

## From Guidance for the Perplexed to the Answering of the Distressed: A Civilizational Algorithm Theory Analysis of the Fourteenth Section of *Jawshan al-Kabir*

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### Abstract

This article reconstructs the fourteenth section of *Jawshan al-Kabir* as a bounded, sequence-sensitive architecture of sacred response within the framework of Civilizational Algorithm Theory (CAT). Rather than reading the passage as a flat accumulation of devotional epithets, the study argues that it encodes an ordered movement from epistemic disorientation to clarified guidance, from need to humane response, from acute alarm to disciplined rescue, from exposure to sanctuary, from fear to assurance, from fragile continuity to sustaining support, from vulnerability to dignity-centered mercy, from moral failure to accountable refuge, from guilt to repair-capable forgiveness, and finally from extremity to answerability in the mode of last recourse. Methodologically, the article adopts a qualitative, conceptual, and design-science-oriented approach grounded in bounded textual delimitation, sequence-sensitive semantic analysis, layered architectonic mapping, and explicitly limited theology-to-governance translation. The findings suggest that the fourteenth section is best understood as

a sacred semantic progression of guidance, response, refuge, reassurance, support, mercy, restoration, and final answerability. Its contribution is therefore methodological as well as theological. The article shows that divine names in this section function not merely as devotional invocations but as semantically differentiated nodes capable of bounded translation into conceptual architectures of orientation, intake, rescue, containment, reassurance, support, restorative return, forgiveness, and non-abandoning answerability. The argument is intentionally anti-inflationary: the text yields an upstream conceptual architecture, not an immediately implemented governance model.

**Keywords:** *Jawshan al-Kabir*; divine names; sacred semantics; Civilizational Algorithm Theory; design science; religious language; governance; refuge; restorative ethics; supplication

## Introduction

2 The fourteenth section of *Jawshan al-Kabir* should not be approached as a flat cluster of devotional vocatives. More rigorously read, it presents a sequence-governed sacred architecture in which each divine designation corresponds to a differentiated human condition and to a correspondingly differentiated mode of divine response. Within the transmitted structure of *Jawshan al-Kabir* as a supplication of one hundred sections, each containing ten divine names or attributes, the fourteenth section is especially notable for the clarity of its internal order. Shomali's treatment of the prayer, drawing on al-Kaf'amī and later Shi'i transmission, is particularly important here because it highlights both the sectional structure of the du'ā' and the theological seriousness of invoking God through ordered divine names rather than through undifferentiated petitionary speech (al-Kaf'amī, 1997; Shomali, 2012).

The wording of the section is as follows: *yā dalīl al-mutaḥayyirīn*, *yā ghiyāth al-mustaghīthīn*, *yā ṣarīkh al-mustaṣrikhīn*, *yā jāir al-mustajīrīn*, *yā amān al-khā'ifīn*, *yā 'awn al-mu'minīn*, *yā rāḥim al-masākīn*, *yā malja' al-'āṣīn*, *yā ghāfir al-mudhnibīn*, *yā mujīb da'wat al-muḍṭarrīn*. In English: "O Guide of the perplexed, O Aid of those who seek aid, O Rescuer of those who cry out, O Protector of those who seek refuge, O Safety of the fearful, O Help of the faithful, O Merciful to the poor, O Refuge of the disobedient, O Forgiver of sinners, O Answerer of the prayer of the distressed." Read superficially, this sequence may appear to be a compact litany of praise. Read sequence-sensitively, however, it is structurally ordered. It moves from bewilderment toward guidance, from need toward aid, from acute alarm toward rescue, from exposed vulnerability toward sanctuary, from fear toward assurance, from fragility toward support, from social weakness toward mercy, from moral failure toward refuge, from guilt toward forgiveness, and finally from extremity toward answerability.

This article therefore argues that the fourteenth section should be interpreted as a compressed sacred response-arc rather than as a thematically repetitive chain of names. The point is not to impose an artificial theoretical pattern on the text. The point is to show that the order of the vocatives itself generates an architectonic logic. In CAT terms, the section becomes intelligible as an upstream conceptual architecture of orientation, intake, escalation, containment, stabilization, reinforcement, vulnerability-sensitive care, restorative return, moral repair, and final recourse. Yet this claim remains bounded. The article does not argue that the passage is already a policy manual or fully operational system. It argues only that the sequence is methodologically and conceptually rich enough to sustain disciplined reconstruction (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007; MoghadasNian, 2026).

## Literature Review

Scholarship relevant to the present study may be organized into four convergent strands: devotional-transmissional scholarship on *Jawshan al-Kabir* itself, philosophical-theological work on divine names and religious language, design-science and ontology-oriented scholarship on artifact analysis, and the emerging internal CAT corpus that has reconstructed the earlier sections of the prayer as sequence-sensitive sacred architectures. Taken together, these strands make it possible to approach the fourteenth section not as an isolated devotional fragment, but as a bounded semantic unit whose internal order is methodologically consequential.

The first strand concerns the textual and devotional status of *Jawshan al-Kabir*. Shomali's study remains especially useful because it does more than summarize pious usage. It clarifies the transmitted structure of the prayer as a one-hundred-section supplication, each section containing ten divine names or attributes, and highlights the theological significance of divine naming within supplication rather than mere petitionary speech. This is particularly important for Section 14, because the inherited sectional structure already invites unit-based analysis, and the wording of the fourteenth section itself lends support to a sequence-sensitive reading that moves from perplexity and appeal to refuge, security, support, mercy, forgiveness, and answered distress. In other words, the prayer's devotional transmission does not prevent analytic reconstruction; rather, it provides the textual stability that makes such reconstruction possible (al-Kaf'amī, 1997; Qummī, 1376/1997–1998; Shomali, 2012).

The second strand concerns divine names and the grammar of religious language. Ben-Sasson argues that divine names in Judaism and Islam are not mere lexical tags but linguistic objects that mediate both representation and presence, thereby resisting reduction to either descriptive shorthand or bare proper naming. Taheri, through a comparison of Ṭabāṭabā'ī and Burrell, shows that divine-name discourse requires disciplined analogical and focal-meaning reasoning rather than literalist flattening. Soskice, in turn, argues for the conceptual seriousness of naming

God and situates divine naming within a durable analogical tradition in philosophy, theology, and scripture. Taken together, this scholarship strongly supports the present article's refusal to read Section 14 as a flat list of equivalent devotional epithets. Instead, it justifies a reading in which each vocative carries a distinct semantic load and participates in a larger ordered response-structure (Ben-Sasson, 2021; Soskice, 2023; Taheri, 2023).

4 The third strand is methodological. The present study does not use CAT as a merely suggestive metaphor; it places Section 14 within an explicit design-science and ontology-structuring logic. Hevner et al. define design science as a paradigm concerned with the creation and evaluation of artifacts that respond to structured problem domains, while Peffers et al. develop a more explicit design-science research methodology for identifying problems, defining objectives, designing and developing artifacts, demonstrating them, evaluating them, and communicating the results. Gruber's classic account of ontology design is also pertinent because it treats ontologies as designed artifacts formulated for specific purposes and assessed against objective design criteria. These works are not theological, but they are methodologically central to the present study because they justify treating a sacred textual unit as an ordered conceptual artifact without mistaking it for a ready-made policy manual. In the case of Section 14, the relevant artifact is a bounded sacred response-architecture composed of guidance, aid, rescue, refuge, safety, support, mercy, restorative shelter, forgiveness, and final answerability (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007). Recent design-science scholarship further strengthens this methodological strand by arguing that design science operates at the interface of problem-solving design and explanatory science, with artifacts serving as legitimate research outputs rather than secondary by-products of theory alone (Simon, 1996; Hevner et al., 2004; Peffers et al., 2007). In adjacent fields, this logic has been extended toward practitioner-oriented tools and artifact design, thereby reinforcing the legitimacy of bounded, instrumental reconstruction when the research object is a structured semantic unit rather than a merely descriptive phenomenon (Gruber, 1995; Holmström et al., 2009).

The fourth strand is the internal research trajectory established by CAT and by the earlier section-studies in this series. Across the preceding *Jawshan al-Kabir* analyses, the interpretive movement has consistently shifted away from accumulative devotional reading and toward architectonic reconstruction. Methodologically, this creates a cumulative internal basis for approaching Section 14 not as an exception but as the next analytically coherent stage in the sequence. Within this broader research program, CAT is complemented by related frameworks that extend its wider conceptual horizon: TDDM addresses taqrib diagnosis and decision logic, UCTA provides a civilizational-governance architecture, IHF frames intra-faith dialogue, GKSF structures theological convergence, and IDDF addresses interfaith doctrinal dialogue. Together, these frameworks supply a broader conceptual backdrop for bounded sacred-semantics-to-governance translation, even though the present article operationalizes CAT as its primary interpretive and design-science method (MoghadasNian, 2025a, 2025b, 2025c, 2025d, 2025e,

2026). At the same time, CAT provides a vocabulary for bounded theology-to-governance translation, ontology structuring, and sequence-sensitive sacred-semantic analysis (MoghadasNian, 2025a, 2025b, 2025c, 2026d; 2026e; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b, 2026c; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghighi, 2026; MoghadasNian & Rabiee, 2026; MoghadasNian & Raeisi, 2026).

5 What remains underdeveloped in the existing literature, however, is a polished study of Section 14 that explicitly integrates these four strands in a single argument. Devotional scholarship secures the prayer's transmitted structure, but usually stops short of architectonic semantic analysis. Philosophical theology of divine names clarifies the seriousness of naming God, but does not usually move to sequence-governed sectional reconstruction. Design-science and ontology scholarship provide a strong formal model for artifact analysis, but are rarely applied to sacred semantic sequences. The internal CAT corpus establishes continuity and conceptual precedent, yet Section 14 requires its own argument because its semantic field is unusually rich in crisis-response logic: bewilderment, appeal, rescue, refuge, fear, faith, poverty, sin, guilt, and distress appear here not as scattered motifs but as ordered stations within a coherent sacred response-arc. For that reason, the present article positions the fourteenth section as a distinctive sacred response-architecture whose vocatives are best read as narratively ordered, semantically differentiated, and methodologically bounded nodes rather than as interchangeable devotional invocations.

## Methodology

This study employs a qualitative, conceptual, and design-science-oriented methodology to reconstruct the fourteenth section of *Jawshan al-Kabir* as a bounded sacred-response architecture rather than as an unordered chain of devotional epithets. The corpus is deliberately delimited to Section 14 in its received wording *yā dalīl al-mutaḥayyirīn, yā ghiyāth al-mustaghīthīn, yā ṣarīkh al-mustaṣrikhīn, yā jār al-mustajīrīn, yā amān al-khā'ifīn, yā 'awn al-mu'minīn, yā rāḥim al-masākīn, yā malja' al-'āṣīn, yā ghāfir al-mudhnibīn, yā mujīb da'wat al-muḍṭarrīn* as preserved in the Shi'i devotional tradition and described in modern reflective scholarship on the prayer's structure and reception (al-Kaf'amī, 1997; Qummī, 1376/1997–1998; Shomali, 2012). The section is treated as a single architectonic unit composed of ten discrete yet interdependent vocatives, each analyzed individually and in relation to its immediate predecessors and successors. This sequence-sensitive approach is consistent with design-science reasoning insofar as the object of inquiry is treated as an artifact whose internal coherence, functional differentiation, and bounded practical intelligibility may be reconstructed and evaluated rather than merely described (Simon, 1996; Hevner et al., 2004; Peffers et al., 2007; Dimov et al., 2022).

The analytic procedure is grounded in Civilizational Algorithm Theory (CAT) as a design-science method for sacred-text ontology structuring and theology-to-governance translation (MoghadasNian, 2026). Consistent with the uploaded Section 14 notes, the method preserves rule-based segmentation, treats each vocative as a distinct response-unit, prioritizes sequence over lexical accumulation, and makes claim-boundaries explicit at every stage of interpretation. Operationally, the study proceeds in five steps. First, each vocative is stabilized as an independent textual unit within the inherited invocatory horizon. Second, each unit is assigned a primary response-function: guidance, aid, rescue, refuge, safety, support, mercy, restorative shelter, forgiveness, or answerability. Third, the sequence is tested for internal progression rather than thematic repetition. Fourth, that progression is reconstructed as a conceptual architecture moving from epistemic disorientation to final recourse. Fifth, the resulting architecture is evaluated for bounded downstream plausibility within CAT.

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This procedure follows the broad logic of design-science research as articulated by Hevner et al. (2004) and Peffers et al. (2007), while Gruber's ontology-design perspective reinforces the legitimacy of treating structured conceptual units as designed and evaluable knowledge artifacts (Gruber, 1995). Adapted to the present study, the "artifact" is not an implemented institutional system but a reconstructed sacred semantic architecture. Its evaluation therefore rests on semantic coherence, progression integrity, inter-unit consistency, theological plausibility, and the discipline of bounded translation. The method is constructive but not positivist, architectonic but not arbitrary, and translational but not unrestrained. It also aligns with later design-science discussions emphasizing that artifact-oriented research must remain problem-solving in motivation, methodologically explicit in design logic, and rigorous in how artifacts are tested and documented (Holmström et al., 2009; Dimov et al., 2022).

A final methodological principle is boundedness. The article does not claim that Section 14 yields a completed governance model, policy manual, or empirically validated institutional design. Its claims are strongest where they remain text-near: at the levels of lexical meaning, semantic differentiation, and sequence-governed architectonic order. They become more tentative as they move toward governance, restorative design, crisis logic, foresight, or civilizational application. For that reason, each downstream inference is governed by explicit anti-overclaiming discipline, interpretive restraint, and ethical limitation. In this sense, the study offers a proof-of-concept reconstruction: a rigorously delimited demonstration that Section 14 can be read as an ordered architecture of guidance, response, refuge, reassurance, support, mercy, restoration, and final answerability, while preserving the distinction between semantic plausibility and implemented institutional reality (Hevner et al., 2004; MoghadasNian, 2026; Peffers et al., 2007).

## Findings and Results

The findings indicate that the fourteenth section of *Jawshan al-Kabir* is best understood not as a flat devotional list but as a sequence-sensitive sacred architecture of divine response. Its ten vocatives are not semantically interchangeable. Rather, they form an ordered progression from epistemic disorientation to urgent appeal, from urgent appeal to protective stabilization, and from there to compassionate restoration and final answerability. In this respect, the section is architectonic rather than accumulative: its meaning emerges through ordered relation rather than ornamental repetition (al-Kaf' amī, 1997; Shomali, 2012; Ben-Sasson, 2021; Taheri, 2023).

7 The opening triad establishes an escalating logic of cognition and appeal. *Yā Dalīl al-mutaḥayyirīn* identifies the first human condition as perplexity rather than catastrophe; the immediate need is orientation, interpretive clarification, and guided direction. The section therefore begins at the epistemic level. *Yā Ghiyāth al-mustaghīthīn* moves from confusion to voiced need: the subject is no longer merely bewildered but actively seeks aid. *Yā Ṣarīkh al-mustaṣrikhīn* intensifies that condition further by shifting from appeal to urgent cry. The progression is therefore graded rather than repetitive. In CAT terms, the first three vocatives encode a movement from semantic disorientation to acknowledged need and then to escalation-sensitive rescue. This sequence confirms that the opening movement is not merely accumulative but graded, proceeding from guidance and help-seeking toward intensified cry and crisis-responsive intervention.

The middle cluster reconstructs the architecture of protection and stabilization. *Yā Jār al-mustajirīn* introduces sanctuary and protected refuge, indicating that acute need requires not only response but also containment. *Yā Amān al-khā'ifīn* moves from external shelter to internal security, converting fear into assurance. *Yā 'Awn al-mu'minīn* extends this logic by shifting from episodic rescue to sustaining support. Read together, these vocatives establish a coherent transition from rescue to refuge, from refuge to safety, and from safety to continuity of assistance. Sacred response is thus shown to mature beyond immediate intervention into a more stable, dignity-preserving form of support. This reading shows that the middle portion of the section functions as a protective and stabilizing cluster built around refuge, security, and reinforcing support.

A decisive reweighting occurs with *Yā Rāḥim al-masākīn*. Here the sequence turns explicitly toward the vulnerable social margin. The poor are not inserted incidentally; they occupy a structurally important place because the architecture becomes visibly compassion-centered and dignity-sensitive at this point. The final triad then discloses the section's restorative horizon. *Yā Malja' al-'āṣīn* indicates that moral failure does not terminate the possibility of return. *Yā Ghāfir al-mudhnibīn* deepens that opening into forgiveness, but the sequence suggests that such forgiveness should be read as restorative rather than as cheap absolution. Finally, *Yā Mujīb da'wat al-muḍṭarrīn* culminates the section in extremity. Distress here is not ordinary hardship; it is a terminal pressure-state in which normal recourses narrow. The closing vocative therefore

functions as the logic of final answerability and non-abandonment. The sequence thus moves from compassion for vulnerability to refuge for moral failure, forgiveness for guilt, and answerability under ultimate distress.

A second major finding concerns methodological status. The sequence is strong enough to support bounded downstream translation into CAT, but not strong enough to justify unqualified institutional projection. In design-science terms, Section 14 may be treated as a structured semantic artifact whose coherence lies in the ordered fit between human condition and divine response. Guidance maps plausibly onto clarification, aid onto humane intake, urgent cry onto escalation-sensitive rescue, refuge onto sanctuary logic, safety onto reassurance, support onto continuity of assistance, mercy onto dignity-centered inclusion, moral refuge onto accountable return, forgiveness onto repair-capable closure, and answered distress onto final recourse. Yet these translations remain progressively more tentative as they move farther from the text. The findings therefore support a bounded CAT reading: rich enough to disclose architectonic order, but restrained enough to avoid overclaiming (Hevner et al., 2004; Peffers et al., 2007; MoghadasNian, 2026). This boundedness follows from the methodological logic of the study itself: stronger claims remain text-near, whereas later governance, KPI, or civilizational translations require explicit inferential restraint.

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## Discussion

The significance of the fourteenth section lies, first, in its resistance to devotional flattening. The findings indicate that its vocatives do not merely accumulate pious synonyms for divine assistance; rather, they disclose an ordered sacred-response architecture. The section begins with epistemic disorientation, intensifies through appeal and urgent cry, stabilizes itself through refuge, assurance, and support, turns decisively toward the vulnerable, and culminates in restorative and terminal answerability. Its theological force is therefore inseparable from its internal sequence. In this respect, the present reading converges with scholarship on divine names that emphasizes that divine naming in Jewish and Islamic traditions is not reducible to ornamental language but functions within a richer grammar of representation, presence, and conceptual differentiation (Ben-Sasson, 2021; Soskice, 2023; Taheri, 2023).

A second implication is methodological. Section 14 strengthens the broader CAT claim that sacred texts may be interpreted as architectonic artifacts without being reduced to technocratic instruments. That move is defensible only if the text is shown to contain ordered semantic relations rather than thematic repetition. The present section satisfies that condition with unusual clarity, because its response-logic is narratively compressed but structurally legible: perplexity requires guidance; voiced need requires aid; acute alarm requires rescue; exposure requires sanctuary; fear requires assurance; fragility requires support; social vulnerability requires mercy;

moral failure requires refuge and forgiveness; and extremity requires answerability. In design-science terms, the section is not treated here as empirical proof of an implemented system, but as a bounded semantic artifact whose internal coherence may be reconstructed and evaluated. This use of design-science reasoning is consistent with scholarship that defines such research in terms of artifact construction, problem-solution fit, and disciplined evaluation rather than purely descriptive commentary (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007).

Section 14 also occupies a distinctive place within the broader *Jawshan al-Kabir* sequence developed in the CAT corpus. Whereas earlier sections often foreground majesty, provision, regulation, or closure, the fourteenth section is dominated by crisis-sensitive relationality. It is therefore especially valuable for CAT because it condenses several layers into a single arc: semantic orientation, humane response, threshold-sensitive escalation, safe containment, reassurance, support continuity, dignity-centered mercy, restorative return, forgiveness, and final recourse. In that sense, Section 14 does not interrupt the logic of the series; it intensifies it by making the response architecture unusually explicit.

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A further implication concerns theology and religious language. The present reading supports the argument that divine names are not only predicative descriptors but relationally activating nodes. The sequence of names in Section 14 is meaningful not simply because each name has lexical weight, but because each occupies a distinct place in a progression of sacred response. This is particularly important for the final cluster *malja' al-'āshīn*, *ghāfir al-mudhnibīn*, and *mujīb da'wat al-muḍṭarrīn*. Here the section does not move from wrongdoing to pardon in the abstract; it moves through refuge, forgiveness, and answerability. That ordering supports a restorative rather than merely declarative reading of divine mercy. At the same time, the concluding emphasis on answering the distressed does not erase the prior nodes; it gathers them into a final horizon of non-abandonment.

In this respect, the article follows a design-science understanding of artifacts as bounded and evaluable constructions, not as self-validating blueprints, and thus preserves the distinction between conceptual usefulness and implemented institutional proof (Simon, 1996; Gruber, 1995; Hevner et al., 2004).

## Conclusion

This article has argued that the fourteenth section of *Jawshan al-Kabir* is best understood not as a flat devotional list but as a sequence-sensitive sacred architecture of response. Its internal progression moves from epistemic disorientation to guidance, from appeal to aid, from acute cry to rescue, from exposure to sanctuary, from fear to assurance, from fragility to sustaining support, from social vulnerability to mercy, from moral failure to refuge and forgiveness, and

finally from extremity to answered distress. Read in this way, the section discloses a coherent semantic arc in which each vocative corresponds to a distinct human condition and a distinct mode of divine response, while also contributing to a larger architectonic whole (al-Kaf'amī, 1997; Shomali, 2012).

The central contribution of the study is therefore both methodological and theological. Methodologically, it shows that a bounded design-science reading of sacred text is possible when the text is treated as an ordered semantic artifact rather than as a repository of interchangeable devotional expressions. The application of Civilizational Algorithm Theory (CAT) demonstrates that Section 14 can be reconstructed as a disciplined response-architecture whose units are internally differentiated yet structurally integrated. The resulting model does not collapse prayer into policy, nor does it reduce divine naming to technical abstraction. Rather, it establishes a controlled interpretive path from sacred semantics to upstream conceptual architecture, consistent with design-science approaches that evaluate artifacts through coherence, structured fit, and bounded usefulness rather than through direct empirical implementation (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007).

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Theologically, the analysis has shown that the vocatives of Section 14 are more than devotional praise. They form a graded logic of divine responsiveness: guidance for the perplexed, responsiveness for those who seek aid, escalation-sensitive rescue for those who cry out, refuge for those who seek protection, assurance for the fearful, support for the faithful, mercy for the vulnerable, restorative shelter for the disobedient, forgiveness for sinners, and answerability for the distressed. This confirms the broader insight of recent scholarship that divine names are semantically and conceptually serious forms of religious language rather than ornamental equivalents, and that their ordered use can disclose differentiated structures of relation, presence, and response (Ben-Sasson, 2021; Soskice, 2023; Taheri, 2023).

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## Appendix

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### Appendix A. The Fourteenth Section of *Jawshan al-Kabir*: Text Base and Delimitation for CAT Analysis

This article treats the fourteenth section of *Jawshan al-Kabir* as a bounded proof-of-concept corpus within Civilizational Algorithm Theory (CAT). The purpose of this delimitation is to preserve interpretive discipline, conceptual auditability, and traceable sacred-semantics-to-governance translation. The article does not claim to analyze the entire supplication. Rather, it isolates one compact invocatory sequence in order to test whether a semantically dense sacred unit can sustain a coherent translation from sacred semantics to ontology structuring, systems logic, governance translation, *taqrīb*-relevant diagnostics, and downstream foresight architecture (MoghadasNian, 2026).

#### A.1 Arabic Text of the Fourteenth Section

يَا دَلِيلَ الْمُتَحِيرِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ يَا صَرِيحَ الْمُسْتَصْرِحِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَمَانَ الْخَائِفِينَ يَا عَوْنَ الْمُؤْمِنِينَ يَا رَاحِمَ الْمَسَاكِينِ يَا  
مَلْجَأَ الْعَاصِينَ يَا غَافِرَ الْمُذْنِبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

#### A.2 Liturgical Continuation Commonly Associated with the Sectional Unit

سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثُ الْغَوْثُ خَلِّصْنَا مِنَ النَّارِ يَا رَبِّ

#### A.3 Standardized Latin Transliteration

*Yā Dalīla al-mutahayyirīn, yā Ghiyātha al-mustaghīthīn, yā Ṣarīkha al-mustaṣriḥīn, yā Jāra al-mustajirīn, yā Amāna al-khāʿifīn, yā ʿAwna al-muʿminīn, yā Rāḥima al-masākīn, yā Maljaʿa al-ʿāṣīn, yā Ghāfirā al-mudhniḥīn, yā Mujība daʿwāti al-muḍṭarrīn.*

*Subhānaka yā lā ilāha illā anta, al-ghawtha al-ghawtha, khalliṣnā mina al-nāri yā rabb.*

#### A.4 Working English Translation

O Guide of the perplexed, O Aid of those who seek help, O Rescuer of those who cry out, O Protector of those who seek refuge, O Safety of the fearful, O Help of the believers, O Merciful One toward the destitute, O Refuge of the disobedient, O Forgiver of sinners, O Answerer of the prayer of the distressed.

Glory be to You; there is no god but You. Help, help; deliver us from the Fire, O Lord.

## A.5 Textual Delimitation Note

For the purposes of this article, the primary analytical unit is the ordered sequence of the ten invocatory expressions from *yā dalīl al-mutaḥayyirīn* to *yā mujīb da‘wati al-muḏḏarrīn* as preserved in the standard devotional transmission of *Jawshan al-Kabir* and reproduced in major Shi‘i devotional compilations (al-Kaf‘amī, 1997; Qummī, 1376/1997–1998). The closing liturgical formula is acknowledged as part of the wider invocational structure, but CAT analysis is centered on the ten-unit kernel because this sequence carries the most concentrated semantic, theological, systemic, and governance-relevant logic of the section.

In the present interpretation, the fourteenth section functions as an ordered passage from perplexity and guidance to appeal and rescue, from refuge and safety to support and mercy, and from moral failure and forgiveness to answered distress as the terminal logic of the sequence. More precisely, the section opens with an epistemic-response cluster through *dalīl*, *ghiyāth*, and *ṣarīkh*; it then moves into a protective-stabilizing cluster through *jār*, *amān*, and *‘awn*; and it closes with a restorative-compassionate cluster through *rāḥim*, *malja’*, *ghāfir*, and *mujīb*, where mercy, refuge, forgiveness, and answerability function as the culminating logic of the sequence. This reading is consistent with the section’s sequence-sensitive organization and with CAT’s requirement that sacred-semantic reconstruction remain text-bounded, architectonic, and methodologically auditable rather than merely thematic or devotional (MoghadasNian, 2026).

## Appendix B. Attribute-to-CAT Analytical Coding Matrix for the Ten Invocations of the Fourteenth Section

This appendix presents the invocation-level CAT coding structure for the fourteenth section of *Jawshan al-Kabir* in standardized codebook form. Each invocatory unit is treated as a semantic-theological node that can be translated, in a bounded and auditable way, into a systemic role, a cybernetic function, a governance principle, and an indicative KPI scaffold. The purpose of this appendix is to strengthen interpretive transparency, inter-section comparability, and methodological reproducibility. Unlike the thirteenth section, which is organized around majestic framing, beauty, entrusted support, receptivity, reprieve, and transformation, the fourteenth section is distinguished by an architectonically ordered sequence of divine response moving from guidance in perplexity to aid, rescue, refuge, safety, support, mercy, restorative shelter, forgiveness, and final answerability in distress. In CAT terms, the section is therefore best understood as a guidance–aid–rescue–refuge–safety–support–mercy–restorative shelter–forgiveness–answerability architecture rather than as a devotional inventory of disconnected attributes (al-Kaf‘amī, 1997; MoghadasNian, 2026).

### B.1. *Dalīl al-Mutaḥayyirīn*

- **Semantic core:** guidance, direction, clarification, orientation under perplexity.
- **Theological category:** orienting divine guidance.
- **CAT layer:** epistemic-clarification and directionality layer.
- **Systemic function:** reduces confusion and restores navigable direction.
- **Algorithmic role:** orientation engine / ambiguity reducer.
- **Governance translation:** clarification protocol, guidance architecture, decision coherence.
- **Indicative KPI:** Orientation Resolution Index.

## B.2. *Ghiyāth al-Mustaghīthīn*

- **Semantic core:** succor, aid, responsive relief to appeal.
- **Theological category:** responsive divine assistance.
- **CAT layer:** intake and first-response layer.
- **Systemic function:** acknowledges need and initiates relief.
- **Algorithmic role:** first-response activator / distress intake node.
- **Governance translation:** humane intake, rapid acknowledgment, anti-abandonment response.
- **Indicative KPI:** Distress Appeal Acknowledgment Rate.

## B.3. *Ṣarīkh al-Mustaṣrikhīn*

- **Semantic core:** rescue, urgent response, critical intervention under cry.
- **Theological category:** emergency divine rescue.
- **CAT layer:** threshold-sensitive escalation layer.
- **Systemic function:** distinguishes acute alarm from ordinary need and triggers intensified response.
- **Algorithmic role:** escalation trigger / critical response router.
- **Governance translation:** emergency triage, escalation discipline, crisis routing.
- **Indicative KPI:** Critical Escalation Response Rate.

## B.4. *Jār al-Mustajīrīn*

- **Semantic core:** protection, sanctuary, granted refuge.
- **Theological category:** protective divine shelter.
- **CAT layer:** safe-containment and sanctuary layer.
- **Systemic function:** transfers exposed vulnerability into protected access.
- **Algorithmic role:** sanctuary gateway / containment stabilizer.
- **Governance translation:** safe refuge, access protection, safeguarding architecture.
- **Indicative KPI:** Safe Containment Access Rate.

## B.5. *Amān al-Khā'ifīn*

- **Semantic core:** safety, reassurance, stabilization of fear.
- **Theological category:** assuring divine security.
- **CAT layer:** fear-regulation and reassurance layer.
- **Systemic function:** converts fear into protected calm and trust.
- **Algorithmic role:** fear stabilizer / reassurance modulator.
- **Governance translation:** psychological safety, reassurance protocol, anti-intimidation design.
- **Indicative KPI:** Fear Stabilization Index.

## B.6. *'Awn al-Mu'minīn*

- **Semantic core:** help, reinforcement, sustaining support.
- **Theological category:** supportive divine aid.
- **CAT layer:** continuity and reinforcement layer.
- **Systemic function:** sustains agency after initial stabilization.
- **Algorithmic role:** continuity support node / reinforced-agency stabilizer.
- **Governance translation:** mentoring, continuity support, resilience reinforcement.
- **Indicative KPI:** Supported Agency Continuity Rate.

## B.7. *Rāḥim al-Masākīn*

- **Semantic core:** mercy toward the poor, compassionate attention to vulnerability.
- **Theological category:** socially directed divine mercy.
- **CAT layer:** dignity-centered care and vulnerability layer.
- **Systemic function:** prioritizes fragile and marginalized nodes.
- **Algorithmic role:** vulnerable-node weighting / compassionate allocation modulator.
- **Governance translation:** dignified care, anti-humiliation design, equitable support.

- **Indicative KPI:** Dignified Care Coverage Index.

## B.8. *Malja' al-'Āṣīn*

- **Semantic core:** refuge for the disobedient, restorative shelter, moral re-entry.
- **Theological category:** restorative divine refuge.
- **CAT layer:** accountable re-entry layer.
- **Systemic function:** opens return without dissolving responsibility.
- **Algorithmic role:** restorative shelter node / controlled re-entry gate.
- **Governance translation:** re-entry pathways, restorative inclusion, anti-permanent-exclusion architecture.
- **Indicative KPI:** Restorative Re-entry Success Rate.

## B.9. *Ghāfir al-Mudhnibīn*

- **Semantic core:** forgiveness, remission of guilt, reopening after fault.
- **Theological category:** forgiving divine mercy.
- **CAT layer:** moral repair and reconciliation layer.
- **Systemic function:** converts acknowledged fault into repair-capable restoration.
- **Algorithmic role:** guilt-release processor / reconciliation activator.
- **Governance translation:** moral repair, restitution pathways, reconciliation logic.
- **Indicative KPI:** Moral Repair Completion Rate.

## B.10. *Mujīb Da'wat al-Muḏḏarrīn*

- **Semantic core:** answerability, response to extremity, final recourse.
- **Theological category:** answering divine responsiveness under distress.
- **CAT layer:** terminal response and closure layer.
- **Systemic function:** secures the non-abandonment of the distressed at the limit condition.
- **Algorithmic role:** final-response node / extremity closure actuator.
- **Governance translation:** last-resort channel, closure integrity, final-response credibility.
- **Indicative KPI:** Terminal Distress Response Integrity Index.

## B.11. Integrative Coding Note

Taken together, the ten invocatory units yield a sequential architecture rather than ten disconnected semantic particles. The coding logic moves from guidance in perplexity through aid and rescue to refuge, safety, and support; it then shifts toward mercy for the vulnerable and closes through restorative shelter, forgiveness, and final answerability in distress. In CAT terms, the fourteenth section therefore functions as an orientation–response–escalation–sanctuary–assurance–continuity–compassion–re-entry–repair–closure architecture. Its distinctive contribution within the broader *Jawshan al-Kabir* corpus lies in formalizing how divine response addresses progressively intensified states of human vulnerability while remaining sequence-sensitive, text-bounded, and methodologically auditable (MoghadasNian, 2026; MoghadasNian et al., 2026).

## Appendix C. Indicative Governance and KPI Translation Notes

This appendix presents concise explanatory notes on ten indicative governance and KPI variables derived from the CAT-based reconstruction of the fourteenth section of *Jawshan al-Kabir*. “*Yā Dalīl al-mutaḥayyirīn, yā Ghiyāth al-mustaghīthīn, yā Ṣarīkh al-mustaṣrikkhīn, yā Jār al-mustajirīn, yā Amān al-khā'ifīn, yā 'Awn al-mu'minīn, yā Rāḥim al-masākīn, yā Malja' al-'āṣīn, yā Ghāfir al-mudhnibīn, yā Mujīb da'wat al-muḏḏarrīn.*” These variables are heuristic and translational rather than finalized psychometric instruments. Their purpose is to show how a bounded sacred semantic sequence may be translated into an evaluative governance grammar capable of later conceptual refinement, expert validation, and applied operationalization. The indicators do not quantify divine ontology; rather,

they capture institutional or civilizational analogues inspired by the section's response-logic. This is consistent with CAT's design-science role as an upstream ontology-to-governance method that yields indicative KPI scaffolds for later calibration, validation, and dashboard use.

### **C.1 Orientation Resolution Index**

Derived from *Dalīl al-mutaḥayyirīn*, the Orientation Resolution Index measures the extent to which perplexity, ambiguity, and disorientation are reduced through credible guidance and clarified direction. It captures whether guidance remains merely symbolic or becomes decision-relevant and practically orienting. In governance terms, it reflects clarification quality, direction coherence, and ambiguity reduction.

### **C.2 Distress Appeal Acknowledgment Rate**

Derived from *Ghiyāth al-mustaghīthīn*, the Distress Appeal Acknowledgment Rate measures the degree to which requests for help are recognized, acknowledged, and routed into an initial response pathway. It captures whether appeal is met by real responsiveness rather than neglect or delay. In governance terms, it reflects humane intake, response timeliness, and anti-abandonment capacity.

### **C.3 Critical Escalation Response Rate**

Derived from *Ṣarīkh al-mustaṣrikhīn*, the Critical Escalation Response Rate measures the extent to which acute cries for help are converted into timely and proportionate escalation. It captures whether urgent need is merely noticed or actually met with intensified response before harm expands. In governance terms, it reflects triage accuracy, escalation discipline, and crisis-response readiness.

### **C.4 Safe Containment Access Rate**

Derived from *Jār al-mustajīrīn*, the Safe Containment Access Rate measures the degree to which those seeking refuge gain real access to trustworthy protection and safe containment. It captures whether refuge is operationally credible rather than nominal. In governance terms, it reflects safeguarding integrity, protective access, and sanctuary reliability.

### **C.5 Fear Stabilization Index**

Derived from *Amān al-khā'ifīn*, the Fear Stabilization Index measures the extent to which fear is reduced through reassurance, security, and the restoration of safe confidence. It captures whether safety is genuinely established or merely proclaimed. In governance terms, it reflects reassurance effectiveness, trust recovery, and the system's capacity to regulate fear without silencing vulnerability.

### **C.6 Supported Agency Continuity Rate**

Derived from *'Awn al-mu'minīn*, the Supported Agency Continuity Rate measures the degree to which assisted actors are able to continue functioning after receiving support. It captures whether help remains episodic or actually sustains agency over time. In governance terms, it reflects reinforcement quality, support continuity, and resilience-preserving assistance.

### **C.7 Dignified Care Coverage Index**

Derived from *Rāḥim al-masākīn*, the Dignified Care Coverage Index measures the extent to which vulnerable and deprived persons receive care in a manner that preserves dignity and avoids humiliation. It distinguishes genuine

compassion from symbolic pity or partial coverage. In governance terms, it reflects equitable care, vulnerability-sensitive allocation, and dignity protection.

### C.8 Restorative Re-entry Success Rate

Derived from *Malja' al-'āṣīn*, the Restorative Re-entry Success Rate measures the degree to which those marked by fault or failure are provided a credible path of accountable return. It captures whether refuge functions as restorative shelter rather than permissive erasure or permanent exclusion. In governance terms, it reflects re-entry integrity, restorative inclusion, and non-terminal failure management.

### C.9 Moral Repair Completion Rate

Derived from *Ghāfir al-mudhnibīn*, the Moral Repair Completion Rate measures the extent to which acknowledged wrongdoing is followed by meaningful forgiveness-linked repair rather than symbolic absolution alone. It captures whether moral closure is credible and restorative. In governance terms, it reflects repair completion, reconciliation quality, and the integrity of forgiveness processes.

### C.10 Terminal Distress Response Integrity Index

Derived from *Mujīb da'wat al-muḏḏarrīn*, the Terminal Distress Response Integrity Index measures the degree to which extreme distress is met with a traceable, credible, and non-abandoning pathway of answerability. It captures whether final recourse is real or merely asserted. In governance terms, it reflects last-resort responsiveness, closure integrity, and the credibility of ultimate response under extremity.

### C.11 Operational Note

These ten variables should be read as indicative conceptual measures rather than finalized empirical instruments. Their purpose in the present article is to demonstrate how the CAT-based reading of the fourteenth section of *Jawshan al-Kabir* can move from sacred semantics to a governance grammar of guidance, aid, rescue, refuge, safety, support, compassionate care, restorative re-entry, moral repair, and final answerability. At this stage, the indicators function as analytically disciplined prototypes. Subsequent research may further specify their formulas, thresholds, weighting logics, data sources, validation procedures, dashboard applications, and sector-specific implementations through expert review, Delphi studies, AHP weighting, field calibration, institutional testing, or simulation-based refinement.