

From Protective Restraint to Expansive Plenitude: A Civilizational Algorithm Theory Analysis of the Ninth Section of *Jawshan al-Kabir*

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Abstract

This article offers a bounded design–science analysis of the ninth section of *Jawshan al-Kabir* “Allāhumma innī as’aluka bismika yā māni‘u, yā dāfi‘u, yā rāfi‘u, yā ṣāni‘u, yā nāfi‘u, yā sāmi‘u, yā jāmi‘u, yā shāfi‘u, yā wāsi‘u, yā mūsi‘u” through Civilizational Algorithm Theory (CAT). The study addresses a methodological gap between devotional-hermeneutical readings of sacred texts and operational analyses of governance, systems, resilience, and foresight. Rather than treating the section as a flat litany of divine names, the article reconstructs it as a rule-governed sequence of vocative nodes. The resulting semantic arc moves from protective restraint and disturbance management, through uplift, construction, and beneficent realization, toward receptive-integrative mediation, and finally to expansive plenitude and enablement. Methodologically, the article applies bounded corpus delimitation, lexical and morphological coding, adjacency-sensitive inference, semantic clustering, and bounded translation into systems, governance, and foresight layers. The findings indicate that the ninth section supports a staged architecture of divine agency: boundary-setting and repulsion (*māni‘*, *dāfi‘*), uplift and constructive-beneficent action (*rāfi‘*, *ṣāni‘*, *nāfi‘*), hearing, gathering, and

mediated repair (*sāmi*’, *jāmi*’, *shāfi*’), and capacious expansion (*wāsi*’, *mūsi*’). The article contributes to CAT in three ways: it extends section-based CAT analysis beyond the opening invocation and sections 2–8; it clarifies the theology-to-governance translation of a sequence centered on protection, repair, and expansion; and it demonstrates how a compact sacred corpus can generate bounded downstream architectures for taq̄rīb, governance analysis, KPI scaffolding, maturity assessment, scenario construction, and early warning without semantic inflation or anachronistic overreach. The study argues that the ninth section functions as a sequence-bound sacred ontology whose internal order is both analytically significant and methodologically auditable.

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

2 Introduction

Sacred texts are most often approached as devotional, theological, or hermeneutical corpora, whereas governance systems are more commonly analyzed through organizational design, cybernetics, systems theory, foresight, and performance architecture. Design-science research, however, treats artifacts as legitimate knowledge outputs, and ontology engineering treats conceptual structures as designed objects that can be formally specified, evaluated, and translated across domains (Gruber, 1995; Hevner et al., 2004; Peppers et al., 2007). This dual perspective creates the possibility of a disciplined bridge: a bounded sacred corpus may be studied not only as liturgy, but also as a structured ontology capable of downstream translation into systemic and governance-relevant functions.

The present article applies that bridge to the ninth section of *Jawshan al-Kabir*: “Allāhumma innī as’aluka bismika yā māni’u, yā dāfi’u, yā rāfi’u, yā ṣāni’u, yā nāfi’u, yā sāmi’u, yā jāmi’u, yā shāfi’u, yā wāsi’u, yā mūsi’u.” Within the broader Qur’anic logic of invoking God through the Beautiful Names (Q. 7:180), and the Qur’anic emphasis on reconciliation between people and mutual human knowing (Q. 4:114; Q. 49:13) or more directly, reconciliation among believers (Q. 49:10) the ordered sequence of divine names may be treated as an interpretable datum rather than a merely decorative liturgical surplus.

Within Shi’i devotional transmission, *Jawshan al-Kabir* is associated with al-Kaf’amī’s devotional compilations and later circulated widely through al-Qummī’s *Mafāṭih al-jinān* and related editions (Qummī, 1376 [1997/1998]). For the purposes of the present study, the relevant historical unit is the transmitted supplication as a whole rather than each divine attribute treated as an independently documented report. The evidentiary force of the ninth section therefore derives from the reception and transmission history of the prayer as a bounded liturgical corpus.

The scholarly problem addressed here is the absence of a disciplined method for moving from bounded sacred semantics to operational civilizational architecture without collapsing theology into managerial

metaphor. External scholarship supports the study of divine names as structured semantic–ontological formations and supports the treatment of conceptual artifacts as legitimate research outputs, yet no established peer-reviewed literature has analyzed the ninth section of *Jawshan al-Kabir* as a sequence-bound sacred ontology in its own right (Al-Ghazālī, 1992; Izutsu, 2002; Sawai, 2014; Öztürk, 2024; Al-Raqab, 2020). Within the internal CAT-centered literature, earlier studies have already modeled the opening invocation and sections 2–8 of *Jawshan al-Kabir* as bounded semantic architectures, thereby establishing an initial methodological trajectory for the present inquiry (MoghadasNian, 2026; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b, 2026c; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghghi, 2026; MoghadasNian & Rabiee, 2026). The ninth section is especially significant because it presents a particularly clear progression from protective restraint to expansive enablement, making it a compact but analytically rich test case for CAT.

The principal research question is as follows: To what extent can the ninth section of *Jawshan al-Kabir* be reconstructed, through Civilizational Algorithm Theory, as a rule-governed sacred sequence capable of bounded translation into governance-, systems-, and foresight-relevant architecture? Three subsidiary questions guide the inquiry. First, what linguistic, semantic, and narrative order structures the section? Second, what theological, systemic, and governance roles emerge from that order? Third, how far can such roles be operationalized into taqrīb, resilience, foresight, scenario, and early-warning architectures under explicit methodological constraints?

This article argues that the ninth section is best understood not as a static list of divine names but as a sequenced architecture of divine agency. Its internal movement proceeds from protection and repulsion, through uplift, construction, and beneficence, toward hearing, gathering, and mediated repair, and finally toward capacious and expansion-bestowing plenitude. The significance of the article lies in showing that this sequence can be reconstructed as a disciplined ontology-to-governance chain within CAT while remaining bounded, auditable, and resistant to semantic inflation and anachronistic overreach.

Literature Review

Design science, ontology engineering, and conceptual artifacts

The external methodological literature most relevant to Civilizational Algorithm Theory (CAT) comes from design science and ontology engineering. Gruber’s ontology-design framework treats ontologies as designed 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 and evaluated as legitimate knowledge outputs directed toward relevant and unresolved problems (Gruber, 1995; Hevner et al., 2004; Peffers et al., 2007). For the present article, this is not a superficial analogy. CAT is proposed as an artifact-building method that constructs a bounded, auditable translational architecture from sacred semantics to conceptual, systemic, and governance-relevant outputs. Within the author’s internal framework ecosystem, CAT has been formulated as a design–science method for sacred-text ontology structuring and theology-to-governance translation, functioning as an upstream

ontological layer beneath downstream KPI-governed and governance-oriented architectures (MoghadasNian, 2026; MoghadasNian, 2025a, 2025b, 2025c).

Divine names as structured ontologies

Classical and modern scholarship on the divine names provides an important basis for reading sequence-bound sacred corpora as internally structured ontologies rather than flat enumerations. Al-Ghazālī's *al-Maḡṣad al-asnā* does not merely list the divine names; it groups and explicates them in relation to theological meaning, ethical resonance, and graded modes of divine self-disclosure (Al-Ghazālī, 1992). Izutsu's semantic approach to Qur'anic vocabulary likewise underscores the importance of relational meaning within a theocentric lexical field, thereby strengthening the case for treating divine naming as a structured semantic order rather than a collection of isolated labels (Izutsu, 2002). More focused studies on Ibn 'Arabī and the hierarchy of divine names, including Sawai and Öztürk, further support the view that divine names are relational, ranked, and ontologically patterned (Sawai, 2014; Öztürk, 2024). Contemporary Arabic theological scholarship such as Al-Raqab also clarifies the rules, divisions, and semantic indications of the Beautiful Names in ways relevant to classification and bounded interpretation (Al-Raqab, 2020). Taken together, this literature supports the claim that divine names may be studied as structured semantic–ontological formations. At the same time, none of these studies offers a direct peer-reviewed analysis of the ninth section of *Jawshan al-Kabir* as a bounded sequence of vocative units. The present article therefore proceeds not from an already consolidated subfield, but from a disciplined synthesis of adjacent literatures.

Jawshan al-Kabir and section-based CAT studies

Scholarship on *Jawshan al-Kabir* has largely treated the supplication as a devotional whole rather than as a set of analytically bounded sections. Shomali's reflections are useful for devotional context, reception, and the spiritual atmosphere of the supplication, but they do not provide a section-specific ontology of the ninth section (Shomali, 2012). This leaves a real gap: the ninth section has not yet emerged as a peer-reviewed subfield of its own. Within the internal CAT-centered literature, however, a cumulative line of studies has already reconstructed the opening invocation and sections 2–8 as distinct but related sacred architectures: the opening invocation as a cybernetic–theological kernel, section 2 as governance-in-action, section 3 as reconstructed sacred semantics, section 4 as transcendent governance and closure, section 5 as compassionate regulation and evidentiary authority, section 6 as justice-constrained sovereignty, section 7 as forgiveness and restored agency, and section 8 as doxological legitimacy and bountiful sovereignty (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b, 2026c; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghghi, 2026; MoghadasNian & Rabiee, 2026). These studies provide the immediate internal context for the present article by demonstrating CAT's cumulative serial application and by supplying a developmental backdrop against which the ninth section can be interpreted.

Sacred texts as governance architectures: comparative evidence

The broader comparative literature suggests that sacred or normatively dense texts can, under disciplined conditions, be read as governance resources. Adhikary's reading of the *Arthaśāstra* and Chakraborty's

treatment of *Manusmriti* show how classical texts may be brought into dialogue with contemporary questions of communication, decentralization, and governance architecture (Adhikary, 2023; Chakraborty, 2024). Richards adds a theology-and-governance bridge in a Christian context by showing that theological reasoning and governance reflection can be linked without reducing one to the other (Richards, 2024). Sosis and Kiper similarly argue that religion is better understood as a complex system than as a narrow norm-enforcing institution, thereby opening conceptual space for systems-sensitive readings of religious formations (Sosis & Kiper, 2014). These works do not validate a CAT reading of *Jawshan al-Kabir* directly, nor do they eliminate the risk of anachronistic overreach. They do, however, establish that the translational move from sacred or normatively dense texts toward governance and systems reflection is not methodologically implausible in principle. The burden, therefore, is not to reject such a move outright, but to make its inferential logic explicit, bounded, and auditable.

Literature gap and contribution

The literature therefore yields a double conclusion. On the one hand, robust external scholarship supports the structured study of divine names, design artifacts, and the use of sacred or normatively dense texts as governance-relevant resources (Gruber, 1995; Hevner et al., 2004; Al-Ghazālī, 1992; Izutsu, 2002; Adhikary, 2023; Chakraborty, 2024). On the other hand, there is still no established peer-reviewed scholarship devoted specifically to the ninth section of *Jawshan al-Kabir* as a sequence-bound ontology, and CAT itself remains a nascent methodological program whose applications are only beginning to accumulate (MoghadasNian, 2026). The contribution of the present article is therefore deliberately bounded but original: it offers a disciplined, sequence-sensitive, and explicitly non-anachronistic proof of concept for reconstructing the ninth section as a sacred ontology capable of downstream translation into governance, systems, taqrīb, and foresight architectures.

Methodology

This study employs a qualitative design–science and conceptual-engineering methodology. The artifact under construction is not a software application, statutory instrument, or dashboard prototype, but an auditable sequence-bound translation of a sacred text into a layered ontology-to-governance architecture. In design-science terms, the article constructs and evaluates a conceptual artifact intended to solve a specific scholarly problem: how to move from bounded sacred semantics to governance-, systems-, and foresight-relevant architecture without collapsing theology into reductive managerial metaphor (Hevner et al., 2004; Peffers et al., 2007; MoghadasNian, 2026).

The empirical-textual corpus of the study is the ninth section of *Jawshan al-Kabir*, delimited to the exact vocative chain governed by the supplicatory frame “Allāhumma innī as’aluka bismika.” This bounded delimitation is methodologically essential to CAT because it renders sequence, adjacency, and functional progression analytically tractable. The primary unit of analysis is therefore the individual vocative node, while the secondary unit of analysis is the ordered relation among adjacent nodes within the section as a whole (MoghadasNian, 2026).

The analytical procedure proceeds in six stages. First, the corpus is delimited to the ten-name invocatory sequence as transmitted in the selected textual witness. Second, the text is segmented into ten independent vocative units. A unit is treated as admissible only when it satisfies three criteria: textual independence, vocative integrity, and adjacency-based interpretability within the sequence. Third, each unit undergoes lexical, etymological, and morphological coding in order to identify semantic core, grammatical form, and agentive or relational force. Fourth, the coded units are clustered semantically according to local order, internal transition, and bounded sequence logic rather than free thematic association. Fifth, these semantic clusters are translated into systems, cybernetic, governance, and foresight functions. Sixth, downstream layers including KPI architecture, evidence and validation logic, taqrīb protocol design, maturity pathways, transportability, scenario construction, and early-warning architecture are derived in an explicitly secondary and bounded manner.

6 The study is governed by six methodological constraints. The first is lexical boundedness: no downstream inference is accepted unless it remains anchored in the lexical core of the relevant vocative unit. The second is sequence sensitivity: the order of names is treated as data, such that no later node may be interpreted as though detached from earlier ones. The third is adjacency discipline: interpretive escalation must proceed through neighboring nodes rather than through arbitrary leaps across the sequence. The fourth is the tawhīd constraint: divine names are analyzed as conceptually distinguishable but not ontologically separable. The fifth is non-anachronism: systems, cybernetic, and governance vocabularies are used only as secondary analytical translations, not as claims that the original text explicitly articulated modern theory. The sixth is proof-of-concept modesty: the article claims architectural plausibility, translational discipline, and conceptual auditability rather than final empirical validation.

Validation in this study is analytic rather than statistical. The principal validation criteria are internal coherence, bounded inference, cross-layer consistency, theological non-violation, and interoperability with the author's broader CAT-centered framework ecosystem. In practical terms, a proposed translation is treated as methodologically valid only when it satisfies five conditions simultaneously: it remains lexically anchored, respects sequence order, preserves adjacency logic, does not violate core theological commitments, and remains stable across the successive CAT layers from semantics to governance translation. This validation logic is consistent with design-science methodology, which recognizes artifact construction and reasoned evaluation as legitimate forms of knowledge production, especially at the proof-of-concept stage (Hevner et al., 2004; Peffers et al., 2007).

Findings and Results

Identification, narrative order, and morphology

At the identification-and-text layer, the ninth section presents a rule-governed chain of divine vocatives rather than a random aggregation. The governing frame, “Allāhumma innī as'aluka bismika,” establishes a unified supplicatory domain, while the repeated *yā* marks each name as a discrete addressive unit within that domain. The sequence also exhibits a bounded internal progression: it begins with protective

and defensive action, moves through uplift and constructive beneficence, then shifts toward receptive, integrative, and mediating action, and finally culminates in expansive plenitude and enablement.

Morphologically, the section reinforces this progression. Nine vocatives follow the active-participial *fā* 'il pattern *māni* ' , *dāfi* ' , *rāfi* ' , *ṣāni* ' , *nāfi* ' , *sāmi* ' , *jāmi* ' , *shāfi* ' , and *wāsi* ' while the tenth, *mūsi* ' , is best understood as a non-triliteral causative active participle. This distinction is analytically significant because it marks a shift from expansive condition to expansion-conferring agency. The section therefore closes not only on breadth, but on the active bestowal of breadth.

Semantic architecture: four clusters

At the semantic layer, the sequence yields four clusters.

The first cluster is protective restraint and disruption management, represented by *māni* ' and *dāfi* ' . These two nodes form the guarded threshold of the section. Together they indicate boundary protection, inhibition of breach, and active repulsion of destabilizing force.

The second cluster is uplift, construction, and beneficent formation, represented by *rāfi* ' , *ṣāni* ' , and *nāfi* ' . Here the sequence moves beyond pure defense. Protection becomes the precondition for restorative elevation, constructive ordering, and the realization of beneficial effect.

The third cluster is receptive-integrative mediation, represented by *sāmi* ' , *jāmi* ' , and *shāfi* ' . This is the relational core of the section. Hearing introduces responsiveness, gathering produces integrative order, and mediated repair addresses relational or structural insufficiency where direct closure alone is not adequate.

The fourth cluster is expansive plenitude and enablement, represented by *wāsi* ' and *mūsi* ' . The sequence therefore culminates not in mere stabilization, but in capaciousness and the conferral of further expansion.

Qur'anic and theological intertextuality

The intertextual profile of the section is graded rather than uniform. Some units display relatively clear lexical or derivational resonance with Qur'anic discourse, especially *samī* ' , *wāsi* ' , and the derivational family related to *mūsi* ' . Others, such as *jāmi* ' , are more strongly supported at the level of thematic or functional correspondence, especially in relation to gathering and integration. Still others most notably *shāfi* ' as a divine vocative in this sequence are better treated as theologically and devotionally supported rather than as equally direct instances of Qur'anic divine naming. This gradedness is analytically important because it prevents the collapse of all ten units into a single evidentiary level. Theologically, the section therefore yields a clustered architecture of divine agency rather than an undifferentiated bundle of attributes.

Systems and cybernetic translation

At the systems and cybernetic layers, the sequence becomes an ordered control architecture. *Māni* ' functions as threshold and gatekeeping logic. *Dāfi* ' functions as active disturbance rejection. *Rāfi* '

introduces recovery and uplift after perturbation. *Ṣāni* supplies constructive synthesis and ordered design. *Nāfi* regulates beneficial output. *Sāmi* functions as receptive sensing and signal intake. *Jāmi* becomes integrative coordination. *Shāfi* functions as mediated repair or relay action. *Wāsi* establishes a capacity horizon or expansive envelope. *Mūsi* activates expansion-bestowing enablement.

The force of this finding does not lie in claiming that the text literally contains modern cybernetics. Rather, the point is that the internal order of the sequence supports a bounded functional translation into systems logic. Protection precedes recovery, recovery precedes constructive ordering, constructive ordering precedes integrative mediation, and plenitude completes the progression.

Governance, taqrīb, and operational layers

At the governance and taqrīb layers, the section yields a staged intervention logic. First, the field must be protected through normative boundary-setting and the prevention of symbolic or practical breach. Second, actual disturbance must be repelled. Third, injury or degradation must be lifted through restoration. Fourth, constructive order must be established. Fifth, benefit must become visible and socially meaningful. Sixth, listening justice must be activated. Seventh, plurality must be gathered without erasure. Eighth, mediation must address residual rupture. Ninth, the horizon must widen. Tenth, expansion must proceed in a way that is enablement-oriented rather than chaotic.

This same progression also supports a modular KPI and maturity architecture. The sequence yields distinct performance nodes for boundary integrity, disturbance rejection, recovery, constructive coherence, beneficent output, hearing responsiveness, integrative cohesion, mediated repair, capacity adequacy, and expansion readiness. It likewise supports foresight, scenario, and early-warning architectures organized around breach, disruption, recovery failure, value deficits, deaf-system risk, fragmentation, mediation need, capacity bottlenecks, and scale strain.

Integrated result

Taken together, the ninth section functions as a sequence-bound sacred ontology whose internal order can be translated into a civilizational architecture moving from protective restraint to expansive plenitude. This is the central finding of the article. The section does not merely praise God through ten names; it stages a progression of divine agency 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 shows that CAT can be applied to the ninth section of *Jawshan al-Kabir* with a level of inferential discipline comparable to that established in earlier section-based applications, while further refining the method's attention to sequence, adjacency, and bounded escalation. In this respect, the article strengthens 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 demonstrates that a compact liturgical sequence may be rendered analytically tractable when lexical boundedness, sequence sensitivity, adjacency discipline, and non-anachronistic translation are all treated as explicit methodological constraints.

The second contribution is theoretical. The ninth section yields a distinctive architecture within the broader *Jawshan al-Kabir* series. Earlier sections in the CAT-centered corpus have foregrounded themes such as ontological grounding, governance-in-action, compassionate regulation, justice-constrained sovereignty, forgiveness, and bountiful sovereignty. By contrast, section 9 sharpens the transition from protection to expansive enablement. Its distinctive contribution lies in the way it organizes divine agency into a progression from guarded threshold and disturbance rejection, through uplift, constructive ordering, and beneficent effect, toward hearing, gathering, mediated repair, and finally capacious plenitude. In theoretical terms, this makes the ninth section an especially important bridge between defensive order and generative expansion within the emerging CAT reading of the prayer as a whole.

9 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 guard, repel, restore, construct, benefit, hear, gather, mediate, widen, expand that is analytically useful for thinking about relational repair, dialogue design, conflict de-escalation, integrative governance, 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.

At the same time, the article deliberately limits its claims. The ninth section is not presented here as a directly executable governance template, nor does the study claim final empirical validation for CAT-derived outputs. The evidence base remains emergent, and external scholarship still does not provide a direct peer-reviewed precedent for a section-specific analysis of the ninth section as a sequence-bound sacred 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 divine-name scholarship, design-science methodology, and studies of sacred or normatively dense texts as governance resources supports plausibility, but not automatic transferability or validation.

These limitations also clarify the next research steps. 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 and KPI 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 ninth section of *Jawshan al-Kabir* can be read as a disciplined sequence of divine agency 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 it is substantial in methodological and theoretical consequence.

Conclusion

This article has argued that the ninth section of *Jawshan al-Kabir* is best understood not as a flat devotional list, but as a sequenced sacred ontology of divine agency. Its internal progression moves from protective restraint and disturbance management, through uplift, constructive ordering, and beneficent realization, toward receptive-integrative mediation, and finally to expansive plenitude and enablement. Read through Civilizational Algorithm Theory, this sequence becomes 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, may 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.

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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 ninth section of *Jawshan al-Kabir* provides a compact but 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 Ninth Section of *Jawshan Kabir*: Text Base and Delimitation for CAT Analysis

This article treats the ninth section of *Jawshan al-Kabir* as a bounded proof-of-concept corpus within 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

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invocational 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, taqrib-relevant diagnostics, and downstream foresight architecture.

A.1 Arabic Text of the Ninth Section

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا مَانِعُ يَا دَافِعُ يَا رَافِعُ يَا صَانِعُ يَا نَافِعُ يَا سَامِعُ يَا جَامِعُ يَا شَافِعُ يَا وَاسِعُ يَا مُوسِعُ

A.2 Liturgical Continuation Commonly Associated with the Sectional Unit

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

A.3 Standardized Latin Transliteration

Allāhumma innī as`aluka bismika, yā Māni`u, yā Dāfi`u, yā Rāfi`u, yā Ṣāni`u, yā Nāfi`u, yā Sāmi`u, yā Jāmi`u, yā Shāfi`u, yā Wāsi`u, yā Mūsi`u.

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 Preventer, O Repeller, O Uplifter, O Maker, O Benefactor, O All-Hearing, O Gatherer, O Intercessor, O All-Encompassing, O Expansion-Bestower.

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 *Māni`* to *Mūsi`* as preserved in *Kulliyāt-i Maṣāṭiḥ 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 ninth section functions as a protective–defensive–uplifting–constructive–beneficent–receptive–integrative–mediating–expansive layer of the emerging CAT architecture. More specifically, it stages a movement from protective restraint and disturbance rejection (*māni`*, *dāfi`*), through uplift, construction, and beneficial realization (*rāfi`*, *ṣāni`*, *nāfi`*), toward hearing, gathering, and mediated relational repair (*sāmi`*, *jāmi`*, *shāfi`*), and culminates in capacious plenitude and expansion-bestowing enablement (*wāsi`*, *mūsi`*). This reading is consistent with the section’s predominantly nominal and agency-bearing morphology, its internal clustering around boundary protection, disruption management, constructive ordering, realized good, responsive hearing, integrative cohesion, intercessory mediation, breadth of horizon, and enablement through expansion.

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

This appendix presents the attribute-level CAT coding structure for the ninth 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 purpose of this appendix is to strengthen interpretive transparency, inter-section comparability, and methodological reproducibility. Unlike earlier sections that foregrounded ontological grounding, doxological legitimation, compassionate regulation, canonical closure, or restorative pardon in narrower configurations, the ninth section is distinguished by a tightly ordered progression from protective restraint and disturbance rejection to uplift, constructive ordering, beneficent effect, receptive hearing, integrative gathering, mediated repair, capacious plenitude, and expansion-bestowing enablement. In CAT terms, this section is therefore best understood as a protection–rejection–uplift–construction–beneficence–listening–integration–mediation–expansion stack, rather than as a merely devotional inventory of disconnected names.

B.1 *Māni`*

- **Semantic core:** prevention, withholding, protective restraint, boundary-setting, inhibition of improper ingress
- **Theological category:** protective and limit-setting divine attribute
- **CAT layer:** protective-threshold and boundary-governance layer

- **Systemic function:** blocks harmful intrusion, preserves admissible limits, and prevents premature or disordering entry into the field of action
- **Algorithmic role:** gatekeeping filter / threshold controller
- **Governance translation:** boundary integrity, admissibility control, preventive risk containment, and perimeter governance architecture
- **Indicative KPI: Protective Boundary Integrity Index**

B.2 *Dāfi*'

- **Semantic core:** repulsion, دفع, active rejection of threat, disturbance removal
- **Theological category:** defensive and disturbance-rejecting divine attribute
- **CAT layer:** disturbance-rejection and active defense layer
- **Systemic function:** repels destabilizing force after attempted breach, interrupts escalation, and restores immediate field protection
- **Algorithmic role:** disturbance-rejection engine / active defense module
- **Governance translation:** incident containment, active disruption management, anti-escalation response, and operational defense architecture
- **Indicative KPI: Disturbance Rejection Efficiency Index**

B.3 *Rāfi*'

- **Semantic core:** elevation, uplift, raising, restorative promotion after impairment
- **Theological category:** uplifting and recovery-bearing divine attribute
- **CAT layer:** recovery, uplift, and post-disturbance restoration layer
- **Systemic function:** raises degraded states, restores diminished capacity, and moves the system from mere survival toward renewed standing
- **Algorithmic role:** recovery-and-uplift engine / restorative elevation module
- **Governance translation:** post-crisis recovery, dignity restoration, capability rebuilding, and transition from loss to regained agency
- **Indicative KPI: Recovery and Uplift Index**

B.4 *Šāni*'

- **Semantic core:** making, fashioning, constructive ordering, patterned production
- **Theological category:** constructive and order-producing divine attribute
- **CAT layer:** constructive design and ordered formation layer
- **Systemic function:** produces structured form, converts recovery into organized architecture, and generates coherent design rather than ad hoc repair
- **Algorithmic role:** constructive synthesis module / design coherence engine
- **Governance translation:** architecture design, process structuring, institutional formation, and ordered capability construction
- **Indicative KPI: Constructive Design Coherence Index**

B.5 *Nāfi*'

- **Semantic core:** beneficial effect, utility that is خیرزا, realized good, value-bearing benefit
- **Theological category:** beneficent and good-producing divine attribute
- **CAT layer:** value-realization and beneficial outcome layer
- **Systemic function:** translates constructed order into real benefit, produces net positive effect, and aligns outputs with welfare-bearing value
- **Algorithmic role:** beneficence realization engine / value-output regulator
- **Governance translation:** outcome effectiveness, public value generation, beneficial service delivery, and anti-harm outcome design
- **Indicative KPI: Net Beneficence Realization Index**

B.6 *Sāmi*'

- **Semantic core:** hearing, receptivity, responsive listening, signal reception
- **Theological category:** receptive and hearing-responsive divine attribute
- **CAT layer:** receptive sensing and responsiveness layer
- **Systemic function:** captures valid signals, receives expressed need or complaint, and prevents exclusion by ensuring that voiced reality enters the decision field

- **Algorithmic role:** signal-intake sensor / listening-response module
- **Governance translation:** stakeholder listening, grievance reception, feedback-loop integrity, and responsiveness architecture
- **Indicative KPI: Receptive Listening and Responsiveness Index**

B.7 *Jāmi*'

- **Semantic core:** gathering, unifying, collecting dispersed elements into coherent relation
- **Theological category:** integrative and anti-fragmentation divine attribute
- **CAT layer:** integrative cohesion and alignment layer
- **Systemic function:** gathers dispersed actors, variables, or claims into ordered relation, reduces fragmentation, and creates shared coherence without erasing difference
- **Algorithmic role:** integration hub / cohesion orchestrator
- **Governance translation:** alignment management, coordination, anti-silo integration, and cohesion-building architecture
- **Indicative KPI: Integrative Cohesion Index**

B.8 *Shāfi*'

- **Semantic core:** intercession, mediating linkage, repair through sanctioned relational mediation
- **Theological category:** mediation-bearing and intercessory divine attribute
- **CAT layer:** mediated repair and bridge-building layer
- **Systemic function:** introduces a lawful and restorative mediating path where direct closure is insufficient, reduces rupture, and enables repair through bounded intermediation
- **Algorithmic role:** mediation relay / repair bridge module
- **Governance translation:** conflict mediation, bridge-building, gap repair, and safeguarded relational restoration
- **Indicative KPI: Mediation and Repair Effectiveness Index**

B.9 *Wāsi*'

- **Semantic core:** vastness, capaciousness, breadth, all-embracing extensiveness
- **Theological category:** capacious and plenitudinal divine attribute
- **CAT layer:** capacity-horizon and expansive envelope layer
- **Systemic function:** widens the field of possible inclusion, increases usable horizon, and prevents constriction through adequate breadth of capacity and scope
- **Algorithmic role:** horizon-expansion parameter / capacity-envelope module
- **Governance translation:** capacity adequacy, scalability horizon, anti-bottleneck design, and widened field governance
- **Indicative KPI: Capacity Horizon Index**

B.10 *Mūsi*'

- **Semantic core:** expansion-bestowing agency, making spacious, enablement through widening, active enrichment of scope
- **Theological category:** expansion-conferring and enablement-bearing divine attribute
- **CAT layer:** expansion and scale-sensitive enablement layer
- **Systemic function:** moves from static breadth to active enlargement, making new room for growth, extension, adoption, and capability scaling without disordered overflow
- **Algorithmic role:** enablement expander / scale-sensitive growth actuator
- **Governance translation:** development enablement, guided scale-up, expansion governance, and growth-with-readiness architecture
- **Indicative KPI: Expansion and Enablement Index**

B.11 Integrative Coding Note

Taken together, the ten invocatory units yield a sequential governance and civilizational logic rather than ten disconnected semantic units. The coding architecture moves from protective restraint (*māni*'), to active disturbance rejection (*dāfi*'), then to recovery and uplift (*rāfi*'), constructive ordering (*sāni*'), and beneficent value realization (*nāfi*'). It then advances into receptive listening (*sāmi*'), integrative gathering (*jāmi*'), and mediated repair (*shāfi*'), before culminating in capacious plenitude (*wāsi*') and expansion-bestowing enablement (*mūsi*'). In CAT terms, the ninth section therefore functions as a protection–rejection–uplift–construction–beneficence–listening–integration–

mediation–capacity–expansion architecture. Its distinctive contribution within the broader *Jawshan Kabir* corpus is to formalize how ordered protection becomes restorative elevation, how restoration matures into beneficial and responsive governance, how responsiveness becomes integrative and mediating relationality, and how that relational order finally opens into widened capacity and guided expansion

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 ninth section of *Jawshan Kabir*: “Allāhumma innī as’aluka bismika yā māni’u, yā dāfi’u, yā rāfi’u, yā sāni’u, yā nāfi’u, yā sāmi’u, yā jāmi’u, yā shāfi’u, yā wāsi’u, yā mūsi’u.” 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 Protective Boundary Integrity Index

Derived from Māni’, the Protective Boundary Integrity Index measures the extent to which a system can preserve legitimate boundaries, prevent unauthorized intrusion, and maintain threshold discipline without collapsing into arbitrary exclusion. It evaluates whether protective limits are clear, enforceable, and normatively justified. In governance terms, it reflects boundary integrity, admissibility control, preventive filtering, and the capacity to protect a field of action before disruption occurs.

C.2 Disturbance Rejection Efficiency Index

Derived from Dāfi’, the Disturbance Rejection Efficiency Index measures the degree to which a system can actively repel, neutralize, or contain destabilizing forces once they emerge. It captures whether disturbances are merely recognized or effectively managed before they escalate into systemic disorder. In governance terms, it reflects defensive response capacity, disruption management quality, incident containment, and the operational ability to reduce harmful interference.

C.3 Recovery and Uplift Index

Derived from Rāfi’, the Recovery and Uplift Index measures the extent to which a system can restore impaired actors, elevate degraded conditions, and move from damage control to renewed standing. It does not measure mere return to baseline alone, but also the degree to which recovery is accompanied by constructive uplift. In governance terms, it reflects restorative capability, post-disturbance improvement, dignity recovery, and the system’s ability to transform impairment into renewed capacity.

C.4 Constructive Design Coherence Index

Derived from Sāni’, the Constructive Design Coherence Index measures the degree to which a system can produce ordered, intelligible, and internally coherent structures rather than improvised or fragmented arrangements. It captures whether governance outputs display constructive intentionality, patterned design, and functional fit. In governance terms, it reflects architectural coherence, quality of institutional design, process structuring, and the capacity to convert recovery into durable order.

C.5 Net Beneficence Realization Index

Derived from Nāfi’, the Net Beneficence Realization Index measures the extent to which a system produces genuine benefit after accounting for negative side effects, hidden harms, or merely symbolic gain. It distinguishes visible good from apparent benefit that masks deeper costs. In governance terms, it reflects net positive value creation, welfare-bearing effectiveness, beneficial service delivery, and the degree to which institutional action yields real rather than nominal good.

C.6 Receptive Listening and Responsiveness Index

Derived from Sāmi', the Receptive Listening and Responsiveness Index measures the degree to which valid signals, grievances, requests, or expressions of need are actually heard, registered, and answered within a credible response pathway. It captures whether listening remains symbolic or becomes operationally consequential. In governance terms, it reflects feedback-loop integrity, signal capture quality, responsiveness to voiced need, and the legitimacy of listening as a governing function.

C.7 Integrative Cohesion Index

Derived from Jāmi', the Integrative Cohesion Index measures the extent to which a system can gather dispersed actors, align fragmented elements, and produce workable coherence without erasing legitimate plurality. It captures whether diversity is converted into ordered integration or allowed to decay into siloization and fragmentation. In governance terms, it reflects coordination quality, cohesion, alignment, anti-fragmentation capacity, and the ability to sustain unity-with-differentiation.

C.8 Mediation and Repair Effectiveness Index

Derived from Shāfi', the Mediation and Repair Effectiveness Index measures the degree to which a system can repair rupture, bridge relational distance, and achieve durable closure through mediated intervention when direct resolution is insufficient. It captures whether mediation is merely ceremonial or substantively restorative. In governance terms, it reflects bridge-building capacity, conflict mediation effectiveness, relational repair, and the durability of post-mediation settlement.

16 C.9 Capacity Horizon Index

Derived from Wāsi', the Capacity Horizon Index measures the extent to which a system possesses sufficient breadth, elasticity, and usable capacity to absorb demand, widen participation, and prevent constrictive bottlenecks. It captures whether the system remains cramped and reactive or develops a viable envelope of action. In governance terms, it reflects capacity adequacy, horizon breadth, anti-bottleneck resilience, and the ability to maintain order while expanding the field of possibility.

C.10 Expansion and Enablement Index

Derived from Mūsi', the Expansion and Enablement Index measures the degree to which a system can move beyond static capacity into guided enlargement, scale-sensitive growth, and viable enablement of wider participation or output. It distinguishes mere expansion from ordered, readiness-based extension. In governance terms, it reflects enablement quality, developmental expansion, scale-up maturity, and the system's ability to widen scope without generating uncontrolled overflow or structural fragility.

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 ninth section of *Jawshan Kabir* can move from sacred semantics to a governance grammar of protective restraint, disturbance rejection, recovery and uplift, constructive ordering, beneficent realization, receptive listening, integrative cohesion, mediated repair, capacious adequacy, and expansion-bestowing enablement. 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.