

## From Creative Origination to Refuge for the Rejected: A Civilizational Algorithm Theory Analysis of the Tenth Section of *Jawshan Kabir*

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### Abstract

This article reconstructs the tenth section of *Jawshan Kabir* (*Jawshan al-Kabir*) as a bounded, sequence-sensitive sacred semantic architecture within Civilizational Algorithm Theory (CAT). Rather than reading the passage as a flat list of devotional epithets, it argues that the section encodes an ordered progression from making, creation, provision, and lordship to distress relief, grief release, restorative mercy, support for the forsaken, dignity-preserving concealment, and finally refuge for the rejected. Methodologically, the study adopts a qualitative, conceptual, design-science approach based on bounded corpus delimitation, rule-based textual segmentation, morphology-sensitive reading, semantic clustering, controlled Qur'anic-hadith intertextuality, and bounded translation into theological, systemic, governance, and resilience layers. The findings show that the section is internally structured as a directed semantic sequence rather than a cumulative liturgical list. Its decisive formal marker is the shift from a dominant chain of active participial forms to the noun *malja* in the final unit, signaling a terminal refuge node. The article

contributes a reproducible pathway from sacred semantics to auditable conceptual design and shows that the section yields a compressed ontology of creation, provision, mercy, dignity protection, and reinclusive refuge.

**Keywords:** *Jawshan Kabir; Civilizational Algorithm Theory; sacred semantics; design science research; theology-to-governance translation; refuge; dignity protection; resilience; Islamic theology*

## Introduction

Contemporary governance scholarship has become increasingly sophisticated in resilience, accountability, coordination, and performance architecture, yet much of it remains comparatively underdeveloped at the level of ontological grounding and normative intelligibility. Governance frameworks often clarify how institutions should measure, regulate, and respond, while leaving less explicit the deeper architecture of meaning, legitimacy, protection, and wise order that makes sustainable governance conceptually coherent in the first place (Chandler, 2014; Hevner et al., 2004; Peffers et al., 2007; Richards, 2024). In parallel, theological and devotional scholarship preserves metaphysical density and moral seriousness, but only rarely translates sacred textual sequences into structured, auditable conceptual artifacts. This unresolved gap between sacred semantics and formal governance design supplies the problem-space to which CAT responds (Gregor & Hevner, 2013; MoghadasNian, 2026).

Within Twelver Shi'i devotional tradition, *Jawshan Kabir* is especially suitable for such inquiry because it is a densely patterned supplicatory corpus structured through recurring invocational forms and semantically compact units. At the same time, liturgical centrality should not be conflated with strict hadith-critical authentication. Source-critical scholarship has shown that the prayer's later devotional authority does not automatically establish firm Prophetic attribution under rigorous hadith criteria, and that its earliest clearly traceable documentary presence is bound up with al-Kaf'amī's prayer-book tradition (Aydnli, 2011; Qummī, 1376/1997–1998; Shomali, 2012). This distinction is methodologically decisive here, because the present study treats the received text as a bounded liturgical-semantic corpus rather than as a sanad-verification exercise.

The tenth section is particularly important because it displays one of the clearest internal arcs in the emerging CAT/*Jawshan Kabir* corpus. The sequence begins with making, creating, providing, and owning; turns through distress disclosure and grief release; advances into mercy, support, and dignity-preserving concealment; and culminates in refuge for the rejected. Read superficially, the section may appear as one more cluster of devotional names. Read through a bounded CAT procedure, however, it reveals a directed progression from formative divine agency to terminal divine refuge. The present article argues that this progression is not rhetorical ornament but load-bearing sacred architecture.

This article also stands within an already emerging internal research sequence. Earlier CAT-based studies have reconstructed the opening invocation as an ontological kernel of legitimate order, section two as governance-in-action, section three as an executional stack, section four as transcendent governance and

canonical closure, section five as compassionate regulation and evidentiary authority, section six as justice-constrained sovereignty, section seven as repair-to-release transition, section eight as legitimacy-to-flourishing architecture, and section nine as protection-to-expansion architecture (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghghi, 2026; MoghadasNian & Karami, 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; 2026c; 2026d; MoghadasNian & Rabiee, 2026; ). The tenth section therefore should not be read in isolation, but as the next staged layer in an expanding civilizational reading of the prayer.

The central research problem is the absence of a disciplined and explicit framework for reconstructing the tenth section as a sequence-sensitive sacred ontology that can be translated into governance-relevant and resilience-relevant architecture without collapsing theology into metaphor or management slogan. The primary research question is therefore: How can the tenth section of *Jawshan Kabir* be reconstructed through CAT as a coherent sacred semantic sequence moving from creative origination to refuge for the rejected? The secondary questions are fourfold: What formal textual and morphological patterns govern the section? What semantic clusters and transitions organize its internal arc? What theological and civilizational functions emerge from that sequence? And how may the resulting structure be translated, under bounded inferential conditions, into downstream architectures of care, resilience, dignity, and refuge?

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## Literature Review

### **Jawshan Kabir as a transmitted devotional corpus and bounded semantic unit**

Scholarship on *Jawshan Kabir* has generally focused on devotional context, spiritual use, transmission, and reception. Shomali (2012) usefully emphasizes the prayer's place in Shi'i spirituality and its structure as a highly patterned supplication. Source-critical scholarship, however, adds an essential caution. Aydınli (2011) argues that strict hadith criteria do not firmly establish Prophetic attribution and that the prayer's earliest documentary traceability is linked to al-Kaf'amī's prayer-book tradition. Taken together, these works support a methodologically balanced position: *Jawshan Kabir* may legitimately be treated as a stable devotional-textual corpus, but its sectional analysis must remain corpus-bounded, reception-aware, and non-naïve in relation to source criticism.

That balance is directly relevant for the present article. The study does not attempt to prove the whole prayer's earliest origin anew. Nor does it treat each unit of the tenth section as an independently authenticated micro-ḥadīth. Rather, it proceeds from the later received liturgical text as preserved in influential Shi'i devotional transmission, especially through *Mafātīḥ al-Jinān* (Qummī, 1376/1997–1998). This starting point is consistent with the larger CAT program, which depends on semantic boundedness, textual stability, and auditability of the selected corpus rather than on unresolved sanad claims.

### **Design science and auditable conceptual artifact construction**

The methodological horizon of this study is design science. Design-science research has shown that scholarly knowledge may take the form not only of causal explanation but also of disciplined artifact construction. Hevner et al. (2004) established the importance of design artifacts in information systems research, while Peffers et al. (2007) provided a structured process model centered on problem identification, objective definition, design and development, demonstration, evaluation, and communication. Gregor and Hevner (2013) further clarified how design-science contributions should be positioned in relation to existing knowledge, and Venable et al. (2016) strengthened the evaluation dimension by linking artifact assessment to goals, constraints, and context.

These works are directly relevant to CAT because CAT is not merely a hermeneutical lens. It is a design-science method for transforming a bounded sacred corpus into an auditable conceptual artifact. In the present article, that artifact is a sequence-structured ontology of the tenth section that remains text-near at the stages of segmentation, morphology, and semantics, yet becomes progressively translatable into theological, systems, resilience, and governance-relevant layers. The significance of design science here is therefore not metaphorical. It lies in establishing a legitimate research grammar for moving from sacred text to formal, inspectable architecture.

#### 4 Sacred semantics, meaning discipline, and governance relevance

The broader interpretive literature also supports caution against atomized or decontextualized readings of sacred discourse. Naudé and Miller-Naudé (2022) emphasize that sacred textual meaning is tradition-bearing, context-sensitive, and ethically vulnerable to decontextualized reuse. That caution is highly relevant to the present article, because the tenth section contains a number of terms that could easily be flattened or mistranslated if removed from their sequential and theological setting. In particular, *ṣāni*<sup>4</sup> should not be collapsed into *khāliq*, *kāshif* should not be reduced to *fārij*, *rāḥim* should not be equated with *nāṣir* or *sātir*, and *malja*<sup>5</sup> should not be treated as one more co-equal active participle.

Governance and systems scholarship also helps frame why this textual rigor matters. Chandler (2014) argues that resilience-oriented governance depends on an ontology of complexity, while Richards (2024) shows that governance questions cannot be separated from thicker theological and philosophical accounts of authority, order, and communal life. Sosis and Kiper (2014) further argue that religion is better conceived as a complex system than as a mere norm-enforcing institution. These works do not by themselves produce CAT, but they make the present study intelligible: if governance requires thicker grounding and religion may be read as a structured system of meaning, then a bounded sacred sequence may legitimately be examined as an upstream architecture for conceptual design.

#### The internal CAT/Jawshan Kabir corpus and the emerging staged sequence

A further and directly relevant literature cluster is the author's own emerging CAT/Jawshan Kabir corpus. The opening invocation has already been reconstructed as an ontological kernel of order, while later sections progressively articulate governance-in-action, executional optimality, transcendent governance, compassionate regulation, justice-constrained sovereignty, restorative release, covenantal legitimacy, and protection-to-expansion architecture (MoghadasNian et al., 2026; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghighi, 2026; MoghadasNian & Karami, 2026;

MoghadasNian & MoghadasNian, 2026a, 2026b; 2026c; 2026d; MoghadasNian & Rabiee, 2026; ). Alongside this sectional series, earlier KPI-governed work on Qur'anic sciences and Islamic unity established the broader feasibility of translating sacred and theological materials into structured analytic architectures without dissolving their normative integrity (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024).

Within the larger framework ecosystem, CAT also functions as the upstream ontological method beneath downstream KPI-governed architectures such as ECKF, GKSF, IDDF, IHF, TDDM, TPF-CJ, and UCTA-PA (MoghadasNian, 2025a, 2025b, 2025c, 2025d, 2025e, 2025f, 2025g, 2026). This wider context matters because the present article is not proposing a stand-alone reading of one passage. It is extending a methodologically cumulative research program.

## Research gap

The gap in the literature is therefore clear. Existing scholarship provides devotional reception, source-critical caution, design-science method, and growing governance relevance. The internal CAT corpus has already established that multiple sections of *Jawshan Kabir* can be reconstructed as bounded semantic architectures. What remains underdeveloped is a consolidated article showing how the tenth section specifically functions as a sequence moving from creative origination to terminal refuge, and how the final shift to *malja* ' alters the architecture of the whole section. The present article addresses that gap.

## Methodology

This study adopts a qualitative, conceptual, and design-science-oriented methodology grounded in Civilizational Algorithm Theory (CAT) as a method for sacred-text ontology structuring and theology-to-governance translation (Hevner et al., 2004; Gregor & Hevner, 2013; Peffers et al., 2007; MoghadasNian, 2026). Within the broader authorial framework ecosystem, CAT functions as the ontological upstream method beneath related KPI-governed architectures, including ECKF (MoghadasNian, 2025a), GKSF (MoghadasNian, 2025b), IDDF (MoghadasNian, 2025c), IHF (MoghadasNian, 2025d), TDDM (MoghadasNian, 2025e), TPF-CJ (MoghadasNian, 2025f), and UCTA-PA (MoghadasNian, 2025g). The present article uses CAT not to generate immediate metrics, but to reconstruct the tenth section as an auditable conceptual artifact whose downstream translation may later inform governance, dialogue, resilience, and evaluative models.

The unit of analysis is the tenth section of *Jawshan Kabir* : “*Yā ṣāni`a kulli maṣnū`in, yā khāliqa kulli makhlūqin, yā rāziqa kulli marzūqin, yā mālika kulli mamlūkin, yā kāshifa kulli makrūbin, yā fārija kulli mahmūmin, yā rāḥima kulli marḥūmin, yā nāshira kulli makhdhūlin, yā sātira kulli ma`yūbin, yā malja`a kulli maṭrūdin.*”

The section is selected purposively as a self-contained corpus of ten invocational units whose internal regularity makes it especially suitable for sequence-sensitive analysis. The study does not claim to analyze the whole supplication at once; rather, it isolates one compact semantic unit in order to preserve interpretive discipline, reproducibility, and auditability.

The core analytical procedure consists of seven linked stages. First, the corpus is delimited to the tenth section. Second, the text is segmented into ten vocative units. Third, each unit is coded lexically and morphologically. Fourth, the units are read in sequential relation to one another so that adjacency, transition, and cumulative directionality remain visible. Fifth, controlled Qur'anic and liturgical intertexts are used to stabilize semantic fields where relevant. Sixth, the section is synthesized at the theological-conceptual level. Seventh, the resulting architecture is translated under bounded inferential rules into systems, resilience, dignity, and governance-relevant layers.

A key admissibility rule governs the analysis: a unit is entered into CAT only when it preserves the stable formula “yā + nominal divine core + kulli + general object/state” and retains syntactic independence within the sequence. A second rule separates direct observation from inference. Direct observation includes textual recurrence, lexical differentiation, morphological form, and linear position. Inference begins only after those observable features are established. A third rule prohibits direct leaps from text to governance or KPI constructs without passing through semantic and theological mediation. This rule is central to Q1-level defensibility because it blocks devotional flattening on one side and managerial overextension on the other.

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Reliability is pursued through bounded corpus selection, transparent segmentation, explicit inferential sequencing, and cross-layer consistency. Validity is semantic, theological, and methodological rather than statistical. Evaluation remains proof-of-concept and is open to later expert review, comparative sectional analysis, Delphi validation, or downstream FEDS-style artifact assessment (Venable et al., 2016).

## Findings and Results

### The tenth section is not a flat list but a directed sacred sequence

The first and most decisive finding is that the tenth section is not a flat liturgical list of co-equal names. It is an internally ordered sacred semantic architecture. The sequence begins with making, creating, providing, and owning; then turns into distress disclosure and relief; then advances into mercy, support, and protective concealment; and finally culminates in refuge for the rejected. The order is therefore directional, not additive. The section moves from origination and sustenance to repair, protection, and reinclusion.

This finding places the tenth section in clear continuity with the staged internal CAT corpus while also giving it a distinct thematic contribution. If the opening invocation foregrounded ontological grounding, section two operational responsiveness, section three executional excellence, section four transcendent governance, section five compassionate regulation, section six justice-bounded sovereignty, section seven repair-to-release, section eight legitimacy and flourishing, and section nine protective expansion, then section ten introduces a more explicit transition from creative agency to terminal refuge (MoghadasNian et al., 2026; MoghadasNian & Karami, 2026; MoghadasNian & MoghadasNian, 2026d).

### Morphology is load-bearing: the section's decisive formal break occurs in A10

At the linguistic and morphological level, the section is dominated by agentive nominal forms. *Ṣāni*‘, *khāliq*, *rāziq*, *mālik*, *kāshif*, *fārij*, *rāḥim*, *nāṣir*, and *sātir* all encode divine action in different directions. Their recurrence creates not only rhythmic coherence but an architecture of active agency. The sequence therefore carries a strong formal signal of divine intervention, origination, sustenance, disclosure, relief, mercy, support, and concealment.

The decisive feature, however, is the final break in that pattern. *Malja*’ is not one more active-participial continuation of prior agency. It functions as a noun of refuge and shelter, thereby shifting the formal logic of the section from agentive doing to terminal receiving. This is the most important formal discovery of the passage. The section does not merely continue acting at the end; it becomes refuge. In CAT terms, A10 is therefore not an ordinary tenth item but a terminal refuge node. This shift confirms that the section moves from a chain of divine agency to a terminal refuge culmination.

### The section is organized into four semantic clusters

The semantic structure of the section is best read through four interlinked clusters.

The first cluster, A01–A04, is ontological-providential. *Ṣāni*‘, *khāliq*, *rāziq*, and *mālik* together encode form-giving, creation, sustenance, and bounded lordship. The cluster establishes that reality is not self-grounded. It is made, brought into being, sustained, and held within a higher order. This opening cluster therefore supplies the section’s formative and stewardship grammar.

The second cluster, A05–A06, is distress-relief oriented. *Kāshif kulli makrūb* and *fārij kulli mahmūm* move the section from ontological maintenance into crisis intervention. The shift is analytically crucial because it marks the point at which the section ceases simply to describe divine relation to the world as such and begins to engage states of burden, constriction, and grief. This is the section’s pivot from origination to relief.

The third cluster, A07–A09, is restorative and dignity-protective. *Rāḥim kulli marḥūm*, *nāṣir kulli makhdhūl*, and *sātir kulli ma’yūb* move beyond crisis interruption toward healing, support, and guarded dignity. The movement is significant because mercy alone does not end the sequence. Mercy is followed by support, and support is followed by concealment that preserves dignity rather than exposing damaged or vulnerable life to public humiliation.

The fourth and final cluster consists of A10 alone. *Yā malja’a kulli maṭrūd* is the culmination of the whole sequence. It gathers the prior movements into a terminal architecture of reception. The rejected are not merely helped at a distance; they are given refuge. That is why the final unit carries more than lexical force. It carries the climax of the section’s semantic arc.

### Intertextual control supports, but does not replace, the section’s internal logic

The section’s internal order is primary, but controlled intertextuality strengthens the reconstruction. Its creation and bounded lordship cluster resonates with Q. 39:62 and Q. 40:62; its provision cluster with Q. 51:58; its relief cluster most strongly with Q. 27:62; its support cluster has conceptual affinity with Q. 3:150 and Q. 8:40; and its refuge node is illuminated by Q. 9:118 and Q. 72:22. These Qur’ānic parallels

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remain confirmatory rather than constitutive, since the section's own sequence-sensitive architecture is the primary basis of CAT reconstruction (*The Qur'an*, 2004).

Methodologically, these intertexts serve as semantic stabilizers, not as substitutes for the section's own structure. The point is not to prove the section by external quotation, but to show that its semantic fields are neither arbitrary nor isolated. This layered intertextuality is consistent with CAT's bounded procedure: first the text, then its internal sequence, then controlled intertextual reinforcement.

### **Theological meaning: the section moves from divine action-attributes to final divine refuge**

At the theological-conceptual level, the section presents a constellation of predominantly action-attributes. The opening nodes emphasize divine agency in relation to making, creating, sustaining, and holding. The middle nodes translate agency into relief, mercy, support, and protective restraint. The final node reconfigures the whole section by shifting from active intervention to sheltering presence. The sequence thus moves from what God does to what God finally becomes for the excluded: refuge.

This is why the section should not be treated as a list of near-synonymous devotional epithets. The theological grammar is progressive. It begins in ontological dependence, passes through crisis response and compassionate repair, and culminates in reinclusive shelter. In that sense, section ten is especially important for CAT because it offers one of the clearest sacred pathways from metaphysical origination to social refuge.

### **CAT translation: from sacred semantics to care, resilience, dignity, and refuge architecture**

When translated downstream through CAT, the tenth section yields a structured architecture of civilizational functions. The opening cluster maps onto formation, creation, provision, and stewardship. The second cluster maps onto crisis disclosure and distress interruption. The third maps onto healing, support, and dignity protection. The final node maps onto safe refuge and reinclusion. The section therefore can be rendered as a bounded sequence of civilizational modules: structuring, creating, sustaining, governing, relieving, releasing, healing, supporting, shielding dignity, and receiving the excluded.

At the governance level, this sequence does not produce ready-made policy. But it does produce a principled conceptual vocabulary. Institutions concerned with care, crisis response, anti-abandonment support, confidentiality, sheltering reception, and reinclusion may draw from this section an upstream grammar for design. This is a vocabulary of refuge-capable order, not merely order-capable control.

## **Discussion**

The first contribution of this article is methodological. It shows that the tenth section of *Jawshan Kabir* can be reconstructed through a reproducible rule-based procedure. The strength of the article lies not only in its claim about meaning but in the transparency of its inferential pathway: bounded corpus, explicit segmentation, morphology-sensitive reading, semantic clustering, intertextual control, theological synthesis, and bounded downstream translation. In that respect, the article strengthens CAT as a design-

science method rather than a one-off interpretive gesture (Gregor & Hevner, 2013; Hevner et al., 2004; MoghadasNian, 2026; Venable et al., 2016).

The second contribution is theoretical. Section ten extends the internal CAT/*Jawshan Kabir* corpus by introducing an especially clear sequence from creation to refuge. Earlier sections foregrounded ontological grounding, responsive governance, execution, transcendent control, compassionate regulation, justice-bounded sovereignty, restorative release, legitimacy, and protective expansion. By contrast, section ten sharpens the movement from origination and provision toward distress relief, mercy, support, dignity protection, and terminal refuge. Its distinctiveness lies precisely in the A10 shift to *malja*, which recasts the whole section as an architecture of reinclusive shelter rather than a mere continuation of agency.

The third contribution is substantive. The article offers a principled theology-to-governance translation for a section that is particularly relevant to care, resilience, dignity, and refuge architectures. In the broader authorial ecosystem, this matters because CAT is intended to function upstream of KPI-governed and dialogical frameworks rather than beside them. TDDM, UCTA-PA, GKSF, IHF, IDDF, ECKF, and TPF-CJ all presume some deeper ontological logic of order, dialogue, convergence, or governance. The present article shows how one bounded sacred sequence can supply precisely such upstream architecture (MoghadasNian, 2025a, 2025b, 2025c, 2025d, 2025e, 2025f, 2025g, 2026).

A further implication concerns taqrīb and interfaith dialogue. The tenth section offers a functional grammar that is highly translatable into dialogue-sensitive language without requiring theological homogenization. Creation, provision, relief, mercy, support, dignity protection, and refuge are among the most dialogically serviceable concepts in both intra-faith and interfaith settings. In that respect, section ten may prove especially useful for CAT's later interoperability with IHF, IDDF, and ECKF, because it supplies a sequence that is normatively thick yet comparably translatable across dialogical frameworks (MoghadasNian, 2025a, 2025c, 2025d).

At the same time, the article deliberately limits its claims. It is a conceptual proof-of-concept study, not an empirical validation study. It does not claim that the section directly yields ready-made laws, dashboards, or institutional blueprints. Nor does it claim that all downstream translations are already validated. Rather, the article establishes the upstream architecture on which such future work may build. Expert review, comparative cross-sectional studies, Delphi validation, network analysis, and dashboard testing remain future stages rather than achieved results.

The article also maintains strict semantic caution. *Ṣāni* is not collapsed into *khāliq*; *kāshif* is not reduced to *fārij*; *marhūm* is not misread through the later Persian association of “the deceased”; *ma'yūb* is not taken as license for body-shaming or humiliation; and *malja* is not trivialized into generic service provision. These cautions are not secondary. They are part of what makes the article methodologically auditable.

## Conclusion

This study has argued that the tenth section of *Jawshan Kabir* is best read not as a flat devotional list, but as a sequence-structured sacred semantic architecture. Its internal order moves from making, creating, providing, and owning toward distress disclosure and grief release, then into mercy, support, and dignity-preserving concealment, and finally culminates in refuge for the rejected. The decisive formal marker of this architecture is the shift from a dominant chain of agentive nominal forms to the final noun *malja*, which functions as a terminal refuge node rather than a tenth synonym.

The article's theoretical contribution lies in extending the *CAT/Jawshan Kabir* corpus through a section that sharpens the transition from agency to refuge. Its methodological contribution lies in demonstrating that sequence-sensitive sacred semantics can be reconstructed through a rule-based, design-science-oriented procedure. Its practical contribution lies in offering a bounded vocabulary for care, resilience, dignity protection, and reinclusive refuge without collapsing theological discourse into managerial cliché.

The broader implication is clear. Sacred invocational language need not be confined to devotional sentiment alone, nor should it be stripped of its devotional force. Under explicit inferential discipline, it may function as an upstream ontology for later systems reasoning, governance design, resilience logic, and dialogical architecture. Section ten of *Jawshan Kabir* is therefore not only a prayerful sequence. It is a recoverable sacred architecture of origination, relief, mercy, dignity, and refuge.

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## Appendix

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

This article treats the tenth section of *Jawshan 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 a traceable movement from sacred semantics to downstream analytical layers. The article does not claim to analyze the entire supplication. Rather, it isolates one compact invocational sequence in order to test whether a semantically dense sacred unit can sustain a coherent translation from textual form and sacred semantics to ontology structuring, systems logic, governance translation, and related downstream CAT layers.

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

يَا صَانِعَ كُلِّ مَصْنُوعٍ يَا خَالِقَ كُلِّ مَخْلُوقٍ يَا رَازِقَ كُلِّ مَرْزُوقٍ يَا مَالِكَ كُلِّ مَمْلُوكٍ يَا كَاشِفَ كُلِّ مَكْرُوبٍ يَا فَارِجَ كُلِّ مَهْمُومٍ يَا رَاحِمَ كُلِّ مَرْحُومٍ يَا نَاصِرَ كُلِّ مَخْدُولٍ يَا سَاتِرَ كُلِّ مَعْيُوبٍ يَا مُلْجَأَ كُلِّ مَطْرُودٍ

#### 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 ṣāni‘a kulli maṣnū‘, yā khāliqa kulli makhlūq, yā rāziqa kulli marzūq, yā mālika kulli mamlūk, yā kāshifa kulli makrūb, yā fārija kulli mahmūm, yā rāḥima kulli marḥūm, yā nāshira kulli makhdhūl, yā sāтира kulli ma‘yūb, yā malja‘a kulli maṭrūd.*

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

#### A.4 Working English Translation

O Maker of every made thing, O Creator of every creature, O Provider for every provided being, O Owner of every possessed being, O Reliever of every distressed one, O Reliever of every grief-stricken one, O Merciful to every one shown mercy, O Helper of every forsaken one, O Concealer of every flawed one, O Refuge of every rejected one

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 divine invocatory expressions from ṣāni‘ to malja‘ as preserved in *Kullīyāt-i Maḥāṭīḥ al-jinān* (Qummī, 1376/1997–1998). The closing liturgical formula is acknowledged as part of the wider invocational frame, but CAT analysis is centered on the ten-unit kernel because this sequence carries the section’s most concentrated semantic, theological, and architectural logic. In the present interpretation, the tenth section moves from creative origination, creation, provision, and

ownership, to the removal of distress and grief, then to mercy, support, and dignity-preserving concealment, and finally culminates in refuge for the rejected. A formally decisive feature of the section is the shift from the dominant chain of active-participial forms to the noun *malja'* in the final unit, marking a terminal refuge node rather than a mere continuation of prior agency. This delimitation aligns with the Identification and Text Layer codes S10-A01 to S10-A10.

## Appendix B. Attribute-to-CAT Analytical Coding Matrix for the Ten Divine Attributes of the Tenth Section

This appendix presents the attribute-level CAT coding matrix for the tenth section of *Jawshan 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 appendix is intended to strengthen interpretive transparency, inter-section comparability, and methodological reproducibility. The tenth section unfolds as a sequence-sensitive sacred architecture that moves from making, creating, providing, and owning to distress relief and grief release, then to restorative mercy, support for the forsaken, and dignity-preserving concealment, and finally culminates in refuge for the rejected. In CAT terms, the section is best read as a creative-providential-relieving-restorative-protective-refuge-oriented stack, not as a flat devotional list. Its analytical distinctiveness lies in the fact that the first nine units are predominantly agentive in form, whereas the final unit, *malja'*, breaks that pattern and marks a terminal refuge node.

### B.1 *Šāni'*

- **Semantic core:** making, fashioning, constructive ordering, patterned formation
- **Theological category:** constructive and form-giving divine attribute
- **CAT layer:** structural origination and formative design layer
- **Systemic function:** generates ordered form and coherent structure rather than undirected emergence
- **Algorithmic role:** design-coherence engine / formative structuring module
- **Governance translation:** architecture design, structural coherence, role clarity, and ordered institutional formation
- **Indicative KPI:** Structural Coherence Index

### B.2 *Khāliq*

- **Semantic core:** creation, origination, bringing into being, ontological production
- **Theological category:** creative and existence-conferring divine attribute
- **CAT layer:** ontological creation and mission-grounding layer
- **Systemic function:** establishes existence, identity, and foundational alignment of the field
- **Algorithmic role:** ontological instantiation engine / identity-grounding module
- **Governance translation:** mission creation, foundational alignment, and purpose-bounded institutional identity
- **Indicative KPI:** Mission-Creation Alignment Index

### B.3 *Rāziq*

- **Semantic core:** provision, sustenance, resource-bestowal, continuity of support
- **Theological category:** providential and sustaining divine attribute
- **CAT layer:** sustenance and continuity layer
- **Systemic function:** supplies what is needed for maintained life, viability, and operational continuity
- **Algorithmic role:** provision allocator / sustenance-distribution module
- **Governance translation:** adequacy of service, resource continuity, and sufficiency governance
- **Indicative KPI:** Sustenance Adequacy Index

### B.4 *Mālik*

- **Semantic core:** ownership, rightful possession, bounded authority, stewardship
- **Theological category:** sovereign and stewardship-bearing divine attribute
- **CAT layer:** ownership, control, and accountable stewardship layer
- **Systemic function:** secures legitimate authority over what falls within the governed domain
- **Algorithmic role:** stewardship controller / bounded-authority regulator
- **Governance translation:** access control, asset stewardship, entrusted authority, and compliance discipline
- **Indicative KPI:** Stewardship and Controlled Ownership Index

### B.5 *Kāshif*

- **Semantic core:** uncovering distress, removing affliction, relieving constriction
- **Theological category:** distress-relieving divine attribute
- **CAT layer:** crisis-relief and burden-removal layer
- **Systemic function:** reduces acute pressure, interrupts escalation, and opens the path to stabilization
- **Algorithmic role:** distress-reduction engine / acute-relief controller
- **Governance translation:** crisis relief, bottleneck removal, emergency response, and distress containment
- **Indicative KPI:** Distress Relief Efficiency Index

## B.6 *Fārij*

- **Semantic core:** grief release, opening after constriction, post-distress easing
- **Theological category:** relieving and recovery-opening divine attribute
- **CAT layer:** post-distress recovery and restored functioning layer
- **Systemic function:** moves the subject from immediate relief toward renewed capacity and emotional release
- **Algorithmic role:** recovery-transition engine / post-distress restoration module
- **Governance translation:** recovery planning, restored function, and post-crisis reopening
- **Indicative KPI:** Post-Distress Recovery Index

## B.7 *Rāḥim*

- **Semantic core:** mercy, compassionate restoration, benevolent care
- **Theological category:** merciful and restorative divine attribute
- **CAT layer:** restorative mercy and healing layer
- **Systemic function:** repairs what remains wounded after relief, and reintroduces care into the field
- **Algorithmic role:** restorative-healing engine / mercy-based repair module
- **Governance translation:** healing support, restorative practice, trust repair, and compassionate intervention
- **Indicative KPI:** Restorative Mercy Index

## B.8 *Nāṣir*

- **Semantic core:** support, help, active assistance to the forsaken or abandoned
- **Theological category:** supportive and anti-abandonment divine attribute
- **CAT layer:** protective support and anti-abandonment layer
- **Systemic function:** supplies active backing where vulnerability, exposure, or forsakeness threatens continuity
- **Algorithmic role:** support-coverage engine / anti-abandonment actuator
- **Governance translation:** support access, vulnerable-case coverage, and targeted protective assistance
- **Indicative KPI:** Forsaken Support Coverage Index

## B.9 *Sātir*

- **Semantic core:** concealment, covering flaw, dignity-preserving protection, non-exposure
- **Theological category:** dignity-protective and concealment-bearing divine attribute
- **CAT layer:** dignity protection and confidentiality layer
- **Systemic function:** protects the vulnerable from humiliating exposure while preserving ethical limits
- **Algorithmic role:** dignity-shielding module / confidentiality guard
- **Governance translation:** privacy protection, anti-shame governance, confidentiality control, and dignity preservation
- **Indicative KPI:** Dignity and Confidentiality Protection Index

## B.10 *Malja*

- **Semantic core:** refuge, shelter, final reception, protected return for the rejected
- **Theological category:** refuge-conferring and terminal sheltering divine attribute
- **CAT layer:** refuge, reception, and reinclusion layer
- **Systemic function:** receives the excluded, provides shelter, and enables safe re-entry or protected belonging
- **Algorithmic role:** refuge node / reinclusion gateway

- **Governance translation:** refuge capacity, intake discipline, safe reception, inclusion architecture, and re-entry governance
- **Indicative KPI:** Refuge and Re-Inclusion Capacity Index

### B.11 Integrative Coding Note

Taken together, the ten invocatory units yield a sequential civilizational logic rather than ten disconnected semantic items. The coding architecture moves from constructive formation (*ṣāni*) to ontological creation (*khāliq*), provision (*rāziq*), and stewardship-bearing ownership (*mālik*). It then turns toward distress relief (*kāshif*) and post-distress opening (*fārij*), before advancing into restorative mercy (*rāḥim*), support for the forsaken (*nāṣir*), and dignity-preserving concealment (*sātir*). The sequence culminates in refuge for the rejected (*malja*). In CAT terms, the tenth section therefore functions as a formation-creation-provision-stewardship-relief-recovery-mercy-support-dignity-refuge architecture. Its distinctive contribution within the broader *Jawshan Kabir* corpus is to formalize a movement from divine agency to terminal refuge, with *malja* serving as the section's climactic and structurally distinct final node.

## Appendix C. Indicative Governance and KPI Translation Notes

This appendix presents concise explanatory notes on the ten indicative governance variables derived from the CAT-based reconstruction of the tenth section of *Jawshan Kabir*: “Allāhumma innī as’aluka bismika Yā ṣāni’ a kulli maṣnū’, yā khāliqa kulli makhlūq, yā rāziq kulli marzūq, yā māliku kulli mamlūk, yā kāshifu kulli makrūb, yā fārija kulli mahmūm, yā rāhima kulli marḥūm, yā nāṣira kulli makhdhūl, yā sāтира kulli ma’yūb, yā malja’ a kulli maṭrūd.” These variables are heuristic and translational rather than finalized psychometric instruments. Their purpose is to show how a bounded sacred semantic sequence may be rendered into an evaluative governance grammar suitable for later refinement, expert validation, and applied operationalization. In this section, the indicators do not quantify divine ontology; rather, they capture institutional or civilizational analogues suggested by the section’s semantic logic. This is consistent with CAT’s design-science role as an upstream ontology-to-governance method that produces indicative KPI scaffolds for later calibration, validation, and dashboard use.

### C.1 Structural Coherence Index

Derived from Ṣāni’, the Structural Coherence Index measures the extent to which a system produces ordered, intelligible, and well-formed structures rather than fragmented or improvised arrangements. In governance terms, it reflects architectural coherence, design integrity, process structuring, and the capacity to generate durable form.

### C.2 Mission-Creation Alignment Index

Derived from Khāliq, the Mission-Creation Alignment Index measures the degree to which created structures, decisions, or outputs remain aligned with foundational purpose and legitimate identity. In governance terms, it reflects ontological grounding, mission fidelity, and the coherence between institutional existence and declared ends.

### C.3 Sustenance Adequacy Index

Derived from Rāziq, the Sustenance Adequacy Index measures the extent to which a system provides sufficient resources, support, or continuity conditions for viable functioning. In governance terms, it reflects adequacy of provision, service continuity, and the maintenance of operational and human sustainability.

### C.4 Stewardship and Controlled Ownership Index

Derived from Mālik, the Stewardship and Controlled Ownership Index measures the degree to which authority over people, assets, or processes is exercised legitimately, accountably, and within proper bounds. In governance terms, it reflects stewardship, access discipline, entrusted control, and compliance with rightful limits.

### C.5 Distress Relief Efficiency Index

Derived from Kāshif, the Distress Relief Efficiency Index measures the extent to which a system can identify, address, and reduce acute distress before it escalates. In governance terms, it reflects crisis response quality, burden removal, bottleneck reduction, and the timely easing of severe strain.

## C.6 Post-Distress Recovery Index

Derived from Fārij, the Post-Distress Recovery Index measures the degree to which a system moves beyond immediate relief toward genuine recovery, reopening, and restored functioning. In governance terms, it reflects recovery capacity, post-crisis restoration, and the transition from constriction to renewed operational or human capability.

## C.7 Restorative Mercy Index

Derived from Rāḥim, the Restorative Mercy Index measures the extent to which a system repairs injury, rebuilds trust, and reintroduces compassionate care after strain or damage. In governance terms, it reflects restorative practice, healing quality, benevolent repair, and the presence of mercy-bearing institutional response.

## C.8 Forsaken Support Coverage Index

Derived from Nāṣir, the Forsaken Support Coverage Index measures the degree to which vulnerable, unsupported, or abandoned actors receive effective assistance. In governance terms, it reflects anti-abandonment capacity, support coverage, targeted help, and the ability to intervene where exposure and forsakenness threaten continuity or dignity.

## C.9 Dignity and Confidentiality Protection Index

Derived from Sātir, the Dignity and Confidentiality Protection Index measures the extent to which a system protects persons from degrading exposure while preserving legitimate ethical and procedural accountability. In governance terms, it reflects dignity protection, confidentiality discipline, anti-shame governance, and the safeguarding of vulnerable persons from harmful disclosure.

## C.10 Refuge and Re-Inclusion Capacity Index

Derived from Malja', the Refuge and Re-Inclusion Capacity Index measures the degree to which a system can receive the rejected, shelter the excluded, and support safe reintegration or protected belonging. In governance terms, it reflects refuge capacity, intake readiness, sheltered reception, and the system's ability to reverse exclusion through disciplined reinclusion.

## 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 tenth section of *Jawshan Kabir* can move from sacred semantics to a governance grammar of formation, creation, provision, stewardship, distress relief, recovery, restorative mercy, support, dignity protection, and refuge-oriented reinclusion. 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.