

## From Doxological Legitimacy to Bountiful Sovereignty: A Civilizational Algorithm Theory Analysis of the Eighth Section of *Jawshan Kabir*

**SeyyedAbdolHojjat MoghadasNian**

University of Religions and Denominations  
s14110213@gmail.com

**NarjesSadat MoghadasNian**

Masoomiyeh Seminary Higher Education Institute  
nm19391945@gmail.com

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### Abstract

This article reconstructs the eighth section of *Jawshan Kabir* as a bounded sacred semantic architecture within the framework of Civilizational Algorithm Theory (CAT). Rather than reading the section as a cumulative devotional list of divine epithets, the study argues that it encodes an ordered movement from doxological legitimacy to glory, covenantal fidelity, restorative mercy, benefactive bestowal, judicial closure, enduring sovereignty, generosity, and finally bounty and blessing. Methodologically, the article adopts a qualitative, conceptual, and design-science-oriented approach grounded in bounded corpus delimitation, textual segmentation, morphology-sensitive reading, semantic clustering, Qur'anic intertextual control, theological synthesis, and downstream systems, governance, and civilizational translation. The findings demonstrate that the section is internally organized as a directed semantic network rather than a flat chain of co-rhyming names. Praise and laudation serve as the entry node of legitimacy, covenant functions as the relational pivot, judgment as the decisional core, enduring might as the resilience

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anchor, and bounty and blessing as the terminal horizon of distributed beneficence. The article contributes theoretically by extending the CAT/Jawshan corpus into a more explicit architecture of legitimacy, trust, repair, closure, durable order, and flourishing. Methodologically, it demonstrates how a compact liturgical passage may be translated into an auditable theology-to-governance pathway without collapsing theological discourse into managerial instrumentalism. Practically, it offers a principle-bound vocabulary for dialogue architecture, restorative governance, resilience design, institutional legitimacy, and civilizational evaluation.

**Keywords:** Jawshan Kabir; Civilizational Algorithm Theory; sacred semantics; design science research; theology-to-governance translation; legitimacy; restorative governance; civilizational design.

## 2 Introduction

Sacred texts are often approached as sources of devotion, doctrine, moral formation, and ritual memory. Yet a growing interdisciplinary literature suggests that densely patterned symbolic corpora may also be read as design-bearing architectures, provided that the transition from text to model is methodologically bounded, semantically disciplined, and resistant to reductionism. Design-science research has legitimized artifact-oriented knowledge production, while semantic and hermeneutical scholarship has shown that densely structured discourse carries more than surface lexical content (Hevner et al., 2004; Peffers et al., 2007; Hutchinson, 2024; Naudé & Miller-Naudé, 2022). The problem, however, is that governance analysis has become increasingly sophisticated in matters of resilience, accountability, coordination, and evaluative architecture, whereas theological and devotional scholarship often remains comparatively undertranslated into auditable governance-relevant models.

Within Twelver Shi'i devotional tradition, *Jawshan Kabir* circulates through later prayer-book transmission associated with al-Kaf'amī and, in modern reception, through al-Qummī's *Maḥāṭib al-Jinān*. Yet liturgical centrality should be distinguished from strict sanad-level authentication. Aydınlı's source-critical study is methodologically decisive on this point, because it shows that the prayer's devotional authority in later Shi'i reception does not by itself establish Prophetic attribution in a hadith-critical sense (al-Kaf'amī, 1997; Qummī, 1376 [1997/1998]; Aydınlı, 2011).

The eighth section is especially significant because it presents one of the clearest internal progressions in the emerging CAT/Jawshan corpus. The sequence begins with *al-ḥamd* and *al-thanā*, moves through *al-fakhr*, *al-bahā*, *al-majd*, and *al-sanā*, pivots toward *al-ahd* and *al-wafā*, then toward *al-afw* and *al-riḍā*, advances into *al-mann* and *al-aṭā*, enters the decisional field of *al-faṣl* and *al-qaḍā*, stabilizes itself in *al-izz* and *al-baqā*, reopens through *al-jūd* and *al-sakhā*, and culminates in *al-ālā* and *al-*

*na'mā*'. The sequence is too ordered to be dismissed as merely ornamental accumulation. It appears instead to encode a structured transition from praise-based legitimacy to bountiful sovereignty.

The core research problem addressed in this article is therefore the absence of a disciplined method for translating such a bounded sacred sequence into an auditable architecture of ontology, meaning, governance, resilience, and flourishing without collapsing theology into detached managerial metaphor. The primary research question is as follows: how can the eighth section of *Jawshan Kabir* be reconstructed within CAT as an ordered sacred semantic architecture that moves from doxological legitimacy to bountiful sovereignty? Subsidiary questions follow from this. First, what textual-semantic logic governs the sequence of the ten vocative pairs? Second, how does that logic become legible at theological, systems-philosophical, governance, and evaluative levels? Third, what does this section contribute to the developing CAT/Jawshan research program?

The significance of the study is threefold. Theoretically, it extends CAT into a more explicit architecture of legitimacy, trust, repair, closure, sovereignty, generosity, and flourishing. Methodologically, it demonstrates that a compact sacred sequence can be reconstructed through a transparent design-science workflow from text to ontology, from ontology to systemic logic, and from there to governance-relevant constructs. Practically, it offers a principle-bound vocabulary relevant to restorative governance, dialogue design, trust architectures, resilience-oriented institutions, and common-good evaluation. The scope of the article is intentionally bounded to the eighth section of *Jawshan Kabir* as a ten-unit invocational corpus within the received Twelver Shi'i liturgical tradition. The article proceeds through literature review, methodology, findings and results, discussion, and conclusion.

## Literature Review

The literature relevant to this study may be grouped into five intersecting clusters: source criticism and devotional reception of *Jawshan Kabir*; hermeneutics and sacred semantics; design-science methodology; governance and resilience theory; and the emerging CAT/Jawshan corpus.

The first cluster concerns the textual and historical status of *Jawshan Kabir*. Within Shi'i devotional life the prayer is widely used, especially in liturgical settings associated with the Nights of Qadr. Yet Aydınli's study demonstrates that widespread reception should not be confused with hadith-critical conclusiveness. His source-critical examination of the prayer remains foundational because it distinguishes strict documentary proof from liturgical-historical centrality (Aydınli, 2011). For the present article, this distinction is not a limitation but a methodological clarification: the eighth section is treated as a received devotional-semantic corpus whose ritual afterlife and conceptual density justify bounded analysis.

The second cluster concerns hermeneutics and sacred semantics. Modern semantic approaches have shown that theological vocabulary derives force from structured relational fields rather than isolated lexical references. Izutsu's semantic work on Qur'anic language remains especially important in showing how meaning emerges through interrelated conceptual fields rather than atomized terms. More recent scholarship on the modeling and translation of sacred texts likewise emphasizes that religious language is

semantically dense, context-sensitive, and highly vulnerable to decontextualized reuse (Izutsu, 2002; Hutchinson, 2024; Naudé & Miller-Naudé, 2022). This literature supports the article's claim that the eighth section must be read as an internally ordered semantic architecture rather than as a list of detachable devotional labels.

The third cluster is methodological and centers on design science. Hevner et al. (2004) define design-science research as artifact-oriented inquiry, Peffers et al. (2007) provide a process model for problem identification, design, demonstration, and communication, Gregor and Hevner (2013) clarify how design-science contributions should be positioned for maximum scholarly impact, and Venable et al. (2016) strengthen the evaluation dimension by showing how artifact assessment must be aligned with context, goals, and constraints. This methodological tradition is directly relevant here because CAT is not merely interpretive exegesis; it is a design-science method for constructing auditable conceptual artifacts from bounded sacred corpora.

4 The fourth cluster concerns governance, resilience, and normative intelligibility. Contemporary governance theory is rich in its treatment of resilience, adaptation, complexity, coordination, and institutional response, but often thinner in its account of the ontological and normative grounds that make order meaningful and defensible (Chandler, 2014; Richards, 2024). From a systems perspective, religion has also been read more fruitfully as a complex adaptive system than as a merely norm-enforcing institution, which strengthens the legitimacy of translating dense sacred semantics into structured systemic roles under disciplined methodological constraints (Sosis & Kiper, 2014).

The fifth cluster is the internal CAT/Jawshan corpus. The opening invocation has already been reconstructed as an ontological kernel of legitimate order, while the second section was read as governance-in-action, the third as an executional stack, the fourth as a transcendent governance-provisioning architecture, the fifth as a governance module of compassionate regulation, the sixth as a justice-constrained sovereignty architecture, and the seventh as a repair-to-release semantic module (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghghi, 2026; MoghadasNian & MoghadasNian, 2026c; MoghadasNian & Rabiee, 2026). What remains underdeveloped is a precise account of Section Eight as a distinct architecture of legitimacy, covenant, restorative mercy, judicial closure, durable sovereignty, generosity, and flourishing.

The gap in the literature is therefore clear. Existing scholarship provides source criticism, devotional context, hermeneutical depth, design-science method, and governance relevance. What it does not yet provide is a consolidated article showing how the eighth section of *Jawshan Kabir* functions as a recoverable semantic-governance architecture within CAT. This article addresses that gap.

## Methodology

This study adopts a qualitative, conceptual, and design-science-oriented methodology grounded in Civilizational Algorithm Theory (CAT) as a sacred-text ontology-structuring and theology-to-governance translation method (MoghadasNian, 2026). Its unit of analysis is the eighth section of *Jawshan Kabir*,

treated as a bounded sacred corpus composed of ten vocative units. The aim is not causal testing or statistical generalization, but the construction of an auditable conceptual artifact through CAT.

In design-science terms, the article offers a conceptual artifact whose rigor is assessed through bounded corpus selection, semantic traceability, intertextual control, cross-layer consistency, and explicit inferential restraint, while its later operational value remains open to expert review and staged evaluation in the sense emphasized by Gregor and Hevner (2013) and Venable et al. (2016).

The procedure follows the core CAT workflow. First, the corpus is delimited to the eighth section in order to preserve semantic concentration, interpretive discipline, and reproducibility. Second, the passage is segmented into ten vocative nominal units, each built on the repeated formula *yā dhā* plus a coordinated genitive pair. Third, each unit is coded lexically, morphologically, semantically, and theologically. Fourth, the units are read in sequential relation to one another so that adjacency, transition, and cumulative directionality are preserved. Fifth, controlled Qur'anic intertexts are used to stabilize the semantic field of the passage. Sixth, the resulting semantic architecture is translated into systems, cybernetic, governance, diagnostic, and evaluative layers.

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A key inferential rule governs the whole analysis: no movement from text to doctrine, or from doctrine to governance, is permitted unless the intermediate semantic and conceptual steps are made explicit. This means that theology-to-governance translation is mediated rather than direct. The text layer provides the primary data. The semantic and theological layers provide the interpretive architecture. The systems and governance layers provide the derived constructs. This distinction is critical to Q1-level methodological defensibility because it prevents both devotional flattening and managerial overextension.

The study is thus not a claim that the eighth section directly supplies ready-made institutional blueprints, KPI dashboards, or legal codes. It is instead a claim that the ordered semantic architecture of the passage can be reconstructed, under stated inferential constraints, into an auditable conceptual system. Reliability is pursued through bounded corpus definition, transparent sequencing, and cross-consistency with earlier CAT studies. Validity is conceptual, semantic, and theological rather than statistical.

## Findings and Results

### The eighth section as an ordered sacred architecture

The first and most decisive finding is that the eighth section is not a flat sequence of co-rhyming devotional epithets. It is an internally ordered sacred architecture. Its ten units form a directed progression rather than a cumulative list. The section begins with praise and laudation, expands through glory and majesty, pivots toward covenant and fidelity, passes through pardon and approval into benefaction and giving, then turns toward distinction and judgment, stabilizes itself in might and permanence, reopens toward generosity and liberality, and culminates in bounty and blessing. The result is a structured semantic arc moving from legitimacy to flourishing.

### Opening cluster: doxological legitimacy and symbolic authority

The first three vocative pairs *al-ḥamd wa al-thanā*’, *al-fakhr wa al-bahā*’, and *al-majd wa al-sanā*’ form the opening cluster of the section. Their combined function is to establish doxological legitimacy and symbolic authority. The opening does not simply praise God; it sets the legitimacy conditions for everything that follows. Praise generates reverential framing, glory intensifies symbolic salience, and majesty stabilizes esteem order. In CAT terms, this cluster serves as the entry node and opening cluster of the passage. It creates the semantic conditions under which later covenant, mercy, judgment, and blessing become intelligible as ordered rather than arbitrary.

### **Relational pivot: covenant, fidelity, mercy, and benefaction**

The next three units *al-‘ahd wa al-wafā*’, *al-‘afw wa al-riḍā*’, and *al-mann wa al-‘aṭā*’ constitute the relational heart of the section. Here the architecture moves from symbolic authority to relational governance. *Al-‘ahd wa al-wafā*’ establishes covenantal reliability and trustworthiness. *Al-‘afw wa al-riḍā*’ introduces pardon, acceptance, and restorative reintegration. *Al-mann wa al-‘aṭā*’ moves beyond restored relation into benefactive bestowal and enabling support. This triad is the passage’s most important bridge. It shows that legitimate order must become trustworthy, that trust must remain repairable, and that repair must issue in beneficent provision rather than remain merely negative non-punishment.

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### **Decisional core: distinction, judgment, and durable sovereignty**

The seventh and eighth units *al-faṣl wa al-qaḍā*’ and *al-‘izz wa al-baqā*’ form the decisional and resilience core of the section. *Al-faṣl wa al-qaḍā*’ encodes distinction, adjudication, closure, and the capacity to decide. Yet the passage does not end there. It immediately passes into *al-‘izz wa al-baqā*’, thereby indicating that judgment must be stabilized in durable order. Closure alone is insufficient; it must be sustained by enduring sovereignty and continuity. In CAT terms, *al-faṣl wa al-qaḍā*’ is the decisional core, while *al-‘izz wa al-baqā*’ is the resilience anchor. Together, they define the section’s governance kernel.

### **Terminal horizon: generosity, bounty, and flourishing**

The final two units *al-jūd wa al-sakhā*’ and *al-ālā’ wa al-na‘mā*’ reopen the section after judgment toward a horizon of distributed beneficence. This is one of the article’s central findings. The section does not culminate in sovereignty as an end in itself. It culminates in generosity, bounty, and blessing. This means that authority in the passage is validated not by self-assertion but by beneficent output. In CAT terms, *al-jūd wa al-sakhā*’ functions as the cooperative reopening node, while *al-ālā’ wa al-na‘mā*’ serves as the terminal integrator of flourishing.

### **Qur’anic intertextual stabilization**

The semantic field of the section is reinforced by controlled Qur’anic anchors: *al-ḥamd* is directly stabilized by Q 1:2; *al-‘ahd* and *al-wafā*’ are most directly illuminated by Q 3:76; *al-qaḍā*’ is strongly anchored in Q 40:20; and *al-ālā’* is explicitly reinforced by Q 55:13. These intertexts do not replace the primary text of the supplication, but they stabilize its semantic field and reduce the risk of arbitrary overreading. These intertexts do not replace the primary text of the supplication, but they stabilize its

semantic field and prevent arbitrary overreading. The result is a bounded intertextual reinforcement architecture.

### **Network result: a directed semantic system**

The integrative result of the analysis is that the eighth section forms a directed semantic network rather than a flat chain. Praise is the entry node. Glory and majesty form the opening cluster. Covenant is the relational pivot. Mercy and benefaction constitute the restorative-provisioning bridge. Judgment is the decisional core. Might and permanence anchor continuity. Generosity reopens the architecture toward cooperative softness. Bounty and blessing integrate the whole sequence into a horizon of flourishing. This directedness is the article's principal formal finding.

### **Discussion**

7 The findings indicate that the eighth section should be read as a compact civilizational sequence of legitimacy, trust, repair, judgment, durability, openness, and flourishing. Within the developing CAT/Jawshan corpus, it occupies a distinctive position. Earlier sections established ontological grounding, governance-in-action, executorial structure, transcendent provisioning, compassionate regulation, justice-constrained sovereignty, and repair-to-release transition. The eighth section gathers and extends these trajectories by showing how a sacred architecture can move from praise-based legitimacy to beneficent sovereignty without severing authority from mercy, or judgment from flourishing.

This has several implications. First, the article strengthens the claim that sacred semantics can serve as an upstream layer for governance-relevant conceptualization. The section does not become managerial discourse by force; rather, it yields governance relevance precisely because its internal order is already architectonic. Second, it suggests that legitimacy and flourishing must be analyzed together. The passage begins with reverential legitimacy and ends with bounty, thereby making a strong conceptual claim: legitimate order is not self-validating; it must culminate in beneficent effects. Third, the article strengthens the comparative value of CAT. The eighth section offers functionally translatable nodes for dialogue and ecumenical comparison praise, covenant, reconciliation, truth-governed judgment, enduring dignity, generosity, and common good without collapsing doctrinal difference into sameness.

The section also refines the governance implications of CAT. It shows that a durable order requires at least five linked conditions: symbolic legitimacy, covenantal reliability, restorative capacity, decisional closure, and beneficent outcome. Governance frameworks frequently isolate these dimensions. The eighth section recombines them into a single sacred architecture. In that respect, it offers a conceptual grammar for institutions concerned with legitimacy, repair, resilience, and flourishing.

The study also confirms the value of inferential discipline. The article does not claim that the text directly supplies positive law, bureaucratic procedures, or validated metrics. Instead, it shows that a bounded sequence of divine attributes may be read as a structured source of auditable conceptual architecture. This is where the design-science dimension of CAT becomes decisive. The passage yields an artifact-like

structure: an ordered semantic network that can support downstream governance, performance, resilience, diagnostic, and foresight translation without loss of theological seriousness.

Several limitations remain. The article is a conceptual design-science reconstruction rather than an empirical validation study. It focuses on one section of *Jawshan Kabir* rather than the entire prayer. It treats the section as a liturgically received semantic corpus rather than a sanad-critical hadith dossier. The downstream governance and KPI implications remain indicative rather than field-tested. These limitations do not undermine the argument, but they clarify the article's status as a model-generating contribution within a broader research program.

## Conclusion

This article has argued that the eighth section of *Jawshan Kabir* is best reconstructed as an ordered sacred architecture rather than a cumulative devotional inventory. Through CAT, the section emerges as a disciplined movement from doxological legitimacy to glory, covenantal fidelity, restorative mercy, benefactive giving, judicial closure, enduring sovereignty, generosity, and finally bounty and blessing. Its deepest structural logic is therefore neither merely poetic nor merely theological. It is civilizationally architectonic.

The article contributes theoretically by extending the CAT/Jawshan corpus into an explicit architecture of legitimacy, trust, repair, closure, durable sovereignty, and flourishing. It contributes methodologically by demonstrating how a bounded sacred sequence can be translated into a transparent design-science artifact through text delimitation, semantic clustering, theological synthesis, and governance translation. It contributes practically by offering a principled vocabulary for legitimacy-building, restorative governance, resilience design, dialogue architecture, and common-good orientation.

Future research should extend this reconstruction comparatively across later sections of *Jawshan Kabir*, test the proposed downstream constructs through expert validation and framework interoperability, and examine how the legitimacy-to-flourishing architecture identified here performs in interfaith dialogue, governance diagnostics, resilience frameworks, and civilizational KPI design. The central conclusion remains strong: the eighth section of *Jawshan Kabir* is not merely a sacred list of names; it is a directed semantic architecture in which legitimacy reaches completion only when sovereignty is validated by bounty.

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## Appendix

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

This article treats the eighth section of *Jawshan Kabir* as a bounded proof-of-concept corpus within Civilizational Algorithm Theory (CAT). This delimitation is adopted to preserve interpretive discipline, conceptual auditability, and traceable theology-to-governance translation. The study does not 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 movement from sacred semantics to ontology structuring, semantic clustering, systems logic, governance translation, and taqrīb-relevant diagnostic use.

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

يَا ذَا الْحَمْدِ وَالثَّنَاءِ يَا ذَا الْفَخْرِ وَالبِهَاءِ يَا ذَا الْمَجْدِ وَالسَّنَاءِ يَا ذَا الْعَهْدِ وَالْوَفَاءِ يَا ذَا الْعَفْوِ وَالرِّضَاءِ يَا ذَا الْمَنِّ وَالْعَطَاءِ يَا ذَا الْفَضْلِ وَالْقَضَاءِ يَا ذَا الْعِزِّ وَالْبَقَاءِ يَا ذَا الْجُودِ وَالسَّخَاءِ يَا ذَا الْأَلَاءِ وَالتَّعْمَاءِ

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

سُبْحَانَكَ يَا إِلَهَ إِلَّا أَنْتَ الْعَوْثُ الْعَوْثُ خَلِّصْنَا مِنَ النَّارِ يَا رَبِّ

### A.3 Standardized Latin Transliteration

Yā dhā al-ḥamdi wa al-thanā', yā dhā al-fakhri wa al-bahā', yā dhā al-majdi wa al-sanā', yā dhā al-'ahdi wa al-wafā', yā dhā al-'afwi wa al-riḍā', yā dhā al-manni wa al-'aṭā', yā dhā al-faṣli wa al-qaḍā', yā dhā al-'izzi wa al-baqā', yā dhā al-jūdi wa al-sakhā', yā dhā al-ālā'i wa al-na'mā'.

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### A.4 Working English Translation

O Possessor of praise and laudation; O Possessor of glory and splendor; O Possessor of majesty and exalted radiance; O Possessor of covenant and fidelity; O Possessor of pardon and approval; O Possessor of gracious benefaction and bestowal; O Possessor of decisive distinction and decree; O Possessor of might and enduring permanence; O Possessor of generosity and liberality; O Possessor of bounties and blessings.

### A.5 Textual Delimitation Note

For the purposes of this article, the primary analytical unit is the ordered sequence of the ten vocative expressions from yā dhā al-ḥamdi wa al-thanā' to yā dhā al-ālā'i wa al-na'mā', as preserved in the received Shi'i liturgical tradition and in *Kulliyāt-i Maḥāṭih al-jinān* (Qummī, 1376 [1997/1998]). The closing liturgical formula is acknowledged as part of the wider devotional performance of the section, but CAT analysis is centered on the ten-unit kernel because this sequence contains the most concentrated semantic, theological, and civilizational logic of the passage.

In the present interpretation, the eighth section functions as a legitimacy–trust–repair–judgment–sovereignty–flourishing layer within the emerging CAT architecture. More precisely, it unfolds through a staged movement from praise-based legitimacy and symbolic majesty, to covenantal reliability and restorative mercy, then to benefactive provision, truth-governed closure, enduring sovereignty, and finally generosity, bounty, and blessing as the horizon of distributed beneficence. This reading is consistent with the section's strongly parallel vocative form, its predominantly nominal and ontology-bearing morphology, and its internally ordered semantic progression from doxological legitimacy to bountiful sovereignty.

## Appendix B. Attribute-to-CAT Analytical Coding Matrix for the Ten Invocational Units of the Eighth Section

This appendix presents the CAT coding structure for the ten invocational units of the eighth section of *Jawshan Kabir*. Each unit is treated as a bounded semantic-theological node and translated into a systemic role, cybernetic function, governance principle, and indicative evaluative scaffold. The appendix is included to enhance interpretive transparency, inter-sectional comparability, and methodological reproducibility. Unlike the sixth section's majesty-to-justice sequence, the eighth section is organized around a more explicit progression from doxological legitimacy to covenantal trust, restorative mercy, benefactive provision, judicial closure, enduring sovereignty, and finally bountiful flourishing.

### B.1 *al-Ḥamd wa al-Thanā'*

- **Semantic core:** praise, laudation, reverential affirmation, doxological legitimacy.
- **Theological category:** perfection acknowledged through praise; divine worthiness of exaltation.
- **CAT layer:** doxological legitimacy and sacred framing layer.
- **Systemic function:** initializes the semantic field by grounding legitimacy in reverential recognition.
- **Algorithmic role:** legitimacy-entry node / sacred framing initializer.
- **Governance translation:** dignity in address, legitimacy-bearing discourse, normatively elevated opening protocol.
- **Indicative KPI: Doxological Legitimacy Alignment Index.**

#### B.2 *al-Fakhr wa al-Bahā'*

- **Semantic core:** glory, splendor, symbolic elevation, visible magnificence.
- **Theological category:** jalāl-bearing symbolic radiance.
- **CAT layer:** symbolic attraction and reverential salience layer.
- **Systemic function:** amplifies esteem and symbolic gravity after legitimacy is established.
- **Algorithmic role:** symbolic salience amplifier / reverence-intensification node.
- **Governance translation:** symbolic dignity protection, esteem order, anti-vulgarization culture.
- **Indicative KPI: Sacred Symbolic Reverence Index.**

#### B.3 *al-Majd wa al-Sanā'*

- **Semantic core:** majesty, exalted honor, elevated praise, stabilized grandeur.
- **Theological category:** consolidated divine glory and majestic esteem.
- **CAT layer:** hierarchical esteem stabilization layer.
- **Systemic function:** consolidates symbolic authority into a stable order of reverence.
- **Algorithmic role:** esteem-order stabilizer / majestic consolidation module.
- **Governance translation:** legitimate hierarchy of respect, stabilized symbolic authority, esteem coherence.
- **Indicative KPI: Hierarchical Esteem Stability Index.**

#### B.4 *al-'Ahd wa al-Wafā'*

- **Semantic core:** covenant, fidelity, reliability, trustworthy commitment.
- **Theological category:** covenantal constancy and promise-keeping.
- **CAT layer:** trust architecture and covenant reliability layer.
- **Systemic function:** converts symbolic authority into durable relational trust.
- **Algorithmic role:** covenant-reliability node / trust architecture builder.
- **Governance translation:** accountability to commitments, promise-keeping, dependable institutional relation.
- **Indicative KPI: Covenant Reliability Index.**

#### B.5 *al-'Afw wa al-Riḍā'*

- **Semantic core:** pardon, acceptance, reconciliation, restorative approval.
- **Theological category:** merciful repair and approving reintegration.
- **CAT layer:** restorative mercy and reconciliation layer.
- **Systemic function:** makes trust recoverable after fault, strain, or breach.
- **Algorithmic role:** restorative reintegration module / relational repair controller.
- **Governance translation:** restorative justice, mediated repair, safeguarded reconciliation, non-destructive closure.
- **Indicative KPI: Restorative Reconciliation Effectiveness Rate.**

#### B.6 *al-Mann wa al-'Aḡā'*

- **Semantic core:** gracious benefaction, gift, bestowal, surplus provision.
- **Theological category:** benefactive generosity and enabling support.
- **CAT layer:** benefactive provisioning and supportive sufficiency layer.
- **Systemic function:** moves the architecture from repair to enabling provision and growth margin.
- **Algorithmic role:** support-surplus allocator / benefactive provision engine.
- **Governance translation:** supportive sufficiency, capability enhancement, non-minimal welfare provision.
- **Indicative KPI: Benefactive Provision Sufficiency Index.**

#### B.7 *al-Faṣl wa al-Qaḏā'*

- **Semantic core:** distinction, decisive judgment, decree, just closure.
- **Theological category:** truth-governed adjudication and authoritative decision.
- **CAT layer:** decisional core and fair-closure layer.
- **Systemic function:** resolves ambiguity, separates claims, and stabilizes order through closure.
- **Algorithmic role:** decisional core / adjudicative closure module.
- **Governance translation:** fair hearing, just adjudication, procedural clarity, non-arbitrary closure.
- **Indicative KPI: Just Adjudication Closure Rate.**

#### B.8 *al-'Izz wa al-Baqā'*

- **Semantic core:** might, dignity, durability, permanence, enduring continuity.
- **Theological category:** sovereign strength joined to abiding permanence.
- **CAT layer:** durable sovereignty and resilience layer.
- **Systemic function:** preserves continuity and non-fragile order after closure.
- **Algorithmic role:** resilience anchor / durable sovereignty stabilizer.
- **Governance translation:** continuity planning, resilient legitimacy, non-coercive structural durability.
- **Indicative KPI: Sovereign Durability and Stability Index.**

#### B.9 *al-Jūd wa al-Sakhā'*

- **Semantic core:** generosity, liberality, open-handedness, relational warmth.
- **Theological category:** non-instrumental divine generosity.
- **CAT layer:** cooperative openness and relational surplus layer.
- **Systemic function:** reopens the architecture from sovereignty to hospitable and non-cold relationality.
- **Algorithmic role:** cooperative openness regulator / relational warmth generator.
- **Governance translation:** hospitality, non-instrumental care, coalition-friendly openness, generosity in relation.
- **Indicative KPI: Generosity and Relational Hospitality Index.**

#### B.10 *al-Ālā' wa al-Na'mā'*

- **Semantic core:** bounties, blessings, beneficent effects, distributed flourishing.
- **Theological category:** divine beneficence in its expansive and outcome-bearing horizon.
- **CAT layer:** flourishing, bounty, and common-good horizon layer.
- **Systemic function:** integrates prior nodes into distributed beneficial outcomes rather than mere stable authority.
- **Algorithmic role:** terminal flourishing integrator / beneficence-output horizon.
- **Governance translation:** equitable flourishing, common-good evaluation, distributed life-enhancing outcomes.
- **Indicative KPI: Bountiful Flourishing Outcomes Index.**

#### B.11 Integrative Coding Note

Taken together, the ten invocational units yield a sequential civilizational logic rather than disconnected devotional expressions. The eighth section moves from doxological legitimacy to symbolic glory, then to covenantal reliability and restorative mercy, advances into benefactive provision, enters the field of distinction and judgment, stabilizes itself in enduring sovereignty, and culminates in generosity, bounty, and flourishing. In CAT terms, the section functions as a legitimacy-to-flourishing architecture in which authority is valid only when it becomes trustworthy, repairable, just, durable, generous, and finally productive of beneficent outcomes.

### 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 eighth section of *Jawshan Kabir*. These variables are heuristic and translational, not finalized psychometric instruments. Their purpose is to show how a bounded sacred semantic sequence may be translated into an evaluative governance grammar suitable for later refinement, expert validation, and operationalization. The indicators do not quantify divine ontology; rather, they capture institutional and civilizational analogues derived from the section's internal semantic logic: legitimacy, symbolic reverence, covenantal trust, restorative mercy, benefactive provision, fair closure, durable sovereignty, generous openness, and flourishing.

## C.1 Doxological Legitimacy Alignment Index

Derived from al-Ḥamd wa al-Thana', this index measures the extent to which a system grounds legitimacy in reverential recognition, dignity-bearing address, and normatively elevated opening discourse. In governance terms, it reflects whether authority is framed through worthy acknowledgment rather than mere procedural assertion.

## C.2 Sacred Symbolic Reverence Index

Derived from al-Fakhr wa al-Baha', this index measures the degree to which a system preserves symbolic dignity, reverential salience, and protection against vulgarization or symbolic erosion. In governance terms, it reflects symbolic coherence, esteem-bearing representation, and sacred or moral gravitas.

## C.3 Hierarchical Esteem Stability Index

Derived from al-Majd wa al-Sana', this index measures the stability of legitimate esteem order and the consistency of elevated honor within the system. In governance terms, it reflects whether symbolic legitimacy matures into a stable order of respect rather than collapsing into flattening, confusion, or prestige drift.

## C.4 Covenant Reliability Index

Derived from al-'Ahd wa al-Wafa', this index measures the extent to which commitments are honored, trust is sustained, and promises remain behaviorally reliable. In governance terms, it reflects accountability to commitments, trustworthiness, and dependable institutional relation.

## C.5 Restorative Reconciliation Effectiveness Rate

Derived from al-'Afw wa al-Riḍā', this index measures the degree to which correctable breaches are repaired through pardon, reintegration, and credible reconciliation rather than exclusion alone. In governance terms, it reflects restorative capacity, reconciliation quality, and non-destructive conflict closure.

## C.6 Benefactive Provision Sufficiency Index

Derived from al-Mann wa al-'Atā', this index measures whether support exceeds bare minimum survival and creates an enabling margin of beneficence. In governance terms, it reflects support sufficiency, capability enhancement, and the presence of benefactive surplus rather than fragile minimalism.

## C.7 Just Adjudication Closure Rate

Derived from al-Faṣl wa al-Qaḍā', this index measures the extent to which disputes, ambiguities, or competing claims are resolved through fair distinction, procedural clarity, and legitimate closure. In governance terms, it reflects adjudicative fairness, timely closure, and non-arbitrary decision quality.

## C.8 Sovereign Durability and Stability Index

Derived from al-'Izz wa al-Baqā', this index measures whether order remains durable, resilient, and non-fragile over time without collapsing into coercive hardening. In governance terms, it reflects continuity, resilience, and enduring legitimacy under stress.

## C.9 Generosity and Relational Hospitality Index

Derived from al-Jūd wa al-Sakhā', this index measures the degree to which a system sustains non-instrumental generosity, relational warmth, and bounded hospitality. In governance terms, it reflects cooperative openness, dignified inclusion, and generosity in social or institutional interaction.

## C.10 Bountiful Flourishing Outcomes Index

Derived from al-Ālā' wa al-Na'mā', this index measures the extent to which the system's outputs culminate in distributed benefit, blessing-like outcomes, and equitable flourishing rather than merely stable control. In governance terms, it reflects common-good achievement, life-enhancing outcomes, and flourishing-sensitive evaluation.

## C.11 Operational Note

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These ten variables should be read as indicative conceptual measures, not finalized empirical instruments. Their purpose in the present article is to demonstrate how the CAT-based reading of the eighth section of *Jawshan Kabir* may move from sacred semantics to a governance grammar of legitimacy, reverence, trust, restoration, provision, judgment, durable order, generosity, and flourishing. At this stage, the indicators function as analytically disciplined prototypes. Future research may specify formulas, thresholds, weights, data sources, validation procedures, dashboard applications, and sectoral implementations through expert review, Delphi studies, AHP weighting, institutional calibration, or simulation-based refinement.