

From Knowledge of the Unseen to the Easing of Grievs: A Civilizational Algorithm Theory Analysis of the Twelfth Section of *Jawshan al-Kabir*

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Abstract

This article reconstructs the twelfth section of *Jawshan al-Kabir* as a bounded, sequence-sensitive sacred semantic architecture within Civilizational Algorithm Theory (CAT). Rather than treating the section as a flat devotional list of divine epithets, the study argues that it encodes an ordered progression from epistemic mastery over the unseen to moral remediation, dignity-preserving concealment, distress removal, inward transformation, healing, illumination, companionship, and finally the relief of worries and the easing of griefs. Methodologically, the article adopts a design-science and text-bounded approach in which the independent vocative functions as the primary unit of analysis, while adjacency, cluster formation, and macro-sequence are treated as evidence-bearing textual features. The study integrates textual, semantic, intertextual, hermeneutical, theological, systems-philosophical, cognitive-anthropological, governance-oriented, scenario-based, and early-warning layers to show how sacred semantics can be translated into downstream conceptual and operational nodes without collapsing the text into reductive managerialism. The findings show that the section contains a clear internal arc: knowledge, restoration, protection, crisis release, governance of the heart, and affective decompression. The article concludes that the twelfth section offers CAT a disciplined bridge from sacred

invocation to ontology structuring and bounded theology-to-governance translation, while also requiring explicit claim boundaries, ethical guardrails, and ontology-ready formalization.

Keywords: Jawshan al-Kabir; Civilizational Algorithm Theory; sacred semantics; heart ontology; theology-to-governance translation; Islamic studies; foresight; early warning

Introduction

The twelfth section of *Jawshan al-Kabir* reads: Yā ‘allām al-ghuyūb, yā ghaffār al-dhunūb, yā sattār al-‘uyūb, yā kāshif al-kurūb, yā muqallib al-qulūb, yā ṭabīb al-qulūb, yā munawwir al-qulūb, yā anīs al-qulūb, yā mufarrij al-humūm, yā munaffis al-ghumūm (al-Kaf‘amī, 1997). In devotional reading, such a sequence may appear as a compact litany of divine names. Yet a more rigorous textual analysis suggests that it is not merely accumulative or ornamental. It is architectonic.

Divine names in Jewish and Islamic theological discourse are not merely labels but semantically dense modes of divine representation and presence, and the grammar of divine naming itself can sustain non-flat and non-reductive readings of religious language (Ben-Sasson, 2021; Taheri, 2023). This insight is especially relevant to *Jawshan al-Kabir*, whose section-based structure invites a sequence-sensitive rather than a purely enumerative analysis.

The central claim of this article is that the twelfth section encodes a compressed but ordered sacred semantic architecture. It begins with an epistemic opening-knowledge of the unseen-passes through a remedial and dignity-preserving moral cluster, pivots into distress removal, enters a dense heart-cluster organized around turning, healing, illumination, and companionship, and culminates in the easing of burdens and griefs. This movement is not incidental. It forms a traceable micro-architecture that can be reconstructed and translated downstream within CAT.

The article extends an ongoing CAT-based reconstruction of *Jawshan al-Kabir* as a family of sacred semantic architectures rather than flat enumerations of divine attributes (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; 2026c; 2026d; MoghadasNian & Haghighi, 2026; MoghadasNian & Rabiee, 2026; MoghadasNian & Raeisi, 2026). Within that sequence of studies, the twelfth section is especially significant because it binds epistemic discernment, moral repair, crisis release, inward governance, and affective relief within one compact textual unit.

The article also contributes methodologically. Because CAT presents itself as a design-science method for sacred-text ontology structuring and theology-to-governance translation, it must

demonstrate not only semantic richness but also inferential discipline, formal traceability, and ethical restraint (MoghadasNian, 2026). For that reason, this article does not merely interpret the text. It also specifies claim boundaries, ethical safeguards for sacred-to-application translation, and a formal ontology layer adequate to the article's ontology-structuring claim.

Literature Review

Scholarship on *Jawshan al-Kabir* has often remained devotional, liturgical, or lexically descriptive, with insufficient attention to sequence-sensitive intra-sectional architecture. Such work is valuable but often leaves unresolved whether a given section possesses an internal semantic order or merely gathers related divine names. By contrast, recent CAT-based studies have treated individual sections as compact sacred systems whose internal ordering matters analytically (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; 2026c; 2026d; MoghadasNian & Haghighi, 2026; MoghadasNian & Rabiee, 2026; MoghadasNian & Raeisi, 2026).

3 These studies provide two immediate precedents. First, they show that CAT can treat sacred texts as formally reconstructable architectures without denying their devotional integrity. Second, they establish that sequence, adjacency, clustering, and closure functions can be analytically consequential rather than rhetorically incidental. The present article builds on that cumulative logic but shifts attention to a new semantic terrain: the linkage between divine knowledge, moral remediation, protection of dignity, governance of the inward self, and affective decompression.

The CAT literature provides the article's immediate theoretical basis. CAT is presented as a design-science, conceptual-engineering, and ontology-structuring method for moving from bounded sacred corpora to auditable architectures of ontology, cybernetics, governance, and indicatorization (MoghadasNian, 2026). In a broader methodological sense, this article also stands in recognizable proximity to design-science and ontology-engineering discussions that treat artifacts, schemas, and conceptual structures as explicitly constructed, inspectable, and evaluable research outputs (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007).

The article also benefits from comparative and interreligious methodological discussions. Because the section's semantics are later translated into dialogical and interfaith registers, the study must avoid conflating functional comparability with doctrinal sameness. Comparative theology and interreligious learning literature has emphasized precisely this need for ethical restraint, bounded analogy, and vulnerability to the other without surrendering theological specificity (Avci, 2018; Leirvik, 2018; Moyaert, 2012).

Finally, the governance side of the translation requires caution. Contemporary work on Islamic governance underscores accountability, dignity, trust, transparency, consultation, and justice as central principles, but such principles are not identical with bureaucratic or technocratic control (Ashraf-Khan & Hossain, 2021; Batchelor, 2014). This is important for the present article because CAT must translate sacred semantics into governance-relevant forms without allowing the text to be swallowed by managerial reductionism.

Methodology

This study is corpus-bounded to the received text of the twelfth section of *Jawshan al-Kabir* as transmitted in the Shi'i devotional tradition, especially through al-Kaf'amī's compilational legacy (al-Kaf'amī, 1997; al-Kaf'amī, 1997). The primary unit of analysis is the independent vocative. Each vocative is treated as a bounded textual unit rather than as a loose thematic prompt. Linear order is treated as part of the evidence, not as ornamental arrangement.

4 Three analytical scales govern the reconstruction. The first is the independent vocative. The second is the internal cluster, especially the repeated *al-qulūb* cluster. The third is the macro-arc, that is, the section's movement from epistemic opening to affective decompression. These scales allow claims to remain reviewable and prevent arbitrary jumps from isolated lexical items to totalized conceptual systems.

The article proceeds through a layered CAT reconstruction. At the Identification and Text Layer, it reconstructs the section as an ordered chain of ten vocatives. At the Semantic Layer, it identifies distinct semantic nodes and cluster logic. At the Qur'anic–Hadith Intertextual Layer, it situates the section within a bounded scriptural and narrational horizon. At the Hermeneutical and Theological Layers, it stabilizes the ordered logic of divine response. At downstream layers, it translates that sequence into systems principles, cognitive-affective states, civilizational modules, KPI logic, rapprochement diagnostics, implementation architectures, transformation roadmaps, ritual-social effects, development pathways, foresight codes, scenarios, and early-warning profiles.

This does not mean that all layers carry identical evidentiary status. The text layer bears the strongest evidentiary force. Semantic, intertextual, and theological layers remain close to the textual core. Systems, governance, KPI, foresight, and warning layers are bounded translations rather than direct textual claims. In this sense, the article distinguishes between text-grounded meaning, interpretive inference, and application-oriented modeling.

The article's design-science orientation is explicit. It treats the reconstructed section as a reviewable conceptual artifact rather than an impressionistic reading, which places the study in constructive dialogue with established design-science research and artifact-centered methodology (Hevner et al., 2004; Peffers et al., 2007). Because the article also claims ontology structuring, it further adopts an ontology-engineering logic in which semantic nodes, relations, and classes are made explicit rather than implied (Gruber, 1995).

Three meta-layers are therefore integrated into the method. First, the Claim-Boundary, Uncertainty, and Limitation Layer specifies what can and cannot be claimed for each vocative. For example, *yā 'allām al-ghuyūb* can support a bounded observability logic, but not a claim to divine-like epistemic totality in institutions. Second, the Research Ethics and Sacred-to-Application Responsibility Layer establishes guardrails against instrumental reduction, coercive application, shame-based misuse, or the concealment of abuse under sacred language. Third, the Formal Ontology and Knowledge-Graph/Data Schema Layer formalizes each vocative as a semantic-operational node with a class position, relation profile, input-output logic, and data-object family.

The article uses bounded intertextual control. Intertextual evidence may be lexical, functional, or conceptual, but the analysis does not allow distant or free-associative cross-textuality. Likewise, the line between functional proximity and doctrinal equivalence is preserved in comparative and interfaith translation. This follows broader comparative-theological caution against collapsing traditions into one another or using the other only as confirmatory material (Avci, 2018; Moyaert, 2012).

Findings and Results

5 The Twelfth Section as an Ordered Textual Architecture

At the Identification and Text Layer, the twelfth section is reconstructed as an ordered chain of ten independent vocatives. The opening address, *yā 'allām al-ghuyūb*, establishes an epistemic horizon. The next pair, *yā ghaffār al-dhunūb* and *yā sattār al-'uyūb*, forms a moral-remedial and dignity-preserving cluster. *Yā kāshif al-kurūb* then functions as a pivot from moral repair to crisis release. The repeated *al-qulūb* sequence *yā muqallib al-qulūb*, *yā ṭabīb al-qulūb*, *yā munawwir al-qulūb*, *yā anīs al-qulūb* forms the section's dense internal cluster. The final pair *yā mufarrij al-humūm* and *yā munaffis al-ghumūm* produce a concluding descent into burden relief and grief decompression.

This ordering is analytically decisive. The section is not a flat inventory of divine attributes. It is a sequence-sensitive architecture whose arc may be rendered as knowledge → moral remediation → distress release → heart governance → affective easing. That arc supplies the bridge by which downstream CAT translation becomes disciplined rather than arbitrary.

Morphology and Semantics: From Epistemic Mastery to Affective Closure

The morphological layer confirms that lexical form participates in semantic architecture. The opening vocatives carry intensive or amplifying force; the middle sequence increasingly turns toward active or operative forms; the close moves toward relief-oriented semantics. The semantic layer confirms that each vocative functions as a distinct semantic node rather than as a synonym of the preceding one.

The semantic structure may be summarized as follows. *Yā 'allām al-ghuyūb* names a field of epistemic mastery over hidden reality. *Yā ghaffār al-dhunūb* opens restorability through forgiveness. *Yā sattār al-'uyūb* introduces dignity-preserving concealment rather than shame exposure. *Yā kāshif al-kurūb* indicates release from constricted distress. The heart-cluster then unfolds in sequence: turning, healing, illumination, companionship. The final pair distinguish between the relief of *humūm* and the easing of

ghumūm, thereby preserving a meaningful difference between worry-like burdens and compressed grief-like states.

The section is therefore architectonic semantically as well as textually. Its force lies not merely in lexical accumulation, but in ordered relation. This is also consistent with broader scholarship on divine names and the semantics of God-talk, which resists flattening sacred predicates into interchangeable devotional markers (Ben-Sasson, 2021; Taheri, 2023).

Intertextual, Hermeneutical, and Theological Reconstruction

The Qur'anic–Hadith intertextual layer places the section within a bounded matrix of scriptural and narrational witnesses. The opening recalls Qur'anic language of divine knowledge of the unseen. The forgiveness and concealment pair resonates with traditions of repentance, mercy, and moral repair. Distress removal, inward turning, healing, illumination, remembrance-based tranquility, and the easing of sorrow each possess proximate Qur'anic or narrational analogues. The purpose of this matrix is not to flatten the section into proof-texting, but to make its devotional semantics reviewable within a wider scriptural horizon.

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Hermeneutically, the section must be read as ordered and bounded. The dominant reading is not that each vocative merely restates the previous one, but that the sequence moves from knowing to repairing, from repairing to protecting, from protecting to relieving, from relieving to transforming, and from transformation to final affective easing. Alternative readings remain possible, but they do not displace the explanatory power of the ordered arc.

At the theological layer, the section becomes an ordered theology of divine response. Divine knowledge is not merely omniscience in the abstract; it opens the response architecture. Forgiveness and concealment create a remedial-dignitarian cluster. Distress removal marks intervention under pressure. The heart-cluster signals governance, healing, illumination, and companionship of the inward self. The close names the easing of burden and grief. The section therefore encodes a theology not merely of attributes, but of ordered divine responsiveness.

Systems, Cognitive, and Civilizational Translation

Once the text, semantics, and theological ordering are stabilized, the section can be translated into CAT's systems and human-state layers in a bounded way. At the Systems Philosophy Layer, the sequence yields a stack of observability, restorability, protective filtering, de-blocking, transition, repair, illumination, companionship, burden relief, and decompression. At the Cognitive Anthropology Layer, the section maps inward states: awareness of hiddenness, guilt-repair, vulnerability to exposure, distress release, inward transition, healing, clarity, companionship, worry relief, and grief decompression.

At the Civilizational System Architecture Layer, each vocative becomes a module: hidden-state awareness, restorative correction, dignity protection, crisis de-blocking, inward-state governance, healing, illumination, companionship, burden reduction, and grief reintegration. At the Cybernetics and Algorithm Layer, the sequence becomes a control stack: sensing, correction, filtering, unblocking,

transition management, repair, clarity production, relational stabilization, load reduction, and decompression.

This formalizability does not imply reductionism. Rather, it shows that sacred language can encode ordered functional logics without being dissolved into mechanism. That kind of formal translation is precisely what CAT claims as its upstream method ambition (MoghadasNian, 2026).

Governance, Taqrīb, Implementation, and Foresight Translation

The downstream CAT layers show the section's high translatability. At the Performance Measurement Layer, each vocative supports a distinct KPI or proxy cluster: observability, restoration, dignity protection, crisis unblocking, inward reorientation, healing progress, clarity, relational security, worry-load reduction, and grief decompression. At the Data, Evidence, and Validation Layer, each node receives a bounded evidentiary profile, validation logic, and dashboard-readiness assessment.

At the Normative-Legal Layer, the sequence yields a soft-law architecture: accountability, restorative correction, dignity protection, duty of care, reflective governance, healing support, clarity rights, anti-abandonment accompaniment, burden support, and grief care. Such translation is best understood as ethics-mediated and policy-relevant rather than positivist or bureaucratically reductive, which is consistent with broader work on Islamic governance, accountability, trust, dignity, and consultation (Ashraf-Khan & Hossain, 2021; Batchelor, 2014).

For rapprochement and divergence management, the section is especially fertile. *Yā 'allām al-ghuyūb* opens the detection of hidden divergence and suspicion. The moral pair stabilizes restoration and dignity protection in the field of disagreement. *Yā kāshif al-kurūb* breaks crisis blockages. The heart-cluster guides reorientation, healing, clarification, and companionship. The final pair support burden-sensitive and grief-sensitive reconciliation. Accordingly, the section becomes a field-sensitive architecture for taqrīb diagnosis, protocol selection, escalation control, and post-conflict reintegration.

At the foresight, scenario, and early-warning layers, the section becomes anticipatory. It produces future codes for observability, restoration, dignity governance, anti-collapse response, adaptability, healing, clarity, companionship, burden relief, and grief-sensitive recovery. It also generates scenario triads and weak-signal profiles. The result is a signal-sensitive and intervention-ready architecture that remains bounded and anti-alarmist.

Discussion

This article makes four main contributions. First, it shows that the twelfth section of *Jawshan al-Kabir* is neither a flat devotional inventory nor a merely rhetorical accumulation. It is a compressed sacred architecture with a clear internal sequence. Second, it demonstrates that the heart-cluster is structurally central. The section does not move directly from moral repair to affective relief; it first passes through inward transformation, healing, illumination, and companionship. Third, it provides a disciplined translation of sacred semantics into CAT's

downstream layers. Fourth, it strengthens CAT itself by integrating claim-boundary, ethical responsibility, and formal ontology as methodological controls rather than optional add-ons.

The article's theological significance lies in its ordered reading of divine response. Divine knowledge does not remain remote. It opens the possibility of moral repair. Moral repair is then protected through concealment and dignity. Distress relief becomes the pivot into inward governance. The inward self is not only turned but healed, illuminated, and accompanied. Only then does the sequence reach the relief of burden and grief. This arrangement is theologically meaningful because it portrays divine response as structured rather than episodic.

Its methodological significance lies in how it handles translation. The article does not deny that there is a conceptual leap from sacred text to governance, KPI systems, scenario logic, or early warning. Rather, it argues that such translation is possible only if it remains bounded, rule-based, and reviewable. The Claim-Boundary Layer prevents semantic inflation. The Ethics Layer prevents instrumental misuse of sacred language. The Formal Ontology Layer provides the schema required to justify the article's ontology-structuring claim. In this respect, the article's method is closer to disciplined artifact construction than to unrestricted hermeneutic expansion (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007).

Its comparative and dialogical significance is also substantial. The section's vocabulary of divine knowing, forgiving, concealing, relieving, transforming, healing, illuminating, accompanying, and easing distress offers a rich set of functionally translatable motifs for interfaith and ecumenical dialogue. Yet the analysis remains careful not to collapse comparison into sameness. Functional proximity is not doctrinal identity. The value lies in shared dialogical platforms and care functions, not in flattening theological difference, a balance strongly emphasized in comparative and interreligious theological scholarship (Avcı, 2018; Leirvik, 2018; Moyaert, 2012).

Several limitations should be acknowledged. First, the article is corpus-bounded to the received twelfth section and does not claim to exhaust the entire devotional, liturgical, or commentarial reception of *Jawshan al-Kabir*. Second, while the downstream CAT layers are formally rich, many remain model-level translations rather than empirically validated institutional programs. Third, the intertextual matrix is bounded and reviewable, but not exhaustive. Fourth, the article is intentionally sequence-sensitive; a different hermeneutical school might weight the vocatives differently, although it would still need to account for the observed textual ordering.

Conclusion

The twelfth section of *Jawshan al-Kabir* is best read as an ordered sacred semantic architecture. It opens with divine knowledge of the unseen, moves through forgiveness and dignity-

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preserving concealment, pivots through distress removal, enters a dense cluster of inward transformation, healing, illumination, and companionship, and concludes with the relief of worries and the easing of griefs. This ordered structure makes the section architectonic rather than merely enumerative.

Within CAT, the section becomes more than a devotional unit. It becomes a disciplined bridge from sacred invocation to ontology structuring and theology-to-governance translation. Yet that translation remains legitimate only when bounded by explicit claim profiles, ethical guardrails, and formal ontology discipline. For that reason, the twelfth section does not authorize unrestricted operationalization. It authorizes a careful, reviewable, and responsibility-sensitive design-science translation.

The section therefore contributes to three domains at once: Islamic devotional hermeneutics, CAT methodology, and the broader question of how sacred language can remain text-faithful while becoming conceptually, dialogically, and operationally translatable. In this sense, the twelfth section offers not only a theology of divine response, but also a compact civilizational grammar of diagnosis, repair, protection, transformation, companionship, and relief.

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Appendix

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

This article treats the twelfth 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.

A.1 Arabic Text of the Twelfth Section

يَا عَلَامَ الْغُيُوبِ يَا غَفَّارَ الذُّنُوبِ يَا سَتَّارَ الْغُيُوبِ يَا كَاشِفَ الْكُرُوبِ يَا مُقَلِّبَ الْقُلُوبِ يَا طَيِّبَ الْقُلُوبِ يَا مُنَوِّرَ الْقُلُوبِ يَا أُنِيسَ الْقُلُوبِ يَا مُفَرِّجَ
الْهُمُومِ يَا مُنْقِسَ الْغُمُومِ

A.2 Liturgical Continuation Commonly Associated with the Sectional Unit

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

A.3 Standardized Latin Transliteration

Yā ‘allāma al-ghuyūb, yā ghaffāra al-dhunūb, yā sattāra al-‘uyūb, yā kāshifa al-kurūb, yā muqalliba al-qulūb, yā ṭabība al-qulūb, yā munawwira al-qulūb, yā anīsa al-qulūb, yā mufarrija al-humūm, yā munaffisa al-ghumūm.

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

A.4 Working English Translation

O Knower of the unseen, O Great Forgiver of sins, O Concealer of faults, O Remover of distresses, O Turner of hearts, O Healer of hearts, O Illuminator of hearts, O Companion of hearts, O Reliever of worries, O Easer of griefs.

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 *‘allām al-ghuyūb* to *munaffis al-ghumūm* as preserved in the standard devotional transmission of *Jawshan al-Kabir* and attested in major devotional compilations, especially al-Kaf‘amī (1997) and *Kullīyāt-i Mafātīḥ al-jinān* (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 contains the section’s densest semantic, theological, systemic, and governance-relevant logic. In the present reading, the twelfth section functions as an epistemic, remedial, protective, therapeutic, illuminative, relational, and affective layer of the emerging CAT architecture. More precisely, it moves from knowledge of hidden reality, through forgiveness and dignity-preserving concealment, toward the release of distress; then into a dense heart-cluster of turning, healing, illumination, and companionship; and finally toward the relief of worries and the easing of griefs. This interpretation is supported by the section’s sequence-sensitive organization, its repeated concentration on the inward domain of the heart, and its internal progression from epistemic mastery to moral remediation, crisis relief, heart governance, and affective decompression.

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

This appendix presents the invocation-level CAT coding structure for the twelfth section of *Jawshan al-Kabir* in standardized codebook form. Each invocatory unit is treated as a semantic-theological node that can be translated into a systemic role, a cybernetic function, an algorithmic function, a governance principle, and an indicative KPI. The purpose of this appendix is to strengthen interpretive transparency, inter-section comparability, and methodological reproducibility. Unlike earlier sections that foreground origination, provisioning, sovereignty, reserve under hardship, or refuge in necessity in other configurations, the twelfth section is distinguished by an ordered movement from epistemic mastery over hidden reality, through forgiveness and dignity-preserving concealment, toward distress-removal, heart-governance, and finally affective relief. In CAT terms, the section is therefore best understood as an observability–restoration–protection–crisis-release–heart-transformation–healing–

illumination–companionship–worry–relief–grief–decompression architecture rather than as a merely devotional inventory of disconnected names.

B.1 *ʿAllām al-Ghuyūb*

- **Semantic core:** knowledge of the unseen, epistemic mastery, hidden-state discernment
- **Theological category:** epistemic divine response
- **CAT layer:** observability and hidden-state awareness layer
- **Systemic function:** detects latent conditions, unmapped risks, and concealed drivers before overt breakdown
- **Algorithmic role:** hidden-state estimator / observability activator
- **Governance translation:** self-audit, anomaly review, integrity sensing, and blind-spot reduction
- **Indicative KPI:** Hidden-State Observability Index

B.2 *Ghaffār al-Dhunūb*

- **Semantic core:** forgiveness, moral restoration, return after deviation
- **Theological category:** restorative divine response
- **CAT layer:** restoration and moral-repair layer
- **Systemic function:** converts acknowledged fault into recoverable correction rather than punitive collapse
- **Algorithmic role:** restoration loop / deviation corrector
- **Governance translation:** restorative correction, re-entry, and accountable reconciliation
- **Indicative KPI:** Moral Restoration Rate

B.3 *Sattār al-ʿUyūb*

- **Semantic core:** concealment of faults, dignity protection, anti-humiliation shielding
- **Theological category:** protective and dignity-preserving divine response
- **CAT layer:** dignity protection and bounded disclosure layer
- **Systemic function:** prevents exposure from escalating into shame, rupture, or degradation
- **Algorithmic role:** protective filter / dignity shield
- **Governance translation:** privacy-sensitive handling, anti-humiliation protocol, and bounded disclosure
- **Indicative KPI:** Dignity Protection Compliance Index

B.4 *Kāshif al-Kurūb*

- **Semantic core:** removal of distress, crisis release, de-blocking under pressure
- **Theological category:** crisis-relieving divine response
- **CAT layer:** crisis unblocking and anti-collapse layer
- **Systemic function:** breaks bottlenecks, relieves acute compression, and restores functional flow
- **Algorithmic role:** crisis interruptor / bottleneck releaser
- **Governance translation:** escalation management, rapid intervention, and anti-collapse routing
- **Indicative KPI:** Crisis Unblocking Effectiveness Index

B.5 *Muqallib al-Qulūb*

- **Semantic core:** turning of hearts, inward reorientation, motivational redirection
- **Theological category:** transformative divine response
- **CAT layer:** inward-state transition and heart-governance layer
- **Systemic function:** reorients internal drift, restores direction, and interrupts rigid fixation
- **Algorithmic role:** inward-state transition engine / alignment restorer
- **Governance translation:** reflective reorientation, mentoring, and alignment correction
- **Indicative KPI:** Inward-State Reorientation Index

B.6 *Ṭabīb al-Qulūb*

- **Semantic core:** healing of hearts, repair of interior injury, restoration of inward integrity

- **Theological category:** therapeutic divine response
- **CAT layer:** healing and deep repair layer
- **Systemic function:** reduces inward damage, repairs hidden wounds, and supports recovery depth
- **Algorithmic role:** healing module / repair accelerator
- **Governance translation:** care pathway, recovery support, and healing-oriented accompaniment
- **Indicative KPI:** Inner Healing Progress Index

B.7 *Munawwir al-Qulūb*

- **Semantic core:** illumination of hearts, clarity, discernment, reduction of ambiguity
- **Theological category:** illuminative divine response
- **CAT layer:** clarity and discernment layer
- **Systemic function:** reduces confusion, sharpens judgment, and improves epistemic orientation
- **Algorithmic role:** clarity generator / ambiguity reducer
- **Governance translation:** clarification protocol, shared vocabulary, and improved decision coherence
- **Indicative KPI:** Heart Illumination and Discernment Index

B.8 *Anīs al-Qulūb*

- **Semantic core:** companionship of hearts, interior consolation, anti-abandonment presence
- **Theological category:** companioning divine response
- **CAT layer:** relational consolation and secure presence layer
- **Systemic function:** reduces isolation, stabilizes belonging, and restores secure relational presence
- **Algorithmic role:** companionship stabilizer / anti-abandonment node
- **Governance translation:** accompaniment design, relational safety, and supportive continuity
- **Indicative KPI:** Relational Consolation Security Index

B.9 *Mufarrij al-Humūm*

- **Semantic core:** relief of worries, easing of burdens, cognitive-affective unloading
- **Theological category:** burden-relieving divine response
- **CAT layer:** worry-load reduction layer
- **Systemic function:** reduces rumination, lightens mental burden, and restores functional capacity
- **Algorithmic role:** burden-release operator / worry-load reducer
- **Governance translation:** mental-load redistribution, support routing, and well-being restoration
- **Indicative KPI:** Worry Load Relief Index

B.10 *Munaffis al-Ghumūm*

- **Semantic core:** easing of griefs, decompression of sorrow, release of compressed heaviness
- **Theological category:** grief-relieving divine response
- **CAT layer:** grief decompression and affective reintegration layer
- **Systemic function:** reduces sorrow pressure, enables safe release, and supports reintegration after heaviness
- **Algorithmic role:** grief decompressor / affective release module
- **Governance translation:** grief-care support, safe expression, and sorrow-sensitive recovery
- **Indicative KPI:** Grief Decompression Effectiveness Index

B.11 Integrative Coding Note

Taken together, the ten invocatory units yield a sequential epistemic, restorative, protective, therapeutic, relational, and affective logic rather than ten disconnected semantic particles. The coding architecture moves from hidden-state discernment, through forgiveness and dignity protection, toward crisis release; then enters the dense heart-cluster of reorientation, healing, illumination, and companionship; and finally proceeds toward worry relief and grief decompression. In CAT terms, the twelfth section therefore functions as an observability–restoration–protection–crisis-release–heart-governance–healing–illumination–companionship–burden-relief–grief-

decompression architecture. Its distinctive contribution within the broader *Jawshan al-Kabir* corpus lies in formalizing how hidden reality becomes knowable, how fault becomes recoverable, how dignity is protected under exposure risk, how distress becomes unblockable, how the inward self becomes transformable and healable, and how that ordered movement culminates in affective easing and reintegration.

Appendix C. Indicative Governance and KPI Translation Notes

This appendix presents concise explanatory notes on the ten indicative governance and KPI variables derived from the CAT-based reconstruction of the twelfth section of *Jawshan al-Kabir*: “Yā ‘allām al-ghuyūb, yā ghaffār al-dhunūb, yā sattār al-‘uyūb, yā kāshif al-kurūb, yā muqallib al-qulūb, yā ṭabīb al-qulūb, yā munawwir al-qulūb, yā anīs al-qulūb, yā mufarrij al-humūm, yā munaffis al-ghumūm.” These variables are heuristic and translational rather than psychometric instruments in a finalized empirical sense. Their primary function is to demonstrate how a bounded sacred semantic sequence may be translated into an evaluative governance grammar capable of supporting later conceptual refinement, expert validation, and applied operationalization. In this section, the indicators are designed not to quantify divine ontology, but to capture institutional or civilizational analogues inspired by the section’s semantic logic. This is consistent with CAT’s design-science role as an upstream sacred-semantics-to-governance method that yields indicative KPI scaffolds for later validation, calibration, and dashboard use.

C.1 Hidden-State Observability Index

Derived from ‘Allām al-Ghuyūb, the Hidden-State Observability Index measures the extent to which a system can responsibly detect hidden conditions, unmapped risks, latent tensions, or concealed drivers before they escalate into overt dysfunction. It captures whether observability is real, disciplined, and ethically bounded rather than merely symbolic. In governance terms, it reflects integrity sensing, anomaly review, blind-spot reduction, and the capacity to make hidden-state awareness operational without collapsing into intrusive surveillance.

C.2 Moral Restoration Rate

Derived from Ghaffār al-Dhunūb, the Moral Restoration Rate measures the degree to which acknowledged fault is translated into correction, repair, and recoverable continuity rather than punitive breakdown or unresolved deviation. It captures whether forgiveness is operationally linked to restoration rather than reduced to rhetoric. In governance terms, it reflects restorative correction, accountable reconciliation, re-entry after error, and the system’s capacity to turn deviation into structured repair.

C.3 Dignity Protection Compliance Index

Derived from Sattār al-‘Uyūb, the Dignity Protection Compliance Index measures the extent to which sensitive faults, vulnerabilities, or exposure risks are handled in a manner consistent with dignity, bounded disclosure, and anti-humiliation norms. It captures whether concealment functions as protective shielding rather than as neglect or cover-up. In governance terms, it reflects privacy-sensitive management, dignity protection, anti-shaming safeguards, and the ability to preserve persons and communities from destructive exposure.

C.4 Crisis Unblocking Effectiveness Index

Derived from Kāshif al-Kurūb, the Crisis Unblocking Effectiveness Index measures the degree to which acute distress, bottlenecked pressure, or blocked crisis conditions are met with timely and effective relief. It captures whether distress signals are merely acknowledged or actually translated into unblockage and restored flow. In governance terms, it reflects escalation management, anti-collapse response, response timeliness, and the operational capacity to relieve compression before systemic breakdown.

C.5 Inward-State Reorientation Index

Derived from Muqallib al-Qulūb, the Inward-State Reorientation Index measures the extent to which inward drift, motivational distortion, or misalignment is redirected toward more stable and coherent orientation. It captures whether interior transition is real and sustained or only momentary. In governance terms, it reflects reflective

reorientation, alignment recovery, ethical self-regulation, and the ability to move from inward instability toward ordered direction.

C.6 Inner Healing Progress Index

Derived from Ṭabīb al-Qulūb, the Inner Healing Progress Index measures the degree to which concealed inward injury, accumulated hurt, or moral-psychological damage is reduced through repair and recovery. It captures whether healing remains merely invoked or becomes a process of measurable restoration. In governance terms, it reflects healing support, care-pathway depth, recovery quality, and the capacity of the system to reduce interior damage rather than simply manage its symptoms.

C.7 Heart Illumination and Discernment Index

Derived from Munawwir al-Qulūb, the Heart Illumination and Discernment Index measures the extent to which ambiguity, confusion, and misjudgment are reduced through clarity, better perception, and sounder discernment. It captures whether illumination becomes operationally relevant for direction and judgment rather than remaining metaphorical. In governance terms, it reflects clarification quality, ambiguity reduction, discernment under uncertainty, and the system's capacity to generate coherent decision guidance.

C.8 Relational Consolation Security Index

Derived from Anīs al-Qulūb, the Relational Consolation Security Index measures the degree to which isolation, abandonment, and interior estrangement are reduced through secure presence, companionship, and meaningful consolation. It captures whether companionship is durable enough to stabilize belonging and interior reassurance. In governance terms, it reflects accompaniment quality, relational safety, anti-abandonment design, and the capacity to sustain secure supportive presence under vulnerability.

C.9 Worry Load Relief Index

Derived from Mufarrij al-Humūm, the Worry Load Relief Index measures the extent to which accumulated burdens of worry, mental load, and sustained preoccupation are reduced through relief and support. It captures whether burdens are actually lightened rather than merely acknowledged. In governance terms, it reflects load redistribution, burden relief, restoration of workable capacity, and the system's ability to reduce worry before it hardens into chronic strain.

C.10 Grief Decompression Effectiveness Index

Derived from Munaffis al-Ghumūm, the Grief Decompression Effectiveness Index measures the degree to which compressed sorrow, heaviness, and accumulated grief are eased through safe release and affective decompression. It captures whether grief is meaningfully relieved rather than silenced or merely ritualized. In governance terms, it reflects grief-care quality, decompression effectiveness, affective reintegration, and the system's capacity to transform compressed sorrow into safer and more sustainable recovery.

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 twelfth section of *Jawshan al-Kabir* can move from sacred semantics to a governance grammar of observability, restoration, dignity protection, crisis release, inward reorientation, healing, illumination, companionship, worry relief, and grief decompression. 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.