

## Reconstructing Sacred Semantics: A Civilizational Algorithm Theory Analysis of the Third Section of *Jawshan Kabir*

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### Abstract

This article develops a theory-building and governance-oriented reading of the third section of *Jawshan Kabir* through the lens of Civilizational Algorithm Theory (CAT). It examines whether the sequence of ten divine epithets, from *Khayr al-Ghāfirīn* to *Khayr al-Muḥsinīn*, can be reconstructed as a coherent civilizational execution stack rather than a cumulative liturgical list. Methodologically, the study adopts a qualitative, design-science-oriented conceptual approach based on bounded-text analysis, semantic extraction, theological interpretation, systems translation, and indicative KPI derivation. The analysis shows that the section encodes an ordered logic of restorative correction, opening, support mobilization, normative adjudication, provisioning sufficiency, continuity preservation, recognition, remembrance, ordered deployment, and ihsanic value addition. The findings suggest that the third section functions as a compressed grammar of civilizational execution and extends CAT beyond ontological grounding and governance-in-action toward executorial optimality. The article contributes theoretically by advancing sacred-semantics-to-governance translation, methodologically

by offering a replicable model for bounded-corpus reconstruction, and practically by proposing an evaluative vocabulary for institutions concerned with restorative justice, institutional de-bottlenecking, continuity management, and excellence-oriented public action.

**Keywords:** Jawshan Kabir; Civilizational Algorithm Theory; sacred semantics; cybernetic governance; restorative governance; key performance indicators; ihsan.

## Introduction

Contemporary governance scholarship has become increasingly sophisticated in accountability systems, resilience architectures, institutional adaptation, and performance evaluation. Yet this operational sophistication has not fully resolved a deeper theoretical deficit. Many governance models explain how institutions coordinate, regulate, monitor, and respond, but remain comparatively underdeveloped in relation to the ontological and semantic foundations that make order intelligible, legitimate, and sustainable in the first place (Chandler, 2014; OECD, 2025; Richards, 2024).

In parallel, recent work in public theology and faith-based governance has renewed attention to the role of transcendence, normativity, and theological reasoning in structuring institutional life. This literature suggests that long-term governance viability depends not only on technical coordination and performance metrics, but also on thicker architectures of legitimacy, value orientation, corrective restraint, and moral intelligibility (Nanthambwe, 2025; Oyo et al., 2025; Richards, 2024). The resulting tension is analytically productive: governance studies increasingly require richer normative grounding, while theological studies rarely translate sacred semantics into formal models of governance design.

This unresolved gap provides a strong rationale for turning to sacred texts as structured semantic corpora rather than treating them solely as devotional or ethical materials. Within Shi'ī Islamic tradition, *Jawshan Kabir* is especially suitable for this task because it is organized as a highly patterned sequence of divine names and attributes. Its structure invites bounded-corpus analysis, conceptual clustering, and systems-oriented interpretation in a way that many other devotional texts do not (Qummī, 1376/1997–1998). In methodological terms, this is precisely the type of corpus for which Civilizational Algorithm Theory (CAT) was developed: a design-science, ontology-structuring, and theology-to-governance translation method intended to decode dense sacred semantics and reconstruct them as auditable civilizational architecture (MoghadasNian, 2026).

Recent CAT-based studies have established two foundations for the present analysis. The opening invocation of *Jawshan Kabir* has been reconstructed as an ontological kernel of legitimate order, while the second section has been interpreted as a governance-in-action layer concerned with authority, responsiveness, restoration, listening, and resilience (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026). The present article extends that trajectory by examining the third section *Yā Khayr al-Ghāfirīn, Yā Khayr al-Fātiḥīn, Yā Khayr al-Nāṣirīn, Yā Khayr al-Ḥākimīn, Yā Khayr al-*

*Rāziqīn, Yā Khayr al-Wārithīn, Yā Khayr al-Hāmidīn, Yā Khayr al-Dhākīrīn, Yā Khayr al-Munzilīn, Yā Khayr al-Muhsinīn* as a distinct layer of executional logic.

This sequence is analytically significant because it appears to encode not merely devotional praise, but a structured progression of restorative correction, opening, support, adjudication, provision, continuity, recognition, remembrance, placement, and ihsanic value addition. In CAT terms, the third section can therefore be approached as a civilizational execution stack of supreme goodness rather than as a simple liturgical list. The progression also provides the immediate rationale for the study. If the opening invocation establishes ontological grounding and the second section models governance-in-action, the third section becomes the logical site for theorizing executional excellence. Without this layer, CAT remains underdeveloped as a staged civilizational architecture.

3 The central problem addressed in this article is the absence of a disciplined and explicit framework for translating the third section of *Jawshan Kabir* into an operational governance architecture. Existing scholarship on sacred texts has generally examined theological language through exegetical, ethical, mystical, or liturgical lenses. Even where political theology and faith-based governance scholarship has advanced substantially, it has seldom provided a transparent method for reconstructing a bounded divine-name sequence as a structured chain of system modules, cybernetic roles, governance functions, and evaluative indicators (Krieger, 1987; Naudé & Miller-Naudé, 2022). This problem is especially acute in relation to the third section because its ordering appears too coherent to be dismissed as merely accumulative praise. The sequence begins with forgiveness and opening, moves through support and judgment, then turns to provision, inheritance, praise, remembrance, deployment, and beneficence. Without a formal translation model, this progression remains under-theorized.

The article therefore addresses a double gap: first, the absence of a CAT-based reconstruction of the third section itself; and second, the broader absence of a methodology capable of moving from sacred semantic sequencing to governance-relevant architecture without reducing theology to metaphor or management slogan. The primary objective of the article is to determine how the third section of *Jawshan Kabir* can be reconstructed through Civilizational Algorithm Theory as a coherent civilizational execution stack. More specifically, the study seeks to translate its ten divine epithets into semantic functions, system modules, cybernetic roles, governance variables, and indicative KPI-style constructs.

The primary research question is as follows: How can the third section of *Jawshan Kabir* be reconstructed through Civilizational Algorithm Theory as a coherent civilizational execution stack that translates divine attributes into governance-relevant system modules, cybernetic functions, and evaluative indicators? The secondary research questions are fivefold. First, what semantic and theological functions are encoded in the ten “Khayr al-” attributes of the third section? Second, how do these attributes distribute across the ontic, epistemic, and interactive layers of CAT? Third, what cybernetic and algorithmic logic emerges from the sequence running from forgiveness to *ihsan*? Fourth, which indicative governance KPIs and maturity dimensions can be derived from this sequence? Fifth, how might the resulting model contribute to restorative governance, civilizational diplomacy, and *taqrīb*-oriented institutional design?

At the conceptual-model level, the article posits the following chain: bounded sacred semantics, semantic sequencing, CAT-based systems translation, cybernetic and governance modules, KPI-style evaluative scaffolds, and civilizational implications. On that basis, the study is significant theoretically, methodologically, and practically. Theoretically, it extends CAT beyond ontological grounding and governance-in-action toward executional optimality. Methodologically, it offers a replicable procedure for moving from a bounded sacred corpus to semantic coding, conceptual clustering, systems translation, cybernetic mapping, and governance indicatorization. Practically, it provides a structured design vocabulary for institutions concerned with restorative correction, blockage resolution, support mobilization, normative coherence, continuity preservation, memory refresh, ordered deployment, and ihsanic value addition.

This article is conceptual, qualitative, and design-science oriented. It does not test causal effects, estimate statistical relationships, or validate the proposed variables against real-world institutional datasets. Its unit of analysis is the third section of *Jawshan Kabir*, treated as a bounded textual corpus of ten divine invocations. Its micro-units of analysis are the ten superlative epithets themselves: *Khayr al-Ghāfirīn*, *Khayr al-Fātiḥīn*, *Khayr al-Nāṣirīn*, *Khayr al-Ḥākīmīn*, *Khayr al-Rāziqīn*, *Khayr al-Wārithīn*, *Khayr al-Ḥāmidīn*, *Khayr al-Dhākīrīn*, *Khayr al-Munzilīn*, and *Khayr al-Muḥsinīn* (Qummī, 1376/1997–1998). The article therefore makes a bounded claim: not that the proposed mapping is the only legitimate theological interpretation, but that the third section can be reconstructed coherently within CAT as a civilizational execution grammar and that the resulting model is sufficiently rigorous to justify later expert validation, network calibration, and applied institutional testing.

The remainder of the article proceeds in five stages. The literature review situates the study within governance theory, political theology, sacred-text translation, and the emerging CAT literature. The methodology explains the bounded-text and design-science procedure used to translate the third section into a systems-oriented analytical framework. The findings and results section reconstructs the section's executional sequence and derives its principal cybernetic and KPI-style implications. The discussion interprets those findings in relation to prior scholarship and clarifies their implications for theory and practice. The conclusion summarizes the core contribution, identifies limitations, and proposes directions for future research.

## Literature Review

### Theoretical Background

This study is located at the intersection of governance theory, public theology, sacred-semantics translation, and design-science modeling. Within that intersection, Civilizational Algorithm Theory (CAT) serves as the principal analytical framework for reconstructing a bounded sacred corpus into semantic, cybernetic, and governance-relevant architecture (MoghadasNian, 2026). In methodological terms, this placement is consistent with design-science research, which treats knowledge generation as inseparable from the disciplined construction of conceptual artifacts. In that tradition, a framework is valuable not only because it describes phenomena, but because it structures problems, formalizes

relations, and yields reusable analytical designs (Hevner et al., 2004). For the present article, this means that the third section of *Jawshan Kabir* is approached as a bounded semantic system whose ordered divine epithets can be reconstructed as a coherent execution architecture rather than read only as devotional accumulation.

A second theoretical pillar is drawn from contemporary governance, resilience, and institutional design scholarship. This literature shows that governance is now assessed not merely in procedural terms, but also in terms of its capacity to respond to complexity, uncertainty, declining trust, and long-range social pressures. Chandler's account of resilience is especially important because it frames governance not as static command-and-control, but as adaptive engagement with complexity, feedback, and emergent conditions (Chandler, 2014). Recent OECD work sharpens this emphasis by foregrounding institutional effectiveness, dignity in citizen-state interaction, adaptability, and the role of data and digital transformation in public-sector performance (OECD, 2025). Within the present study, that literature provides the external theoretical environment in which the third section's movement from forgiveness and opening to judgment, provision, remembrance, deployment, and beneficence may be interpreted as a structured response to the perennial problem of how normatively grounded order becomes executable under complex conditions.

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A third theoretical stream comes from public theology and faith-based governance. Recent scholarship argues that institutional coherence cannot be adequately explained through thin proceduralism alone, especially in settings where legitimacy, moral authority, mission, and communal identity remain decisive. Richards (2024) shows that governance problems in theological institutions are not reducible to managerial arrangement because they are also philosophical and norm-laden. Nanthambwe (2025) likewise argues that public theology gains force when it becomes contextually grounded and capable of engaging thick moral and civilizational knowledge systems. Oyo et al. (2025), from a faith-based governance perspective, similarly suggest that durable institutional design requires integration between formal accountability structures and value-bearing covenantal relations rather than reliance on technical control alone. These insights are highly relevant to the present article because they justify reading sacred semantics as a legitimate upstream source of governance logic rather than as material external to governance theory.

A fourth theoretical stream concerns sacred-semantics translation and meaning-making. Translation studies has increasingly moved beyond a narrow interlingual model and now recognizes translation as a broader semiotic and meaning-making process across domains, practices, and symbolic systems. In this respect, Naudé and Miller-Naudé (2022) are particularly important because they show that religious translation is inseparable from sacred space, worldview, and symbolic mediation. This is directly relevant to the present article because the third section of *Jawshan Kabir* is not treated as raw lexical data, but as an ordered theological-signifying structure whose sequence itself carries analytical weight. Internal CAT-based studies on the opening invocation and the second section of *Jawshan Kabir* have already argued that bounded invocational units can sustain formal reconstruction at the levels of ontology and governance-in-action (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026). The third section therefore enters an already emerging internal research trajectory, but one that now requires a more explicit theorization of executional logic.

## Critical Analysis of Existing Literature

The literature is strongest where it separately treats governance complexity, theological normativity, and translation as meaning-making, but it remains weaker where these streams must be integrated into a single transparent analytical procedure. Governance scholarship offers strong vocabularies for resilience, adaptation, responsiveness, efficiency, public value, and institutional coordination (Chandler, 2014; OECD, 2025). Public theology and faith-based governance scholarship, by contrast, preserves the importance of transcendence, mission, identity, and moral coherence in institutional life (Richards, 2024; Nanthambwe, 2025; Oyo et al., 2025). Yet the two literatures usually operate in parallel. One tends to remain operational but normatively thin; the other remains normatively rich but methodologically under-formalized. The central value of the present study lies precisely in addressing that divide.

6 A similar tension appears in the literature on sacred discourse. Studies of religious language, liturgy, and translation are often rich in hermeneutic and symbolic insight, but they rarely proceed to explicit systems modeling, cybernetic assignment, or indicator generation. Even when religious discourse is acknowledged as semantically dense, it is not often reconstructed as a sequence of modules that can be analytically mapped to governance functions such as error recovery, blockage removal, adjudication, continuity preservation, or value addition. Krieger's early proposal that planning and design may themselves be treated as theological and religious activities remains important because it opened conceptual space for this kind of bridge, but that bridge has not been sufficiently operationalized in later literature (Krieger, 1987). In this respect, the available scholarship is suggestive but incomplete: it points toward theology-to-governance translation without providing a disciplined procedure for carrying it out.

Within the internal CAT literature, a clear progression is already visible, but it remains at an early stage. The opening invocation has been reconstructed as an ontological kernel of legitimate order, and the second section has been reconstructed as a governance-in-action layer oriented to responsiveness, restoration, listening, and resilience (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026). That progression is conceptually promising because it suggests that *Jawshan Kabir* is not a flat liturgical list but a layered semantic architecture. At the same time, the internal literature remains largely conceptual. It has not yet systematically compared multiple sections, formalized inter-sectional progression, or validated derived indicators through expert elicitation, network analysis, or applied institutional studies. The present article therefore does not begin from a vacuum, but from a promising yet still under-consolidated research program.

## Identification of Research Gaps

The first and most important research gap is architectural rather than merely topical. The problem is not simply that few studies discuss the third section of *Jawshan Kabir*; it is that no prior study, within the literature cited here, has reconstructed the third section specifically as a sequenced civilizational execution stack in which the ten *Khayr al-* epithets operate as ordered modules of restorative correction, opening, support mobilization, adjudication, provisioning, continuity, recognition, remembrance, deployment, and ihsanic value addition. Existing scholarship on governance, public theology, and sacred semantics does not yet formalize that sequence as a coherent chain of executable logic.

The second gap is methodological and measurement-oriented. Even when theological concepts are discussed in ethical or institutional terms, they are rarely translated into transparent governance variables, indicative KPIs, or maturity constructs. This matters for the present study because one of its stated objectives is not only to interpret the third section semantically, but also to show how its ordered attributes can be translated into governance-relevant constructs without collapsing their theological depth. Earlier KPI-oriented work by the present author has already argued that sacred and theological domains can be rendered analytically measurable while preserving semantic integrity (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024). What remains missing is the section-specific extension of that logic to the executional architecture encoded in the third stanza.

The third gap is progressional within CAT itself. If the opening invocation establishes ontological grounding and the second section encodes governance-in-action, then the third section raises a distinct theoretical question: how does grounded and responsive order become excellent in execution? That layer, which may be termed executional optimality, has not yet been adequately articulated either in the internal CAT sequence or in the surrounding external literature. The present article addresses that gap by arguing that the third section should be read as the layer in which civilizational order moves beyond legitimacy and responsiveness toward excellence in corrective, distributive, mnemonic, and beneficent action.

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## Methodology

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). This design is appropriate because CAT is explicitly formulated as a design–science, ontology-structuring, and theology-to-governance translation method intended to move from dense sacred semantics to auditable systemic, cybernetic, and governance architectures rather than to statistical inference alone (Hevner et al., 2004; MoghadasNian, 2026). The study therefore treats method construction, semantic ordering, and conceptual translation as the central research task, in line with prior CAT applications to *Jawshan Kabir* (MoghadasNian, 2026; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026).

The research employs purposive bounded-text sampling, treating the third section of *Jawshan Kabir* as a self-contained semantic corpus composed of ten superlative divine invocations, each functioning as a micro-unit of analysis within the wider supplication (Qummī, 1376/1997–1998). Data collection is text-based and consists of corpus delimitation, standardized transliteration, semantic extraction, conceptual clustering, and controlled comparison with prior CAT applications to the opening invocation and the second section in order to preserve analytical continuity across the framework. The analysis proceeds through four linked stages: semantic extraction, theological-conceptual coding, systems and cybernetic translation, and indicative KPI derivation. In practical terms, each epithet is first interpreted for its dominant semantic function, then located within a broader theological and conceptual cluster, after which it is translated into a governance-relevant systemic role and an indicative evaluative variable. This procedure follows the CAT logic of moving from bounded sacred semantics to systems translation and

then to governance indicatorization (MoghadasNian, 2026; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026).

Because no human participants are involved, formal human-subject ethics approval was not required. Nevertheless, the study follows standard scholarly ethics of attribution, textual fidelity, interpretive transparency, and non-reductive engagement with religious language. Reliability is pursued through bounded corpus definition, explicit analytical sequencing, and consistency with the CAT procedure established in earlier studies. Validity is conceptual and interpretive rather than statistical, and is grounded in semantic coherence, traceable analytical logic, and theoretical transparency rather than statistical generalizability or psychometric testing. In this respect, the study does not claim finalized empirical validation of the proposed indicators; rather, it offers a disciplined conceptual scaffold that may be refined later through expert review, Delphi procedures, AHP-style weighting, network analysis, or applied institutional testing (Naudé & Miller-Naudé, 2022; MoghadasNian, 2026).

## Findings and Results

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Because the present study is conceptual and text-analytic rather than statistical, its primary evidentiary base is the bounded sequence of ten divine invocations in the third section of *Jawshan Kabir*, treated as an ordered semantic corpus rather than as a numerical dataset. Accordingly, the findings are presented as a structured interpretive reconstruction of the stanza's internal logic rather than as hypothesis-testing output. If the manuscript later incorporates a visual synthesis of the reconstructed sequence. At the present stage, however, the core analytical material remains the ordered progression from *Khayr al-Ghāfirīn* to *Khayr al-Muḥsinīn*, read through CAT as a chain of semantic, cybernetic, and governance-relevant functions rather than as a merely accumulative liturgical enumeration (MoghadasNian, 2026; Naudé & Miller-Naudé, 2022; Qummī, 1376/1997–1998).

Read sequentially, the section yields a patterned executional architecture. *Khayr al-Ghāfirīn* signifies restorative correction and reintegration; *Khayr al-Fāṭiḥīn* denotes opening and de-bottlenecking; *Khayr al-Nāṣirīn* introduces support mobilization; *Khayr al-Ḥākīmīn* stabilizes the chain through adjudicative closure; *Khayr al-Rāziqīn* secures provisioning sufficiency; *Khayr al-Wārithīn* protects continuity and inheritance; *Khayr al-Ḥāmidīn* reinforces recognition and affirmation; *Khayr al-Dhākīrīn* anchors remembrance and anti-forgetting; *Khayr al-Munzilīn* conveys ordered placement and deployment; and *Khayr al-Muḥsinīn* elevates the sequence toward value-added beneficence and excellence. In CAT terms, the third section therefore presents not a random devotional list, but a structured execution grammar of superior civilizational action (MoghadasNian, 2026; Qummī, 1376/1997–1998).

The first and most important result is that the third section exhibits sequential coherence. Its internal movement may be reconstructed as a civilizational chain moving from restoration to opening, from support to judgment, from provisioning to continuity, and from recognition and remembrance to deployment and finally ihsanic value addition. This matters analytically because it demonstrates that the section is neither semantically flat nor functionally repetitive. Instead, it encodes a cumulative logic in which each attribute performs a distinct role while also preparing the conditions for the next. Such

layered progression is consistent with the CAT claim that bounded sacred corpora can operate as compressed architectures of ontological and governance logic rather than merely as devotional aggregates (MoghadasNian, 2026; MoghadasNian et al., 2026).

The second result is that the sequence can be translated into a cybernetic execution model. In this reconstruction, *Khayr al-Ghāfirīn* functions as an error-recovery and reintegration mechanism; *Khayr al-Fātiḥīn* activates transition from blockage to access; *Khayr al-Nāṣirīn* amplifies aligned support; *Khayr al-Ḥākimīn* supplies rule-based adjudication and normative closure; *Khayr al-Rāziqīn* secures minimum sufficiency; *Khayr al-Wārithīn* preserves continuity beyond transient carriers; *Khayr al-Ḥāmidīn* generates affirmative feedback; *Khayr al-Dhākirīn* refreshes system memory and reduces semantic drift; *Khayr al-Munzilīn* assigns appropriate placement; and *Khayr al-Muḥsinīn* moves the system from adequacy to excellence. In cybernetic terms, the third section therefore progresses from corrective feedback toward feedforward optimization and value enhancement, thereby extending CAT from ontological grounding and governance-in-action toward executional optimality (Chandler, 2014; Hevner et al., 2004; MoghadasNian, 2026; MoghadasNian & MoghadasNian, 2026).

9 The third result is that the section supports governance-relevant KPI derivation. Although the present study does not empirically validate indicators, it demonstrates that the sequence can generate plausible evaluative constructs without violating semantic integrity. Thus, *Khayr al-Ghāfirīn* yields a Restorative Recovery and Reconciliation Index; *Khayr al-Fātiḥīn* supports a Blockage Resolution and Opening Index; *Khayr al-Ḥākimīn* supports a Normative Adjudication Coherence Index; *Khayr al-Dhākirīn* yields an Active Remembrance and Memory Retention Index; and *Khayr al-Muḥsinīn* yields an Ihsanic Value-Addition Index measuring the extent to which outputs exceed baseline adequacy in dignity, quality, and public benefit. This KPI orientation is methodologically significant because it shows how sacred semantics can be translated into auditable performance constructs while remaining normatively dense, an approach aligned with the author's earlier KPI-based work in Qur'anic sciences and approximation studies (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024).

These findings directly answer the primary research question by demonstrating that the third section of *Jawshan Kabir* can indeed be reconstructed through CAT as a coherent civilizational execution stack. The section is not best interpreted as a cumulative theology of praise; rather, it is more convincingly read as a sequenced architecture in which divine superlatives encode distinct but connected modules of restorative, adjudicative, provisioning, mnemonic, and value-adding action (MoghadasNian, 2026; Qummī, 1376/1997–1998).

The findings also respond systematically to the secondary research questions. First, they identify the semantic and theological functions embedded in the ten *Khayr al-* attributes. Second, they show that the sequence is distributable across ontic, epistemic, and interactive layers of CAT rather than remaining confined to a single semantic register. Third, they recover a set of cybernetic roles and algorithmic functions that move from forgiveness to *ihsan*. Fourth, they derive indicative KPI and maturity constructs that may inform future expert validation. Fifth, they establish the practical relevance of the model for restorative governance, institutional de-bottlenecking, continuity preservation, public ethics, and taqrīb-oriented civilizational diplomacy (Oyo et al., 2025; Richards, 2024; MoghadasNian & MoghadasNian, 2024).

Taken together, the results address the study's core research problem: the lack of a disciplined method for translating a bounded sacred-name sequence into governance-relevant system architecture. By reconstructing the third section as an execution grammar rather than an undifferentiated devotional list, the study narrows the gap identified in the literature between sacred semantics, governance theory, and measurable institutional design. In this sense, the section contributes not only to CAT development, but also to the broader conversation on how normatively rich traditions may inform accountability, continuity, and excellence-oriented governance under conditions of complexity (Chandler, 2014; MoghadasNian, 2026; Naudé & Miller-Naudé, 2022).

### Discussion

The findings indicate that the third section of *Jawshan Kabir* is best interpreted not as a simple accumulation of devotional superlatives, but as a structured grammar of executorial goodness. Analytically, the sequence from *Khayr al-Ghāfirīn* to *Khayr al-Muḥsinīn* yields a coherent civilizational chain that begins with restorative correction, proceeds through opening, support, judgment, and provisioning, and culminates in continuity, recognition, remembrance, ordered deployment, and value-added beneficence. This progression directly addresses the study's core problem: the absence of a disciplined framework for translating sacred name-sequences into governance-relevant architectures. The results show that such translation is possible when the text is treated as a bounded semantic system and reconstructed through Civilizational Algorithm Theory (CAT) rather than through a purely devotional or descriptive lens (MoghadasNian, 2026; Qummī, 1376 [1997/1998]).

More specifically, the results suggest that the third section occupies a distinct position in the emerging CAT architecture. If the opening invocation establishes an ontological kernel of legitimate order and the second section reconstructs a governance-in-action layer of authority, responsiveness, restoration, listening, and resilience, then the third section clarifies how grounded order performs at the level of executorial excellence (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026). This is theoretically important because many governance failures do not arise solely from crises of legitimacy. They also arise from systemic inability to recover from error, unblock constrained processes, mobilize support, adjudicate fairly, preserve continuity, refresh institutional memory, and move from adequacy to excellence. The present findings therefore recast the third section as a compact architecture of superior action rather than a merely liturgical list.

The study's results also support a cybernetic reading of the section. The sequence can be interpreted as a movement from corrective feedback toward positive reinforcement and feedforward optimization. *Khayr al-Ghāfirīn* functions as an error-recovery mechanism; *Khayr al-Fātiḥīn* removes blockage and reopens action space; *Khayr al-Nāṣirīn* amplifies aligned support; *Khayr al-Ḥākīmīn* stabilizes conflict through normative adjudication; *Khayr al-Rāziqīn* secures sufficiency; *Khayr al-Wārithīn* protects continuity beyond transient carriers; *Khayr al-Ḥāmidīn* reinforces recognized good; *Khayr al-Dhākirīn* refreshes memory and prevents semantic drift; *Khayr al-Munzilīn* ensures proper placement; and *Khayr al-Muḥsinīn* elevates output from minimal adequacy to beneficent excellence. This layered movement strengthens the claim that sacred semantics may carry operational logic without being reduced to

managerial jargon or stripped of theological seriousness (Naudé & Miller-Naudé, 2022; MoghadasNian, 2026).

At the same time, the results must be interpreted with methodological caution. The study is conceptual, theory-building, and design-science oriented. It does not demonstrate causal performance effects in public institutions, nor does it claim psychometric validation of the proposed indicators. What it establishes is interpretive coherence, theoretical tractability, and translational plausibility. In other words, the findings show that the third section can sustain a governance reconstruction; they do not yet prove that institutions organized around analogous principles will necessarily perform better. This distinction is essential for keeping the argument proportionate to the evidence base and methodologically disciplined (Hevner et al., 2004; MoghadasNian, 2026).

The findings are broadly consistent with governance scholarship that critiques thin proceduralism and argues that resilience, accountability, and institutional adaptation require deeper normative and ontological grounding. Chandler (2014) argues that governance under complexity cannot be reduced to technical adjustment alone, while the OECD (2025) emphasizes institutional capability, coherence, public trust, and public-value orientation. The present study aligns with that literature by showing that executional capacity must be read not only as procedural efficiency, but also as a morally intelligible sequence of restoration, judgment, sufficiency, memory, and excellence. In this respect, the findings support the view that governance architectures require richer upstream semantics than conventional procedural models often provide (Chandler, 2014; OECD, 2025).

The study also resonates with recent work in public theology and faith-based governance. Nanthambwe (2025), Oyo et al. (2025), and Richards (2024) each show, in different ways, that institutional coherence is shaped by theological and value-laden foundations that cannot be fully explained through secular administrative categories alone. The present article converges with this broader insight, but differs in both source and method. Rather than beginning with institutional case material or ecclesial governance debates, it starts from a bounded sacred text and reconstructs its internal sequence as a systems-oriented and KPI-capable governance architecture. Its contribution therefore lies not merely in affirming the normative relevance of theology, but in specifying a replicable procedure for translating sacred semantics into conceptual system modules, cybernetic roles, and evaluative constructs (Nanthambwe, 2025; Oyo et al., 2025; Richards, 2024).

The findings also extend the growing scholarship on sacred discourse and meaning-making. Naudé and Miller-Naudé (2022) demonstrate that religious language is not a neutral lexical field but a structured process of meaning production. Krieger's (1987) earlier suggestion that planning and design may themselves be theological and religious activities remains particularly suggestive in this regard. Yet those studies stop short of a full execution-architecture reconstruction. The present article advances beyond them by showing that a divine-name sequence can be formalized not only as symbolic meaning, but also as an ordered civilizational operating logic. In that sense, the study contributes to a more rigorous meeting point between theology, design, and governance (Krieger, 1987; Naudé & Miller-Naudé, 2022).

Relative to prior CAT-based work, the present article fills a missing layer in the architecture. The opening-invocation study established a model of ontological legitimacy and foundational order, while the

second-section study reconstructed governance-in-action as a responsive and restorative layer (MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026). The current findings add a third stage by theorizing executional optimality. This is the article's most distinctive internal contribution. It shows that CAT is not limited to identifying foundational order or operational responsiveness; it can also reconstruct how superior action is sequenced, stabilized, and elevated. That layered progression gives the CAT program greater cumulative coherence and theoretical sharpness (MoghadasNian, 2026).

A further point of divergence concerns measurement. Much of the existing literature on theology and governance remains normatively rich but operationally thin. By contrast, the present study shows that bounded sacred corpora may generate indicative KPI-style constructs without collapsing into reductive managerialism. This move is consistent with the author's earlier KPI-based work in Qur'anic sciences and approximation initiatives, where theological and civilizational categories were translated into structured evaluative frameworks (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024). The current study extends that logic by demonstrating that the third section of *Jawshan Kabir* can support measures of restorative recovery, blockage resolution, adjudicative coherence, remembrance continuity, and ihsanic value addition (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024).

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Theoretically, the study makes four interrelated contributions. First, it strengthens the proposition that divine-name sequences can function as structured semantic architectures rather than isolated devotional expressions. Second, it advances CAT from ontological grounding and governance-in-action toward a third analytical layer of executional optimality. Third, it demonstrates that sacred semantics can be translated into cybernetic and governance categories without losing theological density or symbolic seriousness. Fourth, it contributes to KPI-oriented theology-to-governance translation by showing how bounded sacred corpora can yield auditable evaluative prototypes rather than remaining at the level of generalized ethical aspiration (Hevner et al., 2004; MoghadasNian, 2026; MoghadasNian et al., 2024).

These theoretical implications matter beyond the immediate text. They suggest that CAT may serve as a broader design-science framework for reconstructing normatively dense corpora into layered civilizational models. In this article, the third section functions as a proof of concept for a specific form of executional architecture. More generally, however, the findings imply that sacred semantic sequences may encode not only legitimacy and responsiveness, but also ranked models of performance quality. This is an important theoretical expansion because it links theology, systems theory, cybernetics, and design science in a more explicit and cumulative manner than the current literature usually allows (Hevner et al., 2004; MoghadasNian, 2026).

Practically, the article offers a governance vocabulary for institutions concerned with restorative correction, de-bottlenecking, adjudicative integrity, continuity management, memory preservation, and excellence-oriented public action. For public institutions, the reconstructed chain suggests that effective execution should begin with upstream correction rather than mere sanction, continue through active removal of blockages, stabilize action through support and just judgment, secure sufficiency and continuity, and culminate in dignified and beneficent value creation. This has relevance for administrative reform, mediation systems, social recovery programs, institutional memory design, and performance architectures that seek to move beyond minimal compliance (Chandler, 2014; OECD, 2025).

For religious and civilizational institutions, the model offers a way to formalize normative commitments without reducing them to rhetoric. In *taqrīb* and dialogue settings especially, the sequence is analytically powerful because it begins with forgiveness and opening rather than exclusion and closure, and ends with *ihsan* rather than mere coexistence. That movement suggests a logic of institutional healing and elevation: restore first, then unblock, support, judge justly, secure sufficiency, preserve continuity, remember foundational commitments, deploy wisely, and finally generate surplus goodness. This is a more demanding model than tolerance alone, and it provides a useful conceptual bridge between sacred semantics and reconciliation-oriented governance design (MoghadasNian & MoghadasNian, 2024).

The study also has implications for the future operationalization of performance frameworks. The indicative KPI logic derived from the findings suggests that institutions could, in later empirical phases, evaluate restorative recovery rates, blockage-resolution effectiveness, adjudicative coherence, continuity and remembrance capacity, and value-added excellence. That possibility connects the article to broader KPI-centered work on organizational excellence, including sectors such as tourism transformation, airline management, and religious approximation initiatives, where structured measurement has been used to improve coordination, transparency, and decision quality (MoghadasNian, 2024; MoghadasNian & Rajol, 2025; MoghadasNian & MoghadasNian, 2024). The present study does not apply those metrics directly, but it clarifies a deeper upstream issue: performance systems become more meaningful when they are anchored in a coherent normative architecture rather than in detached procedural metrics alone.

In sum, the discussion supports the conclusion that the third section of *Jawshan Kabir* is not only textually rich but architecturally productive. Its sequence can be interpreted as a model of how morally grounded order executes, stabilizes, remembers, and excels. This is the paper's central contribution: it shows that sacred semantics may operate as a compressed but reconstructable grammar of civilizational execution, thereby extending the conceptual reach of CAT and offering a foundation for future empirical and comparative work (MoghadasNian, 2026; Qummī, 1376 [1997/1998]).

## Conclusion

This article set out to determine whether the third section of *Jawshan Kabir* can be reconstructed through Civilizational Algorithm Theory (CAT) as a coherent civilizational execution stack. The analysis suggests that the ten superlative invocations do not function as a merely accumulative liturgical sequence. Rather, they form an ordered semantic chain moving from restorative correction and blockage removal to support mobilization, normative adjudication, provisioning sufficiency, continuity preservation, recognition, remembrance, ordered deployment, and ihsanic value addition. In this sense, the third section contributes a distinct layer to the emerging CAT architecture: if the opening invocation establishes ontological grounding and the second section models governance-in-action, the present section clarifies executional optimality as the level at which grounded and responsive order becomes excellent in performance (Hevner et al., 2004; MoghadasNian, 2026; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026).

The study therefore contributes on three levels. Theoretically, it extends CAT beyond ontological grounding and governance-in-action toward executional excellence. Methodologically, it offers a bounded and auditable procedure for translating sacred semantics into governance-relevant architecture. Practically, it proposes a KPI-capable conceptual vocabulary for restorative, continuity-oriented, and excellence-driven institutional action (Hevner et al., 2004; MoghadasNian, 2026). More specifically, the article shows how a bounded sacred corpus may be translated into evaluative constructs concerned with restorative recovery, blockage resolution, adjudicative coherence, continuity, memory retention, and ihsanic value addition without collapsing theology into managerial reductionism (MoghadasNian et al., 2024; MoghadasNian & MoghadasNian, 2024).

For practitioners and policymakers, several implications follow. Restorative correction should be treated as a foundational design principle rather than as an exceptional afterthought, because institutions that cannot reintegrate, repair, and recover from error remain structurally brittle. Blockage resolution should be made explicit within governance architecture through the identification and monitoring of procedural, organizational, and semantic bottlenecks. Adjudicative coherence should be strengthened so that decisions are not only procedurally valid but normatively intelligible and publicly defensible. Continuity and remembrance mechanisms should be embedded into institutional design, because governance failure often follows organizational forgetting, conceptual drift, and loss of foundational orientation. Finally, institutions should move beyond minimum compliance toward value-added public action, since durable excellence depends not merely on adequacy but on surplus beneficence, dignity, and public value. In public administration, faith-based governance, and *taqrīb*-oriented dialogue settings, these implications suggest that corrective capability, support structures, distributive sufficiency, memory preservation, and excellence metrics should be aligned within a single execution framework rather than treated as disconnected policy domains (Chandler, 2014; OECD, 2025; MoghadasNian & MoghadasNian, 2024).

The study also has clear limitations. It is conceptual and theory-building rather than empirical. The proposed indicators are heuristic prototypes and have not yet been validated through expert elicitation, field testing, or institutional datasets. The analysis is based on a deliberately bounded textual corpus, namely the third section of *Jawshan Kabir*, which strengthens internal coherence but limits broader generalizability. The reconstruction is analogical and design-oriented: it demonstrates that a governance translation is theoretically plausible and textually coherent, but it does not establish causal effects on organizational performance. Nor does it claim that the mappings proposed here represent the only legitimate theological reading of the text. These limitations do not diminish the article's central contribution; rather, they define its proper claim as a rigorous conceptual artifact rather than an empirical performance evaluation (Hevner et al., 2004; MoghadasNian, 2026; Qummi, 1376 [1997/1998]).

Future research should develop the present model in at least five directions. First, the proposed KPI constructs should be refined through expert panels, Delphi rounds, AHP-style weighting, or related validation methods in order to move from conceptual plausibility toward structured evaluative use. Second, other sections of *Jawshan Kabir* should be reconstructed comparatively to determine whether the layered CAT progression from grounding to responsiveness to executional excellence recurs, varies, or deepens across the wider supplication. Third, semantic-network analysis, adjacency matrices, or computational text-mapping methods could be used to test the centrality and sequencing claims advanced

here conceptually. Fourth, comparative studies across sacred corpora and traditions could assess the scope conditions, transportability, and limits of CAT as a general method of theology-to-governance translation. Fifth, applied studies in public institutions, faith-based governance bodies, restorative justice programs, tourism systems, airline management environments, and *taqrīb*-oriented dialogue platforms could examine whether the proposed variables are operationally meaningful and whether they improve institutional coherence, accountability, and excellence in practice. Such work would not only strengthen CAT as a design-science framework, but also clarify how normatively grounded performance architectures can be rendered analytically measurable without collapsing their semantic integrity (Naudé & Miller-Naudé, 2022; Richards, 2024; MoghadasNian et al., 2024).

Taken together, the findings suggest that the third section of *Jawshan Kabir* encodes more than devotional praise: it preserves a compressed grammar of civilizational execution. By reconstructing that grammar through CAT, the study shows that sacred semantics can be translated into a coherent architecture of restoration, opening, support, judgment, sufficiency, continuity, remembrance, deployment, and beneficence. The article thus advances the growing literature on theology-to-governance translation by positioning bounded sacred-name sequences as formalizable execution architectures and by offering a governance vocabulary for institutions seeking restorative, coherent, and excellence-oriented action (MoghadasNian, 2026; MoghadasNian et al., 2026; MoghadasNian & MoghadasNian, 2026; Qummī, 1376 [1997/1998]).

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## Appendix

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

This appendix presents the bounded textual unit analyzed in the article. Because the study is designed as a proof-of-concept within a design-science and theory-building orientation, the third section of *Jawshan Kabir* is treated as a self-contained corpus for semantic, cybernetic, and governance translation (Hevner et al., 2004; MoghadasNian, 2025). The appendix therefore functions as the article’s primary anchor of interpretive transparency, corpus delimitation, and textual traceability. The article does not claim to analyze the whole supplication. Rather, it isolates one compact invocational unit in order to test whether a bounded theological sequence can sustain a coherent translation from sacred semantics to an operational governance architecture of executional goodness, restorative correction, support mobilization, normative adjudication, provisioning sufficiency, continuity preservation, memory retention, ordered deployment, and ihsanic value addition (Qummī, 1376 [1997/1998]).

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

يا خَيْرَ الْغَافِرِينَ يا خَيْرَ الْفَاتِحِينَ يا خَيْرَ النَّاصِرِينَ يا خَيْرَ الْحَاكِمِينَ يا خَيْرَ الرَّازِقِينَ يا خَيْرَ الْوَارِثِينَ يا خَيْرَ الْحَامِدِينَ يا خَيْرَ الذَّاكِرِينَ يا خَيْرَ  
الْمُنْزِلِينَ يا خَيْرَ الْمُحْسِنِينَ

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

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

#### A.3 Standardized Latin Transliteration

Yā Khayr al-Ghāfirīn, yā Khayr al-Fātiḥīn, yā Khayr al-Nāṣirīn, yā Khayr al-Hākīmīn, yā Khayr al-Rāziqīn, yā Khayr al-Wārithīn, yā Khayr al-Hāmidīn, yā Khayr al-Dhākīrīn, yā Khayr al-Munzilīn, yā Khayr al-Muḥsinīn. Subḥānaka yā lā ilāha illā anta, al-ghawtha al-ghawtha, khalliṣnā mina al-nāri yā rabb.

#### A.4 Working English Translation

O Best of Forgivers, O Best of Openers, O Best of Helpers, O Best of Judges, O Best of Providers, O Best of Inheritors, O Best of Those Who Praise, O Best of Those Who Remember, O Best of Those Who Send Down and Place, O Best of Benefactors. Glory be to You; there is no god but You. Help, help; deliver us from the Fire, O Lord.

#### A.5 Textual Delimitation Note

For the purposes of this article, the primary analytical unit is the ordered sequence of the ten divine attributes from Khayr al-Ghāfirīn to Khayr al-Muḥsinīn as preserved in *Kulliyāt-i Maḥāṣin 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-attribute kernel because this sequence carries the most concentrated executional logic of the section. In the present interpretation, the third section does not function as an ontological kernel or merely as a responsive governance layer. Rather, it functions as the executional-optimality layer of the emerging CAT architecture, extending the progression from ontological grounding and governance-in-action toward a grammar of superior civilizational performance (MoghadasNian, 2025; MoghadasNian et al., 2025; MoghadasNian & MoghadasNian, 2025).

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

This appendix presents the attribute-level CAT coding structure for the third section of Jawshan Kabir in standardized codebook form. Each attribute is treated as a semantic-theological node that can be translated into a systemic role, an algorithmic function, a governance principle, and an indicative KPI. The purpose of this appendix is to strengthen transparency, inter-section comparability, and methodological reproducibility.

##### B.1 *Khayr al-Ghāfirīn*

- **Semantic core:** forgiveness, restorative correction, moral recovery, fault absorption
- **Theological category:** attribute of supreme pardon and restorative mercy
- **CAT layer:** restorative recovery layer
- **Systemic function:** absorbing error without collapsing system continuity; enabling correction after deviation or failure
- **Algorithmic role:** error-recovery module / restorative correction buffer
- **Governance translation:** restorative governance, reconciliation capacity, non-destructive correction
- **Indicative KPI:** Restorative Recovery and Reconciliation Index (RRRI)

##### B.2 *Khayr al-Fātiḥīn*

- **Semantic core:** opening, unlocking, access creation, blockage removal
- **Theological category:** attribute of opening and release from closure
- **CAT layer:** de-bottlenecking and transition layer

- **Systemic function:** removing blockages, initiating passage, opening closed pathways and stalled processes
- **Algorithmic role:** bottleneck-resolution gateway / transition activator
- **Governance translation:** institutional de-bottlenecking, access restoration, pathway activation
- **Indicative KPI:** Blockage Resolution and Opening Index (BROI)

### B.3 *Khayr al-Nāṣirīn*

- **Semantic core:** support, reinforcement, aligned assistance, strategic backing
- **Theological category:** attribute of aid and effective support mobilization
- **CAT layer:** support amplification layer
- **Systemic function:** supplying timely and aligned reinforcement to actors, missions, and legitimate causes under pressure
- **Algorithmic role:** support-amplification engine / reinforcement allocator
- **Governance translation:** effective support mobilization, alliance reinforcement, execution support capacity
- **Indicative KPI:** Effective Support Mobilization Index (ESMI)

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### B.4 *Khayr al-Ḥākimīn*

- **Semantic core:** judgment, adjudication, rule-based closure, normative decision
- **Theological category:** attribute of supreme judgment and normative arbitration
- **CAT layer:** adjudicative coherence layer
- **Systemic function:** resolving disputes, stabilizing conflicting claims, and establishing justified closure
- **Algorithmic role:** rule-based adjudication core / normative decision engine
- **Governance translation:** adjudicative coherence, decision legitimacy, conflict-resolution integrity
- **Indicative KPI:** Normative Adjudication Coherence Index (NACI)

### B.5 *Khayr al-Rāziqīn*

- **Semantic core:** provision, sustenance, adequacy, need satisfaction
- **Theological category:** attribute of provision, sufficiency, and distributive equity
- **CAT layer:** provisioning sufficiency layer
- **Systemic function:** translating need into provision and securing equitable baseline adequacy for continuity and function
- **Algorithmic role:** provisioning allocator / sufficiency-and-equity engine
- **Governance translation:** distributive adequacy, equitable provision, resource-delivery reliability
- **Indicative KPI:** Provision Sufficiency and Equity Index (PSEI)

### B.6 *Khayr al-Wārithīn*

- **Semantic core:** inheritance, continuity, endurance, persistence beyond transient carriers
- **Theological category:** attribute of continuity and enduring succession
- **CAT layer:** continuity preservation layer

- **Systemic function:** preserving value, memory, and structure across temporal change and intergenerational transition
- **Algorithmic role:** continuity-preservation module / succession stabilizer
- **Governance translation:** intergenerational continuity, legacy preservation, succession resilience
- **Indicative KPI:** Intergenerational Continuity Preservation Index (ICPI)

## B.7 *Khayr al-Hāmidīn*

- **Semantic core:** praise, recognition, affirmation of good, appreciative acknowledgment of virtue
- **Theological category:** attribute of evaluative affirmation and recognition of excellence
- **CAT layer:** recognition and appreciation layer
- **Systemic function:** identifying and affirming the good, appreciating virtuous conduct, and reinforcing constructive outputs
- **Algorithmic role:** virtue-recognition regulator / appreciation amplifier
- **Governance translation:** virtue recognition, appreciation culture, affirmation of public good
- **Indicative KPI:** Virtue Recognition and Appreciation Index (VRAI)

## B.8 *Khayr al-Dhākirīn*

- **Semantic core:** remembrance, memory retention, anti-forgetting, active recall
- **Theological category:** attribute of remembrance and mnemonic continuity
- **CAT layer:** active memory layer
- **Systemic function:** preserving foundational reference points, preventing semantic drift, and sustaining active recall
- **Algorithmic role:** memory-refresh engine / anti-forgetting protocol
- **Governance translation:** institutional memory, reference continuity, anti-drift governance
- **Indicative KPI:** Active Remembrance and Memory Retention Index (ARMRI)

## B.9 *Khayr al-Munzilīn*

- **Semantic core:** descent, placement, ordered sending down, context-appropriate deployment
- **Theological category:** attribute of ordered placement and safe deployment
- **CAT layer:** deployment and positioning layer
- **Systemic function:** placing persons, resources, messages, or actions in the right location, sequence, level, and operational context with safety and fit
- **Algorithmic role:** ordered-placement module / safe-deployment allocator
- **Governance translation:** ordered placement, safe deployment, execution logistics coherence
- **Indicative KPI:** Ordered Placement and Safe Deployment Index (OPSDI)

## B.10 *Khayr al-Muhsinīn*

- **Semantic core:** beneficence, excellence, surplus value, ihsanic elevation beyond adequacy

- **Theological category:** attribute of ihsan and value-adding goodness
- **CAT layer:** executional excellence layer
- **Systemic function:** elevating outputs from basic sufficiency to dignity-rich, value-added, excellence-oriented performance
- **Algorithmic role:** value-addition optimizer / excellence escalator
- **Governance translation:** excellence in execution, public-value surplus, ihsan-oriented performance
- **Indicative KPI:** Ihsanic Value-Addition Index (IVAI)

### B.11 Integrative Coding Note

Taken together, the ten attributes yield a sequential executional logic rather than ten disconnected semantic units. The coding architecture moves from forgiveness to opening, effective support mobilization, adjudication, provision, continuity, virtue recognition, remembrance, ordered placement and safe deployment, and finally ihsanic value addition. In CAT terms, the third section therefore functions as an executional optimality stack rather than a merely devotional inventory.

### Appendix C. Indicative Governance and KPI Translation Notes

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This appendix provides concise notes on the ten indicative governance variables proposed in the article. Their role is translational and heuristic rather than psychometric. They are intended to demonstrate how CAT can move from sacred semantics to evaluative governance logic.

This appendix presents concise explanatory notes on the ten indicative governance variables derived from the CAT-based reconstruction of the third 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.

#### C.1 Restorative Recovery and Reconciliation Index (RRRI)

Derived from Khayr al-Ghāfirīn, the Restorative Recovery and Reconciliation Index (RRRI) captures the extent to which a system can absorb fault, enable corrective recovery, and restore actors, processes, or relationships after error, deviation, or breakdown. The indicator is designed to assess whether failure results only in punitive exclusion and systemic rupture, or whether it can be followed by structured correction, reintegration, and reconciliatory restoration. In governance terms, RRRI reflects restorative capacity, post-failure recovery, and the preservation of normative order through non-destructive correction.

#### C.2 Blockage Resolution and Opening Index (BROI)

Derived from Khayr al-Fātihīn, the Blockage Resolution and Opening Index (BROI) measures the degree to which a system can identify and remove bottlenecks, unlock blocked pathways, and generate legitimate openings for movement, access, transition, and progress. It is especially relevant in contexts marked by administrative congestion, institutional closure, delayed execution, or process stagnation. In governance analysis, BROI reflects de-bottlenecking

capacity, transition activation, and the system's ability to convert closure into viable and actionable openness.

### **C.3 Effective Support Mobilization Index (ESMI)**

Derived from Khayr al-Nāṣirīn, the Effective Support Mobilization Index (ESMI) captures the system's capacity to mobilize timely, aligned, sufficient, and operationally effective support for actors, missions, or vulnerable points of execution. The emphasis here is not merely on the symbolic existence of support, but on its actual efficacy in stabilizing, reinforcing, and enabling action under pressure. In governance terms, ESMI reflects support readiness, reinforcement effectiveness, and the ability of institutions to provide meaningful backing in moments of need, pressure, or strategic exposure.

### **C.4 Normative Adjudication Coherence Index (NACI)**

Derived from Khayr al-Ḥākīmīn, the Normative Adjudication Coherence Index (NACI) measures the degree to which decisions, judgments, or dispute-resolution processes are normatively coherent, conflict-resolving, and institutionally stabilizing. It assesses whether adjudication produces justified closure grounded in recognized standards and principles, or whether it instead intensifies ambiguity, fragmentation, and unresolved contestation. In governance terms, NACI reflects adjudicative consistency, rule-based legitimacy, and the system's ability to resolve conflict through coherent and authoritative judgment.

### **C.5 Provision Sufficiency and Equity Index (PSEI)**

Derived from Khayr al-Rāziqīn, the Provision Sufficiency and Equity Index (PSEI) measures the adequacy, coverage, and distributive fairness with which a system translates need into provision. Unlike narrower sufficiency indicators, this construct explicitly includes both baseline adequacy and equitable access across relevant stakeholders or beneficiary groups. In governance terms, PSEI reflects resource responsiveness, continuity-supporting provision, and fairness in the allocation of life-supporting, function-supporting, or mission-supporting inputs.

### **C.6 Intergenerational Continuity Preservation Index (ICPI)**

Derived from Khayr al-Wārithīn, the Intergenerational Continuity Preservation Index (ICPI) measures the degree to which a system preserves and transmits institutional meaning, value, knowledge, identity, and function across time and across changing carriers, leaders, or generations. It is concerned not merely with persistence in a formal sense, but with faithful continuity, succession integrity, and resistance to deep structural drift. In governance terms, ICPI reflects continuity resilience, legacy preservation, and the capacity of a system to endure beyond transient actors without losing its civilizational core.

### **C.7 Virtue Recognition and Appreciation Index (VRAI)**

Derived from Khayr al-Ḥāmidīn, the Virtue Recognition and Appreciation Index (VRAI) measures the degree to which a system can identify, acknowledge, affirm, and reinforce beneficial conduct, constructive outputs, and exemplary performance. It captures the system's positive evaluative capacity, that is, its ability not only to detect failure or deviation, but also to recognize virtue, reinforce excellence, and cultivate a culture of principled appreciation. In

governance terms, VRAI reflects recognition quality, virtue-sensitive evaluation, and the structured encouragement of beneficial action.

### **C.8 Active Remembrance and Memory Retention Index (ARMRI)**

Derived from Khayr al-Dhākīrīn, the Active Remembrance and Memory Retention Index (ARMRI) measures the extent to which foundational references, governing norms, prior lessons, and identity-bearing commitments remain actively remembered and effectively retained within the system. It is intended to assess anti-forgetting capacity, resistance to semantic drift, and the ongoing renewal of institutional memory rather than passive archival existence alone. In governance terms, ARMRI reflects mnemonic resilience, continuity of reference, and the preservation of meaningful institutional recall.

### **C.9 Ordered Placement and Safe Deployment Index (OPSDI)**

Derived from Khayr al-Munzilīn, the Ordered Placement and Safe Deployment Index (OPSDI) measures the accuracy, appropriateness, and safety with which resources, actors, services, signals, or interventions are placed and deployed within their proper context, sequence, level, and operational environment. This indicator goes beyond movement alone and focuses on correct positioning, fittingness, and secure contextual insertion. In governance terms, OPSDI reflects deployment intelligence, placement coherence, operational fit, and the minimization of disorder, misplacement, or unsafe execution.

### **C.10 Ihsanic Value-Addition Index (IVAI)**

Derived from Khayr al-Muḥsinīn, the Ihsanic Value-Addition Index (IVAI) measures the extent to which outputs move beyond baseline adequacy toward beneficence, quality enhancement, dignity-sensitive excellence, and surplus public value. It is the most explicitly excellence-oriented indicator in the present set because it captures the system's ability not merely to function, comply, or deliver minimally, but to generate added goodness, refinement, and morally meaningful uplift. In governance terms, IVAI reflects excellence in execution, value-rich beneficence, and ihsan-oriented performance beyond procedural sufficiency.

### **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 show how the CAT-based reading of the third section of *Jawshan Kabir* can move from sacred semantics to an executional governance grammar with evaluative potential. At this stage, the indicators function as analytically disciplined prototypes. Subsequent research may further specify their formulas, thresholds, weighting logics, data sources, validation protocols, dashboard applications, and sector-specific implementations through expert review, Delphi studies, AHP weighting, field calibration, or institutional testing.