

From Majesty to Justice-Constrained Sovereignty: A Civilizational Algorithm Theory Analysis of the Sixth Section of *Jawshan Kabir*

SeyyedAbdolHojjat MoghadasNian

University of Religions and Denominations
s14110213@gmail.com

ZahraSadat MoghadasNian

Hazrat Khadija Women's Islamic Seminary
zm19701415@gmail.com

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Abstract

This article presents a Civilizational Algorithm Theory (CAT) analysis of the sixth section of *Jawshan Kabir*, beginning with “Yā man tawāḍa‘a kullu shay’ in li-‘aẓamatihi” and culminating in “yā man lā ya‘tadī ‘alā ahli mamlakatihi.” Its primary objective is to demonstrate that this section is not a loose devotional sequence, but a tightly ordered narrative civilizational micro-architecture. More specifically, the study reconstructs how the section moves from ontological decentering before divine greatness to compliance, anti-hubris discipline, reverential restraint, rupture-awareness, macro-order, substrate stability, symbolic signification, and finally justice-constrained sovereignty. Methodologically, the article adopts a qualitative, conceptual, and design-science approach using CAT as a framework for sacred-text ontology structuring and theology-to-governance translation. The analysis relies on bounded corpus delimitation, lexical-morphological coding, semantic clustering, Qur’anic intertextual mapping, hermeneutical synthesis, and systems-philosophical, cybernetic, and governance translation. The findings show that Section Six yields a coherent theology-to-governance

pathway in which transcendence is translated into ethics, ethics into behavioral regulation, regulation into institutional order, and institutional order into resilience, symbolic coherence, and justice-bounded legitimacy. The study contributes to CAT scholarship, *Jawshan Kabir* studies, and design-science approaches in religion and governance by showing that a liturgical text can function as a structured source of civilizational design, taqrīb logic, crisis prevention, and justice-centered governance architecture.

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

Introduction

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Sacred texts are commonly approached as sources of doctrine, devotion, ritual memory, and moral formation. Yet an expanding interdisciplinary literature suggests that densely structured symbolic materials may also be read as design-bearing corpora when the movement from text to model is methodologically bounded, conceptually explicit, and resistant to reductionism. Design-science research has established the legitimacy of artifact-oriented knowledge production, systems thinking has clarified how complex wholes may be reconstructed through structured relational analysis, and interpretive inquiry has shown that semantically dense discourse can carry multiple levels of actionable meaning (Simon, 1996; Checkland, 1981; Hevner et al., 2004; Peffers et al., 2007). At the same time, governance and public-theology scholarship reveal a persistent gap: governance analysis has become increasingly sophisticated in accountability, resilience, coordination, and performance architecture, while theological scholarship remains normatively rich but less formalized in its translation into governance design (Chandler, 2014; Richards, 2024).

Within Shi'ī devotional tradition, *Jawshan Kabir* is especially suitable for such inquiry because it is transmitted as a densely patterned supplicatory corpus and preserved in later prayer manuals associated with al-Kaf'amī and, in influential modern reception, with al-Qummī's *Mafātīḥ al-Jinān*. At the same time, source-critical scholarship cautions against conflating liturgical reception with strict hadith authentication. Aydınli argues that firm Prophetic attribution is not established by rigorous hadith-critical criteria and that the prayer's earliest identifiable documentary emergence is linked to al-Kaf'amī's prayer-book tradition. This distinction is methodologically decisive here, because the present study treats the received liturgical text as a bounded semantic corpus rather than as a sanad-verification project (al-Kaf'amī, 1997; Aydınli, 2011; Qummī, 1376/1997–1998).

The sixth section of *Jawshan Kabir* is especially striking because it presents a tightly ordered movement: humility before divine greatness, surrender before divine power, abasement before divine might, submission before divine awe, yielding through reverent fear, mountain rupture under dread, the standing of the heavens by divine command, the settling of the earths by divine permission, the praise-bearing

glorification of thunder, and finally the declaration that God does not transgress against the people of His dominion. Read superficially, the section may appear to be a cumulative devotional list. Read through a bounded CAT procedure, however, it reveals a highly ordered semantic sequence whose movement from ontological asymmetry to legitimacy-bounded order is too architectonic to be dismissed as rhetorical accumulation.

This article therefore treats Section Six as a narrative civilizational micro-architecture. It argues that the section does not merely name divine qualities, but encodes a staged movement from sacred magnitude to universal compliance, from compliance to rupture-awareness, from rupture-awareness to macro-order and substrate stability, and from stability to sacred signification and justice-constrained sovereignty. In this sense, Section Six offers one of the clearest theology-to-governance pathways in the emerging CAT/*Jawshan Kabir* research program. This reading builds on earlier CAT-based analyses of the opening invocation and the first five sections, which progressively reconstructed the text as an ontological kernel, a governance-in-action layer, an executional stack, a transcendent governance architecture, and a compassionate-regulatory module rather than as a purely devotional corpus (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghighi, 2026; MoghadasNian, 2026).

3 The central research problem addressed here is the absence of a disciplined method for translating a bounded sacred sequence into an auditable architecture of ontology, systems logic, governance relevance, and justice-bounded civilizational design without collapsing theology into managerial cliché or extracting governance claims through unmediated literalism. Against this background, the article asks three questions: how Section Six organizes its semantics as a structured sequence; through what methodological logic that sequence may be translated into governance, resilience, symbolic order, and justice-bounded legitimacy; and what the section contributes to Civilizational Algorithm Theory (CAT) as a design-science method for sacred-text ontology structuring and theology-to-governance translation.

The objectives follow directly from these questions: to reconstruct the internal semantic and narrative architecture of Section Six, to translate that architecture through CAT into conceptual, systemic, cybernetic, governance, and indicative evaluative layers, and to locate the section within the staged development of the *CAT/Jawshan Kabir* corpus. The study is theoretically significant because it advances the claim that sacred semantics may function as a legitimate upstream layer for governance-relevant thought; methodologically significant because it tests CAT on a tightly ordered invocational sequence; and practically significant because it offers a principle-bound vocabulary for humility, compliance, anti-hubris ethics, sacred-boundary regulation, crisis alertness, macro-coordination, substrate stability, symbolic meaning-making, and justice-constrained legitimacy. Its scope is intentionally bounded to the sixth section of *Jawshan Kabir* as a ten-unit invocational sequence within the received Shi'i liturgical text. The study is qualitative, conceptual, and design-science oriented; it does not seek hadith authentication or psychometric validation, but rather conceptual coherence, methodological traceability, and article-level defensibility within a bounded-corpus framework (Aydınlı, 2011).

Literature Review

Theoretical Background

A first body of literature relevant to the present study comes from hermeneutics, semantic field analysis, and the study of religious translation. Classical interpretive scholarship has long rejected the assumption that religious texts are exhausted either by surface lexicon or by isolated doctrinal propositions. Gadamer's philosophical hermeneutics foregrounded the historically mediated character of understanding, while Ricoeur argued that texts project worlds of meaning that exceed immediate lexical content. In Islamic semantic studies, Izutsu demonstrated that scriptural language is best read through structured relational fields rather than atomized vocabulary. More recent work on religious translation and the modeling of sacred texts reinforces the same caution from a different angle: sacred corpora are context-sensitive, tradition-bearing, and ethically vulnerable to decontextualized reuse. Taken together, this literature supports the premise that a text such as *Jawshan Kabir* may legitimately be approached as a structured semantic system, but only through bounded, disciplined, and context-aware analysis rather than through free functional borrowing (Gadamer, 2004; Ricoeur, 1976; Izutsu, 2002; Hutchinson, 2024; Naudé & Miller-Naudé, 2022).

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A second body of literature comes from design-science research and systems thinking. Design science treats knowledge not only as explanation but also as the disciplined construction of artifacts, models, and procedures. In that tradition, Simon's science of the artificial established the legitimacy of design-oriented inquiry, Hevner et al. defined the design-science paradigm as artifact-building and evaluation, Gregor and Hevner clarified how design-oriented contributions should be positioned theoretically, and Peffers et al. articulated a recognizable process model for design-science research. Systems thinking, especially in Checkland and Meadows, complements this tradition by emphasizing interdependence, feedback, structure, stability, and learning. These literatures are directly relevant to the present article because CAT does not treat Section Six as a devotional fragment only; it treats it as a bounded semantic artifact whose internal sequencing can be reconstructed into a layered architecture. At the same time, these traditions also expose a limit: they explain how artifacts and systems may be modeled, but they do not by themselves specify how sacred discourse may be translated into governance-relevant architecture without collapsing transcendence into managerial metaphor. That unresolved issue is precisely the methodological space in which CAT operates (Simon, 1996; Hevner et al., 2004; Gregor & Hevner, 2013; Peffers et al., 2007; Checkland, 1981; Meadows, 2008).

A third relevant strand arises in governance, resilience, and public theology. Governance scholarship has become increasingly sophisticated in its treatment of resilience, coordination, accountability, and institutional adaptation, yet it frequently remains comparatively thin in its account of the ontological and normative grounds that make order intelligible and legitimate. Chandler's work on resilience and Richards's theological-philosophical treatment of governance are especially relevant here because they both point, albeit from different traditions, to the insufficiency of procedural design alone. Durable order depends not only on coordination and control, but also on legitimacy, moral intelligibility, and deeper frameworks of meaning. This literature therefore sharpens the central problem of the present study: governance scholarship increasingly recognizes the need for thicker grounding, but rarely operationalizes that grounding through a disciplined reading of sacred textual sequences (Chandler, 2014; Richards, 2024).

A further theoretical issue concerns the textual status of *Jawshan Kabir* itself. Within Shi'i devotional tradition, the prayer occupies an important liturgical and pedagogical place, especially through the reception history of al-Kaf'amī and later *Mafātīḥ al-Jinān*. Yet source-critical scholarship introduces an important methodological caution. Aydınlı's study of the prayer's sources argues that widespread liturgical circulation should not be conflated with strict hadith-critical proof of Prophetic attribution, and that the earliest identifiable documentary emergence of the prayer is linked to the prayer-book tradition of al-Kaf'amī (al-Kaf'amī, 1997). For the present article, that distinction is not incidental but constitutive: Section Six is treated as a received liturgical-semantic corpus suitable for bounded CAT analysis, not as a sanad-authentication project (Aydınli, 2011; Qummī, 1376/1997–1998).

Critical Analysis of Existing Literature

5 Against this wider background, the emerging CAT/Jawshan literature already establishes that *Jawshan Kabir* can be read as more than a rhythmic inventory of divine predicates. The opening invocation has been reconstructed as an ontological kernel of legitimate order; the second section as a governance-in-action layer structured around authority, responsiveness, restoration, listening, and resilience; and the third section as a civilizational execution stack oriented toward restorative correction, adjudication, continuity, recognition, remembrance, and ihsanic value addition. What is methodologically significant in these studies is not merely their thematic diversity, but their shared procedure: bounded-corpus analysis, semantic extraction, theological interpretation, systems translation, cybernetic mapping, governance translation, and indicative KPI derivation. In this sense, the CAT/Jawshan corpus has already moved beyond descriptive devotion toward a staged ontology-to-governance research program (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a; MoghadasNian & Hoseini Taheri, 2026).

The CAT method paper provides the explicit methodological rationale for that move. There, Civilizational Algorithm Theory is defined as a design-science, ontology-structuring, and theology-to-governance translation method that proceeds through corpus delimitation, semantic extraction, ontological coding, systems translation, cybernetic mapping, governance translation, indicatorization, and systems integration (MoghadasNian, 2026). Adjacent KPI-governed frameworks then deepen specific downstream domains: TDDM addresses divergence and convergence diagnosis (MoghadasNian, 2025f); TQA-4 formalizes unity engineering (MoghadasNian, 2025e); UCTA-PA addresses measurable rapprochement and civilizational renewal (MoghadasNian, 2025g); GKSF advances comparative theological convergence (MoghadasNian, 2025b); IHF structures intra-faith dialogue (MoghadasNian, 2025d); and IDDF and ECKF extend the logic into Abrahamic and ecumenical settings (MoghadasNian, 2025c, 2025a).

This yields an important critical distinction. External hermeneutic and semantic scholarship is strong on meaning, historical situatedness, and symbolic density. Design-science and systems scholarship are strong on artifacts, sequencing, evaluation, and structural logic. Governance and resilience scholarship are strong on responsiveness, adaptation, and institutional performance under complexity. Yet none of these literatures, whether individually or in combination, provides a fully articulated model for translating a compact Shi'i supplicatory sequence into an auditable architecture of systems roles, governance functions, and justice-oriented evaluative constructs. By contrast, the internal CAT/Jawshan

literature does supply such a method in nascent form, but it remains a still-consolidating research program: cross-sectional comparison is limited, inter-sectional progression remains under-theorized, and most evaluative constructs are still indicative rather than validated. The consequence is that the broader literature provides indispensable concepts without the full translational method, while the CAT corpus provides the method but still requires sequential consolidation and expansion.

Identification of Research Gaps

The first research gap is architectural. Although *Jawshan Kabir* is widely received as a devotional and liturgical text, it remains under-read in the academic literature as a layered source of civilizational design. More specifically, Section Six has not yet been formally reconstructed as a narrative civilizational micro-architecture whose internal sequence moves from divine greatness, power, might, awe, and reverential fear to rupture, macro-order, substrate stability, sacred signification, and non-transgressive sovereignty. Existing devotional and theological readings preserve the section's piety and grandeur, but they do not theorize its ordered semantic movement as a staged passage from ontological asymmetry to justice-constrained legitimacy.

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The second gap is methodological. Even where scholarship on religion and governance recognizes the need for thicker ontological grounding, it seldom offers a transparent procedure for moving from bounded sacred semantics to systems roles, cybernetic functions, governance variables, and indicative KPI or maturity constructs. Conversely, even where KPI-governed civilizational models exist, they rarely begin with a compact sacred textual kernel and show step by step how semantic ordering becomes governance architecture without theological flattening. The missing element is therefore not simply "religion in governance" or "metrics in theology," but a disciplined model of theology-to-governance translation that remains semantically faithful, methodologically explicit, and evaluatively extensible.

The third gap is progressional within CAT itself. If the opening invocation establishes ontological grounding, the second section reconstructs governance-in-action, the third section theorizes executional optimality, and the fourth and fifth sections extend the architecture toward transcendent governance, provisioning, evidentiary authority, and clarifying grace, then Section Six raises a distinct theoretical question: how does sacred order become explicitly majestic, cosmically coordinated, terrestrially stabilized, symbolically signified, and finally constrained by justice? This question has not yet been answered in the staged CAT/Jawshan sequence. The present article addresses that gap by arguing that Section Six is best read as a narrative civilizational micro-architecture in which the decisive analytical issue is not only what the text says, but how its sequence moves from *jalāl* to non-transgressive sovereignty. In that sense, the study is not a repetitive extension of earlier work, but a necessary next step in consolidating CAT as a staged theory of sacred semantics, governance architecture, and justice-bounded civilizational order.

Accordingly, the literature review supports a study that is simultaneously hermeneutic, design-science oriented, systems-aware, and governance-relevant. It also justifies methodological restraint. The present article must proceed through bounded corpus delimitation, semantic fidelity, analogical rather than literal translation, and a clear distinction between liturgical reception and hadith-critical authentication. On that

basis, the next section formalizes the CAT procedure used to reconstruct Section Six as a coherent theology-to-governance pathway rather than a cumulative devotional list.

Methodology

7 This study adopts a qualitative, conceptual, and theory-building design with a design-science orientation because its purpose is not to test causal relationships, but to reconstruct a bounded sacred textual unit as a governance-relevant conceptual artifact within Civilizational Algorithm Theory (CAT) (Hevner et al., 2004; Gregor & Hevner, 2013; MoghadasNian, 2026). The unit of analysis is the sixth section of *Jawshan Kabir*, selected purposively as a self-contained semantic corpus whose ten invocational clauses form an ordered sequence from greatness, power, and awe to rupture, order, stability, signification, and non-transgressive sovereignty. Data collection is documentary and text-analytic, drawing on the Arabic text as transmitted in the Shi'i supplicatory tradition, especially through al-Kaf'amī and *Maḥāṭib al-Jinān*, together with transliteration, working translation, lexical notes, Qur'anic intertexts, the CAT method, and prior CAT studies on the opening five sections (Simon, 1996; Peppers et al., 2007; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghighi, 2026). Analysis proceeds through corpus delimitation, lexical-morphological coding, semantic clustering, intertextual mapping, hermeneutical synthesis, theological abstraction, and systems, cybernetic, and governance translation. No human participants were involved. Reliability is pursued through bounded corpus definition, explicit analytical sequencing, and traceable movement from text to concept, while validity rests on semantic fidelity, theological coherence, and cross-layer consistency. The resulting model is therefore offered as a disciplined conceptual scaffold rather than a finalized empirical instrument (Checkland, 1981; Venable et al., 2016).

Findings and Results

The findings derive from a qualitative design-science reading of Section Six of *Jawshan Kabir* through Civilizational Algorithm Theory (CAT). Here, the relevant data are not survey responses or statistical observations, but the bounded Arabic text itself, its sequential morphology, its liturgical-historical setting, its Qur'anic intertextual field, and the cross-layer coding outputs produced through CAT. Read in this way, Section Six yields a coherent results structure concerning its semantic organization, its translation into governance and resilience logic, and its contribution to CAT as a theology-to-governance method (MoghadasNian, 2026).

Section Six as a narrative civilizational micro-architecture

The first and most decisive result is that Section Six unfolds as a disciplined sacred progression rather than a static enumerative structure. The sequence begins with ontological decentering before divine greatness, advances through compliance, anti-hubris, reverential restraint, and behavioral alignment, then pivots into a dramatic cosmic warning scene before reorganizing itself through macro-order, substrate stability, symbolic signification, and finally a justice-constrained closure. In CAT terms, it functions as a narrative civilizational micro-architecture in which *jalāl*, compliance, awe, warning, order, praise, and

justice are linked within a single interpretive arc. This extends earlier CAT work on Sections One through Five by demonstrating that Section Six adds a more explicit movement from majesty to normatively bounded sovereignty (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghighi, 2026; MoghadasNian & MoghadasNian, 2026b).

Hadith-historical and liturgical horizon

The second result is that Section Six is historically most defensible when treated as a received liturgical unit rather than as a collection of independently authenticated hadith reports. Within the devotional tradition, it is preserved as part of the wider transmission of *Jawshan Kabir* associated with al-Kaf'amī and later reproduced in *Mafātīḥ al-Jinān* (al-Kaf'amī, 1997; Qummī, 1376 [1997/1998]). For CAT, the relevant historical unit of analysis is therefore the section as it functions within the prayer's received supplicatory corpus. This clarifies the section's evidentiary mode: its interpretive authority is real at the liturgical and hermeneutical levels, but analytically distinct from strict *isnād*-level conclusiveness for each isolated clause. Once this distinction is maintained, the section becomes usable for semantic extraction, intertextual mapping, cognitive-anthropological reading, and governance translation without collapsing devotional reception into hadith-critical overclaiming (MoghadasNian, 2026).

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Morphological sequencing as architectonic structure

A third major result is that the section's verbal morphology is not ornamental but architectonic. The verbs *tawāḍa'a*, *istaslama*, *dhalla*, *khada'a*, *inqāda*, *tashaqqāqat*, *qāmat*, *istaqarrat*, *yusabbiḥu*, and *lā ya'tadī* generate a graded semantic mechanics rather than a random stylistic accumulation. The sequence moves from humility, surrender, abasement, and reverent submission to fear-induced alignment, rupture imagery, ordered standing, stabilized settlement, ongoing sacred signification, and justice-bound non-overreach. Linguistically, the passage encodes a movement from theological magnitude to behavioral regulation, systemic order, symbolic observability, and normative restraint. It also supports a core CAT claim: when morphology is read relationally and sequentially rather than atomistically, sacred discourse discloses a form of executable logic traceable into later conceptual and governance layers without reductionism (Izutsu, 2002; Ricoeur, 1976; MoghadasNian, 2026).

Semantic architecture: from ontological asymmetry to justice closure

A fourth result is that the semantic architecture of Section Six is tightly ordered, cumulative, and closure-driven. "Everything humbles itself before His greatness" establishes ontological asymmetry and creaturely decentering. "Everything surrenders to His power" converts that asymmetry into compliance. "Everything is abased before His glory" nullifies false self-sovereignty and redefines dignity under divine honor. "Everything bows before His awe" produces sacred boundary-awareness, while "everything yields because of His reverent fear" internalizes order as self-regulation. The splitting mountains introduce crisis intensity and threshold awareness. The standing heavens and settled earth shift the sequence into systemic order and substrate stability. Thunder's praise makes the cosmos sign-bearing and meaning-rich. The final declaration that God does not transgress against the people of His dominion closes the sequence normatively by showing that all preceding power and order remain illegitimate

unless bounded by non-injustice. In CAT terms, greatness generates humility, power generates compliance, awe generates boundary-awareness, reverent fear generates self-regulation, cosmic order generates architecture, and divine non-transgression provides the final legitimacy constraint (MoghadasNian, 2026).

Qur'anic intertextual architecture

The fifth result is that Section Six is deeply interwoven with a Qur'anic semantic field that both authorizes and disciplines its theology-to-governance translation. The opening cluster resonates strongly with Q 13:15 on universal prostration and creaturely submission. The phrase on mountains splitting from fear has its nearest parallel in Q 59:21, where the mountain is imagined as humbled and rent apart from fear of God. "The heavens stand by His command" is closely echoed in Q 30:25, while "the earths are settled by His permission" resonates with stabilizing imagery in Q 16:15. "The thunder glorifies Him with praise" is directly anchored in Q 13:13. The final justice clause aligns conceptually with Qur'anic declarations that God does not wrong His servants, especially Q 41:46. This matters because it shows that the section is not an isolated devotional cluster but a tightly interwoven semantic system in which Qur'anic submission, order, awe, and justice are rendered into humility, vigilance, ritual response, and normative restraint (Izutsu, 2002; MoghadasNian, 2026).

Hermeneutical and theological synthesis

A sixth result is that Section Six must be interpreted as a theology of *jalāl*, *rubūbiyyah*, sacred order, and justice rather than as a simple chain of ethical exhortations. Hermeneutically, the section first places all created reality under divine greatness and power; the creature is therefore read first as ontologically dependent and only later as morally responsive. The middle cluster of glory, awe, and reverent fear shows that transcendence is not abstract but normatively formative: it destroys hubris, generates restraint, and internalizes conduct. The later clauses transform transcendence into a theology of creation, order, stability, and signification, culminating in the refusal of transgression as the final closure. Theologically, the section is aligned with *tawhīd* at the levels of divine action, lordship, worship, and justice. Its most important doctrinal result is that metaphysical supremacy does not culminate in arbitrary domination, but in morally regulated order. Section Six thus provides a strong CAT test case for showing that theology-to-governance translation must remain normatively bounded and cannot serve as a warrant for authoritarian misprojection (MoghadasNian, 2026).

Foundational and systems-philosophical translation

A seventh result is that Section Six yields a full foundational and systems-philosophical model. Foundationally, it presents existence as hierarchically dependent, knowledge as beginning in recognition of transcendence, the human being as morally educable but pride-prone, value as ordered around humility, reverence, self-restraint, and justice, and method as moving from theological perception to structured governance translation. Systems-philosophically, the section begins with a top-down reference point rather than self-organizing autonomy; it then develops rule-dominance through legitimate compliance, anti-fragmentation through critique of false honor, threshold regulation through awe, norm internalization through reverent fear, non-linear rupture through the mountain image, macro-coordination

through divine command, substrate enablement through divine permission, observability of meaning through thunderous praise, and a final justice constraint through divine non-transgression. This expands CAT's claim that sacred semantics can disclose a coherent systems philosophy without being flattened into secular jargon (von Bertalanffy, 1968; Checkland, 1981; Meadows, 2008; MoghadasNian, 2026).

Cognitive anthropology and civilizational architecture

An eighth result is that the section reshapes the human subject as cognitively re-formable and behaviorally governable through sacred semantics. Divine greatness revises the self-schema by weakening ego-centeredness; divine power redistributes control from self-sovereignty to higher-order trust; divine glory corrects superiority illusions; divine awe activates sacred-boundary cognition; reverential fear converts moral perception into self-regulation; rupture imagery intensifies alertness; command produces order-recognition; permission generates existential grounding; thunderous praise trains symbolic literacy; and non-transgression restores justice-based trust. At the civilizational level, this sequence becomes a modular architecture: ontological humility, legitimate compliance, anti-hubris, sacred restraint, self-regulation, crisis warning, macro-order, stabilization, sacred signaling, and justice closure. This shows that CAT is not limited to abstract theological coding; sacred discourse also installs cognitive, behavioral, and institutional modules of orientation, regulation, warning, coordination, and legitimacy (Ricoeur, 1976; Geertz, 1973; MoghadasNian, 2026).

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Cybernetic, performance, and validation logic

A ninth result is that the section is operationalizable in cybernetic and evaluative terms without losing its theological depth. Greatness establishes the system's reverential setpoint; power functions as compliance enforcement; glory damps resistant self-exaltation; awe activates threshold inhibition; reverential fear aligns conduct internally; mountain rupture acts as critical-event detection; heavenly standing enables macro-orchestration; earthly settlement locks continuity and persistence; thunderous praise becomes symbolic telemetry; and divine non-transgression serves as the ethical governor constraining power. From this sequence, CAT can derive KPI-ready domains such as structural humility, legitimate compliance, anti-arrogance, sacred reverence, self-regulation, alert sensitivity, structural order, stability and persistence, symbolic literacy, and justice/non-overreach governance. The evidentiary architecture is likewise layered: some clauses are strongest for semantic and behavioral validation, others for structural and resilience modeling, others for symbolic analysis, and the final clause for audit, grievance, and legitimacy testing. Section Six therefore confirms that sacred-text analysis can become operational without becoming reductionist, provided that each metric remains visibly anchored in its semantic source and subjected to bounded validation logic (MoghadasNian, 2026).

Governance, *taqrīb*, crisis, and justice applications

The tenth result is that Section Six has unusually high relevance for *taqrīb*, governance, crisis prevention, and justice design. In the diagnostic layer of *taqrīb*, it identifies humility, shared reverence, anti-hubris, self-restraint, and justice as the principal field-conditioning variables for rapprochement. In the decision-protocol layer, it helps distinguish between conditions suitable for open dialogue, conditional dialogue, mediation, temporary suspension, or protective stoppage. In the governance layer, it supports policies of

humility culture, legitimate compliance, anti-arrogance leadership, sacred-boundary management, self-regulation training, crisis alertness, macro-coordination, continuity planning, symbolic communication, and justice safeguards. In the crisis-and-resilience layer, it yields a full prevention-to-recovery ecology: reduce arrogance, stabilize rules, damp symbolic volatility, internalize restraint, detect rupture early, coordinate institutions, preserve continuity, restore shared meaning, and secure redress. Its final and most powerful application is juridical: the clause of non-transgression closes the entire architecture by making justice, non-harm, rights protection, and effective redress the necessary constraints of all legitimate authority. This shows why Section Six matters for CAT as an upstream ontological method interoperable with downstream frameworks of dialogue, rapprochement, governance, and civilizational KPI design (MoghadasNian, 2025a, 2025b, 2025c, 2025d, 2025e, 2025f, 2025g, 2026).

Integrative result

Taken together, these findings show that Section Six is best understood as a bounded yet highly generative sacred architecture in which morphology, semantics, narrative order, intertextual resonance, theological synthesis, systems philosophy, cognitive anthropology, cybernetic logic, and governance translation converge. The section does not merely praise divine majesty; it constructs a pathway from transcendence to normatively constrained order. Its core result is therefore not only interpretive but methodological: it demonstrates that CAT can read a compact liturgical unit as an auditable sequence moving from ontological asymmetry to justice-constrained sovereignty. In this sense, Section Six fills the research gap identified in the introduction and literature review. It confirms that *Jawshan Kabir* can be read not only devotionally, but also as a structured civilizational text whose semantics are translatable into resilience, governance, warning, and legitimacy architectures without theological flattening (MoghadasNian, 2026; MoghadasNian et al., 2026).

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Discussion

The present study indicates that Section Six of *Jawshan Kabir* is, to date, the clearest CAT case of a sacred sequence in which theological transcendence is narratively translated into governance restraint. Relative to the earlier CAT analyses of Sections One through Five, Section Six is distinctive because it presents the most explicit progression from ontological humility to justice-constrained sovereignty. Whereas the opening section foregrounded ontological kernel formation and later sections developed governance-in-action, semantic reconstruction, provisioning, and compassionate regulation (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026a, 2026b; MoghadasNian & Hoseini Taheri, 2026; MoghadasNian & Haghghi, 2026), the sixth section integrates these strands into a fuller arc of decentering, compliance, anti-hubris, boundary-awareness, self-regulation, rupture-awareness, order, stability, symbolic meaning, and justice. In this respect, it directly addresses the article's core problem by showing that a bounded liturgical unit can sustain a disciplined theology-to-governance translation without collapsing into either devotional minimalism or managerial overreach.

More specifically, the findings confirm that Section Six unfolds through a coherent sacred progression rather than a static enumerative structure. The sequence moves from ontological decentering before

divine greatness through compliance, reverential restraint, and behavioral alignment, then pivots into cosmic warning before reconstituting itself as macro-order, substrate stability, symbolic signification, and justice-constrained closure. Section Six therefore functions as a narrative civilizational micro-architecture: a textual unit in which *jalāl*, compliance, awe, warning, order, praise, and justice are joined within a single semantic arc. This is significant because it shows that semantic sequencing itself is constitutive of the text's governance relevance rather than a merely rhetorical feature.

This result also places the article in productive conversation with hermeneutical and design-oriented scholarship. Interpretive theory has long held that texts project worlds rather than merely transmit propositions, and that meaning emerges through structured traditions of understanding rather than isolated lexical extraction (Gadamer, 2004; Ricoeur, 1976). Likewise, design-science research has shown that knowledge can generate artifacts, models, and actionable conceptual architectures when the logic of construction is explicit and auditable (Hevner et al., 2004; Gregor & Hevner, 2013; Simon, 1996). The present study converges with both traditions while extending them. It suggests that a sacred text can be treated as a design-bearing architecture provided that the translation remains bounded, sequential, and text-traceable. CAT thus offers a middle path between two inadequate tendencies in the literature: treating liturgical discourse as spiritually meaningful but analytically unproductive, or reducing religious language to detachable governance slogans. The contribution of Section Six is therefore both substantive and methodological.

The findings also refine CAT's relationship to systems theory and resilience scholarship. Classical systems thinking emphasizes relation, hierarchy, control, feedback, stability, and adaptation (Von Bertalanffy, 1968; Checkland, 1981; Meadows, 2008), while resilience scholarship highlights threshold effects, disturbance, recovery, and persistence under stress (Holling, 1973). Section Six enters this conversation in a distinctive way. It shows that sacred order is not reducible to command-and-control; rather, it is structured through reference, compliance, inhibition, warning, orchestration, continuity, observability, and justice constraint. The mountain-rupture image introduces threshold sensitivity; the standing heavens and settled earth encode coordination and persistence; thunderous praise introduces symbolic observability; and the final declaration of non-transgression imposes a normative ceiling on power. Yet the section departs from secular systems models in one decisive respect: its organizing reference point is not immanent optimization but transcendent asymmetry bounded by justice. The system's normative closure is therefore not efficiency or survival as such, but non-transgression. This is one of the article's clearest theoretical contributions.

The study's implications are especially strong for *taqrīb* and divergence-management research. Many rapprochement efforts remain over-institutionalized or over-doctrinalized, beginning with negotiation formulas or legal bargaining without first conditioning the moral and symbolic field in which dialogue becomes possible. Section Six suggests that stable rapprochement requires a prior sequence: decentering of pride, acceptance of legitimate limits, anti-hubris identity regulation, sacred boundary-awareness, self-restraint, early sensitivity to rupture, and an enforceable justice framework. In this respect, the results support and refine the logic already developed in TDDM, IHF, TQA-4, UCTA-PA, and adjacent KPI-governed frameworks for unity, dialogue, and governance architecture (MoghadasNian, 2025d, 2025e,

2025f, 2025g). What Section Six adds is not merely another set of variables, but a more explicitly narrative theological ordering of them.

There are also practical implications for governance and institutional design. Section Six can be translated into a layered governance grammar in which humility culture reduces ego-centered distortion, legitimate compliance stabilizes rule alignment, anti-hubris ethics restrain supremacy discourse, sacred-boundary awareness protects symbolic order, reverential self-regulation reduces impulsive escalation, rupture sensitivity strengthens early-warning logic, command and permission support coordination and continuity, symbolic signification restores shared meaning, and non-transgression secures rights-protective legitimacy. These are not yet validated administrative instruments, but they do provide a disciplined scaffold for later application in dialogue institutions, educational programs, grievance mechanisms, crisis-prevention frameworks, and justice-centered governance environments.

Several limitations must nevertheless be acknowledged. First, this article is a design-science exegesis of one section rather than an empirical validation study. Second, the hadith-historical dimension is handled through liturgical realism and source-critical caution, not exhaustive isnād reconstruction. Third, the governance and KPI translations proposed here remain programmatic until tested in institutional, dialogical, or comparative settings. Fourth, the interfaith and ecumenical implications, while promising, require fuller comparative treatment across Abrahamic corpora and reception histories. These limitations do not weaken the article's contribution; rather, they clarify its status as a model-generating study within a larger CAT research program. Future research should therefore extend the findings by applying CAT comparatively across additional sections of *Jawshan Kabir*, testing downstream indicatorization and governance modules through expert validation or case studies, and exploring whether the justice-constrained closure identified here recurs in other sacred corpora concerned with sovereignty, order, and moral restraint.

Taken together, the discussion confirms that Section Six is not merely another devotional cluster within *Jawshan Kabir*. It is a crucial proof-of-concept for the broader CAT claim that sacred texts can encode sequential civilizational architectures. Its strongest contribution is to show that transcendence, when read through a disciplined design-science hermeneutic, need not terminate in abstraction. In Section Six, transcendence moves through humility, compliance, restraint, warning, order, stability, meaning, and justice in a sequence that remains textually traceable and conceptually coherent. That is precisely why the section matters: it demonstrates that sacred semantics can become governance-relevant without ceasing to be theologically serious.

Conclusion

This study has shown that the sixth section of *Jawshan Kabir* is best read as a coherent and bounded semantic sequence rather than a cumulative devotional list. Through Civilizational Algorithm Theory (CAT), the section emerges as a narrative micro-architecture moving from divine greatness and power to humility, compliance, reverential restraint, rupture-awareness, macro-order, stability, symbolic signification, and finally justice-bounded legitimacy. In this sense, Section Six provides one of the

clearest cases in the CAT/Jawshan research program of theology-to-governance translation through a compact liturgical unit.

At the scholarly level, the article makes three main contributions. First, it strengthens the claim that sacred semantics can serve as an upstream source for governance-relevant conceptualization. Second, it shows that the internal sequencing of liturgical language can itself be architectonic and analytically consequential. Third, it reinforces CAT as a reproducible design-science method for moving from bounded sacred text to layered ontological, systemic, and governance interpretation. The central insight is that legitimacy reaches completion only when authority is bounded by non-transgression.

The study remains limited by its bounded scope, qualitative design, and non-empirical status. It analyzes one section of *Jawshan Kabir* rather than the full supplication, and it treats that section as a received liturgical-semantic unit rather than as an exhaustive isnād-authentication inquiry. The governance and KPI-related constructs proposed here should therefore be read as indicative scaffolds rather than field-tested instruments.

Future research should extend this work comparatively across additional sections of *Jawshan Kabir*, subject the proposed governance and KPI scaffolds to structured validation, and test whether the modules identified here can support concrete designs in educational, dialogical, governance, and crisis-prevention settings. Section Six thus stands as a strong proof-of-concept for the broader CAT claim that sacred texts can encode sequential civilizational architectures in ways that remain both theologically serious and analytically traceable.

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Appendix

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

This appendix presents the bounded textual unit analyzed in the article. The sixth section of *Jawshan Kabir* is treated as a self-contained corpus for semantic, theological, systems-philosophical, cybernetic, and governance translation within Civilizational Algorithm Theory (CAT). This bounded-corpus strategy supports interpretive discipline, textual traceability, and reproducible ontology-to-governance analysis. The article does not claim to analyze the entire supplication; rather, it isolates one compact invocational sequence in order to test whether a bounded theological unit can sustain a coherent translation from sacred semantics to a civilizational architecture of humility, compliance, rupture sensitivity, order, stability, signification, and non-transgressive sovereignty.

A.1 Arabic Text of the Sixth Section

يَا مَنْ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ يَا مَنْ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ يَا مَنْ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ يَا مَنْ خَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ يَا مَنْ أَنْقَادَ كُلُّ شَيْءٍ
لِخَشْيَتِهِ يَا مَنْ تَشَقَّقَتِ الْجِبَالُ مِنْ مَخَافَتِهِ يَا مَنْ قَامَتِ السَّمَاوَاتُ بِأَمْرِهِ يَا مَنْ اسْتَقَرَّتِ الْأَرْضُونَ بِإِذْنِهِ يَا مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ يَا مَنْ لَا
يُعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ

A.2 Liturgical Continuation Commonly Associated with the Sectional Unit

سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْعَوْتُ الْعَوْتُ خَلَّصْنَا مِنَ النَّارِ يَا رَبِّ

A.3 Standardized Latin Transliteration

Yā man tawāḍa‘a kullu shay’ in li-‘azamatihi, yā man istaslama kullu shay’ in li-qudratihi, yā man dhalla kullu shay’ in li-‘izzatihi, yā man khaḍa‘a kullu shay’ in li-haybatihi, yā man inqāda kullu shay’ in min khashyatihi, yā man tashaqqaqat al-jibālu min makhāfatihi, yā man qāmat al-samāwātu bi-amrihi, yā man istaqarrat al-arḍūna bi-idhnihi, yā man yusabbiḥu al-ra‘du bi-ḥamdihi, yā man lā ya‘ tadī ‘alā ahli mamlakatihi.

A.4 Working English Translation

O One before whose greatness everything has humbled itself; O One to whose power everything has surrendered; O One before whose might everything has been brought low; O One before whose awe everything has bowed; O One to whom everything has yielded in obedience out of reverent fear; O One from whose dread the mountains have split apart; O One by whose command the heavens stand; O One by whose permission the earths are made firm; O One whom the thunder glorifies with praise; O One who does not transgress against the people of His dominion.

A.5 Textual Delimitation Note

For the purposes of this article, the primary analytical unit is the ordered sequence of the ten invocational clauses constituting the sixth section of *Jawshan Kabir* as preserved in *Kullīyāt-i Maḥāṭīḥ al-jinān* (Qummī, 1376/1997–1998). CAT analysis focuses on this sequence because its internal order is sufficiently dense and cumulative to support disciplined ontology-to-governance translation. The section is therefore treated as a coherent narrative micro-architecture moving from ontological decentering before divine greatness to justice-constrained sovereignty. Its significance lies not only in the meanings of the individual clauses, but also in the architectonic logic of their sequence.

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

This appendix presents the CAT coding structure for the ten invocational units of the sixth section of *Jawshan Kabir*. Each unit is treated as a semantic-theological node that is translated into a systemic role, cybernetic function, governance principle, and indicative KPI scaffold. The appendix is included to enhance interpretive transparency, inter-sectional comparability, and methodological reproducibility. In contrast to the earlier sections, the sixth section is organized around a tightly sequenced passage from majesty to justice-constrained sovereignty, formalized through the linked grammar of humility, compliance, anti-hubris, reverential restraint, rupture sensitivity, macro-order, stability, signification, and non-transgression.

B.1 *Azamatih*

- **Semantic core:** greatness, majesty, magnitude, transcendent gravitas, ontological disproportion.
- **Theological category:** attribute of jalāl and divine greatness.
- **CAT layer:** ontological decentering and majestic reference layer.
- **Systemic function:** displacing self-grounding and reorienting the system toward a higher source of order and legitimacy.
- **Algorithmic role:** reference-setting module / anti-egocentric initialization rule.
- **Governance translation:** humility culture, non-self-referential legitimacy, reverence before rightful authority, anti-autonomy ethics in institutional design.
- **Indicative KPI:** Structural Humility before Divine Greatness Index.

B.2 *Qudratih*

- **Semantic core:** power, capacity, effective potency, enforceable causality.
- **Theological category:** attribute of divine power in its operative manifestation.
- **CAT layer:** legitimate compliance and authority-effectuation layer.
- **Systemic function:** converting ontological recognition into surrender, compliance, and rule-aligned response.
- **Algorithmic role:** compliance-enabling force module / power-to-alignment converter.
- **Governance translation:** legitimate compliance, enforceable authority, disciplined execution, non-chaotic institutional response.
- **Indicative KPI:** Legitimate Power Compliance Index.

B.3 *Izzatih*

- **Semantic core:** might, honor, inviolable dignity, victorious authority, anti-humiliation majesty.
- **Theological category:** attribute of divine honor and invincible dignity.
- **CAT layer:** anti-hubris and honor-realignment layer.
- **Systemic function:** nullifying false superiority, breaking pride-driven resistance, and reordering dignity under divine rather than egoic reference.
- **Algorithmic role:** arrogance-dampening module / false-sovereignty suppressor.
- **Governance translation:** anti-arrogance ethics, de-escalation of superiority discourse, dignity under norm, anti-domination leadership culture.
- **Indicative KPI:** Anti-Arrogance and Divine Honor Alignment Index.

B.4 *Haybatih*

- **Semantic core:** awe, majesty-induced gravity, reverential boundary, sacred seriousness.
- **Theological category:** jalāl-bearing attribute of awe and normative gravity.
- **CAT layer:** sacred boundary-awareness and reverential restraint layer.

- **Systemic function:** producing deference, activating symbolic boundaries, and preventing casual violation of higher order.
- **Algorithmic role:** threshold-inhibition module / boundary-protection trigger.
- **Governance translation:** sacred-boundary management, symbolic order protection, reverential compliance, protection against norm erosion.
- **Indicative KPI:** Sacred Reverence and Awe Index.

B.5 *Khashyatih*

- **Semantic core:** reverential fear, conscious fearfulness, morally formative awe, internalized restraint.
- **Theological category:** action-oriented reverential attribute that shapes inward obedience.
- **CAT layer:** self-regulation and fear-conditioned alignment layer.
- **Systemic function:** internalizing order so that discipline becomes self-maintained rather than externally imposed only.
- **Algorithmic role:** self-regulation engine / inner-alignment controller.
- **Governance translation:** voluntary restraint, ethical self-regulation, inward compliance, reduced impulsive escalation.
- **Indicative KPI:** Reverential Obedience and Self-Regulation Index.

B.6 *Makhāfatih*

- **Semantic core:** dread, fear intensity, rupture-inducing gravity, crisis awakening.
- **Theological category:** intensificatory attribute of divine dread as world-disrupting seriousness.
- **CAT layer:** rupture sensitivity and critical alert layer.
- **Systemic function:** revealing thresholds, detecting severe deviation, and activating heightened awareness under conditions of looming breakdown.
- **Algorithmic role:** critical-event detection module / alert escalation trigger.
- **Governance translation:** early warning architecture, crisis sensitivity, shock detection, threshold-based escalation management.
- **Indicative KPI:** Critical Alert Sensitivity and Response Index.

B.7 *Amrih*

- **Semantic core:** command, directive order, authoritative orchestration, governing instruction.
- **Theological category:** attribute of divine command in the register of cosmic coordination.
- **CAT layer:** macro-order and command-based structural orchestration layer.
- **Systemic function:** aligning dispersed entities under a unified order principle and sustaining coordinated structural coherence.
- **Algorithmic role:** orchestration kernel / command-and-coherence module.
- **Governance translation:** command-based structural order, institutional coordination, operating-model coherence, macro-level alignment.
- **Indicative KPI:** Command-Based Structural Order Index.

B.8 *Idhnihi*

- **Semantic core:** permission, enabling authorization, lawful allowance, ontological sanction.
- **Theological category:** action-oriented attribute of permission as stabilizing enablement.
- **CAT layer:** substrate stability and permission-based continuity layer.
- **Systemic function:** securing persistence, enabling settlement, and providing the permissive condition for durable order.
- **Algorithmic role:** persistence-lock module / continuity enabler.
- **Governance translation:** continuity planning, infrastructural stability, lawful enablement, resilient operational persistence.
- **Indicative KPI:** Permission-Based Stability and Persistence Index.

B.9 *Bi-ḥamdih*

- **Semantic core:** praise, glorification, sign-bearing acknowledgment, sacred observability.
- **Theological category:** doxological attribute linking cosmic phenomena to meaning and praise.
- **CAT layer:** sacred signification and symbolic observability layer.
- **Systemic function:** transforming natural phenomena into carriers of meaning, remembrance, and interpretive awareness.

- **Algorithmic role:** symbolic telemetry module / meaning-signaling interface.
- **Governance translation:** shared symbolic language, remembrance culture, meaning-rich communication, spiritually intelligible public discourse.
- **Indicative KPI:** Cosmological Sign-Reading and Remembrance Index.

B.10 *Lā ya 'adā' alā ahl mamlakatih*

- **Semantic core:** non-transgression, non-overreach, justice, rights protection, restraint of power within dominion.
- **Theological category:** justice-bearing and norm-limiting expression of divine sovereignty.
- **CAT layer:** justice-constrained sovereignty and non-overreach legitimacy layer.
- **Systemic function:** imposing a final normative ceiling on power so that authority remains legitimate only when it refrains from injustice and wrongful overreach.
- **Algorithmic role:** ethical governor / non-overreach constraint function.
- **Governance translation:** rights-protective authority, grievance-sensitive governance, non-abusive rule, justice-bounded legitimacy.
- **Indicative KPI:** Justice and Non-Overreach Governance Index.

B.11 *Integrative Coding Note*

Taken together, the ten invocational units yield a sequential civilizational logic rather than a set of disconnected semantic expressions. The sequence moves from ontological humility before greatness to surrender before power, from anti-hubris realignment to reverential boundary-awareness, from inward self-regulation to rupture sensitivity, from macro-order to continuity and sacred signification, and finally to justice-constrained legitimacy through non-transgression. In CAT terms, the sixth section functions as a majesty-to-justice architecture in which order is humble in origin, disciplined in conduct, coordinated in structure, stable in continuity, meaningful in symbolism, and normatively bounded by justice.

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Appendix C. Indicative Governance and KPI Translation Notes

This appendix presents concise notes on the indicative governance variables derived from the CAT reconstruction of the sixth section of *Jawshan Kabir*. These variables are heuristic and translational rather than finalized psychometric instruments. Their purpose is to show how a bounded sacred semantic sequence may be rendered into an evaluative governance grammar suitable for later refinement, expert validation, and applied operationalization. The indicators do not quantify divine ontology; rather, they identify institutional and civilizational analogues derived from the section's semantic movement from majesty to justice-constrained sovereignty. This is consistent with CAT's role as an upstream ontology-to-governance method that generates indicative KPI scaffolds for subsequent validation, calibration, and dashboard use (Hevner et al., 2004; MoghadasNian, 2026).

C.1 Structural Humility before Divine Greatness Index

Derived from *li-'azamatih*, the Structural Humility before Divine Greatness Index measures the degree to which a system exhibits humility before a legitimate higher order rather than self-enclosed autonomy, arrogance, or normless self-grounding. In applied settings, it may be operationalized through indicators of humility-oriented discourse, institutional openness to correction, and the absence of self-absolutizing rhetoric. In governance terms, it reflects whether authority begins from reverential alignment rather than self-referential dominance.

C.2 Legitimate Power Compliance Index

Derived from *li-qudratih*, the Legitimate Power Compliance Index measures the extent to which actors, units, or stakeholders comply with normatively valid authority in an orderly and non-chaotic manner. It distinguishes coerced submission from legitimate compliance by emphasizing rightful authority, clarity of command, and orderly implementation. In governance terms, it reflects disciplined execution, mandate recognition, and the reduction of destabilizing non-compliance.

C.3 Anti-Arrogance and Divine Honor Alignment Index

Derived from *li-'izzatih*, the Anti-Arrogance and Divine Honor Alignment Index measures the extent to which pride, superiority claims, and status-based overreach are reduced in favor of dignity aligned with a higher moral order. It captures whether a system discourages humiliating domination, symbolic inflation, and prestige-driven rivalry. In governance terms, it reflects anti-hubris ethics, dignity under norm, and the containment of arrogance as a driver of fragmentation.

C.4 Sacred Reverence and Awe Index

Derived from *li-haybatihi*, the Sacred Reverence and Awe Index measures the strength of reverential boundary-awareness within a system. It captures whether actors recognize normative limits, symbolic red lines, and the gravity of higher order, rather than trivializing or casually violating them. In governance terms, it reflects symbolic discipline, boundary respect, and the protection of sacred or non-negotiable norms.

C.5 Reverential Obedience and Self-Regulation Index

Derived from *min khashyatihi*, the Reverential Obedience and Self-Regulation Index measures the degree to which moral restraint and orderly conduct become internalized rather than remaining dependent on external enforcement alone. It captures whether fear in its reverential sense produces self-monitoring, ethical discipline, and voluntary alignment. In governance terms, it reflects self-regulation capacity, inward compliance, and restrained conduct under shared norms.

C.6 Critical Alert Sensitivity and Response Index

Derived from *tashaqqaaqqat al-jibālu min makhāfatihi*, the Critical Alert Sensitivity and Response Index measures the capacity of a system to detect severe warning signs, recognize threshold conditions, and respond before instability becomes catastrophic. The mountain-rupture imagery is translated here as a marker of crisis sensitivity and non-linear disruption awareness. In governance terms, it reflects early warning capability, rupture detection, and escalatory readiness under conditions of high risk.

C.7 Command-Based Structural Order Index

Derived from *qāmat al-samāwātu bi-amrihi*, the Command-Based Structural Order Index measures the extent to which dispersed units are coherently aligned under a legitimate ordering principle. It captures whether a system possesses macro-level coordination, structural coherence, and command-based integration rather than fragmentation or contradictory execution. In governance terms, it reflects orchestration quality, structural alignment, and the capacity to sustain order across multiple levels.

C.8 Permission-Based Stability and Persistence Index

Derived from *istaqarrat al-arḍūna bi-idhnihi*, the Permission-Based Stability and Persistence Index measures the extent to which a system remains stable, continuous, and viable because its foundations are properly enabled rather than merely commanded. It captures persistence, substrate resilience, and continuity of function under stress. In governance terms, it reflects infrastructural stability, operational continuity, and the lawful enabling conditions of durable order.

C.9 Cosmological Sign-Reading and Remembrance Index

Derived from *yusabbiḥu al-ra'du bi-ḥamdihi*, the Cosmological Sign-Reading and Remembrance Index measures the degree to which a system can read phenomena as meaningful signs rather than inert events alone. It captures symbolic literacy, interpretive depth, and the ability to integrate order with remembrance, praise, and shared meaning. In governance terms, it reflects meaning-rich communication, symbolic observability, and the cultivation of a common sacred language capable of sustaining cohesion.

C.10 Justice and Non-Overreach Governance Index

Derived from *lā ya tadī 'alā ahli mamlakatihi*, the Justice and Non-Overreach Governance Index assesses the extent to which authority is normatively bounded by justice, refrains from overreach and wrongful harm, and safeguards those within its domain from abuse, exclusion, and arbitrary domination. It captures whether power is exercised through rights protection, non-harm, grievance responsiveness, and institutional restraint. In governance terms, it denotes justice-bounded legitimacy, non-abusive sovereignty, and the ethical limit that prevents authority from degenerating into predation.

C.11 Operational Note

These ten variables are presented as indicative conceptual measures rather than finalized empirical instruments. Their purpose is to demonstrate how the CAT-based reading of the sixth section of *Jawshan Kabir* may be translated from sacred semantics into a governance grammar centered on humility, compliance, restraint, order, symbolic signification, and justice-constrained legitimacy. At this stage, they function as analytical prototypes only. Their formulas, thresholds, weighting logics, data sources, and validation procedures remain matters for future expert review, calibration, and applied testing.