

## From Reserve in Hardship to Help in Alarm: A Civilizational Algorithm Theory Analysis of the Eleventh Section of *Jawshan al-Kabir*

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### Abstract

This article offers a bounded design-science analysis of the eleventh section of *Jawshan al-Kabir* (*Jawshan Kabir*) through Civilizational Algorithm Theory (CAT). Rather than reading the passage as a flat devotional litany, it reconstructs the ten vocative units as a sequence-sensitive support ontology in which each human limit-condition is paired with a distinct divine response-function. The semantic arc moves from reserve in hardship and hope in affliction, through intimacy and companionship under loneliness and estrangement, to guardianship under blessing, and then onward to succour, guidance, sufficiency, refuge, and enabling help under distress, bewilderment, poverty, necessity, and alarm. Methodologically, the study applies bounded corpus delimitation, rule-based segmentation, lexical and morphological coding, adjacency-sensitive inference, semantic clustering, and bounded downstream translation into systems, governance, taqrib, KPI, maturity, scenario, and early-warning layers. The article argues that the eleventh section constitutes a sequence-bound sacred support ontology whose internal

order is analytically significant, methodologically auditable, and suitable for disciplined theology-to-governance translation without semantic inflation or anachronistic overreach.

**Keywords:** *Jawshan al-Kabir*; Civilizational Algorithm Theory; sacred-text ontology; design science; divine response; governance architecture; taqrib; resilience; early warning.

## Introduction

Sacred texts are commonly studied as devotional, theological, or hermeneutical corpora, whereas governance systems are more often analyzed through organizational design, systems theory, cybernetics, foresight, and performance architecture. Yet design-science research treats artifacts as legitimate knowledge outputs, and ontology engineering treats conceptual structures as designed objects that can be specified, tested, and translated across domains (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007). This article works within that intersection. It asks whether a bounded liturgical corpus may be analyzed not only as prayer, but also as a structured ontology capable of disciplined downstream translation into systems-, governance-, resilience-, and foresight-relevant functions.

The focus is the eleventh section of *Jawshan al-Kabir*: “Allāhumma innī as’aluka bismika yā ‘uddatī ‘inda shiddatī, yā rajā’ī ‘inda muṣibatī, yā mūnisī ‘inda waḥshatī, yā ṣāhibī ‘inda ghurbatī, yā waliyyī ‘inda ni‘matī, yā ghiyāthī ‘inda kurbatī, yā dalīlī ‘inda ḥayratī, yā ghinā’ī ‘inda iftiqārī, yā malja’ī ‘inda idṭirārī, yā mu‘īnī ‘inda mafza’ī.” Unlike sections organized around bare divine names, this passage is built from possessive and relational invocations in which explicitly named human limit-conditions are paired with explicitly differentiated divine modes of response. That pairing makes the section especially important for Civilizational Algorithm Theory (CAT), because the grammar of support is already partially encoded in the textual form itself.

Within Shi‘i devotional transmission, *Jawshan al-Kabir* is associated with al-Kaf‘amī’s major compilations and later circulated widely through al-Qummī’s *Mafātīḥ al-jinān* and related devotional editions (al-Kaf‘amī, 1997; Qummī, 1376 [1997/1998]; Shomali, 2012). For the present study, the historically relevant unit is the transmitted supplication as a received liturgical whole, not each vocative expression treated as an independently authenticated report. The evidentiary force of the eleventh section therefore derives from the reception, transmission, and ritual life of the prayer as a bounded devotional corpus rather than from isolated isnād claims for each individual vocative form.

The scholarly problem is precise. Although external scholarship supports the study of divine names and sacred predicates as structured semantic and ontological formations, and although design-science methodology legitimizes artifact construction as a form of research, no established peer-reviewed study has reconstructed the eleventh section of *Jawshan al-Kabir* as a sequence-bound sacred support ontology in its own right (Al-Ghazālī, 1992; Izutsu, 2002; Sawai, 2014; Al-Raqab, 2020; Öztürk, 2024). Existing CAT-centered studies on other sections of *Jawshan al-Kabir* indicate that compact invocatory sequences can sustain disciplined ontology-to-governance translation, but they do not remove the need for a section-specific analysis here (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026;

MoghadasNian & MoghadasNian, 2026a, 2026b, 2026c; MoghadasNian & Haghghi, 2026; MoghadasNian & Rabiee, 2026; MoghadasNian & Raeisi, 2026). The eleventh section is especially significant because the repeated marker *inda* makes the relation between human vulnerability and divine response unusually explicit.

The principal research question is this: to what extent can the eleventh section of *Jawshan al-Kabir* be reconstructed, through CAT, as a rule-governed sacred sequence capable of bounded translation into governance-, systems-, resilience-, and foresight-relevant architecture? Three subsidiary questions guide the inquiry: What linguistic, semantic, and narrative order structures the section? What theological, systemic, and governance roles emerge from that order? And how far can those roles be operationalized into *taqrīb*, resilience, KPI, maturity, scenario, and early-warning architectures without exceeding the textual evidence?

The article argues that the eleventh section is best read not as a flat devotional list, but as a sequenced support architecture of divine response. Its internal movement proceeds from reserve and hope, through intimacy and companionship, to a regulatory pivot of guardianship under blessing, and then onward into succour, guidance, sufficiency, refuge, and enabling help. In that sense, the section offers a compact but analytically robust case for CAT's broader claim that bounded sacred semantics can be translated into auditable conceptual architecture without collapsing theology into managerial metaphor or inflating the text beyond its own limits.

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## Literature Review

### Design science, ontology engineering, and conceptual artifacts

The methodological literature most directly relevant to Civilizational Algorithm Theory (CAT) lies in design science and ontology engineering. Gruber's ontology-design framework conceptualizes ontologies as deliberately constructed artifacts for knowledge sharing rather than passive descriptive inventories, while Hevner et al. and Peffers et al. establish design science as a research paradigm in which artifacts are built, evaluated, and justified as legitimate knowledge outputs directed toward unresolved and practically relevant problems (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007). In the present study, this connection is not merely analogical. CAT is employed as an artifact-building method that constructs a bounded and auditable translational architecture from sacred semantics to conceptual, systemic, and governance-relevant outputs. Within the author's broader framework ecosystem, CAT has been formulated as a design-science method for sacred-text ontology structuring and theology-to-governance translation, operating as an upstream ontological layer for downstream KPI-governed and governance-oriented architectures (MoghadasNian, 2026).

### Divine names, relational invocations, and sacred semantic ordering

Classical and modern scholarship on the divine names provides an important foundation for reading sequence-bound sacred corpora as internally structured ontologies rather than flat enumerations. Al-Ghazālī's *al-Maḥṣad al-asnā* does not simply catalogue divine names; it organizes and explicates them in relation to theological meaning, ethical resonance, and graded modes of divine self-disclosure (Al-Ghazālī, 1992). Izutsu's semantic analysis of Qur'anic vocabulary similarly demonstrates the importance

of relational meaning within a theocentric lexical field (Izutsu, 2002). More focused studies on Ibn ‘Arabī and the hierarchy of divine names further reinforce the view that divine naming is relational, ordered, and ontologically patterned (Sawai, 2014; Öztürk, 2024). Contemporary Arabic theological scholarship such as Al-Raqab also clarifies the principles, divisions, and semantic indications of the Beautiful Names in ways that are pertinent to classification and bounded interpretation (Al-Raqab, 2020). The eleventh section of *Jawshan al-Kabir* enters this field from a distinctive angle, because it presents not only divine designations but relational invocations explicitly paired with human limit-conditions.

### **Jawshan al-Kabir and section-based CAT studies**

Scholarship on *Jawshan al-Kabir* has generally approached the supplication as a devotional whole rather than as a set of analytically bounded sections. Shomali’s reflections are valuable for devotional context, reception, and the spiritual atmosphere of the prayer, but they do not offer a section-specific ontology of the eleventh section (Shomali, 2012). A genuine gap therefore remains: the eleventh section has not yet emerged as a peer-reviewed subfield of analysis in its own right. Within the internal CAT-centered literature, however, a cumulative line of studies has already reconstructed the opening invocation and several earlier sections as bounded sacred architectures, thereby establishing an initial methodological trajectory for the present inquiry (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; 2026c; MoghadasNian & Haghighi, 2026; MoghadasNian & Rabiee, 2026; MoghadasNian & Raeisi, 2026). The eleventh section is especially significant within this trajectory because it foregrounds relational contingency and support dependence more explicitly than many earlier sections.

### **Sacred texts as governance architectures: comparative evidence**

The broader comparative literature suggests that sacred or normatively dense texts can, under disciplined methodological conditions, be read as architectures of order, norm, governance, and collective coordination rather than as purely devotional or symbolic corpora. Comparative studies of governance logics within classical textual traditions indicate that normative texts may encode rule structures, authority relations, boundary conditions, and forms of collective organization (Adhikary, 2023; Chakraborty, 2024; Richards, 2024). Likewise, systems-oriented work on religion as a complex system supports the proposition that religious corpora can be analytically approached through patterned relations, feedback, and system integrity rather than solely through confessional or doctrinal categories (Sosis & Kiper, 2014). These studies do not directly analyze *Jawshan al-Kabir*, but they strengthen the methodological plausibility of treating a bounded liturgical section as a structured conceptual artifact.

### **Literature gap and contribution**

The literature yields a twofold conclusion. On the one hand, robust external scholarship supports the structured study of sacred semantics, ontology design, and governance-oriented reading. On the other hand, no peer-reviewed study has yet reconstructed the eleventh section of *Jawshan al-Kabir* as a sequence-bound sacred support ontology with downstream translation into systems, governance, taqrib, KPI, maturity, scenario, and early-warning architecture. The present article addresses that gap by offering

a bounded proof-of-concept analysis in which lexical boundedness, sequence sensitivity, and non-anachronistic translation remain explicit methodological constraints.

### Methodology

This study adopts a qualitative design-science and conceptual-engineering methodology. The artifact under construction is not a software application or computational model, but a bounded sacred-text ontology translated into analytical layers relevant to systems, governance, resilience, and foresight. Within this framework, Civilizational Algorithm Theory (CAT) functions as a disciplined methodological bridge between sacred wording and structured conceptual architecture.

The empirical-textual corpus is the eleventh section of *Jawshan al-Kabir*, delimited to the exact vocative sequence extending from *yā 'uddatī 'inda shiddatī* to *yā mu'īnī 'inda mafza'ī*. The standardized reading of the ninth vocative adopts the normalized form *iḍṭirārī* in place of the orthographically defective form sometimes reproduced in informal circulation. The primary analytical unit is therefore the ten-member sequence of vocative micro-units embedded within the wider supplicatory frame *Allāhumma innī as'aluka bismika*. This delimitation is methodologically important because the section is analyzed not as an undifferentiated devotional passage, but as a bounded and ordered sequence in which each human limit-condition is paired with a distinct divine response-function.

First, the corpus is delimited to the ten-unit invocatory sequence as transmitted in the standard devotional tradition (al-Kaf'amī, 1997; Qummī, 1376 [1997/1998]). Second, the section is segmented into vocative micro-units, and each unit is coded as a structured pairing between a human condition of vulnerability and a corresponding divine mode of support. Third, lexical and morphological coding is used to identify the semantic cores of the paired nouns and relational predicates. Fourth, adjacency-sensitive inference reconstructs the internal order of the sequence without treating the units as freely interchangeable. Fifth, semantic clustering groups the units into higher-order movements while preserving the distinctiveness of each node. Sixth, bounded downstream translation renders the sequence into systems, governance, taqṛīb, KPI, maturity, scenario, and early-warning architectures under explicitly stated interpretive constraints.

The study is governed by six methodological constraints. The first is lexical boundedness: no downstream inference is accepted unless it remains anchored in the explicit wording of a vocative unit. The second is sequence sensitivity: the order of the units is treated as analytically significant and not as rhetorically arbitrary. The third is relational pairing discipline: each human limit-condition must remain linked to its corresponding divine response-function. The fourth is bounded translation: downstream outputs such as governance, KPI, or foresight architectures are permitted only as disciplined translations, not as claims that the text directly contains modern policy instruments. The fifth is non-totalization: the article does not infer the whole theology of *Jawshan al-Kabir*, let alone the whole theology of Islam, from a single section. The sixth is auditability: each inference must remain traceable from text, to lexical structure, to semantic role, to bounded downstream implication.

Validation in this study is analytic rather than statistical. The principal criteria of validation are internal coherence, sequence fidelity, lexical plausibility, translational boundedness, and downstream non-

contradiction. Accordingly, the article does not claim final empirical verification for CAT-derived outputs. Rather, it argues that the eleventh section of *Jawshan al-Kabir* can sustain a coherent, auditable, and methodologically explicit sequence-bound reconstruction suitable for disciplined ontology-to-governance translation.

## Findings and Results

### Identification, sequence, and vocative grammar

At the identification-and-text layer, the eleventh section presents a rule-governed chain of relational vocatives rather than a flat series of devotional epithets. Each unit follows a stable architecture: a first-person possessive vocative naming a divine support-function is paired with a human limit-condition introduced by the repeated marker *inda*. This structure is semantically consequential. Hardship, affliction, loneliness, estrangement, blessing, distress, bewilderment, poverty, necessity, and alarm do not remain free-floating experiences; they are rendered as contextual activators of differentiated divine response.

6 Morphologically, the section differs from sequences composed primarily of active participles such as *māni*, *dāfi*, or *sāmi*. Here the section foregrounds possessive relational nouns and function-bearing designations: *udda* as reserve, *rajā* as hope, *uns* as intimacy, *ṣuḥba* as companionship, *wilāya* as guardianship, *ghiyāth* as succour, *dalīl* as guidance, *ghinā* as sufficiency, *malja* as refuge, and *i'āna* as help. The repeated first-person relational suffix intensifies the existential register of the passage. The sequence is therefore not about divine attributes in abstraction alone, but about divine response as lived recourse under condition-specific vulnerability.

The repeated marker *inda* is thus more than a grammatical adverbial expression. It functions as a contextual activation device. The section does not merely name divine qualities; it specifies the condition in which each response becomes existentially salient. This feature is especially important for CAT because it permits the sequence to be read as a condition-sensitive response architecture rather than as a decorative accumulation of names.

### Semantic architecture: four clusters and a pivot

At the semantic layer, the sequence yields four clusters organized around a decisive pivot. The first cluster comprises *uddatī* and *rajā*: reserve in hardship and hope in affliction. Together, these units establish the architecture of initial non-collapse. The sequence first indicates that pressure requires backing and then that affliction requires horizon. Support alone would preserve minimal continuity but not forward possibility, while hope without reserve would remain affectively elevated but structurally fragile. Taken together, they form the opening logic of support and meaningful continuity.

The second cluster comprises *mūnisī* and *ṣāḥibī*: intimacy in loneliness and companionship in estrangement. If the first cluster prevents collapse, the second repairs relational fragmentation. The movement here is from interior restoration to socially extended accompaniment. Loneliness is met by reassuring presence, while estrangement is answered by companionship that enables continuity under

displacement or unfamiliarity. The sequence therefore moves from existential buffering to relational reattachment.

The fifth vocative, *waliyyī 'inda ni 'matī*, functions as the pivot of the entire section. Its placement is analytically decisive. The sequence does not progress linearly from one crisis to another until relief finally appears; rather, it inserts blessing at the center of the chain. This interrupts any reductive reading in which divine response is relevant only under visible suffering. Blessing itself becomes a condition requiring guardianship. In CAT terms, this is a regulatory pivot: it shifts the sequence from a purely crisis-facing logic to a whole-of-condition logic in which abundance, too, must be ethically and normatively governed.

The fourth broad movement unfolds through *ghiyāthī*, *dalīlī*, *ghinā'ī*, *malja'ī*, and *mu'īnī*. These units move from succour in compressed distress, to guidance in bewilderment, to sufficiency in poverty, to refuge in necessity, and finally to enabling help in alarm. This movement is analytically significant because it does not end in passive safety. After emergency relief, epistemic clarification, material adequacy, and protective refuge, the sequence culminates in actionable assistance. Its closure is therefore dynamic rather than static: the final divine response does not simply shelter the threatened subject, but re-enables response-capable agency.

## 7 Qur'anic, theological, and intertextual horizons

The intertextual profile of the section is graded rather than uniform. Some units resonate with relatively proximate scriptural horizons of sufficiency, hope, remembrance, guardianship, guidance, refuge, and help, whereas others operate more through thematic proximity than through strict lexical equivalence. Methodologically, the section is therefore illuminated by nearby scriptural horizons rather than by any requirement of verbatim intertextual duplication. This preserves interpretive discipline while avoiding reductive proof-texting.

Theologically, the eleventh section yields a multi-modal account of divine response. The plurality of the vocatives does not compromise divine unity. On the contrary, divine unity becomes experientially intelligible through differentiated response modes. The one God is encountered as reserve under pressure, horizon under affliction, intimacy under loneliness, companionship under estrangement, guardianship under blessing, succour under distress, guidance under bewilderment, sufficiency under poverty, refuge under necessity, and help under alarm. The internal order of the section therefore reflects not fragmentation in God, but relational differentiation in the disclosure of divine support.

### Systems, governance, and downstream CAT translation

At the systems and cybernetic layers, the sequence becomes a multi-state response architecture. *'Uddatī* functions as reserve before collapse; *rajā'ī* as horizon continuity under damage; *mūnisī* as anti-isolation restoration; *ṣāhibī* as companionship under displacement; *waliyyī* as regulative guardianship under abundance; *ghiyāthī* as time-sensitive succour; *dalīlī* as epistemic orientation under uncertainty; *ghinā'ī* as sufficiency against chronic lack; *malja'ī* as final recourse under no-option necessity; and *mu'īnī* as action-enabling assistance under alarm. The significance of this finding does not lie in claiming that the text literally contains modern systems theory. Rather, the point is that the internal order of the sequence sustains a bounded functional translation into systems logic.

At the governance and *taqrīb* layers, the section yields a staged intervention grammar. First, supportive reserves must be built so that fields under pressure do not collapse immediately. Second, the moral horizon of actors under injury or loss must be protected. Third, anti-isolation and companionship structures must rebuild relational continuity. Fourth, blessing and abundance must be regulated through stewardship rather than allowed to drift toward entitlement. Fifth, compressed crisis must be met by timely succour. Sixth, confusion must be clarified. Seventh, minimum sufficiency must be secured. Eighth, sanctuary must be available under necessity. Ninth, alarm must be translated into coordinated and enabling response. In *taqrīb* terms, the eleventh section is useful not because it erases disagreement, but because it helps diagnose how vulnerability, exclusion, drift, confusion, and panic shape the field within which rapprochement either succeeds or fails.

The same progression supports a modular KPI and maturity architecture. The section yields distinct performance nodes for reserve sufficiency, hope continuity, intimacy restoration, companionship continuity, stewardship under blessing, distress-response timeliness, guidance clarity, sufficiency-threshold achievement, refuge integrity, and enabled-action readiness. It likewise supports foresight, scenario, and early-warning architectures organized around reserve erosion, despair drift, rising isolation, belonging failure, abundance capture, delayed response, ambiguity load, widening deprivation gaps, sanctuary failure, and coordination collapse.

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## Integrated result

Taken together, the eleventh section functions as a sequence-bound sacred support ontology whose internal order can be translated into a civilizational architecture moving from fragility toward adaptive coordination. The section does not merely praise God through ten invocatory expressions; it stages a progression of divine response that is methodologically suitable for bounded ontology structuring and downstream operationalization within CAT.

## Discussion

This article makes three principal contributions.

The first is methodological. It demonstrates that CAT can be applied to the eleventh section of *Jawshan al-Kabir* with a level of inferential discipline comparable to that established in earlier section-based applications, while refining the method's attention to relational pairing, contextual activation, and sequence-sensitive contingency. In this respect, the article advances CAT not as a one-off conceptual proposal, but as an emerging design-science method for sacred-text ontology structuring and theology-to-governance translation. More specifically, it shows that a compact liturgical sequence can be rendered analytically tractable when lexical boundedness, relation-preserving inference, sequence sensitivity, and non-anachronistic translation are all treated as explicit methodological constraints.

The second contribution is theoretical. The eleventh section yields a distinctive architecture within the broader *Jawshan al-Kabir* series. Whereas some earlier sections foreground themes such as boundary-setting, constructive ordering, compassionate regulation, or expansive plenitude, section 11 sharpens the logic of divine response to explicitly named human limit-conditions (MoghadasNian & Raeisi, 2026). Its

distinctive contribution lies in the way it organizes the passage around paired contingencies: hardship/reserve, affliction/hope, loneliness/intimacy, estrangement/companionship, blessing/guardianship, distress/succour, bewilderment/guidance, poverty/sufficiency, necessity/refuge, and alarm/help. In theoretical terms, this makes the eleventh section especially important for CAT because it renders the condition-response grammar unusually explicit. The centrality of *waliyyī 'inda ni 'matī* is equally significant: the section insists that abundance is not the end of vulnerability, but one of its most delicate tests.

The third contribution is substantive. In Islamic studies, the article shows that a bounded supplicatory section can sustain rigorous sequence-based analysis without being reduced either to devotional sentiment alone or to arbitrary systems analogy. In *taqrīb*, governance, and civilizational analysis, the article derives a structured intervention grammar of reserve, hope, intimacy, companionship, guardianship, succour, guidance, sufficiency, refuge, and help that is analytically useful for thinking about relational repair, dialogue design, social inclusion, anti-drift governance, crisis de-escalation, protection, and foresight-sensitive architecture. The value of this grammar lies not in treating the text as a ready-made policy manual, but in showing how sacred semantics may function as an upstream layer for structured conceptual design.

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At the same time, the article deliberately limits its claims. The eleventh section is not presented here as a directly executable governance template, nor does the study claim final empirical validation for CAT-derived outputs. The evidentiary base remains emergent, and external scholarship still does not provide a direct peer-reviewed precedent for a section-specific analysis of the eleventh section as a sequence-bound sacred support ontology. For that reason, the present argument should be read as a bounded proof of concept rather than as a completed theory of application. Comparative evidence from scholarship on the divine names, design-science methodology, and studies of sacred or normatively dense texts as governance resources supports plausibility, but not automatic transferability or final validation.

These limitations also clarify the next steps for research. Future work should test the stability of the present reconstruction across additional sections of *Jawshan al-Kabir*, compare CAT-based readings with alternative hermeneutical frameworks, and subject the downstream governance, KPI, and foresight layers to expert review, Delphi validation, or applied field calibration. Such work would help determine which elements of the present reconstruction are robustly portable, which remain context-bound, and which require further theological or methodological qualification.

Taken together, the discussion supports a cautious but significant conclusion: the eleventh section of *Jawshan al-Kabir* can be read as a disciplined sequence of divine response whose internal order is not only theologically meaningful but also analytically productive for bounded ontology-to-governance translation. That claim is modest in empirical scope, but substantial in methodological and theoretical consequence.

## Conclusion

This article has argued that the eleventh section of *Jawshan al-Kabir* is best understood not as a flat devotional list, but as a sequenced sacred ontology of divine response. Its internal progression moves from reserve in hardship and hope in affliction, through intimacy and companionship under loneliness and estrangement, toward guardianship under blessing, and then onward to succour, guidance, sufficiency, refuge, and enabling help. Read through Civilizational Algorithm Theory, this sequence proves capable of bounded translation into systems logic, governance architecture, *taqrīb*-oriented intervention design, KPI-bearing nodes, maturity pathways, scenario construction, and early-warning structures.

The contribution of the study is therefore neither purely exegetical nor merely managerial. Rather, it is methodological, conceptual, and civilizational in scope. The article shows that sacred semantics, when treated as bounded, sequence-sensitive, and theologically disciplined, can function as an upstream layer for conceptual architecture and governance-oriented analysis. At the same time, the claims advanced here remain deliberately modest. The article offers a proof of concept rather than a finalized empirical model, and it presents architectural plausibility rather than completed validation.

Precisely in that boundedness lies the force of the argument. The study demonstrates that the movement from sacred wording to governance-relevant architecture can be rendered explicit, auditable, and research-grade without reducing the source text to managerial slogan or compromising its theological integrity. In this sense, the eleventh section of *Jawshan al-Kabir* provides a compact yet analytically robust case for the wider CAT claim that sacred liturgical sequences can sustain disciplined ontology-to-governance translation.

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## Appendix

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

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This article treats the eleventh 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 ontology-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 Eleventh Section

يَا عُدَّتِي عِنْدَ شِدَّتِي يَا رَجَائِي عِنْدَ مُصِيبَتِي يَا مُنِيسِي عِنْدَ وَحْشَتِي يَا صَاحِبِي عِنْدَ غُرْبَتِي يَا وَلِيِّي عِنْدَ نِعْمَتِي يَا غِيَاثِي عِنْدَ كُرْبَتِي يَا دَلِيلِي  
عِنْدَ حَيْرَتِي يَا غَنَائِي عِنْدَ افْتِقَارِي يَا مَلْجَأِي عِنْدَ ضَطْرَرِي يَا مُعِينِي عِنْدَ مَفْرَعِي

### 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

*Allāhumma innī as'aluka bismika, yā 'uddatī 'inda shiddatī, yā rajā'ī 'inda muṣībātī, yā mūnīsī 'inda waḥshatī, yā ṣāhibī 'inda ghubratī, yā waliyyī 'inda ni'matī, yā ghiyāthī 'inda kurbatī, yā dalīlī 'inda ḥayratī, yā ghinā'ī 'inda iftiqārī, yā malja'ī 'inda idṭirārī, yā mu'īnī 'inda mafza'ī.*

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

### A.4 Working English Translation

O God, I ask You by Your Name: O my reserve in hardship, O my hope in affliction, O my intimate companion in loneliness, O my companion in estrangement, O my guardian in blessing, O my succour in distress, O my guide in bewilderment, O my sufficiency in poverty, O my refuge in necessity, O my helper in alarm.

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 relational invocatory expressions from *'uddatī* to *mu'īnī* as preserved in the standard devotional transmission of *Jawshan al-Kabir* and reproduced in major devotional compilations, including al-Kaf'amī (1997) and *Kullīyāt-i Maḥāṭih 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 carries the most concentrated semantic, theological, systemic, and governance-relevant logic of the section. In the present interpretation, the eleventh section functions as a relational and condition-sensitive layer of the emerging CAT architecture. More specifically, it stages a movement from reserve and hope under hardship and affliction, through intimacy and companionship under loneliness and estrangement, toward a regulatory pivot of guardianship under blessing, and then onward to succour, guidance, sufficiency, refuge, and enabling help under distress, bewilderment, poverty, necessity, and alarm. This reading is consistent with the section's predominantly possessive and relational morphology, its repeated use of *'inda* as a contextual activation marker, and its internal organization around differentiated divine response to explicitly named human limit-conditions.

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

This appendix presents the invocation-level CAT coding structure for the eleventh 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 ontological grounding, doxological legitimation, constructive ordering, compassionate regulation, canonical closure, or restorative pardon in other configurations, the eleventh section is distinguished by an explicitly relational and condition-sensitive sequence in which each divine response-function is paired with a named human limit-condition. In CAT terms, the section is therefore best understood as a reserve–hope–intimacy–companionship–guardianship–succour–guidance–sufficiency–refuge–help architecture rather than as a merely devotional inventory of disconnected names.

## B.1 *‘Uddaṭī*

- **Semantic core:** reserve, preparedness, prior backing, support-before-collapse
- **Theological category:** reserve-bearing divine response
- **CAT layer:** reserve and support-sufficiency layer
- **Systemic function:** provides pre-crisis backing, absorbs first-order pressure, and prevents immediate collapse
- **Algorithmic role:** reserve activator / support buffer
- **Governance translation:** contingency readiness, support adequacy, and anti-collapse architecture
- **Indicative KPI:** Support Reserve Readiness Index

## B.2 *Rajā’ī*

- **Semantic core:** hope, horizon, forward possibility under affliction
- **Theological category:** horizon-bearing divine response
- **CAT layer:** recovery and meaningful continuity layer
- **Systemic function:** preserves direction and future orientation after injury, loss, or affliction
- **Algorithmic role:** horizon restorer / despair inhibitor
- **Governance translation:** recovery discourse, morale preservation, and post-loss continuity
- **Indicative KPI:** Hope Continuity Index

## B.3 *Mūniṣī*

- **Semantic core:** intimacy, reassuring presence, anti-isolation companionship
- **Theological category:** intimacy-bearing divine response
- **CAT layer:** presence-restoration and anti-fragmentation layer
- **Systemic function:** reduces interior fear, restores relational calm, and interrupts loneliness-driven collapse
- **Algorithmic role:** interior cohesion restorer / presence module
- **Governance translation:** care design, relational safety, and isolation reduction
- **Indicative KPI:** Intimacy Restoration Score

## B.4 *Ṣāḥibī*

- **Semantic core:** companionship, co-presence, continuity in estrangement
- **Theological category:** companionship-bearing divine response
- **CAT layer:** accompaniment and belonging layer
- **Systemic function:** preserves continuity under displacement, estrangement, and social dislocation
- **Algorithmic role:** companionship bridge / belonging stabilizer
- **Governance translation:** inclusion pathways, accompaniment, and anti-exclusion architecture
- **Indicative KPI:** Relational Accompaniment Continuity Score

## B.5 *Walīyyī*

- **Semantic core:** guardianship, stewardship, regulative care under blessing
- **Theological category:** governing and protective divine response under abundance
- **CAT layer:** abundance regulation and stewardship layer
- **Systemic function:** prevents drift, entitlement, and self-sufficiency under favorable conditions
- **Algorithmic role:** stewardship regulator / anti-drift governor
- **Governance translation:** ethics review, fairness in abundance, and anti-capture oversight
- **Indicative KPI:** Gratitude-Governed Stewardship Index

## B.6 *Ghiyāthī*

- **Semantic core:** succour, emergency relief, compressed-distress response
- **Theological category:** crisis-succouring divine response

- **CAT layer:** rapid intervention layer
- **Systemic function:** breaks intensified pressure through time-sensitive assistance and immediate relief
- **Algorithmic role:** urgent relief dispatcher / crisis interruptor
- **Governance translation:** escalation management, distress response, and de-escalation architecture
- **Indicative KPI:** Distress Response Effectiveness Index

### B.7 *Dalīl*

- **Semantic core:** guidance, orientation, path clarification under bewilderment
- **Theological category:** guiding divine response
- **CAT layer:** epistemic clarification layer
- **Systemic function:** reduces ambiguity and restores direction under uncertainty and cognitive disorientation
- **Algorithmic role:** orientation engine / ambiguity reducer
- **Governance translation:** clarification protocol, shared glossary, and decision coherence
- **Indicative KPI:** Guidance Clarity Score

### B.8 *Ghinā'ī*

- **Semantic core:** sufficiency, adequacy, completeness against chronic lack
- **Theological category:** sufficiency-bearing divine response
- **CAT layer:** minimum-viability and anti-poverty layer
- **Systemic function:** secures threshold adequacy and prevents deprivation from escalating into disintegration
- **Algorithmic role:** sufficiency restorer / viability stabilizer
- **Governance translation:** targeted support, sufficiency thresholds, and dignity-preserving allocation
- **Indicative KPI:** Sufficiency under Need Index

### B.9 *Malja'ī*

- **Semantic core:** refuge, final recourse, safe anchoring in no-option conditions
- **Theological category:** refuge-bearing divine response
- **CAT layer:** sanctuary and protection layer
- **Systemic function:** provides safe recourse when ordinary options are exhausted and ordinary routes fail
- **Algorithmic role:** sanctuary anchor / protective recourse module
- **Governance translation:** safe referral, safeguarding, and protective containment
- **Indicative KPI:** Refuge Integrity under Necessity Score

### B.10 *Mu'īnī*

- **Semantic core:** enabling help, active assistance, aid for effective action under alarm
- **Theological category:** help-bearing and enablement-bearing divine response
- **CAT layer:** coordination and enabled-action layer
- **Systemic function:** converts alarm into disciplined response and effective movement rather than paralysis
- **Algorithmic role:** enablement actuator / coordinated-help module
- **Governance translation:** role clarity, mobilization, and action-ready support
- **Indicative KPI:** Assisted Response Effectiveness Index

### B.11 Integrative Coding Note

Taken together, the ten invocatory units yield a sequential support logic rather than ten disconnected semantic particles. The coding architecture moves from reserve and hope under hardship and affliction, through intimacy and companionship under loneliness and estrangement, to guardianship under blessing, and then onward through succour, guidance, sufficiency, refuge, and enabling help. In CAT terms, the eleventh section therefore functions as a reserve–horizon–intimacy–accompaniment–stewardship–succour–guidance–sufficiency–refuge–enablement architecture. Its distinctive contribution within the broader *Jawshan al-Kabir* corpus lies in formalizing how vulnerability is paired with differentiated divine response, how support becomes continuity, how continuity matures into companionship and stewardship, and how that relational order proceeds toward relief, clarity, adequacy, sanctuary, and action-enabling assistance.

## 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 eleventh section of *Jawshan al-Kabir*: “Allāhumma innī as’aluka bismika yā ‘uddatī ‘inda shiddatī, yā rajā’ī ‘inda muṣibatī, yā mūnisī ‘inda waḥshatī, yā ṣāhibī ‘inda ghurbatī, yā waliyyī ‘inda ni‘matī, yā ghiyāthī ‘inda kurbatī, yā dalīlī ‘inda ḥayratī, yā ghinā’ī ‘inda iftiqārī, yā malja’ī ‘inda iḏtirārī, yā mu‘īnī ‘inda mafza’ī.” 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 future 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 fully consistent with CAT’s design-science role as an upstream ontology-to-governance method that yields indicative KPI scaffolds for later validation, calibration, and dashboard use.

### C.1 Support Reserve Readiness Index

Derived from *‘Uddatī*, the Support Reserve Readiness Index measures the extent to which a system possesses adequate backing, reserve capacity, and supportive buffering to prevent first-order collapse under pressure. It captures whether support remains merely aspirational or exists in a form that is structurally available, timely, and reliable when hardship intensifies. In governance terms, it reflects reserve sufficiency, support readiness, anti-collapse architecture, and the extent to which a field of action can remain viable under strain.

### C.2 Hope Continuity Index

Derived from *Rajā’ī*, the Hope Continuity Index measures the degree to which a system under affliction retains meaningful horizon, motivational continuity, and the capacity to orient itself toward recovery rather than despair. It does not measure affective uplift in isolation, but the persistence of direction, intelligibility, and future-bearing morale after loss or injury. In governance terms, it reflects recovery discourse, meaning continuity, morale preservation, and the system’s ability to resist stagnation under affliction.

### C.3 Intimacy Restoration Score

Derived from *Mūnisī*, the Intimacy Restoration Score measures the extent to which loneliness, interior fear, and isolation are reduced through the restoration of reassuring presence and relational nearness. It captures whether comfort, companionship, and anti-isolation functions are genuinely re-established or merely symbolically invoked. In governance terms, it reflects care quality, relational safety, presence restoration, and the system’s capacity to counteract disconnection at the interior and interpersonal levels.

### C.4 Relational Accompaniment Continuity Score

Derived from *Ṣāhibī*, the Relational Accompaniment Continuity Score measures the degree to which companionship, belonging, and continuity of presence are preserved under estrangement, displacement, or social unfamiliarity. It captures whether accompaniment remains durable enough to sustain identity, orientation, and inclusion in conditions of separation or distance. In governance terms, it reflects accompaniment design, belonging continuity, anti-exclusion architecture, and the capacity to stabilize relational presence under social vulnerability.

### C.5 Gratitude-Governed Stewardship Index

Derived from *Waliyyī*, the Gratitude-Governed Stewardship Index measures the extent to which blessing is governed through gratitude, humility, care, and stewardship rather than allowed to drift into entitlement, complacency, or self-sufficiency. It captures whether abundance is normatively regulated or left vulnerable to distortion. In governance terms, it reflects stewardship under favorable conditions, ethics of abundance, anti-drift oversight, and the capacity to govern blessing without converting it into domination or moral decay.

## C.6 Distress Response Effectiveness Index

Derived from *Ghiyāthī*, the Distress Response Effectiveness Index measures the degree to which acute distress is met with timely, effective, and proportionate succour. It captures whether distress signals are merely recognized or actually converted into operative relief before escalation takes hold. In governance terms, it reflects crisis-response timeliness, relief effectiveness, de-escalation capacity, and the operational ability to intervene under compressed pressure.

## C.7 Guidance Clarity Score

Derived from *Dalīlī*, the Guidance Clarity Score measures the extent to which bewilderment, ambiguity, and disorientation are reduced through credible orientation and path clarification. It captures whether guidance remains abstract and symbolic or becomes concretely decision-relevant. In governance terms, it reflects clarification quality, coherence of direction, ambiguity reduction, and the system's capacity to produce orienting guidance under uncertainty.

## C.8 Sufficiency under Need Index

Derived from *Ghinā'ī*, the Sufficiency under Need Index measures the extent to which chronic lack, deprivation, or insufficiency is reduced through the provision of threshold adequacy and dignity-preserving support. It distinguishes genuine sufficiency from merely symbolic relief or temporary mitigation. In governance terms, it reflects viability under lack, adequacy of support, sufficiency thresholds, and the ability to prevent deprivation from widening into structural instability.

## C.9 Refuge Integrity under Necessity Score

Derived from *Malja'ī*, the Refuge Integrity under Necessity Score measures the degree to which a system can provide trustworthy refuge, final recourse, and protective anchoring when ordinary options are exhausted. It captures whether refuge functions as real sanctuary or as a nominal claim unsupported by safety and containment. In governance terms, it reflects refuge reliability, protective recourse, safeguarding integrity, and the system's capacity to furnish meaningful shelter under necessity.

## C.10 Assisted Response Effectiveness Index

Derived from *Mu'inī*, the Assisted Response Effectiveness Index measures the extent to which alarm is translated into coordinated, enabling, and practically effective assistance rather than paralysis, fragmentation, or confused reaction. It captures whether help remains passive sympathy or becomes operationally consequential support. In governance terms, it reflects mobilization readiness, coordination quality, role clarity, and the system's ability to convert alarm into effective action.

## 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 eleventh section of *Jawshan al-Kabir* can move from sacred semantics to a governance grammar of reserve, hope, intimacy, companionship, stewardship under blessing, distress response, guidance, sufficiency, refuge, and enabling help. 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.