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The Taqrib Diagnostic–Decision Model (TDDM): A KPI-Governed Architecture for Islamic Intra-Faith Rapprochement

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Abstract

This article develops the Taqrib Diagnostic–Decision Model (TDDM) as a formal, multi-dimensional framework for governing Islamic intra-faith rapprochement (taqrib) in a systematic, KPI-governed manner. Building on historical initiatives such as Dār al-Taqrīb and the Amman Message, and on contemporary institutions including the World Forum for Proximity of Islamic Schools of Thought, the study responds to three deficits in current practice: conceptual fragmentation, predominantly

narrative documentation, and the absence of explicit measurement and decision-support architectures. Adopting a qualitative, design-science research approach, the article synthesises literatures on conflict transformation, social cohesion, governance of religious diversity, social epistemology and digital religion, together with KPI-based frameworks in Islamic governance. The resulting TDDM is specified as a multi-layer diagnostic–decision system that encodes problem type, level, locus, layer, family, modality and time horizon, and organises them into a coherent architecture for problem classification, portfolio design and performance monitoring. Three illustrative cases local sectarian tension, discriminatory personal-status law and digital hate campaigns demonstrate how TDDM generates tailored, cross-layer intervention bundles with associated indicator families and key performance indicators. The model’s practical implications include audit and planning tools for ministries, taqrib councils and NGOs; structured design of social and legal interventions; and a taxonomy for platform governance and AI-assisted moderation. Theoretically, TDDM reframes taqrib as a system-of-systems design problem and opens a research agenda for data-informed, KPI-driven governance of intra-Islamic diversity.

Keywords: Taqrib; Intra-Islamic Rapprochement; Diagnostic–Decision Model; Design Science; Governance Of Religious Diversity; Key Performance Indicators; Digital Religion.

Introduction

Background

Since the early twentieth century, successive waves of Islamic intra-faith rapprochement (taqrib) have sought to reduce sectarian polarisation and normalise cooperation among Muslim schools of thought. Early institutional efforts such as Dār al-Taqrīb in Cairo attempted to structure dialogue between al-Azhar scholars and Shi’i authorities and to embed cross-madhab recognition within a Sunni-dominated environment (Brunner, 2004). Later, transnational bodies such as the World Forum for Proximity of Islamic Schools of Thought (WFPIST) in Tehran extended this logic by linking scholarly dialogue to organisational design, public policy and media infrastructures (World Forum for Proximity of Islamic Schools of Thought, n.d.; Royal Aal al-Bayt Institute for Islamic Thought, 2004). Normative declarations, most notably the Amman Message, affirm the legitimacy of eight legal schools and prohibit takfir of their adherents, providing a doctrinal, ethical and legal basis for intra-Islamic recognition (Royal Aal al-Bayt Institute for Islamic Thought, 2004). In the post-revolutionary Iranian context, this normative layer has been embedded in a network of WFPIST-related institutions and programmes, signalling a shift

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from episodic rapprochement to more continuous architectures of intra-Islamic governance (World Forum for Proximity of Islamic Schools of Thought, 2025).

Parallel literatures provide additional conceptual tools but remain only loosely connected to taqrīb practice. Conflict-transformation scholarship emphasises long-term, multi-level reconciliation and “infrastructures for peace” that link grassroots, middle-range and top-level leadership (Lederach, 1997). Social-cohesion research operationalises trust, belonging and participation through measurable indicators (Chan et al., 2006). Work on the governance of religious diversity proposes context-sensitive arrangements of “principled distance” and multi-dimensional frameworks for rights, recognition and participation (Bhargava, 2013; Modood & Sealy, 2022). Social-epistemology highlights conditions under which epistemic pluralism can strengthen, rather than weaken, collective inquiry (Longino, 2002). Digital-religion studies show that platform affordances, recommendation systems and AI-assisted moderation have turned online and hybrid spaces into decisive arenas of religious authority, contention and solidarity (Campbell, 2013).

Within this wider landscape, taqrīb activities now range from historical institutions and national councils to joint fatwā bodies, shared curricula, legal reforms and digital counter-hate initiatives. Yet these heterogeneous efforts are not mapped as a coherent field and are not organised within an operational, diagnostic or KPI-driven framework capable of informing systematic problem classification, portfolio design or impact assessment especially where doctrinal disputes, governance failures and digital hate campaigns interact across local, national, regional and civilisational levels.

Statement of the Problem

Despite normative and institutional advances, contemporary taqrīb suffers from three structural deficits. First, concepts and initiatives are fragmented across disciplines, institutions and scales; doctrinal debates, jurisprudential cooperation, social-reconciliation projects, state policies, waqf-based schemes and digital campaigns are rarely analysed within a single architecture that relates doctrinal, social, legal and digital dimensions (Brunner, 2004; Royal Aal al-Bayt Institute for Islamic Thought, 2004; World Forum for Proximity of Islamic Schools of Thought, n.d.). Second, existing literature is predominantly descriptive: it offers rich narratives but few diagnostic or engineering-oriented tools for answering questions such as what type of problem is being observed, which layer of a multi-level architecture should be targeted first, or which family of taqrīb practices is most appropriate for a given configuration of actors, institutions and time horizons. Third, there is no explicit measurement and decision-support system tailored to intra-Islamic rapprochement. While social-cohesion, conflict-transformation and governance-of-diversity research offers operational indicators (Bhargava, 2013; Chan et al., 2006; Lederach, 1997; Modood & Sealy, 2022), these frameworks have rarely been adapted to taqrīb’s specific concepts, institutions and civilisational scale. Prior KPI-based studies and architectures developed by the present author including KPI-driven analyses of Islamic unity, Qur’ānic sciences, waqf governance, prophetic conflict management, cultural sustainability, digital transformation and jurisprudential rapprochement, as well as multi-pillar frameworks such as the Global Kalām Strategic Framework (GKSF), the Twelve-Pillar Framework for Comparative Jurisprudence (TPF-CJ), the Islamic Ḥiwār Framework (IHF), the Interfaith Doctrinal Dialogue Framework (IDDF), the Ecumenical Christian KPI Framework (ECKF), the Islamic Theological Dialogue Framework (ITDF), the Unified Civilizational Theological Architecture (UCTA),

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UCTA-PA, the Taqrib Quadripartite Architecture (TQA-4), the 7S-360 Strategic Indicator Architecture and the Integrated KPI Excellence Framework (IKEF-360+) demonstrate that complex religious–civilisational fields can be modelled through indicator families, dashboards and decision architectures; however, none of these works has yet produced a single, comprehensive diagnostic–decision model that converts a detailed typology of taqrib modalities into a reusable toolkit for problem classification, intervention design and KPI-based impact assessment (e.g., MoghadasNian, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f; 2025g; 2025h; 2025i; 2025j; MoghadasNian & MoghadasNian, et al, 2024a; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f; 2025g; 2025h; 2025i; 2025j).

Research Questions and Objectives

In response, this study is guided by the following Primary Research Question (PRQ): How can the diverse modalities of Islamic intra-faith rapprochement (taqrib) be transformed from a descriptive list into a validated, multi-dimensional diagnostic–decision model that supports problem classification, policy design and impact assessment across doctrinal, social, governance and digital domains?

This PRQ is refined into five Sub-Research Questions (SRQs): SRQ1 asks which higher-order dimensions and categories best capture the variety of taqrib practices, and how they can be organised as a coherent architecture. SRQ2 examines how individual modalities can be encoded into a typology and coding scheme usable in qualitative and quantitative research as well as policy analysis. SRQ3 investigates how a diagnostic matrix and decision tree can map real-world problems such as sectarian tensions, discriminatory legislation or digital hate campaigns to appropriate taqrib families and layers. SRQ4 explores which indicator families, KPIs, evaluation criteria and time horizons are required to convert this architecture into a practical toolkit for monitoring and assessing interventions over time. SRQ5 analyses how the proposed framework relates to, and extends, theories of social cohesion, governance of religious diversity, epistemic pluralism and digital religion in contemporary intra-Islamic contexts.

Aligned with these questions, the main objective is to design, specify and preliminarily validate a Taqrib Diagnostic–Decision Model (TDDM) that organises a multi-layer architecture with clearly defined families and a large set of concrete modalities into a coherent, KPI-driven framework for diagnosis, decision-making and performance assessment in Islamic intra-faith rapprochement (MoghadasNian, 2025).

Significance of the Study

Theoretically, the study moves from narrative taxonomies and case-based histories toward a formal, multi-dimensional model that integrates historical trajectories of rapprochement (Brunner, 2004), normative anti-takfir declarations (Royal Aal al-Bayt Institute for Islamic Thought, 2004), conflict-transformation logic (Lederach, 1997), social-cohesion frameworks (Chan et al., 2006), governance-of-diversity analyses (Bhargava, 2013; Modood & Sealy, 2022), social-epistemological accounts of productive pluralism (Longino, 2002) and digital-religion research (Campbell, 2013). TDDM thus conceptualises taqrib as a designed system with explicit dimensions, layers and modalities rather than as a loose collection of initiatives.

Practically, the model is intended as an operational toolkit for multiple communities of practice. Universities and student bodies can use TDDM as a coding manual for classifying campus initiatives and research projects. Taqrib councils, religious institutions, ministries and WFPIST can deploy it as a diagnostic and prioritisation framework for constructing intervention portfolios and monitoring their outcomes (World Forum for Proximity of Islamic Schools of Thought, n.d.). International organisations and NGOs can compare taqrib portfolios across countries and regions through a common lens. Digital platforms and AI developers can translate taqrib families and modalities into taxonomies and KPI sets for dashboards, recommendation systems and content-moderation pipelines, linking doctrinal principles and social-cohesion goals to concrete socio-technical designs (Campbell, 2013; Moghadasnian, 2025f).

Scope of the Study

5 The article focuses on intra-Islamic rapprochement and does not address inter-religious dialogue, even though some conceptual tools may be transferable. Its geographical scope is global but anchored in contexts where intra-Islamic differences particularly between Sunni and Shi'i schools and among madhāhib within these traditions are salient in institutional, political and digital arenas, notably in parts of the Middle East and the broader Organisation of Islamic Cooperation sphere. Analytically, the study assumes a pre-specified typology of taqrib families and modalities presented in an appendix and concentrates on articulating the architecture, diagnostic logic, coding scheme and measurement model that organise this typology into a coherent diagnostic–decision system. Methodologically, it adopts a design-science and framework-building orientation aimed at constructing an artefact (TDDM) that can be implemented, critiqued and refined in future empirical and computational work, including AI-assisted applications (Hevner et al., 2004; MoghadasNian, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f; 2025g; ;2025h; 2025i; 2025j).

Literature Review

Classical and contemporary approaches to taqrib

The modern history of Islamic intra-faith rapprochement (taqrib) is often narrated through institutional experiments that attempted to normalise mutual recognition and cooperation among different madhāhib. Brunner (2004) shows how twentieth-century initiatives centred on al-Azhar and Dār al-Taqrīb in Cairo were constrained by doctrinal suspicion, geopolitical rivalries and security concerns, producing partial rather than transformative outcomes. Within this constellation, the 1959 fatwā of Shaykh Maḥmūd Shaltūt, Grand Imam of al-Azhar, which recognised the Ja'farī Imāmī school as a legitimate madhhab alongside the four Sunni schools and permitted adherence to its rulings, is widely treated as a symbolic break with the historical exclusivism of the madhāhib al-arba'a and an early institutional move to accord formal legitimacy to Imāmī fiqh in a Sunni-dominated setting (Brunner, 2004; *Al-Azhar and the Shi'a*, n.d.).

From the late twentieth century onwards, this doctrinal opening was complemented by new organisational architectures. A central example is the World Forum for Proximity of Islamic Schools of Thought (WFPIST), established in Tehran in 1990 by decree of the Supreme Leader of the Islamic Republic of Iran, Ayatollah Seyyed Ali Hosseini Khamenei, as a transnational body dedicated to

rapprochement among Islamic schools of thought. WFPIST is often read as the organisational counterpart, at the level of governance and policy, to earlier fatwā-based gestures of recognition such as Shaltūt's ruling, institutionalising Khamenei's publicly declared commitment to intra-Islamic unity and to the legitimacy of multiple madhāhib. It organises the annual International Islamic Unity Conferences, supports academic institutions such as the University of Islamic Denominations, sponsors specialised research on taqrib and operates media platforms that frame regional and global developments through a unity-oriented lens (World Forum for Proximity of Islamic Schools of Thought, n.d.; Taghrib News Agency, n.d.).

In parallel, other state-linked initiatives have articulated normative frameworks for recognition and anti-takfir. The Amman Message, issued under Hashemite patronage, recognised eight schools of Islamic law, prohibited takfir of their adherents and specified conditions for issuing fatwā, providing a text-based framework for mutual recognition and shared jurisprudential principles (Royal Aal al-Bayt Institute for Islamic Thought, 2004). Saudi Arabia has increasingly used the Muslim World League (Rābiṭat al-‘Ālam al-Islāmī) and the 2019 Makkah Charter (Wathīqat Makkah al-Mukarramah) to promote a discourse of moderation, anti-extremism and intra-Muslim solidarity, while also advancing Saudi doctrinal and geopolitical positioning (Muslim World League, n.d.; Mandaville, 2021; Eye of Riyadh, 2019).

Taken together, these developments mark a shift from individual scholars and isolated declarations such as Shaltūt's fatwā or the early al-Azhar–Dār al-Taqrīb efforts toward multi-level architectures that combine scholarly dialogue, jurisprudential opinion, mass communication and policy consultation. Contemporary taqrib portfolios now encompass shared curricula, joint fatwā bodies, waqf projects, cross-sectarian civil-society initiatives and digital campaigns. KPI-driven frameworks for Islamic unity developed by the present author conceptualise such initiatives as elements of a broader performance architecture linking conceptual, institutional, social and policy dimensions (MoghadasNian, & MoghadasNian, 2024). Yet these trajectories remain only loosely connected to a formal diagnostic–decision model a gap that TDDM is designed to address.

Conflict transformation and social cohesion

Conflict-transformation theory reframes peace processes as long-term social transformations requiring sustained engagement at grassroots, middle-range and top leadership levels, supported by “infrastructures for peace” that institutionalise communication and joint problem-solving (Lederach, 1997). Applied to intra-Islamic relations, taqrib initiatives can be read as specialised infrastructures for peace that seek to reduce sect-based hostilities and create durable cooperation, shifting attention from one-off conferences to layered institutions and practices. Social-cohesion research complements this view by operationalising trust, sense of belonging and participation as measurable constructs across horizontal (citizen–citizen) and vertical (citizen–institution) relations (Chan et al., 2006). These indicator families are directly relevant for constructing KPI sets within the Taqrib Diagnostic–Decision Model (TDDM).

Governance of religious diversity and political secularism

Literature on the governance of religious diversity explores how states can manage deep differences while protecting equality and freedom of conscience. Bhargava's notion of principled distance allows the state to vary its engagement with religious communities to correct historical disadvantages or constrain rights-violating practices (Bhargava, 2013). Modood and Sealy (2022) propose a multi-dimensional framework emphasising rights, recognition, participation and institutional design, while foregrounding power asymmetries and exclusion. Although developed mainly for inter-religious and Western contexts, these tools are transferable to intra-Islamic diversity: taqrib can be understood as the design of

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governance arrangements that recognise multiple madhāhib, regulate power imbalances and prevent marginalisation of minority schools. TDDM adopts this governance-of-diversity lens but redirects it from “religions” to doctrinal schools within Islam.

Epistemic pluralism and digital religion

From a social-epistemology perspective, Longino (2002) argues that under appropriate norms of criticism, uptake of dissent and tempered equality of intellectual authority, epistemic pluralism can enhance objectivity rather than undermine it. This is highly pertinent to intra-Islamic doctrinal diversity, where differences between madhāhib (schools of Islamic jurisprudence) can be reframed as structured epistemic pluralism governed by shared argumentative norms. Within TDDM, this insight appears in foundational families focused on shared maqāṣid (higher objectives of Islamic law), meta-fiqh dialogue (jurisprudence about jurisprudence) and kalām-based engagement (scholastic theology).

Digital-religion studies show that religious life in digital environments is shaped by platform affordances, algorithmic curation and online–offline hybridity; digital media actively structure visibility, amplify certain discourses and enable new forms of contestation (Campbell, 2013). For intra-Islamic relations, this implies that digital platforms and AI-driven systems are central arenas where taqrīb or tafriqa can be produced and accelerated. TDDM therefore treats digital infrastructures as strategic loci for intervention, giving rise to dedicated digital taqrīb families and modalities.

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Design science and KPI-based religious governance

Methodologically, TDDM builds on design-science research in information systems, which advances knowledge through constructing and evaluating artefacts such as models and methods that address relevant problem classes (Hevner et al., 2004). Design science requires clear problem definition, artefact construction, evaluation and communication to both technical and managerial audiences (Hevner et al., 2004).

The author’s prior KPI-based frameworks covering Islamic unity (MoghadasNian & MoghadasNian, 2024), Qur’ānic sciences (Moghadasnian et al, 2024a), prophetic conflict management (Moghadasnian et al, 2025a), waqf governance (Moghadasnian et al, 2025b), cultural sustainability (Moghadasnian et al, 2025c) and digital/data governance in Islamic institutions (Moghadasnian, 2025f) demonstrate that complex religious–civilisational fields can be modelled as performance architectures with indicators, targets and feedback loops. These studies frame religious and civilisational agendas as design problems amenable to engineering-style modelling, digital instrumentation and KPI-governed monitoring. TDDM extends this approach to intra-Islamic rapprochement by converting a descriptive typology of taqrīb practices into a structured diagnostic–decision model embedded in a multi-layer architecture with explicit dimensions (problem type, level, locus, family, modality and time horizon) and associated indicator families.

Critical analysis of existing literature

Overall, the literature offers rich but fragmented resources. Historical and institutional accounts, including Brunner (2004) and the Amman Message documentation, identify key actors, texts and turning points but remain largely narrative and do not provide tools for classifying contemporary problems, selecting intervention families or evaluating impact within a coherent architecture (Brunner, 2004; Royal Aal al-Bayt Institute for Islamic Thought, 2004; Taghrib News Agency, 2025). Conflict-transformation and social-cohesion frameworks move further toward operationalisation but are generic and do not directly address intra-Islamic doctrinal structures, religious authority and geopolitical entanglements (Lederach, 1997; Chan et al., 2006). Governance-of-diversity models are sophisticated but primarily

tailored to inter-religious and nation-state settings, requiring re-scaling to capture Ummah-wide dynamics and non-state infrastructures such as WFPIST (Bhargava, 2013; Modood & Sealy, 2022). Epistemic-pluralism and digital-religion literatures supply powerful conceptual tools but seldom engage directly with Islamic jurisprudential debates or connect digital infrastructures to structured taqrīb strategies, indicators or diagnostic models (Longino, 2002; Campbell, 2013).

Design-science and KPI-based religious-governance frameworks come closest to the methodological orientation of TDDM, showing that Islamic fields can be modelled with artefacts and KPIs (Hevner et al., 2004; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f. However, existing work is domain-specific and does not yet provide a unified system capable of classifying diverse taqrīb problems, mapping them onto layered intervention families and attaching appropriate indicator sets.

Identification of research gaps

Three interrelated gaps emerge. First, there is no integrated intra-Islamic taqrīb architecture that systematically links theological–jurisprudential rapprochement, social cohesion, governance of intra-Islamic diversity and digital religion into a single, multi-layer framework. The main literatures remain parallel and do not converge into a coherent rapprochement architecture spanning foundational, strategic, operational and civilisational layers (Brunner, 2004; Royal Aal al-Bayt Institute for Islamic Thought, 2004; Bhargava, 2013; Chan et al., 2006; Campbell, 2013; Modood & Sealy, 2022).

Second, there is no formalised typology and coding scheme for taqrīb modalities. Joint fatwā councils, shared curricula, cross-sectarian welfare projects and digital counter-hate campaigns are described but rarely encoded in a way that supports comparative research, AI-driven analysis or decision trees linking problem types to recommended modalities (Campbell, 2013).

Third, there is no KPI-driven measurement model tailored specifically to taqrīb. Existing indicators from social cohesion, governance of diversity and adjacent Islamic governance fields are either generic or domain-specific and do not capture the full doctrinal, institutional, social, digital and civilisational breadth of rapprochement (Chan et al., 2006; Modood & Sealy, 2022; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f.

TDDM is designed to address these gaps by integrating the historical and institutional taqrīb literature, conflict-transformation and social-cohesion research, governance-of-diversity theory, epistemic-pluralism debates, digital-religion studies and design-science/KPI-based governance into a reusable diagnostic–decision toolkit. The model organises multiple layers, 25 thematic families and a large set of concrete modalities into a single architecture capable of classifying taqrīb problems, recommending portfolios of modalities and attaching appropriate KPI families in a coherent and empirically tractable way.

Methodology

This study uses a qualitative, design-science research strategy to construct and specify the Taqrib Diagnostic–Decision Model (TDDM) as a problem-solving artefact for a fragmented, largely non-operational taqrib discourse (Hevner et al., 2004). The design is framework-building rather than hypothesis-testing and relies on purposive, theory-driven sampling of five main corpora: (1) historical and twentieth-century rapprochement initiatives, including Dar al-Taqrīb and the Amman Message (Brunner, 2004; Royal Aal al-Bayt Institute for Islamic Thought, 2004); (2) institutional trajectories and

programmes of bodies such as the World Forum for Proximity of Islamic Schools of Thought; (3) scholarship on conflict transformation and social cohesion, which provides multi-level peacebuilding models and measurable cohesion constructs (Chan et al., 2006; Lederach, 1997); (4) frameworks on governance of religious diversity and epistemic pluralism, offering tools for structured management of intra-Islamic difference (Bhargava, 2013; Longino, 2002; Modood & Sealy, 2022); and (5) studies of digital religion, together with the author's KPI-based design frameworks on Islamic unity, Qur'ānic sciences, prophetic conflict management, waqf, cultural sustainability and digital/data governance (Campbell, 2013; Moghadasnian, 2025a, 2025b, 2025c, 2025d, 2025e, 2025f).

Data collection takes the form of systematic document analysis of books, peer-reviewed articles, official declarations, organisational statutes, strategic plans and media outputs, complemented by informal, anonymised consultations with scholars and practitioners involved in taqrib-related work. The analysis combines qualitative content analysis with iterative typology-building. Empirical taqrib modalities are extracted from the corpus, compared and clustered into 25 thematically coherent families, then mapped onto four layers (foundational, strategic, operational, civilisational) to yield a layered architecture populated by more than 200 distinct modalities. Through constant comparison, the study specifies seven diagnostic dimensions problem type, level, locus, layer, family, modality and time horizon and articulates a theory-of-change logic linking diagnosis to modality selection, layered intervention portfolios and KPI-based monitoring.

Reliability and validity are pursued through explicit coding rules, a structured coding manual and diagnostic catalogue, triangulation across the five corpora, and iterative expert feedback to support face and content validity, with future work envisaged on inter-coder reliability and correlations with external indicators of cohesion and conflict (Chan et al., 2006; Hevner et al., 2004; Lederach, 1997). Ethical safeguards include reliance on public-domain or institutionally authorised materials, balanced treatment of all recognised Islamic schools, avoidance of identifiable sensitive case details, and full anonymisation of expert inputs so that no individual or community is exposed to harm.

Findings

The Multi-Dimensional Taqrib Diagnostic–Decision Model (TDDM)

The main result of this study is the specification of the Taqrib Diagnostic–Decision Model (TDDM) as a multi-dimensional design-science artefact that converts a fragmented, largely narrative taqrib discourse into a structured diagnostic–decision grammar (MoghadasNian, 2025l; Hevner et al., 2004). TDDM answers the Primary Research Question by encoding diverse practices of Islamic intra-faith rapprochement into a coherent architecture in which problem type, level, locus, layer, family, modality and time horizon are explicitly defined and usable for diagnosis, portfolio design and monitoring (Bhargava, 2013; Chan et al., 2006; Lederach, 1997; Modood & Sealy, 2022).

TDDM operates across seven interlocking dimensions. Problem Type (T) distinguishes, inter alia, social, governance, institutional, epistemic, digital, security, economic/waqf, educational, media–discursive and historical–memory problems, drawing on conflict-transformation, social-cohesion and governance-of-diversity literatures (Bhargava, 2013; Chan et al., 2006; Lederach, 1997; Modood & Sealy, 2022). Level

(L) differentiates micro, meso, macro and civilizational scales; Locus (C) specifies whether issues centre in state institutions, religious institutions, civil society, transnational bodies, digital platforms or hybrids. Layer (Y) organises taqrib into four layers foundational, strategic, operational and civilizational moving from epistemic premises to policies, programmes and long-term imaginaries. Within this space, the Family (F) dimension identifies 25 coherent families (e.g., doctrinal/kalāmīc rapprochement, fiqh/fatwā cooperation, joint education, pilgrimage-based rapprochement, waqf-driven social justice, media–discursive interventions, digital governance), each further disaggregated into more than 200 concrete modalities (M) distributed across the four layers. Time Horizon (H) differentiates short-, medium-, long-term and civilisational trajectories. Any taqrib-relevant situation can thus be described by a compact, machine-readable code (T, L, C, Y, F, M, H), directly addressing SRQ1 and SRQ2.

The TDDM framework specifies an input–process–output logic. Inputs are structured case descriptions that identify dominant problem types, levels, loci, horizons, severity and existing interventions. A diagnostic procedure then selects relevant layers, identifies candidate families, filters and ranks modalities within those families and attaches candidate indicator families and KPIs. Outputs are multi-layered intervention bundles expressed as portfolios of modalities with associated measurement plans. This procedure follows design-science principles in which artefacts combine conceptual models with procedural rules for addressing defined problem classes (Hevner et al., 2004). Conceptually, the model is organised around a concept map with “unity/taqrib” at the centre, surrounded by epistemic–doctrinal, governance–institutional, social–communal, economic/waqf, educational, media–discursive and digital clusters, with cross-links capturing interdependencies for example, between epistemic pluralism and fiqh cooperation (Longino, 2002), between governance arrangements and social cohesion (Bhargava, 2013; Chan et al., 2006; Modood & Sealy, 2022), and between digital architectures, media narratives and security concerns (Campbell, 2013).

The four-layer architecture operationalises this map. The foundational layer covers doctrinal/kalāmīc rapprochement, epistemic pluralism, shared maqāṣid and meta-fiqh dialogue, setting norms for legitimate disagreement and mutual recognition (Longino, 2002; Royal Aal al-Bayt Institute for Islamic Thought, 2004). The strategic layer houses institutions, laws and policies, including inter-madhhab fatwā councils, judicial arrangements that recognise multiple schools, state–religion governance frameworks and waqf policies oriented toward distributive justice (Bhargava, 2013; Modood & Sealy, 2022). The operational layer includes programmes and campaigns joint curricula, exchange schemes, local taqrib councils, welfare initiatives, media interventions and digital-literacy projects that translate foundational and strategic commitments into practice. The civilisational layer encompasses narratives, historiographies, pilgrimage cooperation, knowledge commons and long-term digital infrastructures that shape memory and identity over generations (Campbell, 2013; Lederach, 1997). A diagnostic matrix arrays problem types against layers and indicates typical combinations of families and modalities, while a decision tree routes each case to a recommended cross-layer portfolio, thereby operationalising SRQ3 and preparing the ground for KPI-based decision-support.

Application and Illustrative Cases

Three prototypical scenarios show how TDDM works in practice, linking diagnosis, portfolio design and initial KPI selection (SRQ3–SRQ4).

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In the local sectarian tension case, a mid-sized city faces recurrent clashes fuelled by inflammatory sermons and rumours. TDDM codes this as T = social + media–discursive, L = meso, C = local mosques and municipal authorities, H = short–medium term. Recommended interventions combine foundational teaching on shared ethical principles and recognition of multiple schools, as in the Amman Message (Royal Aal al-Bayt Institute for Islamic Thought, 2004), with strategic municipal by-laws on inclusive councils and non-incitement (Lederach, 1997), operational dialogue circles, youth and charity projects, and civilisational neighbourhood memory initiatives. Indicative KPIs include changes in trust indices, incident frequency and severity, participation rates in joint programmes and media sentiment scores (Chan et al., 2006).

In the discriminatory personal-status law case, a legal framework privileges one madhhab over others. Here, TDDM encodes T = governance + legal–fiqh, L = macro, C = parliament and judiciary, H = medium–long term. Foundationally, it foregrounds kalāmīc and fiqh-based reflections on justice, citizenship and equality, drawing on principled distance and rights-based governance (Bhargava, 2013; Modood & Sealy, 2022). Strategic recommendations include constitutional and statutory recognition of multiple schools, advisory taqrib councils and mechanisms for minority representation. Operational components involve judicial training in multi-madhhab jurisprudence, legal-aid clinics and public communication campaigns, while civilisational measures embed narratives of shared citizenship in curricula and media. KPI families include reform metrics, access-to-justice indicators disaggregated by school, perceived fairness and trust in institutions, and representation and content diversity measures (Chan et al., 2006; Modood & Sealy, 2022; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d).

In the digital hate campaign case, a coordinated online effort disseminates hate against a particular sect via misquoted texts and algorithmic amplification. TDDM codes this as T = digital + media–discursive + security, L = macro/transnational, C = digital platforms, ministries and religious authorities, H from short to long term. Foundational interventions focus on ethics of speech and fiqh of public communication, anchored in anti-takfir and recognition norms articulated in documents such as the Amman Message (Royal Aal al-Bayt Institute for Islamic Thought, 2004). At the strategic layer, the model points to platform codes of conduct, regulatory guidelines for hate-speech classification and formal consultation channels among regulators, platforms and recognised religious authorities (Bhargava, 2013; Campbell, 2013). Operational measures include moderation partnerships, lexicons and training datasets for detecting sectarian hate, counter-narrative and digital-literacy campaigns, and influencer capacity-building, while civilisational efforts focus on positive digital archives and AI-driven recommendation systems that proactively elevate taqrib-oriented content (Campbell, 2013; Moghadasnian, 2025f). KPI families track the ratio of hate to taqrib content, enforcement and takedown statistics, engagement with positive narratives, user-reported safety and longitudinal sentiment scores (Chan et al., 2006; Campbell, 2013).

Collectively, these cases show that TDDM can handle different problem types and loci while maintaining a consistent coding grammar and generating candidate KPI sets and theory-of-change narratives for each intervention portfolio.

Measurement, KPIs and Validation

The final set of findings concerns TDDM’s measurement architecture and validation strategy (SRQ4–SRQ5). KPI design is embedded in the diagnostic–decision process rather than treated as an add-on,

building on work in social cohesion, governance of diversity and KPI-based religious governance (Chan et al., 2006; Modood & Sealy, 2022; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f). The theory of change assumes that accurate diagnosis of problem type, level and locus supports more appropriate selection of families and modalities across layers, enabling coherent portfolios that target structural and relational drivers of conflict, with KPI families monitoring shifts in attitudes, institutions and practices over time (Chan et al., 2006; Hevner et al., 2004; Lederach, 1997).

TDDM proposes indicator families rather than universal fixed indicators, allowing context-specific operationalisation. Social-cohesion indicators capture trust, belonging and participation (Chan et al., 2006). Governance indicators cover legal recognition of multiple schools, access to justice, non-discrimination provisions and effective complaint-handling (Bhargava, 2013; Modood & Sealy, 2022). Institutional indicators track representation, budgets and procedural robustness; media and digital indicators focus on content ratios, engagement with positive content, enforcement rates and proxies for algorithmic bias (Campbell, 2013); epistemic and educational indicators include joint curricula, cross-school research projects, cross-citation patterns and multi-madhhab perspectives in academic outputs (Longino, 2002; MoghadasNian, et al, 2025a; 2025b; 2025c). In each domain, the study illustrates how these families can be translated into concrete KPIs for councils, ministries, universities and platforms (MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f).

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The coding procedure is designed for transparency and future reliability testing. It proceeds through structured steps: defining the case boundaries; classifying T, L, C and H; mapping to one or more layers; selecting relevant families; assigning modalities; and attaching indicator families and KPIs with baselines and targets. This draws on qualitative coding practices and design-science guidance on artefact construction and evaluation (Hevner et al., 2004; Longino, 2002).

Validation is conceived as multi-layered. Face and content validity are pursued through alignment with established literatures on taqrib, social cohesion, governance of diversity, epistemic pluralism and digital religion, and through informal feedback from scholars and practitioners (Bhargava, 2013; Brunner, 2004; Campbell, 2013; Chan et al., 2006; Modood & Sealy, 2022; Royal Aal al-Bayt Institute for Islamic Thought, 2004). Construct validity can be explored by relating TDDM-derived indicators to external measures of conflict, discrimination and cohesion across contexts (Chan et al., 2006; Lederach, 1997). Future work will examine reliability through inter-coder agreement and indicator stability over time, and utilisation validity through pilot implementations with taqrib councils, ministries, universities and platform teams, assessing usability and impact on portfolio design (Hevner et al., 2004; MoghadasNian, et al, 2025a; 2025b; 2025c; 2025d; 2025e; 2025f).

Overall, the findings show that TDDM functions both as a conceptual architecture and as a measurement-ready diagnostic–decision system, bridging narrative taqrib literatures with KPI-driven, design-science approaches and enabling more systematic, data-informed governance of intra-Islamic diversity.

Discussion

Interpretation of Results

The findings show that the Taqrib Diagnostic–Decision Model (TDDM) succeeds in translating a fragmented and often rhetorical discourse on intra-Islamic rapprochement into a structured, multi-dimensional architecture. By encoding problem type, level, locus, layer, family, modality and time horizon in a single state space, TDDM demonstrates that taqrib is not a single-track activity but a system of interacting doctrinal, juridical, social, institutional, economic, media-related and digital infrastructures whose effects must be understood in combination rather than isolation (Hevner et al., 2004; Longino, 2002).

The three illustrative cases confirm that distinct conflict configurations generate different intervention portfolios. Local sectarian tension is routed primarily through social and media–discursive problem types at the meso level, combining foundational reframing via shared ethical norms and Amman Message principles with municipal governance reforms, youth and charity initiatives, and work on shared historical memory. Discriminatory personal-status law is treated as a macro-level governance and legal–fiqh problem that requires justice-centred doctrinal reflection, redesign of legal frameworks, operational legal-aid and training, and narratives of equal citizenship. The digital hate campaign shows that digital taqrib is now a central arena: ethics of speech and testimony are linked to platform codes, moderation and counter-narrative campaigns, and long-term digital archives and recommendation systems.

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Across all cases, KPI families derived from social cohesion, governance of diversity and institutional robustness translate normative aspirations into measurable trajectories trust indices, representation indicators, reform metrics, content ratios and engagement patterns. In this sense, TDDM offers a theory-informed yet operational model in which intra-Islamic rapprochement can be diagnosed, designed and monitored with a level of precision that earlier descriptive or purely normative approaches did not provide (Brunner, 2004; Hevner et al., 2004).

Comparison with Existing Literature

Compared with historical analyses of rapprochement initiatives, TDDM introduces a different vantage point. Brunner’s reconstruction of twentieth-century efforts around al-Azhar, Dār al-Taqrīb and Sunni–Shi’i encounters shows how institutional projects for recognition often coexisted with political constraints and doctrinal suspicion, limiting their impact. TDDM does not dispute this diagnosis; it extends it by offering a grid that locates where such initiatives were concentrated (for example, at foundational or strategic layers), where they were absent (operational or digital layers) and how limited coverage across families and layers may have contributed to partial results. Normative declarations such as the Amman Message supply a crucial baseline of recognition and prohibition of takfīr. TDDM treats them as high-level foundational modalities that require strategic legal follow-through, operational programmes and civilizational narratives, and whose effectiveness can be tracked through KPIs.

Social-cohesion research and governance-of-diversity frameworks provide operational constructs trust, belonging, participation, recognition, participation rights that TDDM incorporates into its indicator families. The model adapts these tools from inter-religious and secular-state contexts to intra-Islamic diversity by treating madhāhib as internally diverse communities whose recognition and protection require constitutional, legislative and institutional arrangements. Digital religion scholarship highlights how platforms and algorithms shape contemporary religious life; TDDM advances this by specifying digital taqrib families and modalities and linking them to KPI families. Finally, by grounding the model

in design-science methodology and epistemic pluralism, TDDM embodies intra-Islamic diversity as structured pluralism within an artefact designed for diagnosis and decision-making.

Implications for Theory and Practice

Theoretically, TDDM reframes taqrib as a system-of-systems design problem rather than a collection of isolated conferences, declarations or local initiatives. It links theological–jurisprudential rapprochement, social cohesion, governance of religious diversity, digital religion and KPI-based management into a single coherent architecture and provides a shared language through which previously separate literatures can be jointly analysed. The model also contributes to theorising intra-Islamic diversity as norm-governed epistemic pluralism by encoding shared maqāsid, meta-fiqh dialogue and kalāmic rapprochement at the foundational layer and connecting them to governance and digital arrangements.

Practically, TDDM can serve as a diagnostic and planning tool for ministries of religious affairs, national taqrib councils and organisations such as the World Forum for Proximity of Islamic Schools of Thought. It enables actors to audit their portfolios, identify under-served families and layers, and design more balanced strategies (World Forum for Proximity of Islamic Schools of Thought, n.d.). Local religious leaders and civil-society actors can use the diagnostic matrix to connect context-specific tensions around sermons, schools or rituals to wider architectures of law, governance and media, while tracking progress through social-cohesion and incident-based KPIs. For digital platforms, regulators and AI developers, TDDM translates abstract calls for “responsible algorithms” into a taxonomy of problem types, families and modalities that can inform content policies, classifier design and recommender-system objectives, with enforcement benchmarked against governance-of-diversity standards.

Limitations and Future Research

This study has several limitations. The 25 families and associated modalities are derived from expert synthesis, conceptual analysis and qualitative clustering rather than large-scale empirical induction. They are grounded in multiple literatures and prior KPI frameworks but remain a proposed architecture that requires systematic testing and possible revision through broader scholarly and practitioner engagement. The illustrative cases are stylised and demonstrate internal coherence and face validity rather than full empirical validation; future research should apply the coding procedure to real-world cases across regions and governance regimes and examine how TDDM-based portfolios correlate with independent indicators of conflict, cohesion and institutional performance.

The KPI families proposed here are indicative and will need adaptation to local data environments, statistical capacities and political constraints. Comparative studies could test their behaviour across different national and transnational settings and explore interactions with existing indices used by states and international organisations. Finally, while the model is compatible with digital and AI-based implementations, this article does not provide full technical specifications for natural language processing pipelines, recommender systems or real-time dashboards. Subsequent work could focus on building and evaluating prototype “taqrib dashboards” and exploring how TDDM can guide data labelling, optimisation objectives and governance of algorithmic interventions. These limitations position TDDM as a first-generation diagnostic–decision architecture that invites collaborative refinement, empirical testing and technical implementation rather than a final, closed system.

Conclusion

Summary of Key Findings

This study has shown that the Taqrib Diagnostic–Decision Model (TDDM) can reconfigure a fragmented, largely narrative field of intra-Islamic rapprochement into a formally specified diagnostic–decision architecture. By encoding problem type, level, locus, layer, family, modality and time horizon, the model treats taqrib as a system of interacting doctrinal, institutional, social, economic, media and digital infrastructures rather than isolated initiatives. The three illustrative cases local sectarian tension, discriminatory personal-status law and coordinated digital hate demonstrate how different configurations can be coded, routed through a structured decision logic and matched with coherent portfolios of interventions and KPI families. In doing so, TDDM integrates insights from conflict transformation, social cohesion, governance of religious diversity, epistemic pluralism, digital religion and KPI-based governance into a single intra-Islamic framework.

Recommendations for Practitioners and Policymakers

For ministries of religious affairs, national taqrib councils and organisations such as the World Forum for Proximity of Islamic Schools of Thought, TDDM can serve as a practical toolkit to audit existing portfolios, identify neglected layers and families, and design multi-level intervention bundles. Local religious leaders and civil-society actors can use the diagnostic matrix to connect context-specific tensions to foundational narratives, institutional rules and everyday practice, monitored through adapted social-cohesion and governance KPIs such as trust indices, participation rates, representation metrics and perceived fairness. For digital platforms, regulators and AI developers, TDDM offers a taxonomy of digital taqrib modalities that can be embedded in content policies, classifier labels, dashboards and recommender-system objectives so that algorithmic curation is explicitly aligned with recognition, non-discrimination and anti-hate norms.

Limitations of the Study

The architecture and its families are the result of expert synthesis and qualitative clustering, not large-scale empirical induction, and should therefore be viewed as a proposed design that requires broader scholarly and practitioner scrutiny. The three illustrative cases are stylised and establish internal coherence and face validity rather than full empirical validation across diverse legal regimes and madhhab constellations. KPI families are indicative and must be adapted to local data infrastructures, statistical capacity and political constraints, and the article does not yet provide full technical specifications for digital or AI implementations.

Directions for Future Research

Future work should apply the TDDM coding procedure to historical and contemporary taqrib portfolios in different regions, test inter-coder reliability and examine correlations between TDDM-based intervention profiles and external indicators of conflict, cohesion and institutional performance. Methodological studies can refine families and modalities and track the stability of KPI trajectories over time. Technical research can develop prototype “taqrib dashboards” and digital twins using natural language processing, machine learning and decision-support systems. Conceptually, the model can be

extended to comparative inter-religious governance and adjacent KPI-governed domains such as waqf management, cultural heritage and pilgrimage logistics, where normative frameworks, institutional design and digital infrastructures must also be aligned.

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Appendix

Appendix A. Typology of Taqrib Families and Modalities (4×25×207)

Appendix A specifies the 25 families (F01–F25) and 207 currently defined modalities (XXX–NN) that together constitute the typology space of the TDDM (MoghadasNian, 2025). Each modality is mapped to one primary layer (Y) of the architecture – Foundational [FND], Strategic [STR], Operational [OPR], or Civilizational [CIV] providing the structured state space used in Section 4.4 and Figure X for the diagnostic matrix and decision tree that classify problems and support the design of taqrib intervention portfolios.

Integrated Usage Notes for Appendix A and the TDDM Typology

- Research Framework (Input–Layer–Output Logic)
 - This appendix underpins the research framework by providing the typology space used by TDDM:
 - Input: Encoded problem types (e.g., social, governance, institutional, epistemic, heritage/textual, economic/waqf, media–discursive, digital/AI, security, historical–memory, civilizational narratives).
 - Layers: Four intervention layers – Foundational [FND], Strategic [STR], Operational [OPR], Civilizational [CIV].
 - Output: Selection of one or more *taqrib* families and modalities, plus concrete interventions and associated KPI families for evaluation.
 - For students, scholars and practitioners, Appendix A thus functions as the coding manual for classifying cases and designing intervention portfolios within the TDDM state space.
- Concept Map (Architecture of TDDM)
 - Central node: “Unity / Taqrib” as the overarching goal.
 - First-level branches: The 25 families (F01–F25) listed below (e.g., social, governance, fiqh-based, epistemic, heritage/textual, economic, media–discursive, digital, institutional, civilizational, Abrahamic interfaith, etc.).
 - Second-level branches: The 207 modalities (XXX–NN), each representing a specific pattern of rapprochement or intervention.
 - Cross-links: Conceptual connections between families (for example, epistemic *taqrib* linked to heritage/textual *taqrib*, data-governance *taqrib* and governance *taqrib*) that support the design of multi-family, cross-layer intervention portfolios instead of isolated actions.
- Decision Tree (Case-to-Portfolio Routing)
 - The TDDM decision tree uses Appendix A to route real-world cases through a set of diagnostic questions, such as:
 - “At what level does the problem primarily appear? (individual, community, institutional, governmental, transnational–civilizational)”
 - “What is the main domain? (education, media, law, economy/waqf, heritage/texts, digital platforms, security, etc.)”

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- “What is the time horizon? (short-term, medium-term, long-term, civilizational horizon)”
- Based on the answers, the decision tree identifies relevant layers and proposes candidate families and modalities (e.g., combining educational, media–discursive and data-governance modalities for a youth–media–digital problem).
- For researchers, Appendix A provides the menu from which these candidate modalities are selected and combined.
- Diagnostic Matrix (Problem Type × Layer)
 - The diagnostic matrix described in Section 4.4 can be read as:
 - Horizontal axis: Clusters of problem types (social, governance/legal, institutional/organisational, epistemic/theological, heritage/textual, economic/waqf, media–discursive, digital/AI, security, historical–memory, civilizational narratives).
 - Vertical axis: Layer of intervention (Foundational [FND], Strategic [STR], Operational [OPR], Civilizational [CIV]).
 - Each cell of the matrix highlights the most relevant families and modalities from Appendix A for that combination and can be linked to example interventions and indicator families.
 - For students and practitioners, this matrix is the analytical bridge between problem diagnosis and selection of modalities from the typology defined below.

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Family F01 – Social Taqrib (SOC)

- SOC-01 – Peaceful coexistence [OPR]
- SOC-02 – Lifestyle coexistence [OPR]
- SOC-03 – Community-based dialogue [OPR]
- SOC-04 – Civic cooperation and joint social services [OPR]
- SOC-05 – Local mediation and conflict resolution [OPR]
- SOC-06 – Kinship and intermarriage networks [OPR]
- SOC-07 – Shared rituals and ceremonies [OPR]
- SOC-08 – Digital lifeworld proximity (online everyday co-existence) [OPR]
- SOC-09 – Social and citizenship justice [STR]
- SOC-10 – Workplace and organisational proximity [OPR]
- SOC-11 – Spatial and urban proximity [STR]
- SOC-12 – Sports-based proximity [OPR]
- SOC-13 – Artistic and literary proximity [OPR]
- SOC-14 – Tourism-based proximity [OPR]

Family F02 – Governance Taqrib (GOV)

- GOV-01 – Meritocratic, religiously-neutral administrative governance [STR]
- GOV-02 – Administrative governance with distributive justice in public services [STR]
- GOV-03 – Institutional governance and cross-sectarian participatory institution-building [STR]
- GOV-04 – Sectoral governance proximity and self-regulatory professional bodies [STR]
- GOV-05 – Accountable governance proximity and complaint/redress mechanisms [STR]
- GOV-06 – Judicial governance proximity and inter-madhab arbitration [STR]
- GOV-07 – Algorithmic governance proximity and smart conflict management in digital space [STR]

Family F03 – Digital Taqrib (DIG)

- DIG-01 – Semantic digital proximity [FND]
- DIG-02 – Heritage-oriented digital proximity [FND]
- DIG-03 – Algorithmic digital proximity [STR]

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- DIG-04 – Decentralised digital proximity [STR]
- DIG-05 – AI-driven digital proximity [STR]
- DIG-06 – Ummah-building digital proximity [CIV]
- DIG-07 – Civilizational infrastructure digital proximity [CIV]

Family F04 – Ethical Taqrib (ETH)

- ETH-01 – Mystical ethical proximity [FND]
- ETH-02 – Spiritual ethical proximity [FND]
- ETH-03 – Ethics of disagreement (*adab al-ikhtilāf*) proximity [FND]
- ETH-04 – Ethics of social interaction and tolerance proximity [FND]
- ETH-05 – Futuwwa and chivalry (youthful generosity) proximity [FND]
- ETH-06 – Philosophical ethics proximity [FND]
- ETH-07 – Justice-oriented ethics proximity [FND]

Family F05 – Sectarian-Configuration Taqrib (SECT)

- SECT-01 – Doctrinally targeted sectarian proximity (point-specific creed rapprochement) [FND]
- SECT-02 – Political–juridical sectarian proximity with Ibadis [STR]
- SECT-03 – Hadith/isnād-based sectarian proximity with scholarly Salafism and Ahl al-Hadith [FND]
- SECT-04 – Hermeneutical/esoteric sectarian proximity with Ismailis, Alawites and Druze [FND]
- SECT-05 – Networked/path-based sectarian proximity with Sufi orders [OPR]
- SECT-06 – Protective sectarian proximity for minority communities in specific national contexts [STR]
- SECT-07 – Human dignity and citizenship rights as a cross-sectarian norm [FND]
- SECT-08 – Movement-based and trend-based sectarian proximity [OPR]
- SECT-09 – Reformist and intellectual sectarian proximity [OPR]

Family F06 – Fiqh-Based Taqrib (FIQ)

- FIQ-01 – Comparative fiqh proximity (*fiqh muqāran*) [FND]
- FIQ-02 – Inter-madhhab collective *ijtihad* [FND]
- FIQ-03 – Unity-oriented *maqāsid*-based fiqh [FND]
- FIQ-04 – *Fiqh al-awlawiyyāt* (priorities fiqh) proximity [FND]
- FIQ-05 – Citizenship fiqh and joint legislation proximity [STR]
- FIQ-06 – *Fiqh al-aqalliyāt* (minorities fiqh) proximity [STR]
- FIQ-07 – Fiqh of novel issues and futures studies proximity [STR]
- FIQ-08 – Fiqh of international relations proximity [STR]
- FIQ-09 – Fiqhi diplomacy proximity [STR]

Family F07 – Diplomatic Taqrib (DIP)

- DIP-01 – Elite mediation (Track II diplomacy) [OPR]
- DIP-02 – Hybrid diplomacy (Track II plus official) [STR]
- DIP-03 – Religiously-inspired humanitarian diplomacy [STR]
- DIP-04 – Scholarly/‘ulamā’ diplomacy [OPR]
- DIP-05 – Networked academic diplomacy [OPR]
- DIP-06 – Transnational scientific–cultural diplomacy [STR]
- DIP-07 – Historical and collective-memory diplomacy [CIV]
- DIP-08 – Formal and protocol diplomacy of mutual respect [STR]
- DIP-09 – Taqrib-oriented diaspora diplomacy [OPR]
- DIP-10 – Taqrib-oriented inter-religious diplomacy [CIV]
- DIP-11 – Unity-oriented multilateral diplomacy with international organisations [STR]

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Family F08 – Geographical Taqrib (GEO)

- GEO-01 – Minority-crisis management [STR]
- GEO-02 – Minority-bridge model (bridge community between traditions) [STR]
- GEO-03 – Proximity in border regions and split ethnic communities [STR]
- GEO-04 – Sacred sites and pilgrimage tourism proximity [CIV]
- GEO-05 – Geo-economic proximity and connectivity corridors [STR]
- GEO-06 – Proximity in mixed and metropolitan cities [STR]

Family F09 – Doctrinal/Theological Taqrib (DOC)

- DOC-01 – Defensive rational theology [FND]
- DOC-02 – Intra-madhab moderating rational theology [FND]
- DOC-03 – Rational-rijāl theological work centred on key theologians [FND]
- DOC-04 – Philosophical and argumentative theology [FND]
- DOC-05 – Justice-oriented political theology of the *Adliyya* [FND]
- DOC-06 – Strategic alliance between *Adliyya* and Mu‘tazila [FND]
- DOC-07 – Interpretive (*tafsīr*-based) proximity [FND]
- DOC-08 – Mystical and experiential doctrinal proximity [FND]
- DOC-09 – Contemporary comparative theology [FND]

Family F10 – Scientific/Knowledge Production Taqrib (SCI)

- SCI-01 – Academic scientific proximity and science diplomacy [STR]
- SCI-02 – Rijāl-based scientific proximity centred on jurists [OPR]
- SCI-03 – Exegete-centred scientific proximity [OPR]
- SCI-04 – Interdisciplinary and problem-oriented scientific proximity [OPR]
- SCI-05 – Methodological scientific proximity [FND]
- SCI-06 – Computational and data-driven scientific proximity [OPR]
- SCI-07 – Institutional and networked scientific proximity [STR]
- SCI-08 – Popularisation and public scientific proximity [OPR]

Family F11 – Heritage/Textual Tradition Taqrib (HER)

- HER-01 – Joint critical editions of heritage texts [FND]
- HER-02 – Data-driven hadith source criticism [FND]
- HER-03 – Comparative rijāl studies and authentication of shared narrators [FND]
- HER-04 – Hadith knowledge management and comprehensive narrative compilations [OPR]
- HER-05 – Historical and narrative re-reading (narrative analysis) [FND]
- HER-06 – Ijāza diplomacy and ijāza-mashayikh networks [OPR]
- HER-07 – Digital heritage and digital anthropology of tradition [FND]

Family F12 – Uṣūl al-Fiqh Taqrib (USU)

- USU-01 – Systematic uṣūl proximity and methodology of comparative *ijtihād* [FND]
- USU-02 – Linguistic and hermeneutical uṣūl proximity (logic of understanding religion) [FND]
- USU-03 – Reason-centred uṣūl proximity (authority of reason and *sīrat al-‘uqalā’*) [FND]
- USU-04 – Maqāṣid-based uṣūl proximity [FND]
- USU-05 – Contextual uṣūl proximity (time, place and subject analysis) [FND]
- USU-06 – Uṣūl proximity in the architecture of evidence, balancing and preference [FND]

Family F13 – Rijāl/Transmission Taqrib (RIJ)

- RIJ-01 – Jurist-centred rijāl proximity and authentication of shared narrators [FND]
- RIJ-02 – Traditionist-centred rijāl proximity and isnād networks [FND]
- RIJ-03 – Comparative rijāl proximity and reassessment of *jarḥ wa ta‘dīl* [FND]

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- RIJ-04 – Rijāl–hadith proximity with scholarly Salafism and Ahl al-Hadith [FND]
- RIJ-05 – Data-driven and network-analytic rijāl proximity [OPR]
- RIJ-06 – Ijāza- and mashayikh-based rijāl proximity (licence networks) [OPR]
- RIJ-07 – Exegetical and theological rijāl proximity (theologian-/exegete-centred) [FND]

Family F14 – Economic Taqrib (ECO)

- ECO-01 – Islamic common market and free trade proximity [STR]
- ECO-02 – Monetary and financial proximity (banks, *sukūk* and new instruments) [STR]
- ECO-03 – Halal standards and Islamic supply-chain regulation proximity [STR]
- ECO-04 – *Waqf*, zakāt and social finance proximity [STR]
- ECO-05 – Halal and pilgrimage tourism proximity [OPR]

Family F15 – Systemic Plurality Management Taqrib (SYS)

- SYS-01 – Management of political–legal plurality [STR]
- SYS-02 – Management of institutional and civil-society plurality [STR]
- SYS-03 – Management of spatial, urban and geographical plurality [STR]
- SYS-04 – Management of educational and generational plurality [STR]
- SYS-05 – Systemic management of digital and data plurality [STR]
- SYS-06 – Civilizational, pluralist systemic proximity (foundational–philosophical approach) [CIV]

Family F16 – Political/Security Taqrib (POL)

- POL-01 – Defensive security and intra-civilizational collective security proximity [STR]
- POL-02 – Anti-colonial and common-enemy political–security proximity [CIV]
- POL-03 – Political proximity in dispute resolution and institutional arbitration [STR]
- POL-04 – Soft security and unity-oriented political discourse proximity [STR]
- POL-05 – Cybersecurity and data-sovereignty proximity [STR]
- POL-06 – Political proximity in human security and minority citizenship rights [STR]
- POL-07 – Security proximity in energy, environment and water [STR]
- POL-08 – Multilateral political–security proximity in international organisations [CIV]

Family F17 – Historical/Narrative Taqrib (HIS)

- HIS-01 – De-escalatory narrative re-reading proximity [OPR]
- HIS-02 – Management of historical memory and reparative narratives proximity [CIV]
- HIS-03 – Purificatory proximity in historical texts and narratives [FND]
- HIS-04 – Shared suffering and common-enemy historical proximity [CIV]
- HIS-05 – Guided historical silence and deliberate overlooking proximity [CIV]
- HIS-06 – Eschatological/future-oriented narrative proximity [CIV]
- HIS-07 – Phenomenological proximity of historical experience [FND]

Family F18 – Civilizational Taqrib (CIV)

- CIV-01 – Value-centred engineering of a new Islamic civilization [CIV]
- CIV-02 – Political and Islamic awakening proximity (civilizational power and security) [CIV]
- CIV-03 – Socio-cultural and lifestyle civilizational proximity [CIV]
- CIV-04 – Identity and governance civilizational proximity [CIV]
- CIV-05 – Institutional and organisational civilizational proximity [CIV]
- CIV-06 – Inter-religious and inter-civilizational proximity (Abrahamic bridge) [CIV]
- CIV-07 – Media, data-driven and virtual-space civilizational proximity [CIV]

Family F19 – Educational and Identity Taqrib (EDU)

- EDU-01 – Generational educational proximity and curriculum reform [STR]
- EDU-02 – Teacher-centred educational proximity and pedagogy [OPR]

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- EDU-03 – Experiential and field-based educational proximity [OPR]
- EDU-04 – Digital and multimedia educational proximity [OPR]
- EDU-05 – Hidden curriculum educational proximity [OPR]
- EDU-06 – Family- and mosque-based educational proximity [OPR]
- EDU-07 – Elite educational proximity (training trainers and curriculum designers) [STR]
- EDU-08 – Ummah-centred and civilizational identity proximity [CIV]
- EDU-09 – Citizenship and legal identity proximity (equal citizen identity) [STR]
- EDU-10 – Narrative and collective-memory identity proximity [CIV]
- EDU-11 – Hybrid and multi-layer identity proximity (composite national–religious–global identities) [CIV]
- EDU-12 – Digital and media identity proximity [OPR]
- EDU-13 – Reconciled diversity identity proximity (intra-Islamic concordant diversity model) [CIV]

Family F20 – Abrahamic Interfaith Taqrib (ABR)

- ABR-01 – Abrahamic theological–doctrinal interfaith proximity [CIV]
- ABR-02 – Abrahamic ethical–maqāṣid interfaith proximity [CIV]
- ABR-03 – Abrahamic social–lifeworld proximity (dialogue of life) [OPR]
- ABR-04 – Practical and service-oriented Abrahamic interfaith proximity (shared service to humanity) [OPR]
- ABR-05 – Institutional, legal and citizenship Abrahamic interfaith proximity [STR]
- ABR-06 – Academic and epistemic Abrahamic interfaith proximity [STR]
- ABR-07 – Cultural, media and artistic Abrahamic interfaith proximity [CIV]
- ABR-08 – Digital and online-lifeworld Abrahamic interfaith proximity [OPR]
- ABR-09 – Future-oriented and messianic Abrahamic interfaith proximity [CIV]
- ABR-10 – Mystical and esoteric Abrahamic interfaith proximity [CIV]
- ABR-11 – Abrahamic civilizational–structural proximity [CIV]

Family F21 – Cultural and Artistic Taqrib (CUL)

- CUL-01 – Unity-oriented cultural diplomacy [STR]
- CUL-02 – Unity-oriented literature, poetry and music [OPR]
- CUL-03 – Shared ritual, performative and ceremonial arts [OPR]
- CUL-04 – Shared cultural heritage, architecture and museology [CIV]
- CUL-05 – Artistic media and contemporary imagery (cinema, series, animation, documentary) [OPR]
- CUL-06 – Culinary diplomacy (shared table, shared iftar, halal food culture) [OPR]
- CUL-07 – Festivals, awards and networking among unity-oriented artists [OPR]

Family F22 – Media and Discursive Taqrib (MED)

- MED-01 – Protocols for unity-oriented preaching and media [STR]
- MED-02 – News gatekeeping and constructive journalism [STR]
- MED-03 – Media crisis management and rapid response in times of *fitna* [OPR]
- MED-04 – Monitoring and regulating hate speech and hate discourses [STR]
- MED-05 – Unity-oriented social networks and digital lifeworld [OPR]
- MED-06 – Data and algorithmic governance in religious media spaces [STR]
- MED-07 – Media literacy and formation of unity-oriented audiences [OPR]
- MED-08 – Unity-oriented entertainment and popular culture (film, series, animation, gamification) [OPR]
- MED-09 – Unity-oriented semiotics and visual language (colour, symbols, imagery, dress) [OPR]
- MED-10 – Transnational and inter-religious media diplomacy [STR]

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- MED-11 – Media linkage with the Ummah’s cultural and artistic diplomacy [STR]

Family F23 – Institutional/Organisational Taqrib (INS)

- INS-01 – Macro-architecture and alignment of official institutions [STR]
- INS-02 – Scholarly–seminary–university networks [STR]
- INS-03 – Participatory institution-building in governance [STR]
- INS-04 – Civil and professional institutions [STR]
- INS-05 – Financial and waqf institutions [STR]
- INS-06 – Institutional digital infrastructure and data governance [STR]
- INS-07 – Permanent councils and deliberative processes [STR]
- INS-08 – Interoperable institutional proximity and process standardisation [STR]
- INS-09 – Decentralised and self-governing institutional proximity [STR]
- INS-10 – Supportive and Track-II institutional proximity [STR]
- INS-11 – Evaluation- and indicator-based institutional proximity [STR]

Family F24 – Data-Governance and AI Taqrib (DAT)

- DAT-01 – Digital and data-driven proximity [OPR]
- DAT-02 – Infrastructural data-governance proximity [STR]
- DAT-03 – Semantic and knowledge-based heritage proximity [FND]
- DAT-04 – Analytical and algorithmic proximity [STR]
- DAT-05 – Ummah-building and digital lifeworld proximity [CIV]
- DAT-06 – Digital twin of the Ummah and scenario simulation for taqrib [CIV]

Family F25 – Epistemic/Knowledge-Theoretic Taqrib (EPI)

- EPI-01 – Convergence of epistemic logics and sources (reason, revelation, experience, intuition) [FND]
- EPI-02 – Contextual epistemic proximity (role of time and place in producing and evaluating religious knowledge) [FND]
- EPI-03 – Social-epistemic proximity in constructing, distributing and authorising religious knowledge in the Ummah [FND]
- EPI-04 – Graded epistemic proximity and spectrum view of truth [FND]
- EPI-05 – Mystical and intuitive epistemic proximity (knowledge by presence, discovery and shared religious experience) [FND]
- EPI-06 – Algorithmic and data-driven proximity in assessing religious and discursive knowledge [STR]
- EPI-07 – Algorithmic measurement of epistemic convergence and divergence across schools based on heritage and live discourse [STR]
- EPI-08 – Fuzzy-logic-based proximity in evaluating evidences and rijāl reliability [STR]