh is not merely a collection of individual or devotional rulings; rather, it contains general maxims capable of directing and regulating social behavior, institutional relations, and governance structures. Maxims such as *La Darar* (no harm), *La Haraj* (no undue hardship), *Itlaf* (liability for destruction), *Ghurur* (deception), *Ihsan* (benevolence), *Hidayah* (guidance), *Irshad al-Jahil* (guiding the ignorant), and *Amr bi al-Ma'ruf wa Nahy 'an al-Munkar* (enjoining good and forbidding wrong) demonstrate that Imami jurisprudence is concerned both with protecting human beings against harm and injustice and with the responsibility of guiding, reforming, and elevating the individual and society (Arafi, 2016; Bojnordi, 1998; Lankarani, 1995).

Nevertheless, one of the major challenges in employing fiqh in the field of education has been its confinement to the level of individual recommendations or case-specific inferences. In many studies, jurisprudential maxims have been examined in isolation, while their relationship with macro-governance processes has remained overlooked. Consequently, although the importance of ethics, justice, and responsibility in education is emphasized at the theoretical level, the institutional mechanisms required for making these values binding, guaranteed, and subject to oversight are not adequately clarified.

In response to this gap, the present study adopts an integrative approach and seeks to elevate the maxims of Imami jurisprudence from the level of scattered rulings to the level of a coherent model of educational governance. The main question of the study is how the three dimensions of educational governance—namely policymaking, regulation, and implementation—can be organized in a binding, accountable, and purpose-oriented manner through the synthesis of jurisprudential maxims. Within this framework, transcendent educational governance is considered not merely as an efficient method for administering education, but as a normative system for guiding human beings toward perfection.

The principal innovation of this study lies in the fact that, rather than focusing on one or several specific jurisprudential maxims, it analyzes a network of maxims in an integrated manner and explicates their function across different levels of governance. In this way, individual fiqh and governmental fiqh are placed within a single framework, and the individual duties of teacher and learner are transformed into desirable outputs of the educational governance system. This approach makes it possible to move beyond the common dichotomy of individual morality versus institutional structure and demonstrates that moral elevation cannot be realized without the design of binding and just structures.

Accordingly, this study seeks, through presenting an integrated model of transcendent educational governance based on the maxims of Imami jurisprudence, both to enrich the theoretical literature of governmental fiqh in the field of education and to provide a practical basis for reconsidering the policies, laws, and executive procedures of the educational system. With

emphasis on four pillars—safeguarding well-being, duty and direction-setting, accountability, and justice—this model endeavors to provide a comprehensive image of educational governance in which jurisprudential values stand not at the margins, but at the core of governance processes.

2. Research Background

Sayyid Hossein Va'ezzi and Pooneh Mo'azzani (2014), in an article entitled “The Applicability of Islamic Jurisprudential Maxims to the Rights of the Teacher and the Learner,” aimed to clarify the application of Islamic jurisprudential maxims to the field of the reciprocal rights of teacher and learner and conducted their research through a descriptive method. The authors state that although numerous writings have addressed the rights and duties of teacher and student, most of them have adopted an ethical approach and paid less attention to the application of jurisprudential maxims. The principal finding of the study is the identification of the rights of teacher and learner from a jurisprudential perspective on the basis of seventeen specific maxims, and its claimed innovation lies in shifting the approach from ethical analysis to legal-jurisprudential analysis. The distinction between that study and the present research, which addresses the teaching-learning process in the light of transcendent governance, is entirely evident. That article has a limited and specific scope and focuses on the legal analysis of the bilateral relationship between teacher and learner through the instrument of jurisprudential maxims; in fact, it operates at the meso level and seeks to define rights and duties precisely. By contrast, the present study has a broad and systemic scope and operates at the macro level, seeking to design a comprehensive model for the entire educational system within the framework of a governmental and political theory, namely transcendent governance. In other words, that article addresses how fiqh regulates the rights of two individuals, whereas the present study addresses how fiqh guides an entire governance system in managing the whole domain of education.

Isa Bahrami (2021), in a study entitled “Rulings and Etiquettes of Teaching and Learning within the Scope of the Teaching-Learning Process,” investigated the rulings and etiquettes of teaching and learning in the field of the teaching-learning process by means of a documentary-qualitative method. In that study, the common duties and etiquettes pertaining to educator and learner were examined in three stages—before, during, and after instruction—along with the jurisprudential rulings governing them. The findings indicate that these etiquettes possess multiple ethical, spiritual, psychological, and technical dimensions and that adherence to them, as defined for teacher and student in accordance with their roles, contributes to the effectiveness of the educational process. These rulings and etiquettes also secure the individual and social interests of both parties in this world and the hereafter. The distinction between Bahrami’s research and the present study is observable on several levels. Bahrami’s research operates at the micro and meso levels and focuses on the behaviors, etiquettes, and reciprocal duties of teacher and learner in the educational process; in other words, it provides a practical guide for actors within the educational environment. By contrast, the present study operates at the macro level and seeks to design a systemic model for the entire educational system on the basis of the politico-jurisprudential framework of transcendent governance. Therefore, Bahrami’s focus is on educational fiqh and individual etiquettes, whereas the present study concentrates on governmental fiqh and the macro-policy requirements of the educational institution. In short, one study addresses the behavioral do’s and don’ts in the classroom, while the other addresses the governing principles and structures for the educational system as a whole.

Abolfazl Qasemi Tahouneh (2021) authored a study entitled “Examining and Prioritizing the Components of Excellence-Oriented Governance for the Promotion of Administrative System Integrity.” The purpose of that study was to examine and prioritize the components of excellence-oriented governance for enhancing the integrity of the administrative system. The study was descriptive-survey in nature, and its data were gathered in the field through a researcher-made questionnaire based on a theoretical model. The statistical population of the quantitative study consisted of 42 faculty members and management directors in the city of Yazd, selected through purposive sampling, and the data were analyzed by SPSS and SmartPLS. The findings led to a prioritization of the components of excellence-oriented governance, in which “commitment to the rule of law” ranked first, followed by such items as “answerability and accountability” and “justice-orientation.” The validity and reliability of the indices used in the study were also confirmed. The distinction between that study and the present research may be examined from several fundamental perspectives. First, the approach and methodology of the two works are completely different: Qasemi’s research is a quantitative, field-based study in public management that uses a questionnaire and statistical analysis to validate and prioritize the components of an existing model, whereas the present research is a qualitative and

theoretical study in fiqh and philosophy of education that, through descriptive-analytical reasoning and inference from religious texts, seeks to establish and design a theoretical model. Second, the field and purpose of the two studies are distinct: Qasemi's research focuses on the administrative system and aims to provide a practical solution for promoting organizational integrity, whereas the present study focuses on the educational system and the teaching-learning process and aims to provide an intellectual and theoretical framework for policymaking in this sphere. In short, one study seeks the empirical prioritization of executive components in management, while the other seeks the theoretical extraction of principles and foundations from fiqh for the educational system.

Mohsen Abedi Darchi (2021), in an article entitled "The Popularization of Transcendent Governance in the Thought and Strategy of the Two Leaders of the Islamic Revolution," stated that his aim was to examine the concept of the popularization of transcendent governance and religious democracy in the thought and strategies of the two leaders of the Islamic Revolution. He conducted the research through a descriptive-analytical method on the basis of library sources and the Statement of the Second Step of the Revolution. In that study, he explored the views of those two leaders in order to extract the components of religious democracy. The results indicate that, in the model of religious democracy, government guarantees the satisfaction and felicity of society through involving the people in decision-making, accepting consultation, granting the right to choose, providing the basis for public oversight, and creating political stability. The distinction between that study and the present research is discernible in several key respects. First, the focal domain of the two works differs: Abedi's article belongs to the field of political thought and addresses the political-social dimension of transcendent governance, namely the relationship between the state and the people and the concept of religious democracy. By contrast, the present study belongs to the field of fiqh and philosophy of education and analyzes the educational dimension of transcendent governance, namely its effect on the teaching-learning process. Second, the source and scope of analysis are distinct: Abedi's research focuses on the opinions and statements of contemporary revolutionary leaders, whereas the present study has a broader scope and derives its model from the totality of the sources of Imami jurisprudence, including verses, traditions, and juridical works. In short, one study seeks to explain the components of a political order based on popular participation, while the other seeks to design a model for an educational system grounded in jurisprudential foundations.

Hossein Karimi (2022), in a thesis entitled "Teaching and Learning Strategies with Emphasis on the Qur'anic Perspective," sought to extract teaching and learning strategies from the Noble Qur'an. For this purpose, he first defined the theoretical concepts of strategies on the basis of psychological theories such as behaviorism, cognitivism, and constructivism, and then, by employing the interrogative method of Martyr al-Sadr, analyzed Qur'anic verses. The process of that study included identifying and classifying relevant verses and then examining them through three exegeses. The findings indicate that 26 distinct strategies can be extracted from the Qur'an, among which 12 strategies, such as consequence-awareness and diversification, are entirely unique to the Qur'an and are not found in common learning theories. Another 14 strategies, although similar to scientific theories, display important differences in the Qur'anic perspective. The fundamental distinction between that study and the present research may be examined in several domains. First, the scope and primary source of the two inquiries differ: Karimi's research is focused specifically and narrowly on the single source of the Noble Qur'an, whereas the present study has a broader scope and is based on the system of Imami jurisprudence, including the Qur'an, traditions, and the inferences of jurists. Second, their level of analysis and central problem differ: Karimi's thesis, at the micro level, seeks to extract practical strategies and techniques for teacher and learner, whereas the present study, at the macro level, seeks to design a systemic model for educational policymaking within the framework of the theory of transcendent governance. Finally, the key concepts and ultimate aims of the two works differ: Karimi's study focuses on teaching and learning strategies, whereas the present study is built upon the concepts of transcendent governance and Imami jurisprudence and seeks to provide a comprehensive model for the macro-management of the educational system, a concept absent from Karimi's study.

3. Concepts and Foundations

At the outset, the concepts and foundations are explained.

3.1. *The Concept of “Process”*

The term **process** is one of the pivotal concepts in systemic, managerial, and organizational analysis, and a precise understanding of it is a necessary prelude to examining complex phenomena such as teaching-learning within the framework of transcendent governance.

3.1.1. *“Process” in the Lexical Sense*

In Persian, the word corresponding to “process” is formed from a prefix conveying the meaning of forwardness or upward movement and a verbal root meaning “to come,” thus signifying a kind of gradual, continuous, and forward-moving progression. In the *Dehkhoda Dictionary*, it is defined as “a set of operations or transformations that leads to the completion of a task or the occurrence of a result” (Dehkhoda, 1998). This definition highlights the dynamic, non-static, and staged nature of process and places it in contrast to episodic and static perspectives.

3.1.2. *“Process” in Technical Usage*

In scientific and managerial literature, the concept of process has been developed with greater precision and coherence. A standard definition in this regard describes a process as “a set of interrelated or interacting activities that transform inputs into outputs.” This definition contains the key elements of process. First, it denotes a set of activities; that is, a process is not a single act but consists of multiple activities and steps (Rezaeian, 2014). Second, it implies the logical relation and sequence of activities; process activities are not performed in a scattered and disordered manner, but rather there exists among them an effective and systematic relationship. Third, it presupposes the existence of inputs and outputs; every process begins with resources, data, or conditions and ultimately leads to a specific result, whether a product, a service, or a change of state. Fourth, it presumes purposefulness and value creation; processes are designed with the intention of producing added value and realizing a predetermined objective (Daft et al., 2008).

Accordingly, in the field of education, the teaching-learning process is a set of organized activities such as instruction, practice, interaction, evaluation, and feedback that transforms a learner with a certain level of prior knowledge into a learner who is informed, capable, and committed. This process-oriented perspective makes possible systematic analysis, the identification of strengths and weaknesses, and the design of effective governance mechanisms in education.

3.2. *The Concept of “Governance”*

3.2.1. *“Governance” in the Lexical Sense*

The Persian term corresponding to **governance** denotes the act of ruling, exercising authority, and administering affairs (Dehkhoda, 1998). In this sense, governance refers to the very act of exercising judgment and managing affairs.

3.2.2. *“Governance” in the Terminology of Management Science*

In modern management and public policy literature, governance has acquired a meaning broader than mere government. Governance may be understood as the process of directing the systematic interaction of governmental and non-governmental actors at transnational, national, and subnational levels through policymaking and regulation for the facilitation and delivery of public services and the realization of collective goals by means of legitimate authority within the framework of the ideals and values of that sphere (Daft et al., 2008; Rezaeian, 2014). This understanding treats governance as a dynamic, participatory, and multi-level process in which the state is only one of the actors, and the realization of collective goals requires the interaction of diverse social institutions.

3.2.3. *Islamic Governance*

In classical juridical texts, the term governance is not defined independently. However, contemporary studies drawing on philosophical and jurisprudential foundations have sought to present a comprehensive definition of Islamic governance. On this basis, Islamic governance may be understood as the faithful direction of power toward the realization of the public good at all levels, from origin to destination, through righteous action and within the conditions of time and place, on the basis of divine guidance (Arafi, 2016; Sharif al-Radi, 2009). In this approach, governance is not merely an instrument of administration, but a mechanism for realizing divine values and guiding society toward human perfection.

3.2.4. *The Difference between “Governance” and “Government”*

The distinction between governance and government may be explained both ontologically and functionally. Ontologically, government is an organizational, hard-structured concept limited to a political geography, whereas governance is a processual, fluid, and broader concept that may be realized even beyond the formal borders of states. Functionally as well, government is only one actor within governance, not the whole of it. The history of the prophets and the Imams offers a clear example of the realization of religious governance even in the absence of formal government (Ibn Abi al-Hadid, 1984; Sharif al-Radi, 2009).

3.3. *The Concept of “Transcendent Governance”*

Transcendent governance is a model of administering society whose goal is not merely the provision of material interests or the increase of administrative efficiency, but the realization of worldly and otherworldly felicity and human perfection. In this paradigm, the ultimate source of sovereignty is God Most High, and the legitimacy of rulers depends upon commitment to the Shari'ah, self-purification, justice, and public acceptance (Arafi, 2016; Motahhari, 2006).

In Imami jurisprudence, this concept is linked to the principle of divine authority and the guardianship of the jurist. Justice, jurisprudential competence, and capability are regarded as fundamental conditions of the ruler, and all governance mechanisms, from policymaking to implementation, must be organized within the framework of Shari'ah rulings and the real interests of society. Such a perspective naturally affects domains such as education, upbringing, and knowledge production as well, and elevates the teaching-learning process from a merely technical activity to a divine and civilization-building mission.

3.4. *Examining the Terms “Learning” and “Teaching”*

3.4.1. *The Lexical Meaning of “Learning”*

The Persian term for learning is derived from the verb meaning “to learn” or “to acquire.” In the *Dehkhoda Dictionary*, it is defined as “to learn and acquire” and also “to memorize and retain” (Dehkhoda, 1998). In the present study, the intended meaning is the first one, namely learning and acquisition, which in religious texts is referred to by the term *ta'allum* (Kulayni, 1986).

3.4.2. *The Lexical Meaning of “Teaching”*

The Persian term for teaching denotes the act of causing another to learn and is the product of the act of instruction. Dehkhoda defines it as “to teach and instruct” and also “to remind” (Dehkhoda, 1998). In this study, teaching is understood as the conscious transmission of knowledge, skills, and values to the learner, the Arabic equivalent of which is *ta'lim* (Kulayni, 1986).

4. **Jurisprudential Foundations and Fundamental Maxims of Transcendent Governance in the Teaching-Learning Process**

Examining the teaching-learning process in the light of transcendent governance requires clarifying the theoretical foundations of governance and analyzing the prevailing models in contemporary educational systems. Governance, in its deeper

meaning, does not merely concern technical methods of management or the regulation of administrative relations; rather, it concerns the direction of collective action, the regulation of power relations, the distribution of rights and duties, and the orientation of social systems toward desirable ends. For this reason, educational governance, especially at the level of higher education, plays a decisive role in the quality, orientation, and effectiveness of the teaching-learning process.

In this section, the theoretical foundations of governance and higher education governance are first explained, then the common models of governance in teaching and learning are examined and critiqued, and finally the mechanism linking transcendent governance to the teaching-learning process on the basis of Imami jurisprudence, with emphasis on the transition from individual fiqh to governmental fiqh, is analyzed.

4.1. *Theoretical Foundations of Governance and Higher Education Governance*

Among the theoretical approaches to governance, institutional economics holds a prominent place, for it focuses on institutions, rules, rights, and collective action and offers a realistic understanding of how social affairs are administered (Daft et al., 2008; Rezaeian, 2014). Within this approach, governance is not merely an organizational structure, but a relationship among actors, a relationship regulated through legal and institutional rules and one that makes coordination, security, and assurance possible (Rezaeian, 2014). This relational understanding of governance later became one of the theoretical foundations of good governance.

According to this approach, governance simultaneously performs two essential functions: direction and oversight. Governance brings together governmental and non-governmental actors in collective action for solving social problems and moves beyond purely hierarchical systems toward polycentric and network-based patterns in which the state, although not weakened, becomes dependent upon a broader set of actors (Daft et al., 2008; Rezaeian, 2014).

This theoretical framework has also been applied in higher education. Higher education governance may be understood as the set of structures, relations, and processes that shape, implement, and review policies in this field at both national and institutional levels; processes intertwined with legal frameworks, funding patterns, accountability mechanisms, and structures that guide behavior (Daft et al., 2008; Rezaeian, 2014).

In contemporary literature, two principal approaches to higher education governance may be identified. The first views governance as the manner of exercising power for managing economic and social development and emphasizes the rule of law, transparency, accountability, and human rights (Rezaeian, 2014). The second views governance as the result of sharing authority between the state and non-governmental organizations and understands it as a form of multilateral cooperation for solving social problems (Daft et al., 2008). In both approaches, university governance is not merely an intra-organizational matter but includes a complex network of internal and external relations, from the role of faculty members and university managers to policymakers, supervisory bodies, and the surrounding society (Daft et al., 2008). From this perspective, higher education governance is a multidimensional and historical phenomenon that has continuously evolved.

4.2. *Common Models of Governance in Teaching and Learning and Their Jurisprudential Critique*

Within the theoretical framework of higher education governance, scholars have proposed various models to explain how relations among the state, the university, and society are regulated. One well-known framework is the tripartite distinction among state, university, and market (Daft et al., 2008; Rezaeian, 2014).

The state-centered model regards the university as an institution subject to extensive state control and supervision. In this model, the state directly oversees student admissions, curricula, faculty recruitment, funding, and quality assurance. Although such a model may be effective in attaining national objectives and macro-level coordination, it usually limits the scientific autonomy of universities and exposes them to heavy bureaucracy (Daft et al., 2008; Rezaeian, 2014).

By contrast, the Humboldtian or academic self-governance model emphasizes the freedom of teaching and learning and the self-regulation of scientific affairs by professors. Within this framework, the university is conceived as a community of scholars that determines its own scientific path with minimal state intervention. Although this model has been effective in strengthening

scientific independence, in some cases it has led to weak management, slow decision-making, and distance from social needs (Amini, 2014; Mills & Seif, 2006).

The market-oriented model, which has expanded particularly in American and English systems, treats the university as a competitive actor in the higher education market. In this model, education is considered a special commodity, and universities compete with one another to attract students, financial resources, and academic reputation. Concepts such as the entrepreneurial university and performance-based budgeting are among the pillars of this approach (Daft et al., 2008; Rezaeian, 2014).

Despite their structural differences, these models share one common point: the absence of an ultimate and tawhidi foundation in educational governance. From the perspective of Imami jurisprudence, the main criticism of these models is directed not at their executive efficiency, but at their intellectual foundations. First, the telos of teaching and learning in these models is often reduced to economic growth, workforce training, or the optimization of the secular state, whereas in Imami jurisprudence, education is defined in terms of nearness to God, self-purification, and the cultivation of the committed human being (Amini, 2014; Motahhari, 2006). Second, legitimacy in these models is generally human-centered and based on the social contract, whereas transcendent governance regards legitimacy as rooted in divine authority (Arafi, 2016; Sharif al-Radi, 2009). For this reason, these models lack the capacity to produce normative rules based on Shari'ah rights and duties and function only at the conventional and technical level.

4.3. *Linking Transcendent Governance and the Teaching-Learning Process on the Basis of Imami Jurisprudence*

After clarifying the theoretical foundations and critiquing the prevailing models, the fundamental question is how transcendent governance may be linked to the teaching-learning process. The answer to this question depends upon a transition from individual fiqh to governmental fiqh in the field of education. Imami jurisprudence, although rich in ethical teachings concerning the etiquettes of teacher and learner, is not limited to that level; rather, it can function as a normative system directing educational structures, laws, and macro-policies.

Within this framework, transcendent educational governance may be analyzed at three levels: policymaking, legislation, and service delivery. At the policymaking level, the ultimate goal of education is the cultivation of a believing, knowledgeable, and active human being, a goal described in the Qur'anic discourse as teaching the Book and wisdom and purifying souls (Motahhari, 2006; Tabarsi, 1965). Imam 'Ali also regards the education and cultivation of the people as one of their fundamental rights upon the Islamic ruler, as indicated in *Nahj al-Balagha*, Sermon 34 (Ibn Abi al-Hadid, 1984; Sharif al-Radi, 2009). This perspective elevates education from an optional matter to a governmental duty.

At the legislative level, jurisprudential principles such as justice, *Ihsan*, and the maxim of *La Darar* become criteria for framing educational laws. The maxim "There is no harm and no reciprocal harm in Islam" requires that educational policies and programs be assessed in terms of their psychological, physical, and ethical effects on learners (Ansari Dezfuli, 1994; Kulayni, 1986). The realization of educational justice is likewise one of the clearest manifestations of social justice and occupies a central place in Islamic political thought (Arafi, 2016; Khomeini, 1988).

At the level of service delivery, transcendent governance emphasizes the regulation of the reciprocal rights and duties of the state, the teacher, and the learner. The Islamic state is obliged to secure the professional and material stability of teachers so that they may engage in instruction with tranquility and sincerity, a matter compatible both with the permissibility of taking remuneration for collective obligations and with the rule of respecting the labor of a Muslim (Ansari Dezfuli, 1994; Najafi, 1984). Conversely, the teacher is obliged to observe *Ihsan* and consideration for the learner, and the learner is likewise obliged to show respect, exert effort, and display seriousness in the pursuit of knowledge (Ibn Jama'ah & Nadwi, 2002; Mills & Seif, 2006).

Accordingly, transcendent educational governance is not merely a substitute for prevailing models; rather, it is a comprehensive framework that, by relying on Imami jurisprudence, organizes the teaching-learning process in the service of the transcendent aims of Islamic society and provides the capacity for ethical, structural, and teleological direction of the educational system.

5. Jurisprudential Maxims Affecting the Teaching-Learning System within the Framework of Transcendent Governance

In transcendent governance, the teaching-learning system is not merely a set of educational interactions or mechanisms for the transmission of knowledge; rather, it is a domain of social life directly linked to the rights, duties, and human dignity of teachers and learners. Imami jurisprudence, as a normative and dynamic system, possesses a high capacity for regulating this field, a capacity that, through general and governing jurisprudential maxims, makes possible the transition from individual ethical recommendations to binding institutional and governance frameworks.

Unlike particular rulings, jurisprudential maxims have a macro and structuring function and may be used as the basis for policymaking, regulation, and implementation in the educational system. In this section, the most important jurisprudential maxims affecting the teaching-learning system within the framework of transcendent governance are analyzed under three key axes.

5.1. *Maxims Governing Dignity, Justice, and Non-Harm in the Teaching-Learning Process*

One of the most fundamental foundations of transcendent educational governance is the preservation of human dignity and the realization of justice in educational relations. Imami jurisprudence secures this principle through a set of governing maxims, foremost among them the maxim of *La Darar* and the principle of justice. The maxim “There is no harm and no reciprocal harm in Islam,” grounded in the well-known Prophetic tradition, is one of the established maxims of Imami jurisprudence and denotes the negation of any ruling or conduct that leads to unlawful harm (Ansari Dezfuli, 1994; Kulayni, 1986).

In the field of teaching and learning, instances of harm are not limited to physical injury, but include psychological, personal, educational, and even epistemic harm. Humiliating a pupil or student, imposing abnormal educational pressures, discriminating in evaluation, or imposing curricula incompatible with the learner’s abilities and talents may all, from a jurisprudential perspective, fall under the category of harm. Accordingly, transcendent educational governance is obliged, at the levels of policymaking and implementation, to anticipate mechanisms for preventing such harms.

The principle of justice is likewise one of the central principles of social and governmental fiqh and enjoys a distinguished position in the thought of Imami jurists. Educational justice, as one of the manifestations of social justice, requires that opportunities for learning, access to educational resources, and the possibility of scientific development be distributed fairly among members of society. Islamic political thought regards justice as a criterion of the legitimacy of the Islamic order and makes its realization a duty of governance (Khomeini, 1988). Within this framework, educational discrimination, the structural deprivation of social groups from quality education, or the excessive commercialization of education are inconsistent with the foundations of transcendent governance.

Alongside these two principles, the maxim of the negation of hardship also plays a complementary role. According to this maxim, educational duties and obligations should not be designed in a manner that places learner or teacher under intolerable hardship (Lankarani, 1995; Najafi, 1984). This principle has fundamental importance in the regulation of curricula, evaluation methods, and institutional expectations directed at teachers and learners.

5.2. *Maxims Governing Responsibility, Liability, and Accountability in the Educational System*

Transcendent governance cannot be realized without a clear system of responsibility and accountability. Imami jurisprudence, relying on maxims such as *Itlaf*, causation, and guarantee, also provides a precise framework for determining the responsibility of educational actors. According to the maxim of *Itlaf*, whoever directly causes the destruction or loss of another’s right is liable (Hilli, 1993; Najafi, 1984). Although this maxim originally pertains to property, in contemporary fiqh it has also been extended to non-material rights.

In the teaching-learning system, depriving students of the right to quality education, providing incorrect or misleading content, or neglecting the professional duties of the teacher may be regarded as instances of *Itlaf* or causation. The rule of causation also covers indirect responsibility, meaning that if a person’s act or omission creates the conditions for harm, responsibility attaches to that person (Bojnordi, 1998; Shahid Thani, 1988). This rule provides a jurisprudential basis for evaluating the performance of teachers, educational managers, and even policymakers.

From the perspective of transcendent governance, educational responsibility is not confined to the teacher alone; rather, the Islamic state, as the principal custodian of public education, is also responsible for guaranteeing the quality, justice, and soundness of the educational system. The state's negligence in providing infrastructure, teacher training, or effective oversight of educational institutions may, from a jurisprudential perspective, give rise to liability and responsibility. This analysis reflects the expansion of *fiqh* from the level of individual relations to the level of institutions and structures, which is one of the requirements of governmental *fiqh*.

In this connection, the principle of an occupied liability may also be invoked. Whenever the liability of governance or an educational institution becomes bound to providing educational service, its discharge depends upon the correct and complete fulfillment of that obligation (Ansari Dezfuli, 1994). This principle serves as a jurisprudential support for the concept of institutional accountability in transcendent educational governance.

5.3. *Maxims Governing Guidance, Benevolence, and the Obligation of Teaching in Transcendent Educational Governance*

Alongside the maxims concerned with preventing harm and determining responsibility, Imami jurisprudence contains affirmative maxims that directly determine the orientation and telos of the teaching-learning system. Among the most important of these are the obligation of teaching and guiding the ignorant, and the maxim of *Ihsan*. Imami jurists, relying on numerous verses and traditions, have regarded the teaching of beneficial knowledge and the guidance of the ignorant as collective obligations, obligations that in the absence of a responsible actor become individual duties (Motahhari, 2006; Najafi, 1984).

This maxim elevates education from a merely professional or economic activity to a religious and social duty. Within the framework of transcendent governance, the Islamic state is obliged to provide the conditions for the realization of this collective obligation and to remove the structural obstacles to teaching. Accordingly, educational policies should not be regulated in such a way that access to beneficial knowledge becomes confined to specific groups or privileged classes.

The maxim of *Ihsan* also plays an important role in educational ethics and governance. According to the principle that there is no blame against those who act benevolently, a person who acts with good intention and in the path of beneficence does not deserve reproach (Hilli, 1993; Tabarsi, 1965). In the educational system, this maxim supports teachers who, with the intention of reform and upbringing, employ innovative and compassionate methods and prevents the excessive bureaucratization of the educational process.

At the same time, the maxim of *Ihsan* does not negate oversight and accountability; rather, it distinguishes between error arising from negligence and action arising from benevolent intention. This distinction plays an important role in transcendent governance in creating a balance between institutional trust and control. Moreover, the maxim of *Ihsan* provides an appropriate jurisprudential basis for promoting a culture of moral responsibility, scientific self-sacrifice, and teaching based on divine intention within the educational system.

These jurisprudential maxims demonstrate that Imami jurisprudence possesses a coherent system of both negative and positive principles capable of constituting the foundation of transcendent governance in the teaching-learning system. By moving beyond the level of individual relations, these maxims are capable of being institutionalized in the form of policies, laws, and executive mechanisms, thereby guiding education toward the realization of transcendent human and divine ends.

6. **Requirements and Executive Strategies of Transcendent Educational Governance from the Perspective of Imami Jurisprudence**

After clarifying the ontological and epistemological foundations of transcendent governance and examining the jurisprudential maxims affecting the teaching-learning system, the discussion now reaches the stage that, from a practical and institutional standpoint, constitutes its center of gravity: namely, the explanation of the requirements and executive strategies of transcendent educational governance. Without a clear executive model, educational *fiqh* remains at the level of ethical recommendations or abstract maxims and loses its capacity to affect policymaking, regulation, and implementation.

Imami jurisprudence, especially in the form of systemic *fiqh* and governmental *fiqh*, possesses the capacity to move beyond the statement of isolated rulings and to generate macro-models of governance. Within this framework, transcendent educational governance is not merely the administrative management of the educational system, but the purposeful, responsible, and goal-oriented process of directing all educational actors—the state, educational institutions, teachers, and learners—toward the

realization of the divine aims of education and upbringing. Consequently, its requirements and executive strategies must simultaneously possess jurisprudential legitimacy, structural coherence, and practical efficiency.

In this section, the fundamental requirements of transcendent educational governance are first explained, and then the executive strategies corresponding to those requirements are analyzed on the basis of Imami jurisprudence.

6.1. *Fundamental Requirements of Transcendent Educational Governance in Imami Jurisprudence*

The requirements of transcendent educational governance are, in effect, the conditions and necessities without whose realization the effective implementation of jurisprudential maxims and the fulfillment of the educational aims of Islam are not possible. Unlike strategies, these requirements refer to the structural necessities and background conditions of governance.

The first requirement is the divine purposiveness of the educational system. From the standpoint of Imami jurisprudence, education possesses a goal higher than the transmission of knowledge or occupational skills. The ultimate end of education is nearness to God, purification of the soul, and the cultivation of the righteous and responsible human being, as reflected in the Qur'anic discourse on teaching, wisdom, and purification (Motahhari, 2006; Tabarsi, 1965). If educational governance does not take this end into account in its policies and programs, it suffers, from a jurisprudential viewpoint, from teleological deviation, even if it appears functionally or economically successful. This requirement implies that the indicators used to evaluate the educational system should not be defined solely on the basis of quantitative or market-oriented outputs.

The second requirement is the coherence and systemic nature of educational rulings and regulations. As explained in the conception of systemic fiqh, the social rulings of Islam have not been legislated in an insular manner, but rather in the form of an interconnected network of rights and duties, as indicated in *Nahj al-Balagha*, Sermon 216 (Ibn Abi al-Hadid, 1984; Sharif al-Radi, 2009). In the field of education as well, the rights of the teacher, the duties of the learner, the responsibility of the state, and the role of educational institutions must be regulated in reciprocal and balanced relation to one another. Educational legislation that focuses only on the duties of learners or teachers, without taking into account their reciprocal rights and the responsibilities of governance, is inconsistent with the foundations of Imami jurisprudence.

The third requirement is educational justice and non-discrimination. Justice is among the most fundamental principles of social and governmental fiqh and is regarded in Islamic political thought as a criterion of the legitimacy of the Islamic order (Khomeini, 1988). In educational governance, this principle requires that access to quality education, learning opportunities, and educational resources be distributed fairly and that class, geographic, or gender differences not prevent the realization of the right to education. The maxim of *La Darar* also prevents educational policies from inflicting indirect harm upon particular groups of learners (Ansari Dezfali, 1994; Kulayni, 1986).

The fourth requirement is institutional accountability and responsibility. According to jurisprudential maxims such as *Itlaf*, causation, and occupied liability, every institution that undertakes to provide educational services is responsible for their quality and consequences (Ansari Dezfali, 1994; Hilli, 1993; Shahid Thani, 1988). This requirement means that educational governance must not merely create structures; rather, it must also anticipate mechanisms for oversight, evaluation, and continuous reform.

The fifth requirement is the protection of human dignity in the educational process. Imami jurisprudence, relying on the inherent dignity of the human being, rejects any form of humiliation, authoritarianism, or inhumane conduct in the teaching-learning process. This principle applies both at the level of the individual relation between teacher and learner and at the level of macro-educational policies and programs (Ibn Shu'bah al-Harrani, 1984; Kulayni, 1986).

6.2. *Executive Strategies of Transcendent Educational Governance Based on Imami Jurisprudence*

After clarifying the requirements, the discussion turns to the presentation of strategies through which transcendent educational governance may be transferred from the theoretical to the practical level. Strategies concern the how of realizing the aforementioned requirements in the arenas of policymaking, regulation, and implementation.

The first strategy is the translation of jurisprudential maxims into educational policies and standards. Maxims such as *Ihsan*, *La Darar*, justice, and the obligation to guide the ignorant must be transformed from jurisprudential propositions into operational indicators. For example, the maxim of *La Darar* can serve as the basis for drafting standards of psychological well-

being in educational environments, and the principle of justice can function as the criterion for the distribution of educational resources and facilities. This translation requires cooperation among jurists, education specialists, and policymakers (Arafi, 2016; Daft et al., 2008).

The second strategy is the institutionalization of the system of rights and duties of teacher and learner. Relying on the structured nature of rulings, transcendent governance must establish a transparent system of reciprocal rights and obligations for educational actors. The rights of the teacher—such as job security, professional dignity, and livelihood support—stand alongside duties such as benevolence in teaching, scientific honesty, and congruence between knowledge and action (Mills & Seif, 2006; Najafi, 1984). Conversely, the learner, in addition to the right to quality education, is obliged to respect, effort, and seriousness in the pursuit of knowledge (Ibn Jama'ah & Nadwi, 2002; Ibn Shu'bah al-Harrani, 1984). This legal system must be guaranteed in statutory and executive form.

The third strategy is the strengthening of the guiding role of the Islamic state in education. In transcendent governance, the state is not merely an observer or provider of resources; rather, it has a guiding and regulatory role. This role is rooted in the collective obligation of teaching and guiding the ignorant, a duty placed upon society and, at its head, upon Islamic governance (Arafi, 2016; Najafi, 1984). Through sound policymaking, the state must prevent teleological deviations in education, such as excessive commercialization or hidden secularization.

The fourth strategy is the design of mechanisms for oversight and continuous reform. On the basis of the principle of *Amr bi al-Ma'ruf wa Nahy 'an al-Munkar*, educational governance is obliged to monitor educational processes continuously and to correct them whenever deviation occurs (Hurr al-Amili, 1988; Kulayni, 1986). Such oversight must combine internal supervision, rooted in professional ethics, and external supervision, rooted in legal institutions, so that both excessive bureaucratization and structural abandonment are avoided.

The fifth strategy is the education and empowerment of the agents of educational governance. The realization of transcendent governance is impossible without managers, teachers, and policymakers who are familiar with the jurisprudential and educational foundations of Islam. For this reason, education in governmental fiqh and the fiqh of education and upbringing must become part of the system for training educational human resources, something regarded in systemic fiqh as a prerequisite for the effectiveness of the Shari'ah in the social sphere (Arafi, 2016; Motahhari, 2006).

The requirements and executive strategies of transcendent educational governance show that Imami jurisprudence not only possesses the capacity to answer the theoretical questions of education and upbringing, but is also able to offer a comprehensive model for administering the educational system at the level of Islamic society, a model that possesses both Shari'ah legitimacy and the capacity for efficiency in the contemporary world.

7. The Integrated Model of Transcendent Educational Governance Based on the Maxims of Imami Jurisprudence

In this section, the macro-processes of governance—policymaking, regulation, and implementation—are regarded as the principal arenas in which fiqh is realized. Within this framework, it is shown how a set of jurisprudential maxims, in an integrated and synergistic manner, provide the normative and structural requirements necessary for directing, making binding, and supervising the educational system, thereby preparing the ground for the formation of the final model of transcendent educational governance.

7.1. Reconstructing the Teaching-Learning Process on the Basis of the Three Dimensions of Transcendent Governance

Transcendent educational governance treats the teaching-learning process not merely as an educational act, but as a guided and accountable system on the path toward human perfection. For the jurisprudential analysis of this governance, it is necessary to distinguish among its three dimensions: policymaking, regulation, and implementation. In the dimension of policymaking, the macro-orientations of the educational system, its priorities, and the allocation of resources are determined. This level is the site at which jurisprudential ends such as preventing public harm, guiding the human being, and realizing justice are translated into macro-educational goals and policies. In the dimension of regulation, these policies are transformed into laws, by-laws, and institutional structures, and the reciprocal rights and duties of teacher, learner, and educational institution are specified. The dimension of implementation pertains to the field realization of these rules in the classroom, in educational management,

and in everyday interactions, where jurisprudential maxims directly guide the behavior and decision-making of governance agents.

Within this analysis, the link between individual fiqh and governmental fiqh is of central importance. Individual fiqh determines the moral and behavioral ideals of educational actors, such as sincerity, scientific commitment, observance of etiquettes, and reciprocal rights, whereas governmental fiqh is responsible for creating the structures and obligations necessary for the realization, protection, and binding enforcement of these ideals. The individual duties of teacher and learner acquire structural embodiment through maxims such as *Amr bi al-Ma'ruf*, *La Darar*, *Itlaf*, and *Ihsan* in all three dimensions of governance, such that individual ethics and duty are transformed into the desired output of the governance system and move beyond the level of recommendation.

7.2. *Integrating Jurisprudential Maxims with the Institutional and Behavioral Functions of Educational Governance*

At the level of policymaking, the integration of jurisprudential maxims imposes macro-requirements upon the educational system. The combination of the maxims of *La Darar*, *La Haraj*, and *Ghurur* obliges the policymaker to guarantee a minimum standard of educational life free from harm, abnormal hardship, and structural deception. This requirement provides a jurisprudential justification for anti-discrimination policies, support for mental well-being, flexibility in educational programs, and maximum transparency in the promises and functions of the educational system. The result of this integration is the commitment of policymaking to security from harm, relief from hardship, and institutional honesty (Arafi, 2016; Bojnordi, 1998; Lankarani, 1995).

Likewise, the combination of the maxims of guidance, guiding the ignorant, and enjoining good directs educational policymaking away from mere instruction and toward transcendent direction and upbringing. On this basis, securing universal access to quality education, institutionalizing upbringing alongside teaching, and creating mechanisms for continuous oversight to correct scientific and ethical deviations are not policy choices but jurisprudential obligations. Within this framework, scientific and research policymaking is also, under the principle of enjoining good and forbidding wrong, obliged to direct resources toward **beneficial knowledge** and to combat the structural production of futile or corrupting knowledge (Hurr al-Amili, 1988; Kulayni, 1986; Motahhari, 2006).

7.3. *Institutional Requirements in the Dimension of Regulation and Structure*

At the level of regulation, jurisprudential maxims function as tools of legal engineering. The combination of the maxims of *Itlaf*, *Ghurur*, and *Ihsan* forms the basis for designing a just system of guarantee and accountability in education. By-laws should identify instances of the waste or destruction of educational resources and define executive guarantees for them, while also assuming responsibility for compensating harm arising from institutional deception. In contrast, the maxim of *Ihsan* requires that a teacher or manager who has acted in good faith and without transgression or negligence be immune from liability arising from unintentional error, so that the motivation for benevolence and ethical innovation is not weakened (Bojnordi, 1998; Hilli, 1993; Lankarani, 1995).

Similarly, the combination of the rule that permission in respect of a thing implies permission in respect of its ordinary requisites with the maxim of guidance regulates the scope of authority and legitimacy of educational actors. The delegation of an educational mission must be accompanied by the delegation of the powers necessary for its ordinary implementation, and structures of recruitment and evaluation must take pedagogical and ethical competence into account alongside scientific competence. At this level, *Amr bi al-Ma'ruf wa Nahy 'an al-Munkar* leads to the establishment of independent and effective oversight institutions charged both with promoting scientific and ethical goods and with firmly confronting wrongs such as cheating, administrative corruption, and abuse of academic position (Arafi, 2016; Hurr al-Amili, 1988).

7.4. *Behavioral Requirements in the Dimension of Implementation and Educational Services*

In the dimension of implementation, jurisprudential maxims are translated directly into the everyday behavior of educational actors. The teacher is the principal agent in realizing *Amr bi al-Ma'ruf wa Nahy 'an al-Munkar* in the classroom, whether

through the choice of teaching methods that stimulate reflection and critique or through proportionate and timely confrontation with scientific and ethical wrongs. Transcendent governance is obliged to provide secure reporting mechanisms and legal protection for those charged with this duty, so that the field implementation of jurisprudential maxims does not carry an undue personal cost (Hurr al-Amili, 1988; Kulayni, 1986).

At this level, the integration of the maxims of *Ihsan*, *La Darar*, and enjoining good leads to the protection of the teacher's sincerity and truthful action. The executive structure should not be organized in such a way that the teacher's pure intention and compassionate effort are harmed because of institutional deficiencies or unjustified pressures. At the same time, the combination of the maxims of guiding the ignorant and *La Haraj* obliges governance to remove the barriers to the learner's concentration and scientific commitment and, through appropriate welfare, counseling, and educational services, to facilitate the path of guidance and motivation (Bojnordi, 1998; Lankarani, 1995; Mills & Seif, 2006).

7.5. Components and Indicators of the Final Model of Transcendent Educational Governance

The outcome of this integration is a final model of transcendent educational governance built upon four fundamental pillars: safeguarding well-being and negating harm, duty and direction-setting, accountability, and the realization of justice. These pillars are grounded, on the one hand, in the gracious, duty-imposing, and liability-generating maxims of Imami jurisprudence and, on the other hand, acquire institutional embodiment at the levels of policy, structure, and implementation. The evaluation of the realization of this model is likewise based on indicators such as the negation of hardship and harm, the extent to which guidance and upbringing are realized, the effectiveness of mechanisms for compensating deception and waste, and the efficacy of systems of enjoining good and forbidding wrong at different levels. In this way, transcendent educational governance offers not merely a theoretical framework, but a measurable, accountable model grounded in Imami jurisprudence.

8. Conclusion

The present study was organized with the aim of explaining and designing an integrated model of transcendent educational governance based on the maxims of Imami jurisprudence, and it sought, by moving beyond piecemeal and recommendation-oriented approaches, to provide a coherent, binding, and executable framework for educational governance. The central problem of the study was how the maxims of Imami jurisprudence—maxims that are often employed only at the level of individual rulings or case-specific inferences—might be systematically incorporated into the macro-processes of educational governance in such a way that the value-orientation of the educational system is guaranteed and, at the same time, efficiency, accountability, and justice are realized in practice.

The findings of the study showed that Imami jurisprudence, contrary to reductionist conceptions, possesses a high capacity for producing governance models, provided that it is elevated from the level of case-specific citation of maxims to the level of rule-centered synthesis and institutional application. In this regard, the second chapter of the study, through the extraction and analysis of general and specific jurisprudential maxims as well as the rulings governing the individual duties of teacher and learner, provided the normative foundation of the model. That chapter demonstrated that concepts such as *La Darar*, *La Haraj*, *Itlaf*, *Ghurur*, *Ihsan*, guidance, guiding the ignorant, and enjoining good and forbidding wrong are not merely scattered maxims, but form a coherent network of supportive, duty-generating, and supervisory obligations capable of being extended to the level of governance (Arafi, 2016; Bojnordi, 1998; Hurr al-Amili, 1988; Lankarani, 1995).

Thereafter, by moving beyond a merely individual-centered outlook, the study emphasized the necessity of linking individual fiqh and governmental fiqh. One of the important achievements of this research was the clarification of the point that the individual duties of teacher and learner—such as sincerity, scientific commitment, observance of reciprocal rights, and the choice of beneficial knowledge—should not be regarded merely as desirable ethical virtues; rather, they must be treated as desired outputs of the educational governance system. Realizing this requires that policymaking, regulation, and implementation structures be designed in such a way as to strengthen these virtues, protect them, and respond effectively and justly when they are violated.

On this basis, the fifth chapter of the study, concentrating on the threefold processes of transcendent governance—policymaking, regulation, and implementation—sought to show how jurisprudential maxims can, in an integrated manner,

make these processes binding and purpose-oriented. In the dimension of policymaking, the combination of gracious and duty-imposing maxims commits educational governance to guaranteeing a minimum standard of educational life free from harm, hardship, and structural deception and, at the same time, directs it toward guidance, upbringing, and the production of beneficial knowledge. This finding clearly demonstrates that educational policymaking within the framework of Imami jurisprudence cannot be neutral or merely technocratic, but is inherently value-oriented and charged with a guiding responsibility.

In the dimension of regulation, the study showed that the liability-producing maxims of Imami jurisprudence provide powerful instruments for designing a system of accountability and institutional justice. The precise differentiation among *Itlaf*, *Ghurur*, and *Ihsan* makes possible the creation of a structure in which compensation for harm arising from fault or deception is guaranteed, while benevolent and good-faith action on the part of educational actors is also supported. This distinction, on the one hand, prevents the spread of institutional irresponsibility and, on the other hand, prevents the emergence of a conservative climate and fear of ethical innovation, something vital for the dynamism of the educational system.

In the dimension of implementation, the study concluded that transcendent educational governance cannot be realized without institutionalizing *Amr bi al-Ma'ruf wa Nahy 'an al-Munkar* at the level of everyday conduct. At this level, the teacher is not merely a transmitter of knowledge, but an agent of guidance, reform, and ethical exemplarity, and governance is obliged to create supportive mechanisms, secure reporting channels, and field-level accountability to make the performance of this role possible. Likewise, through integrating the maxims of *La Haraj* and guiding the ignorant, the study emphasized the necessity of removing the structural barriers to the learner's scientific commitment and of providing continuous guidance to the learner, thereby showing that Imami jurisprudence pays serious attention to the learner's concrete and psychological conditions and holds governance responsible in that respect.

The net result of these analyses was the presentation of the final model of transcendent educational governance based on four fundamental pillars: the pillar of safeguarding and well-being, the pillar of duty and direction-setting, the pillar of accountability and the realization of justice, and finally the pillar of evaluation on the basis of macro-indicators. This model demonstrates that transcendent educational governance is not a collection of scattered recommendations, but a duty-oriented, guarantee-producing, and accountable system in which each level of governance is supported by a specific set of jurisprudential maxims.

From a theoretical standpoint, the most important achievement of the study is the presentation of a governance-oriented reading of Imami jurisprudence in the field of education. The study showed that fiqh is not confined to individual conduct or devotional rites, but possesses the ability to produce macro-policy and institutional frameworks. From an applied standpoint as well, the proposed model can serve as a basis for redesigning higher-order educational documents, reforming disciplinary regulations, and upgrading oversight and evaluation systems in both school education and higher education.

Transcendent educational governance within the framework of Imami jurisprudence is a model in which justice, well-being, guidance, and accountability are pursued simultaneously. By linking individual fiqh and governmental fiqh, this model attends, on the one hand, to human perfection and, on the other hand, through binding structures, makes the realization of that perfection possible in practice. Thus, the present study constitutes a step toward filling the gap between jurisprudential theory and the realities of educational governance and lays the groundwork for supplementary studies and the practical application of this model in educational systems.

Ethical Considerations

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Conflict of Interest

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