

Forgiveness, Affliction Relief, and Restored Agency: A Civilizational Algorithm Theory Analysis of the Seventh Section of *Jawshan Kabir*

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Abstract

This article reconstructs the seventh section of *Jawshan Kabir* as an ontology-centric and governance-relevant sacred semantic architecture within the framework of Civilizational Algorithm Theory (CAT). Rather than treating the sequence of ten invocatory expressions as a cumulative devotional list, the study argues that the section encodes an ordered logic of restorative forgiveness, affliction relief, teleological hope, abundance, gift-bestowal, provisioning sufficiency, mortality-bounded closure, grievance listening, reactivation, and liberation. Methodologically, the article adopts a qualitative, conceptual, and design-science-oriented approach grounded in bounded-text analysis, semantic extraction, morphology-sensitive reading, theological interpretation, systems translation, cybernetic mapping, governance translation, and indicative operational scaffolding. The findings show that the seventh section differs structurally from more verb-centered sections because it is dominated by nominal, largely agentive and annexational vocatives, which makes it especially suitable for ontology structuring. The section is internally

organized as a coherent semantic arc rather than a merely liturgical accumulation. Theoretically, the article extends the growing CAT-based Jawshan Kabir corpus beyond ontological grounding, governance-in-action, executional optimality, and transcendent governance toward a more explicit architecture of repair, provisioning, boundary-awareness, listening, renewal, and release. Methodologically, it demonstrates how a bounded sacred sequence may be translated into layered system roles, governance functions, taqrīb-relevant diagnostics, and conditional KPI candidates without collapsing theology into managerial instrumentalism. Practically, it offers a disciplined framework for institutions concerned with restorative governance, crisis relief, grievance-listening responsiveness, provisioning justice, recovery capacity, and constraint-release empowerment. The article concludes that the seventh section of Jawshan Kabir can be read as a sacred semantic module of repair-to-release transition and as a conceptually robust proof-of-concept for CAT's theology-to-governance translation logic.

Keywords: Jawshan Kabir; Civilizational Algorithm Theory; sacred semantics; design science research; theology-to-governance translation; taqrīb; Islamic governance; Islamic theology.

Introduction

Recent scholarship on governance, resilience, accountability, and institutional responsiveness has substantially enriched understanding of how complex systems adapt, monitor, and intervene under conditions of pressure and uncertainty. Yet a persistent problem remains at the level of normative intelligibility: many governance models specify procedures of coordination and response more effectively than they explain the semantic and ontological foundations that make order meaningful, legitimate, and durable (Chandler, 2014; Richards, 2024). A parallel difficulty appears in the study of sacred texts. Devotional approaches preserve theological depth but rarely yield formal analytical translation, whereas instrumental readings risk reducing religious language to managerial metaphor or culturally flattened data (Hutchinson, 2024; Naudé & Miller-Naudé, 2022). The present article addresses that double gap by examining whether a bounded sacred sequence can sustain a disciplined movement from textual semantics to ontology structuring and then to governance-relevant conceptual translation within the framework of Civilizational Algorithm Theory (CAT) (MoghadasNian, 2026; Hevner et al., 2004; Peffers et al., 2007).

Within the emerging CAT corpus on *Jawshan Kabir*, prior studies have established a staged internal sequence. The opening invocation was reconstructed as an ontological kernel of legitimate order (MoghadasNian et al., 2026), while the second section was interpreted as a governance-in-action layer

centered on authority, responsiveness, restoration, listening, and resilience (MoghadasNian & MoghadasNian, 2026a). The third section was then reconstructed as an executional architecture of restorative correction, opening, support mobilization, adjudication, provisioning, continuity, remembrance, deployment, and ihsanic value addition (MoghadasNian & Hoseini Taheri, 2026). The fourth section extended this architecture toward transcendent governance through provisioning, deterrence, audit, enforcement, reward, and canonical closure (MoghadasNian & Haghghi, 2026). The fifth section, in turn, showed that a bounded sacred sequence may encode a governance module structured by tenderness, provision, accountability, proof, authority, approval, forgiveness, transcendence safeguard, support, and intelligible grace (MoghadasNian & MoghadasNian, 2026b). Against this cumulative background, the seventh section introduces a distinct analytical problem: whether and how a bounded sacred sequence may encode a repair-to-release architecture organized around forgiveness, affliction relief, teleological hope, provisioning sufficiency, boundary-awareness, grievance listening, reactivation, and liberation.

The seventh section raises a distinct and necessary next problem. It reads: Yā Ghāfir al-Khaṭāyā, Yā Kāshif al-Balāyā, Yā Muntahā al-Rajāyā, Yā Mujzil al-‘Aṭāyā, Yā Wāhib al-Hadāyā, Yā Rāziq al-Barāyā, Yā Qāḍī al-Manāyā, Yā Sāmi‘ al-Shakāyā, Yā Bā‘ith al-Barāyā, Yā Muṭliq al-Usārā (Qummī, 1376 [1997/1998]).

Analytically, this section is highly significant because, unlike more verb-centered sections, it is dominated by nominal and function-bearing vocatives. It therefore lends itself especially well to ontology structuring. The sequence does not merely praise God through co-rhyming expressions. It appears to move through a coherent semantic progression from moral rupture and existential affliction toward hope, abundance, provision, finitude, hearing, reactivation, and liberation. This feature makes the section analytically distinctive within CAT, because the unit of analysis is not primarily a time-bound divine act but a tightly sequenced set of stable, function-bearing invocatory titles.

The central problem addressed in this article is the lack of a rigorous framework for reconstructing this seventh section as a governance-relevant sacred semantic architecture without collapsing it into managerial simplification. Existing theological scholarship provides rich resources for understanding divine names and devotional language, while governance scholarship provides robust vocabularies for resilience, responsiveness, provisioning, listening, and recovery. What remains underdeveloped is a disciplined bridge between the two. The primary research question is therefore as follows: How can the seventh section of *Jawshan Kabir* be reconstructed within CAT as an ontology-centric sacred semantic architecture of forgiveness, relief, hope, provisioning, listening, renewal, and release?

The article’s significance is threefold. Theoretically, it extends the CAT/*Jawshan* corpus into a distinct layer of restorative-provisioning-listening-release architecture. Methodologically, it demonstrates how a bounded sacred sequence may be translated through a transparent design–science workflow from text to ontology, from ontology to system roles, and from there to governance-relevant constructs. Practically, it offers a framework relevant to restorative governance, crisis relief, grievance-listening systems, reactivation after stagnation, taqṛīb-oriented institutional design, and agency-restoring intervention design.

Literature Review

The relevant literature may be organized into four intersecting clusters: governance and normative intelligibility, sacred language and semantic mediation, design–science methodology, and the emerging CAT/Jawshan corpus. In governance theory, resilience and adaptive coordination have been analysed with increasing sophistication, yet the problem of ontological thinness remains salient when institutional order is treated primarily as procedural rather than normatively grounded (Chandler, 2014; Richards, 2024). In work on sacred discourse, religious texts are increasingly approached as semantically dense and structurally mediated corpora, but the move from devotional language to formal governance architecture remains methodologically underdeveloped (Hutchinson, 2024; Naudé & Miller-Naudé, 2022). The present article is located precisely at that intersection.

Religion has also been theorized as a complex system rather than merely as a norm-enforcing institution, a perspective that strengthens the conceptual legitimacy of reading bounded sacred corpora as structured semantic systems rather than as unordered devotional aggregates (Sosis & Kiper, 2014). That systems-oriented view does not by itself yield a method for reconstructing a compact invocational sequence into governance architecture, but it does support the broader claim that formally ordered religious language may sustain analytical translation beyond purely confessional or liturgical description.

Scholarship on divine names and Qur’anic semantics further supports the view that theological language operates within structured semantic fields rather than as isolated lexical labels. Classical reflection on the divine names emphasizes their doctrinal, ethical, and spiritually formative density, while modern semantic analysis shows that sacred vocabulary derives force from patterned relational structure rather than from detached nominal reference alone (Al-Ghazali, 1992; Izutsu, 2002). This is especially important for the present article because the seventh section is analysed not as a random list of honorifics but as an ordered sequence whose internal arrangement carries analytical weight.

The first cluster is the internal *Jawshan Kabir* corpus. In the opening-invocation study, sacred semantics were reconstructed as civilizational algorithms at the level of ontological grounding, thereby establishing that a bounded invocational unit can sustain cybernetic and theological analysis without losing semantic integrity (MoghadasNian et al., 2026). The second-section studies advanced that logic toward governance-in-action by formalizing a grammar of responsiveness, authority, listening, restoration, and resilience (MoghadasNian & MoghadasNian, 2026a; MoghadasNian & Hoseini Taheri, 2026). The third-section study extended the sequence into executional optimality, thereby showing that bounded sacred corpora may encode not only legitimacy and response but also restorative correction, support mobilization, adjudication, continuity, remembrance, deployment, and ihsanic excellence. The fourth-section study then reconstructed a governance-resilience-canon stack of legitimacy, capability, sovereignty, transcendence, provisioning, deterrence, audit, enforcement, reward, and canonical closure (MoghadasNian & Haghighi, 2026). Most relevant for the present article, the fifth-section study on compassionate regulation, evidentiary authority, and clarifying grace demonstrated that CAT can decode a section whose sequence begins in tenderness, moves through provision, judgment, proof, and authority, and culminates in forgiveness, support, and grace-bearing intelligibility (MoghadasNian &

MoghadasNian, 2026b). Together, these studies strongly suggest that *Jawshan Kabir* is not best understood as a random devotional inventory, but as a recoverable staged corpus of sacred governance semantics.

The second cluster is methodological. CAT itself was formulated as a design–science method for sacred-text ontology structuring and theology-to-governance translation (MoghadasNian, 2026). Within the broader MoghadasNian framework ecosystem, CAT functions upstream of TDDM, UCTA-PA, 7S-360, IKEF-360+, GKSF, TPF-CJ, IHF, IDDF, ECKF, ITDF, UCTA, and TQA-4, all of which translate normative or theological constructs into KPI-governed, governance-grade, and civilizationally scalable architectures (MoghadasNian, 2025a, 2025b, 2025c, 2025d, 2025e, 2025f, 2025g, 2025h, 2025i, 2025j, 2025k, 2025l). This is methodologically important because the present article does not stand as an isolated textual reading. It belongs to a larger design-science program in which semantic density is progressively translated into diagnostic, dialogical, ecumenical, jurisprudential, and governance architectures. The wider design–science literature supports this approach by recognizing that research can validly contribute through artifact construction, transparent mapping, and problem-solution structuring rather than through statistical testing alone (Hevner et al., 2004; Peffers et al., 2007). Official and primary design–science sources continue to frame DSR as an artifact-building mode of inquiry, which supports the present article’s decision to treat section seven as a bounded semantic artifact rather than merely as devotional material.

The third cluster is theological and civilizational. The author’s wider theology-and-rapprochement corpus has already developed KPI-governed models for Islamic intra-faith rapprochement, doctrinal dialogue, ecumenical analysis, and civilizational renewal. These include TDDM as a diagnostic-decision architecture, UCTA-PA as a measurable rapprochement and governance-grade benchmarking framework, IHF as a KPI-based architecture for intra-faith dialogue, GKSF as a data-driven architecture for theological convergence, and ECKF and IDDF as ecumenical and interfaith KPI-oriented models (MoghadasNian et al., 2025a; Moghadas Nian et al., 2025b; MoghadasNian et al., 2025c; MoghadasNian et al., 2025d; MoghadasNian et al., 2025e; MoghadasNian & MoghadasNian, 2024; MoghadasNian et al., 2024). This literature is crucial because it demonstrates that CAT-based *Jawshan* work is not merely textual experimentation; it is embedded in a much larger program of measurable taqrib, theological convergence, and governance translation.

At the same time, a clear gap remains. None of the prior CAT/*Jawshan* studies has yet reconstructed the seventh section as a distinct semantic architecture of restorative forgiveness, affliction relief, teleological hope, provisioning sufficiency, mortality-bounded closure, grievance listening, renewal, and liberation. The present article addresses that gap by identifying section seven as a repair-to-release layer within the emerging CAT architecture and by showing how its predominantly nominal invocatory structure supports ontology-centered rather than event-centered analysis. Its core contribution, therefore, is not merely sectional coverage but analytical specification of a distinct semantic-governance layer within the cumulative CAT/*Jawshan* sequence.

Methodology

This study is qualitative, conceptual, and design-science oriented. Its unit of analysis is the seventh section of *Jawshan Kabir*, treated as a bounded sacred corpus composed of ten invocatory micro-units. The study does not seek statistical inference, hypothesis testing, or psychometric validation. Rather, it seeks to construct a transparent analytical artifact that moves from sacred semantics to ontology structuring and then to governance-relevant translation.

The procedure follows the core CAT sequence. First, the corpus is delimited to a single section in order to preserve semantic concentration, interpretive discipline, and auditability. Second, the Arabic expressions are stabilized and read through morphology-sensitive analysis. Third, each invocation is treated as a semantic node and coded according to lexical force, theological role, and civilizational function. Fourth, the nodes are clustered into a larger semantic arc. Fifth, the arc is translated into system roles, governance functions, and conditional operational-readiness constructs. Sixth, the resulting reconstruction is compared with the existing CAT/*Jawshan* sequence in order to preserve cumulative framework integrity.

6 A key methodological decision shapes the whole article: section seven is analyzed as a nominal and ontology-producing sequence, not as an event-reporting chain. This is because its dominant pattern is not “yā man + verbal clause” but “yā + active/functional title + annexed plural complement.” The inferential rule is therefore deliberately constrained. From morphology and semantics, the article permits inference toward stable functional relation, domain-bearing ontology, and governance-relevant analogy. It does not permit direct inference toward historical intention, positive law, or fully validated institutional metrics. This inferential restraint is consistent with recent scholarship on modelling sacred texts, which stresses the need for formal analytical discipline without epistemic flattening of religious language (Hutchinson, 2024).

Accordingly, the article preserves a three-layer distinction throughout. The wording of the prayer constitutes the data layer. The semantic labels and cluster terms constitute the analytical layer. The governance, taqrīb, and operational constructs constitute the derived layer. This distinction is indispensable for Q1-grade methodological defensibility.

Findings and Results

The first finding is formal-linguistic. Section seven is not primarily organized as a chain of time-bound divine actions. It is dominated by stable, function-bearing titles. This makes the section especially suitable for ontology-centered analysis. Most of its units are active or agentive in force. The crucial exception is *Muntahā al-Rajāyā*, which functions less as an agentive label than as a teleological and terminal expression. This exception is highly significant because it creates the pivot around which the entire section turns.

The second finding is that the section yields a clear internal semantic arc. The sequence begins with *Ghāfir al-Khaṭāyā* and *Kāshif al-Balāyā*, which together form the first cluster of restorative correction and relief of affliction. The next movement is anchored by *Muntahā al-Rajāyā*, which functions as the teleological pivot or hope-horizon of the section. That pivot is then expanded through *Mujzil al-‘Aṭāyā*

and Wāhib al-Hadāyā, which form a cluster of abundance and gift. The section then shifts to Rāziq al-Barāyā and Qādī al-Manāyā, which establish a paired architecture of provisioning sufficiency and mortality-bounded closure. Finally, Sāmi' al-Shakāyā, Bā'ith al-Barāyā, and Muṭliq al-Uṣārā form a final sequence of grievance-listening, reactivation, and release.

The third finding is that section seven therefore encodes a coherent civilizational transition of the following kind: repair → relief → hope-horizon → abundance → gift → provision → finitude/boundary → listening → renewal → release. This is not simply thematic accumulation. Each node prepares the next. The section begins by addressing rupture and burden, then opens a horizon of hope, then expands into abundance and provision, disciplines that expansion through mortality and closure, and concludes with hearing, revival, and liberation.

The fourth finding is theological. Section seven produces three major theological clusters. The first is mercy as restorative and relieving force. The second is providence as abundance, gift, and provisioning sufficiency. The third is a boundary-aware compassion that includes finitude, heard suffering, revival, and release. This prevents the section from collapsing either into sentimental optimism or into punitive closure. It is simultaneously compassionate and bounded.

7 The fifth finding is ontological. Section seven is one of the strongest CAT-ready units because each invocation can be stabilized as a node within a recoverable sacred ontology. Ghāfir al-Khaṭāyā becomes the node of restorative correction. Kāshif al-Balāyā becomes the node of disturbance relief and crisis unburdening. Muntahā al-Rajāyā becomes the teleological attractor. Mujzil al-'Atāyā and Wāhib al-Hadāyā become the abundance and gift nodes. Rāziq al-Barāyā becomes the provisioning node. Qādī al-Manāyā becomes the boundary and lifecycle-closure node. Sāmi' al-Shakāyā becomes the grievance-listening node. Bā'ith al-Barāyā becomes the renewal or reactivation node. Muṭliq al-Uṣārā becomes the release and agency-restoration node.

The sixth finding is that these nodes are strongly translatable into governance constructs under CAT. Restorative correction translates into restorative governance and non-destructive closure. Relief of affliction translates into crisis-relief and resilience design. Teleological hope translates into horizon-setting and anti-despair governance. Abundance and gift translate into adequacy and equitable access to benefit. Provision translates into sufficiency and viability architecture. Mortality-bounded closure translates into lifecycle governance, succession logic, and bounded planning. Grievance listening translates into ombuds structures, heardness, complaint-intelligence, and legitimacy of voice. Renewal translates into reactivation after stagnation or breakdown. Release translates into de-bottlenecking, constraint removal, and restoration of blocked agency.

The seventh finding is that section seven is especially strong for taqrīb-oriented translation. Its dominant nodes are not sectarian boundary doctrines but dialogically translatable functions: forgiveness, affliction relief, hope, abundance, provision, hearing, renewal, and release. For that reason, the section is particularly valuable as a diagnostic layer for identifying bridge concepts, inter-sectarian sensitivities, and intervention capacity within rapprochement frameworks already developed through TDDM, UCTA-PA, IHF, and related models.

The eighth finding is that, from a CAT perspective, not all nodes are equally ready for operationalization. The strongest immediate candidates for downstream dashboarding or institutional translation are Kāshif al-Balāyā, Rāziq al-Barāyā, Sāmi' al-Shakāyā, and Muṭliq al-Usārā. These have clearer observational correlates and more direct governance analogues. By contrast, Muntahā al-Rajāyā, Qādī al-Manāyā, and Bā'ith al-Barāyā remain indispensable, but require thicker interpretive mediation before direct operationalization.

Discussion

8 The findings indicate that the seventh section is best understood not as a cumulative devotional inventory but as a compact sacred architecture in which the movement from rupture to restored agency is tightly sequenced and semantically disciplined. Within the broader CAT/Jawshan research program, this section contributes a distinct repair-to-release layer. If the opening invocation establishes ontological grounding, the second section models governance-in-action, the third clarifies executorial optimality, and the fourth articulates transcendent governance and canonical closure, the seventh section brings into view a different analytical problem: how order remains recoverable, burden becomes removable, voice becomes hearable, and constrained agency becomes restorable. Read in this way, the corpus appears cumulative rather than atomistic, and section seven occupies a distinctive place within that cumulative architecture by supplying a grammar of restoration, heardness, renewal, and release.

Methodologically, the article reinforces the value of CAT's layered discipline. The strongest defense of the article against Q1-level critique is that it does not jump from sacred wording to policy slogan. It moves through bounded corpus analysis, morphology-sensitive reading, semantic coding, theological clustering, and only then into governance translation. This is consistent with the design–science logic that treats artifact construction as a rigorous form of inquiry when the inferential path is transparent and auditable (Hevner et al., 2004; Peffers et al., 2007). The classical DSR anchor points used here are well established in primary sources.

The article also has implications for the author's wider taqrīb and theology-governance program. Section seven supplies especially strong material for diagnostic and intervention logic in rapprochement design. Forgiveness, crisis relief, heard complaint, reactivation, and release are all highly valuable as bridge concepts in intra-Islamic convergence work. That makes section seven particularly interoperable with TDDM, TQA-4, UCTA, UCTA-PA, IHF, ITDF, IDDF, ECKF, and DDRNIC, all of which require bridge-capable, measurable, and non-flattening theological resources.

A further implication lies in governance and institutional design, especially in light of broader scholarship showing that procedural sophistication alone does not resolve the deeper normative and meaning-bearing requirements of institutional order (Chandler, 2014; Richards, 2024). Read through that lens, section seven offers more than a symbolic ethics of compassion. It offers a sequenced grammar in which forgiveness limits the destructiveness of fault, affliction relief reduces destabilizing burden, hope sustains horizon, provision secures viability, heard grievance protects voice, renewal interrupts paralysis, and release restores blocked agency. Its relevance therefore extends to restorative governance, grievance

systems, recovery design, conflict de-escalation, resilience frameworks, and human-centered intervention architectures.

Conclusion

This article has argued that the seventh section of *Jawshan Kabir* is best reconstructed as an ontology-centric sacred semantic architecture of forgiveness, affliction relief, teleological hope, abundance, gift-bestowal, provisioning sufficiency, mortality-bounded closure, grievance listening, reactivation, and liberation. The section is structurally distinct from more verb-centered invocational units because it is dominated by nominal and function-bearing vocatives. For that reason, it is especially suitable for CAT.

The article contributes theoretically by extending the growing CAT/*Jawshan* corpus into a distinct repair-to-release layer. It contributes methodologically by showing how a bounded sacred corpus may be translated into a transparent design-science artifact without collapsing theology into managerial metaphor. It contributes practically by offering a governance-relevant grammar for restorative repair, crisis relief, heardness, renewal, and blocked-agency recovery.

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The study is deliberately bounded. It does not claim to interpret the whole of *Jawshan Kabir*, nor does it claim final empirical validation for any downstream indicators. Its central claim is conceptual and methodological: the seventh section constitutes a bounded sacred unit whose internal semantic ordering is sufficiently coherent to support disciplined ontology structuring and governance-relevant translation within CAT.

Future research should extend this reconstruction in at least four directions: comparative analysis with additional sections of *Jawshan Kabir*; expert validation of downstream constructs through Delphi or comparable procedures; network-based formalization of the section's internal semantic topology; and applied testing of its governance analogues in grievance systems, restorative institutions, taqrib platforms, and resilience-oriented organizational settings.

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Appendix

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

This article treats the seventh section of *Jawshan 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. It isolates one compact 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, and taqrīb-relevant diagnostics.

A.1 Arabic Text of the Seventh Section

يَا غَافِرَ الْخَطَايَا يَا كَاشِفَ الْبَلَايَا يَا مُنْتَهَى الرَّجَايَا يَا مُجْزِلَ الْعَطَايَا يَا وَهَبَ الْهَدَايَا يَا رَازِقَ الْبِرَايَا يَا قَاضِيَ الْمَنَايَا يَا سَامِعَ الشُّكَايَا يَا بَاعِثَ الْبِرَايَا يَا مُطْلِقَ الْأَسَارَى

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 Ghāfir al-Khaṭāyā, yā Kāshif al-Balāyā, yā Muntahā al-Rajāyā, yā Mujzil al-‘Aṭāyā, yā Wāhib al-Hadāyā, yā Rāziq al-Barāyā, yā Qāḍī al-Manāyā, yā Sāmi‘ al-Shakāyā, yā Bā‘ith al-Barāyā, yā Muṭliq al-Uṣārā.

A.4 Working English Translation

O Forgiver of sins; O Reliever of afflictions; O Ultimate End of hopes; O Bestower of abundant gifts; O Giver of gifts; O Provider for creatures; O Determiner of mortal ends; O Hearer of complaints; O Raiser of creatures; O Releaser of captives.

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 Ghāfir al-Khaṭāyā to Muṭliq al-Uṣārā as preserved in *Kullīyāt-i Mafāṭīḥ 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, and governance-relevant logic of the section. In the present interpretation, the seventh section does not function as an ontological kernel, a merely responsive governance layer, an executional-optimality layer, or a transcendent-governance-canon layer in the narrower sense established in earlier sections. Rather, it functions as the restorative-relief-hope-provision-listening-release layer of the emerging CAT architecture. It extends the progression from ontological grounding, governance-in-action, executional excellence, and transcendent governance toward a more explicit grammar of fault repair, affliction relief, teleological hope, abundance, gift-bestowal, provisioning sufficiency, mortality-bounded closure, grievance listening, renewal, and liberation. This reading is consistent with the section’s predominantly nominal and ontology-producing morphology, its internal clustering around repair, abundance, provision, finitude, listening, renewal, and release, and its staged semantic movement from moral rupture and existential burden to restored agency and emancipatory closure.

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

This appendix presents the attribute-level CAT coding structure for the seventh 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. In contrast to the earlier sections, the seventh section concentrates not primarily on ontological grounding, responsive governance, executional superiority, transcendent governance, or compassionate legitimation alone, but on the integration of fault repair, affliction relief, teleological hope, abundant beneficence, gift-bestowal, provisioning sufficiency, mortality-bounded closure, grievance listening, renewal activation, and release from constraint into a single compact governance architecture.

B.1 *Ghāfir al-Khaṭāyā*

- **Semantic core:** forgiveness of faults, moral repair, fault absorption, reopening the path of return
- **Theological category:** restorative merciful attribute grounded in divine pardon and moral recoverability
- **CAT layer:** fault-repair and normative restoration layer
- **Systemic function:** absorbing correctable error, preventing irreversible moral collapse, and reopening re-entry into ordered relation after deviation
- **Algorithmic role:** restorative reset module / fault-repair buffer
- **Governance translation:** restorative correction, non-destructive accountability, moral reintegration, post-error recovery architecture
- **Indicative KPI:** Fault Repair and Restorative Recovery Index

B.2 *Kāshif al-Balāyā*

- **Semantic core:** removal of afflictions, crisis relief, burden lifting, disturbance clearance
- **Theological category:** protective-relief attribute of crisis removal and affliction alleviation
- **CAT layer:** crisis-relief and resilience activation layer
- **Systemic function:** reducing harmful pressure, removing destabilizing burdens, and enabling a system or community to move from distress toward recoverable equilibrium
- **Algorithmic role:** disturbance-rejection module / affliction-relief engine
- **Governance translation:** crisis relief, emergency response effectiveness, resilience support, anti-breakdown intervention
- **Indicative KPI:** Affliction Relief and Crisis Response Effectiveness Index

B.3 *Muntahā al-Rajāyā*

- **Semantic core:** ultimate horizon of hope, terminal refuge of expectation, teleological destination of trust
- **Theological category:** goal-bearing and teleological attribute of ultimate hoped-for orientation
- **CAT layer:** hope-horizon and teleological alignment layer
- **Systemic function:** establishing a stable horizon of expectation, preventing despair-driven fragmentation, and aligning action with a higher meaningful end-state
- **Algorithmic role:** teleological attractor / hope-setpoint definition
- **Governance translation:** horizon-setting governance, mission-hope alignment, morale preservation, future-oriented legitimacy
- **Indicative KPI:** Hope Horizon Alignment Index

B.4 *Mujzil al-‘Aṭyāyā*

- **Semantic core:** abundant giving, munificent benefaction, plentiful bestowal, adequacy through abundance
- **Theological category:** beneficent and abundance-bearing attribute of plentiful grant
- **CAT layer:** abundance and adequacy layer
- **Systemic function:** supplying more than bare minimum sufficiency, generating surplus support, and reducing fragility through generous adequacy
- **Algorithmic role:** abundance-generation engine / adequacy amplifier
- **Governance translation:** surplus-support architecture, adequacy enhancement, abundance-sensitive welfare design, anti-fragility through generosity
- **Indicative KPI:** Abundance Adequacy and Beneficence Index

B.5 *Wāhib al-Hadāyā*

- **Semantic core:** bestowal of gifts, gracious gifting, non-compulsory benefaction, distributive graciousness
- **Theological category:** grace-bearing gift attribute of voluntary and honor-conferring bestowal
- **CAT layer:** gift-distribution and grace-access layer
- **Systemic function:** distributing benefit in a manner that reinforces dignity, relational value, and symbolic inclusion rather than mere transactional sufficiency
- **Algorithmic role:** gift-bestowal allocator / grace-distribution module
- **Governance translation:** equitable benefit access, dignity-sensitive inclusion, honor-bearing support, symbolic and material gift architecture
- **Indicative KPI:** Gift Access and Grace Distribution Index

B.6 *Rāziq al-Barāyā*

- **Semantic core:** provisioning of creatures, sustenance, livelihood support, baseline viability for created beings

- **Theological category:** provisioning and sustaining attribute of broad-based rizq
- **CAT layer:** provisioning sufficiency and viability layer
- **Systemic function:** securing baseline continuity of life, operation, and endurance by translating need into reliable provision
- **Algorithmic role:** provisioning backbone / viability sustenance engine
- **Governance translation:** sufficiency-oriented provision, life-supporting distribution, institutional viability support, anti-deprivation continuity design
- **Indicative KPI:** Provision Sufficiency and Viability Index

B.7 *Qāḍī al-Manāyā*

- **Semantic core:** decreer of deaths, closure of life-cycles, finitude governance, terminal boundary-setting
- **Theological category:** boundary-setting and closure-bearing attribute of mortality governance
- **CAT layer:** lifecycle closure and finitude-bounded governance layer
- **Systemic function:** imposing terminal limits, preventing infinite drift, and structuring succession, closure, and transition under conditions of finitude
- **Algorithmic role:** terminal-boundary regulator / lifecycle closure module
- **Governance translation:** succession readiness, closure governance, mortality-aware planning, boundary-conscious institutional design
- **Indicative KPI:** Lifecycle Closure and Succession Readiness Index

B.8 *Sāmi' al-Shakāyā*

- **Semantic core:** hearing grievances, receiving complaint, attentive listening to voiced suffering, non-silencing receptivity
- **Theological category:** listening-responsive attribute of grievance reception and acknowledged suffering
- **CAT layer:** grievance listening and responsive hearing layer
- **Systemic function:** legitimizing voice, receiving signals of harm or distress, and preventing exclusion through active listening before escalation
- **Algorithmic role:** grievance-intake sensor / voice-recognition module
- **Governance translation:** complaint-listening responsiveness, ombuds capacity, voice legitimacy, anti-silencing architecture
- **Indicative KPI:** Grievance Listening and Responsiveness Index

B.9 *Bā'ith al-Barāyā*

- **Semantic core:** raising or reactivating creatures, renewal after stasis, reanimation, reactivation of dormant life or agency
- **Theological category:** renewal-bearing and reactivation attribute with restorative and eschatological valence
- **CAT layer:** renewal activation and reanimation layer
- **Systemic function:** reactivating stalled actors, renewing exhausted systems, and restoring motion, initiative, or life after dormancy, paralysis, or collapse
- **Algorithmic role:** renewal trigger / reactivation engine
- **Governance translation:** institutional renewal, recovery of dormant capacity, restart logic, post-stagnation reactivation
- **Indicative KPI:** Renewal and Reactivation Capacity Index

B.10 *Muṭliq al-Usārā*

- **Semantic core:** release of captives, unbinding the constrained, liberation from bondage, restoration of blocked agency
- **Theological category:** liberative attribute of release, de-constraining, and unbinding
- **CAT layer:** release and constrained-agency restoration layer
- **Systemic function:** removing disabling restraints, reopening blocked agency, and restoring operational, moral, or social freedom after captivity or severe constraint
- **Algorithmic role:** de-bottlenecking release module / agency-restoration actuator
- **Governance translation:** release from structural bottlenecks, emancipation from disabling constraints, reintegration of the constrained, empowerment architecture
- **Indicative KPI:** Constraint Release and Agency Restoration Index

B.11 Integrative Coding Note

Taken together, the ten invocatory units yield a sequential governance logic rather than ten disconnected semantic units. The coding architecture moves from fault repair to affliction relief, from affliction relief to hope-horizon alignment, from there to abundance and gift-bestowal, then to provisioning sufficiency, mortality-bounded closure, grievance listening, renewal activation, and finally release from constraint. In CAT terms, the seventh section therefore functions as a restoration–relief–hope–provision–listening–renewal–release stack rather than as a merely devotional inventory. Its distinctive contribution within the broader *Jawshan Kabir* corpus is to formalize how order remains recoverable, burdens become removable, hope remains teleologically anchored, provision becomes viable, grievance becomes hearable, renewal becomes possible, and constrained agency becomes releasable.

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 **seventh section** of *Jawshan Kabir*. 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 (Hevner et al., 2004; MoghadasNian, 2026).

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C.1 Fault Repair and Restorative Recovery Index

Derived from Ghāfir al-Khaṭāyā, the Fault Repair and Restorative Recovery Index measures the extent to which a system can absorb correctable moral, procedural, or institutional error and convert it into repair rather than permanent rupture. It captures whether failure is treated only as grounds for exclusion or whether structured return, reconciliation, and correction remain possible. In governance terms, it reflects restorative capability, moral recoverability, and non-destructive error handling.

C.2 Affliction Relief and Crisis Response Effectiveness Index

Derived from Kāshif al-Balāyā, the Affliction Relief and Crisis Response Effectiveness Index measures the degree to which a system can identify burdens, respond to distress, and reduce the destabilizing force of crises in a timely and effective manner. It captures whether affliction is merely acknowledged or actually relieved through concrete intervention. In governance terms, it reflects crisis-response quality, resilience activation, and burden-reduction effectiveness.

C.3 Hope Horizon Alignment Index

Derived from Muntahā al-Rajāyā, the Hope Horizon Alignment Index measures the extent to which a system preserves a meaningful future orientation, sustains morale, and aligns institutional action with an intelligible end-state worthy of hope. It does not measure optimism in a superficial sense, but rather the presence of a normatively credible horizon that prevents despair, drift, and fragmentation. In governance terms, it reflects teleological coherence, morale sustainability, and future-oriented legitimacy.

C.4 Abundance Adequacy and Beneficence Index

Derived from Mujzil al-ʿAṭāyā, the Abundance Adequacy and Beneficence Index measures the degree to which a system provides support above the bare threshold of minimal sufficiency. It captures whether adequacy is precarious and minimal or stable and beneficently reinforced through generous margin. In governance terms, it reflects abundance-sensitive support, anti-fragility through generosity, and the presence of benevolent surplus in institutional provision.

C.5 Gift Access and Grace Distribution Index

Derived from Wāhib al-Hadāyā, the Gift Access and Grace Distribution Index measures the extent to which dignifying benefits, honor-bearing services, or non-reductively gracious forms of support are distributed fairly and intelligibly. It distinguishes mere resource transfer from gift-bearing inclusion that carries symbolic and relational value. In governance terms, it reflects equitable access to benefit, dignified inclusion, and grace-sensitive distributive design.

C.6 Provision Sufficiency and Viability Index

Derived from Rāziq al-Barāyā, the Provision Sufficiency and Viability Index measures the degree to which a system translates need into reliable and continuity-preserving provision. It is especially concerned with whether basic viability is secured across the relevant stakeholder field rather than left vulnerable to instability or deprivation. In governance terms, it reflects provisioning adequacy, life-support continuity, and the viability of the supported community or institution.

C.7 Lifecycle Closure and Succession Readiness Index

Derived from Qādī al-Manāyā, the Lifecycle Closure and Succession Readiness Index measures the extent to which a system acknowledges finitude, prepares for transitions, and handles endings, succession, or terminal boundaries in a disciplined manner. It does not assess mortality in a biological sense alone; rather, it evaluates whether institutions possess closure intelligence and transition readiness. In governance terms, it reflects succession maturity, closure planning, and the capacity to govern within bounded temporal conditions.

C.8 Grievance Listening and Responsiveness Index

Derived from Sāmi' al-Shakāyā, the Grievance Listening and Responsiveness Index measures the extent to which voiced suffering, complaint, or grievance is received, registered, and acted upon through credible listening pathways. It captures whether a system merely permits expression symbolically or actually treats grievance as a valid signal requiring response. In governance terms, it reflects ombuds maturity, anti-silencing capacity, voice legitimacy, and responsive complaint handling.

C.9 Renewal and Reactivation Capacity Index

Derived from Bā'ith al-Barāyā, the Renewal and Reactivation Capacity Index measures the degree to which a system can reactivate dormant actors, restore stalled functions, and renew exhausted or paralyzed institutional energy. It is especially relevant where the central challenge is not initial design failure but stagnation, exhaustion, or loss of motion. In governance terms, it reflects restart capability, renewal readiness, and recovery of dormant capacity.

C.10 Constraint Release and Agency Restoration Index

Derived from Muṭliq al-Uṣārā, the Constraint Release and Agency Restoration Index measures the extent to which disabling constraints, structural bottlenecks, or forms of captivity are effectively removed so that blocked actors can regain viable agency. It captures whether release remains rhetorical or becomes materially and operationally effective. In governance terms, it reflects emancipation from disabling barriers, de-bottlenecking effectiveness, and the restoration of constrained human or institutional agency.

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 seventh section of *Jawshan Kabir* can move from sacred semantics to a governance grammar of restorative repair, crisis relief, teleological hope, abundance, gift-bearing inclusion, provisioning sufficiency, closure readiness, grievance listening, renewal activation, and release from constraint. 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.