



THE
KHALYFA CODE



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The Khalyfa Code

Theological foundation, method and
research agenda

How nine centuries of Islamic thought on the Names of Allah became a
three-letter map of how a person is made to carry the trust.

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ABSTRACT

The Khalyfa Code is a 63-question assessment that identifies which clusters of divine attributes run strongest in a person, expressed as a three-letter code for what they do, how they do it and why. Its theological ground is about nine hundred years old and is not ours: the principle that humans are created to reflect divine qualities, and that people differ in which they reflect most readily. Its instrument is new and is ours: fifteen clusters, four domains, three independent scoring pools and the report. This paper sets out both, draws the line between them, and states plainly what has and has not yet been tested.

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PREFACE

I built this because every tool I tried could describe me, and none could tell me what I was for.

For years I looked for my purpose with the instruments the modern world offered. Myers-Briggs told me I was an INFJ. StrengthsFinder gave me five words. The Enneagram gave me a number. The temperaments gave me a humour. Ikigai gave me a Venn diagram. I took Yaqeen's spiritual personality test too. Each was measuring something real. None could reach the question that sits under everything for a believer: what did Allah create me to do?

The Khalyfa Code began as a manual exercise. I would sit with a coaching client, walk them through the Names of Allah, and watch which ones they recognised themselves in. In April 2025 I published the first version of the idea, fifteen clusters of divine attributes, as an essay: *Divine Attribute Clusters: The Key to Unlocking Your Purpose as Khalifah*. This paper is what that essay became once it had to stand up as an instrument.

I have tried to write it the way a serious reader would want it written: what comes from the tradition, what comes from me, how the instrument works, and what we do not yet know.

Faisal Amjad

THE NAME

Why it is called the Khalyfa Code

The name carries the paper's whole argument: every person is appointed to a trust, and each carries it according to a specific design.

"And when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.'"

QURAN 2:30

Khalyfa. The human being is appointed as a steward on earth, and accepted the trust that the heavens, the earth and the mountains declined to bear (Quran 33:72). Khalyfa is a deliberate spelling. Khalifah carries centuries of political weight: caliphates, succession, empire. Those meanings matter, but they are not what this work is about. In Urdu, Punjabi, Farsi, Bengali, Hindi, Pashto and Tamil, variations of the word *khaly* convey emptiness. Khaly becomes khalyfa: emptiness becomes stewardship, and the journey is visible in the spelling.

Code. Every person is made from a particular combination of capacities, the way they are wired before anything is learned. The Code names that combination: which divine qualities a person is most disposed to reflect, and so how they are designed to carry the trust. It is a code to be read, not a code to be cracked or chosen.

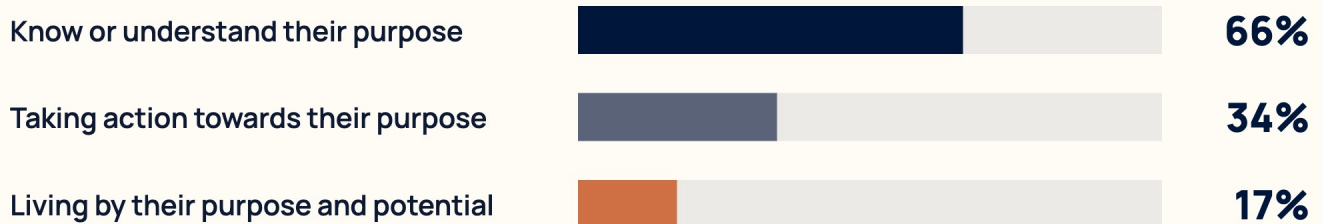
Khaly → Khalyfa

Emptiness becomes stewardship.

SECTION 1

The problem: a 49-point gap

Two in three Muslims surveyed say they know their purpose; half as many are taking action towards it, and fewer than one in five are living by it.



The State of Muslim Purpose, 2025, Muslim Purpose Institute. 3,491 respondents across 101 countries. The gap between knowing and living is 49 percentage points.

The people in that gap are not short of faith. Many are the most committed Muslims they know. What they lack is a way to turn a deep conviction that they were made for something into a specific understanding of what, and a life that reflects it.

Every Muslim knows the verse: "I have not created jinn and mankind except to worship Me" (Quran 51:56). Asked plainly what their own purpose is, most freeze. The Khalyfa Code is built for that moment.

49

points between knowing your purpose and living by it. That gap is the problem the Code was built for.

SECTION 2

What existing instruments get right, and where they stop

Myers-Briggs, the Enneagram, CliftonStrengths, DISC, the temperaments and Ikigai have done real good; none were built to say what a person is for.

What they got right

- They showed that human difference is real, measurable and stable, not a matter of effort or attitude.
- They gave ordinary people a language for observing themselves beyond "good" and "bad".
- They lowered the shame of not fitting. "I'm an introvert" has released many people from self-blame.
- Their descriptions are often recognisably accurate. People read them aloud and say: that is me.

Where they stop

Limit	What it means
They describe; they do not direct	They say how you behave, what you do well or what might fit. None asks what this particular combination of you is for.
They measure sideways	A percentile, a type, a norm group: always you against other people. Nothing in the instrument stands above the sample. A trait you own is a thing to protect; a trait you were given is a thing to answer for.
Strengths without a shadow	Most hand back strengths and stop. The tradition always names both the gift and its cost.
Wiring and training look the same	A strengths test cannot tell whether "strategic" is someone's nature or fifteen years of being paid to think that way.

The research critiques

Research psychologists have long criticised Myers-Briggs for sorting continuous traits into either/or categories and for people receiving a different type on retest. The Big Five model is the research standard for personality, but it was never designed to speak to purpose or faith.

The same standard applies to us

The Khalyfa Code also returns a type, and is open to the same criticism. That is why every letter carries a confidence label, why close calls are shown rather than hidden, and why section 13 commits to publishing retest results.

MOST INSTRUMENTS

Describe you.

How you behave, what you do well, what might fit.

THE KHALYFA CODE

Asks what you are for.

Which divine qualities you are made to reflect, at what cost, and what answers it.

SECTION 3

What the tradition already says

The idea that people are created different, and that the difference matters for how they walk to Allah, is old, mainstream and explicit.

"Indeed Allah Most High created Adam from a handful that He took from all of the earth. So the children of Adam come in accord with the earth: some of them come red, and white and black, and between that, and the lenient, the hard-headed, the filthy, and the pure."

SUNAN ABI DAWUD 4693 · JAMI' AL-TIRMIDHI 2955

Difference is designed in at creation. The hadith grounds variation in disposition, not only appearance, in the act of creation itself.

People find different acts of worship easier. Ibn Taymiyyah held that people differ in what comes most readily to them: some find knowledge easier than abstinence, some abstinence easier than knowledge, and some worship easier than both. What is prescribed is that each proceeds with what is most pleasing to Allah within their real capacity, citing "So have taqwa of Allah as much as you are able" (Quran 64:16). He went further: a person who finds voluntary night prayer exhausting may benefit more from recitation or dhikr, and those acts may be more virtuous for that person.

Good deeds are distributed like provision. Imam Malik wrote, in a letter to Abdullah ibn Abd al-Aziz al-Umari, that "Allah has distributed good deeds just as He has distributed provision" (Ibn Abd al-Barr, *al-Tamhid* 7/185): one is given ease in prayer, another in fasting, another in charity, another in knowledge.

The many paths are a mercy. Ibn al-Qayyim taught that the path to Allah is one, yet what pleases Him is "numerous and diversified according to times, places, people, and situations", made plural because of differences in people's dispositions (*isti'dadat*) and hearts (*qulub*). Had there been only one valid way, very few could have walked it.

Paradise is built for the variety. The Prophet ﷺ described gates of Paradise named for categories of good deed: the Gate of Prayer, the Gate of Charity, Ar-Rayyan for those who fast, and others. Those who excelled in each are called through it (Sahih al-Bukhari 1897; Sahih Muslim 1027).

None of this is a fringe reading. The Khalyfa Code does not introduce a foreign idea into Islam. It tries to make a long-held one usable.

SECTION 4

The foundation: takhalluq

The Code rests on one principle from Imam al-Ghazali: the servant can take on the character of the Divine Names, to the degree human nature allows.

In *Al-Maqsad al-Asna fi Sharh Asma' Allah al-Husna* (The Highest Aim in Explaining the Beautiful Names of Allah), al-Ghazali sets out *takhalluq bi akhlaq Allah*: taking on the character of Allah's attributes. For each Name he gives a *hazz*, a share the servant can embody. He moves through three steps.

ONE

**Understand the
Name's meaning**

TWO

**Recognise it at work
in the world**

THREE

**Take on its character,
as a creature can**

The phrase is exact. It is not becoming divine, which would be shirk. It is not sharing in divinity, which is incoherent. It is reflection: the moral and spiritual qualities the Names describe, lived by a creature.

A truth-teller

reflects al-Haqq

A maker

reflects al-Musawwir

A carer

reflects ar-Rahim

Every one of them is borrowing.

"Then He fashioned him in due proportion and breathed into him from His spirit. And He gave you hearing, sight, and hearts: little are you grateful."

QURAN 32:9

The Quran frames the capacity for this. The scholars are careful that "His spirit" means a spirit Allah created and honoured, not a part of His essence.

A saying carried through the spiritual tradition expresses the consequence: "Whoever knows himself knows his Lord." Hadith scholars do not authenticate it as a saying of the Prophet ﷺ, and we present it only as a maxim of the scholars. It has lasted because it names something true: self-knowledge, rightly pursued, turns a person towards their Creator.

THE PRINCIPLE

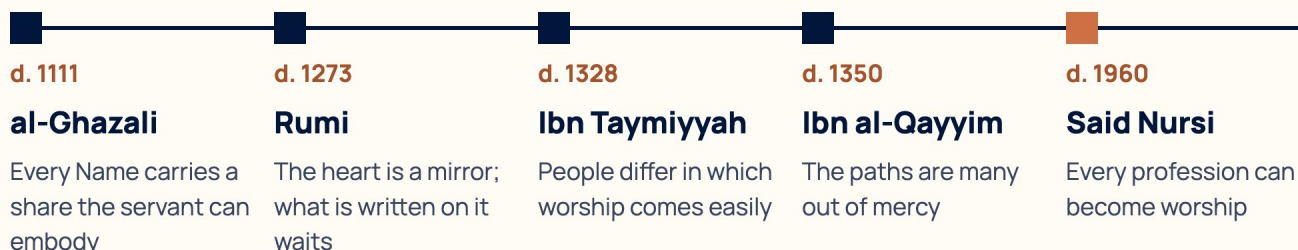
Not becoming divine. Reflecting.

Takhalluq bi akhlaq Allah: taking on the character of the Names, to the degree human nature allows.

SECTION 5

The lineage

Across nine centuries the same insight recurs in different language, and none of its carriers set out to build a tool.



Ibn al-Qayyim. In *Madarij al-Salikin* (The Stations of the Travellers) he returns to the argument that creation is the arena in which Allah's Names are manifested. The wounded meet Him as Ash-Shafi, the Healer. The oppressed meet Him as Al-Adl, the Just. The lost meet Him as Al-Hadi, the Guide. The repentant meet Him as At-Tawwab. The weak meet Him as Al-Qawi. The situations a person meets again and again can point to the Names they are being called to reflect. This is the ground for the assessment's design: it asks how a person responds to situations, what moves them, what drains them and what they will not compromise on.

"God writes spiritual mysteries on our heart, where they wait silently for discovery."

RUMI

Rumi. Throughout the *Masnavi* the heart is a mirror which, polished, reflects what Allah has placed in it. This is the posture of the Code: it does not assign a person anything. It tries to surface what is already there.

Said Nursi. Writing as the Ottoman world collapsed, Nursi argued in the *Risale-i Nur* that the universe is a book to be read and that "humanity has been honoured by being given the capacity to imitate divine qualities and to acquire divine traits, to the extent humanly possible." Every profession can become worship. Read through his lens, teaching can reflect Al-Hakim, caring can reflect Ar-Rahim, and building can reflect Al-Bari and Al-Musawwir. Of these scholars, Nursi comes closest to the Code's practical purpose: he gave ordinary work its place in the reflection of the Names.

TEACHING**Al-Hakim**

the Wise

CARING**Ar-Rahim**

the Especially Merciful

BUILDING**Al-Bari · Al-Musawwir**

the Producer, the Shaper

A note on Ibn Arabi. Ibn Arabi taught that different people become loci for different Divine manifestations, which is the closest classical precedent for what the Code measures. His wider metaphysics are contested across the scholarly tradition, and the Code depends on none of them. We cite him only for this specific teaching.

THE THROUGH-LINE

Humans are created to reflect divine qualities.

Different humans are given different capacities.

Flourishing means embodying those qualities consciously.

The diversity is not a problem to be solved, but a divine intention to be honoured.

SECTION 6

What is tradition and what is ours

Roughly 80% of the Code’s foundation is classical; the remaining 20%, the instrument itself, is a modern construction and should be judged as one.



From the tradition	Our construction
Humans are created to reflect divine qualities (takhalluq)	Grouping the Names into fifteen clusters
People differ in which qualities they reflect most readily	Organising the clusters into four domains
The diversity is intended, and a mercy	Separating WHAT, HOW and WHY into three letters
Some Names describe pure being and cannot be embodied	The 63 questions and the scoring
	The report, the shadow and remedy layer, and the reading

No classical scholar grouped the 99 Names into fifteen clusters, designed an assessment, or built a three-letter code. Where the Code relies on what the tradition states clearly, it is fully rooted. Where it goes further, it is original synthesis built on the tradition’s themes.

We defend it as a modern operationalisation of an old principle, never as classical doctrine.

SECTION 7

From 99 Names to 15 clusters

Ninety-nine Names are too many to act on and too few to describe a personality, so the Code groups those a human can reflect into fifteen clusters.



A cluster had to pass three tests

- 1 A shared thematic core.** Its Names express one quality seen from different angles.
- 2 A recognisable human being at the end of it.** Someone you could picture, whose life you might have met.
- 3 Distinct enough to score separately.** Overlapping clusters were merged or dropped.

The work was iterative. Some Names sat in obvious clusters, some were hard to place, and some candidate clusters failed the tests. A Name may anchor more than one cluster: al-Musawwir appears under both the Creator and the Beautifier. Names that describe pure being are left out entirely (section 11).

The fifteen clusters

■ RAHMA · MERCY AND CARE

	Cluster	Anchor Names	In one line
	The Merciful	Ar-Rahman · Ar-Rahim · Al-Wadud	You comfort
	The Nurturer	Al-Razzaq · Al-Muqit · Al-Hafiz	You sustain what is growing
	The Healer	Ash-Shafi · Al-Ghafur · Al-Afuw	You restore what is broken
	The Patient	As-Sabur · Al-Halim · Al-Baqi	You endure and outlast
	The Generous	Al-Karim · Al-Wahhab · Al-Basit	You give

■ ILM · KNOWLEDGE AND LIGHT

	Cluster	Anchor Names	In one line
	The Scholar	Al-Alim · Al-Hakim · Al-Khabir	You pursue understanding
	The Guide	Al-Hadi · Ar-Rashid · Al-Fattah	You show people the way
	The Truthful	Al-Haqq · Ash-Shahid · Al-Ba'ith	You bear witness to what is true

IZZA · POWER AND JUSTICE

	Cluster	Anchor Names	In one line
	The Just	Al-Adl · Al-Muqsit · Al-Hakam	You put right what is wrong
	The Strong	Al-Qawi · Al-Matin · Al-Aziz	You hold the line
	The Peacemaker	As-Salam · Al-Mu'min · Al-Muhaymin	You make peace
	The Leader	Al-Malik · Al-Wali · Al-Muta'ali	You take responsibility and lead
	The Unifier	Al-Wahid · Al-Ahad · Al-Jami	You bring together what was scattered

KHALQ · CREATION AND BEAUTY

	Cluster	Anchor Names	In one line
	The Creator	Al-Khaliq · Al-Bari · Al-Musawwir	You bring new things into being
	The Beautifier	Al-Jamil · Al-Musawwir · Al-Badi	You make things beautiful

The tab on each letter tile marks its domain.

A result is always phrased as reflection, never identity: "your trust leans towards justice", never "you are al-Adl".

The honesty line. The clustering is a human judgement. Fifteen is not a revealed number; another careful reader of the same scholars might arrive at twelve or eighteen. We defend fifteen on the three tests, and we do not pretend it came down from anywhere.

SECTION 8

Four domains and three letters

The fifteen clusters sit in four domains, and a person's result is three letters drawn from three separate measurements, giving 2,730 possible codes ($15 \times 14 \times 13$).

Rahma

Mercy and Care

Created to soothe, sustain and restore

Merciful · Nurturer · Healer · Patient · Generous

Ilm

Knowledge and Light

Created to illuminate, teach and reveal

Scholar · Guide · Truthful

Izza

Power and Justice

Created to protect, correct and bring order

Just · Strong · Peacemaker · Leader · Unifier

Khalq

Creation and Beauty

Created to bring new things into being

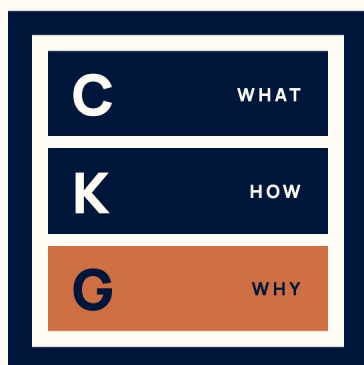
Creator · Beautifier

The four-fold organisation is our synthesis, not inherited from a classical source. It emerged from the working: the clusters cohered around four broad modes of reflecting the Names, which map onto the great divisions of human work.

Equal by design. The four domains are deliberately the same size on the page and in the scoring. None is ranked above another, and no cluster is a lesser way of carrying the trust.

The three letters

A single type flattens a person, and a simple top-three ranking confuses behaviour with motive. So each letter answers a different question, measured by its own set of questions.



WHAT, the first letter: your natural mode. What you do when nobody tells you what to do.

HOW, the second: the method your WHAT moves through.

WHY, the third: the engine underneath. What you cannot compromise on, even when it costs you. It is always copper on the seal, because it is the letter people most often hide, including from themselves.

The same first letter can describe three people who would not recognise each other.

CKG A Creator through Knowledge, driven by Guidance: someone who builds frameworks out of research so that people who are lost can see the way.

CSJ A Creator through Strength, driven by Justice: someone who builds institutions that protect people who cannot protect themselves.

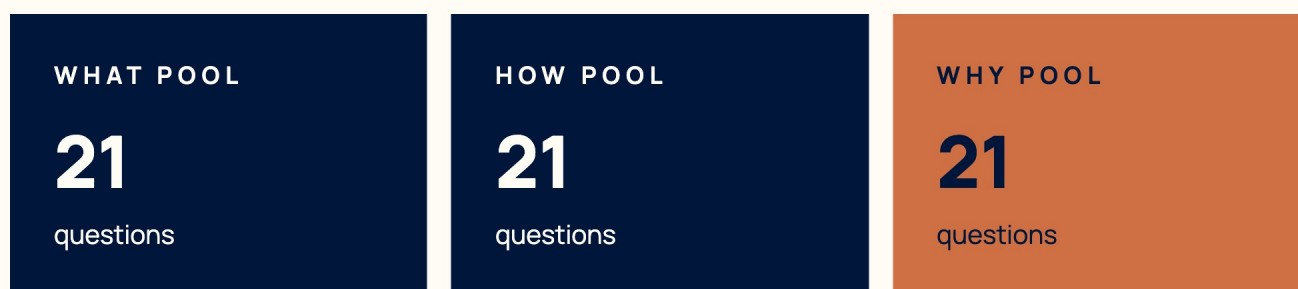
CBR A Creator through Beauty, driven by Generosity: someone who makes beautiful things and gives them away.

Domain lean. Beyond the three letters, every answer contributes to a lean across the four domains. The code is the job; the lean is the accent the job is done in. Two Leaders lead very differently if one leans Rahma (carrying people) and the other Ilm (explaining where we are going).

SECTION 9

The instrument

The Code is 63 forced-choice questions, 21 for each of WHAT, HOW and WHY, balanced so that every cluster has exactly the same chance of being chosen in every pool.



The questions. Each question gives a scenario or prompt and five options. Each option scores two clusters: 3 points to a primary cluster and 1 point to a secondary. The questions span instinctive response, what energises a person, how they serve, core identity, what moves them and spiritual wiring, and include forced trade-offs such as the sacrifice, non-negotiable and legacy tests.

The balance. In every pool, every cluster appears exactly seven times as a primary and seven times as a secondary. Each cluster can therefore score at most 28 points in a pool and 84 across all three. No cluster is favoured by how often it is offered.

7 + 7

times each cluster is offered per pool

28

maximum per cluster, per pool

84

maximum per cluster, all pools

The rules that turn scores into a code

Step	Rule
WHAT	The highest-scoring cluster in the WHAT pool
HOW	The highest-scoring cluster in the HOW pool that is not already the WHAT
WHY	The highest-scoring cluster in the WHY pool that is not already the WHAT or the HOW
Ties	Broken by score, then by the number of different questions that contributed, then by the total across all three pools
Reassignment	When a pool's top cluster is already taken, the report says so in one plain sentence
Domain lean	For each domain, the average of its clusters' scores as a share of their 84-point maximum
Accent	One accent if the top domain leads by 5 percentage points or more; two if the top two are within 5 points of each other and both lead the rest by 5 or more; otherwise "you speak all four"

How clearly each letter won

Tied 0-point gap	Close call 1 point	Clear 2 to 6 points	Decisive more than 6
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A close call is reported honestly: the person is told which cluster came next and invited to read the result through that lens too.

The rebalancing

The first version of the question bank leaned too hard towards two clusters: too many people came out as Creators and Scholars. We measured it, rebuilt the bank so that every cluster is offered equally, and signed off the current version in October 2026.

Results from the first version can differ from results on the current one. Earlier reports remain available to their owners; a retake produces a new report alongside the old.

If you took it before, your letters may have moved. That is the instrument getting more honest, not less.

The Snapshot

A free 16-question version samples six of the fifteen clusters and gives a directional read: a likely domain and the strongest sampled cluster. It cannot produce a three-letter code.

My own Snapshot pointed to Khalq and to the Guide. The full Code resolved the picture: the Creator, from Khalq, as my WHAT, and the Guide as my WHY.

THE SNAPSHOT

16 questions · 6 clusters

A likely domain and a leading cluster



THE FULL CODE

63 questions · all 15 clusters

Three letters, a domain lean and the full report

SECTION 10

What a person receives

The report is built to direct, not only describe: every section answers a practical question and the gift is never shown without its cost.

A seal and a title

The three letters, the three cluster names and a one-line summary.

One page first

"If you only read one page, read this": what you do, how, why, your strongest gift, where it costs you, who you need close, and one move for this week.

Six stops

Who you are, where you lean, how it shows up, who you need, what to watch, and what answers it. Set out on the next page.

A personal reading

About 1,200 words, written once from the person's exact scores and kept for them. It is generated by an AI model under strict rules: it may describe only the three assigned letters, quote only the numbers shown in the report, and cite no scholar it has not been given. A reading that breaks a rule is rejected and rewritten; after two failures a pre-written reading is used instead.

A Khalyfa Statement

"I was made to [a clause written from the code], for _____, until _____." The code supplies the shape; the person supplies who it is for and what done looks like.

A compare page

Two codes side by side: where they meet, what each protects, and the one sentence each needs to hear.

The six stops of the report

	Stop	The question it answers
1	Who you are	What do my three letters say I am for, and how clearly did each one win?
2	Where you lean	What accent do I do it in?
3	How it shows up	What does this look like at work, in my relationships and at home?
4	Who you need	Who completes me, and who sharpens me?
5	What to watch	Where does my gift start to cost me?
6	What answers it	What truth do I hold against the lie underneath my shadow?

Shadow and remedy

Every gift carries a cost, and the cost is the same mechanism running unchecked. Each report pairs the person's shadow with the false belief underneath it, a Name of Allah that answers that belief, and a truth to hold. The tradition never leaves a person with a diagnosis and no remedy. This dhikr layer was reviewed and signed off by a scholar before release.

1 · THE SHADOW

The gift, running unchecked

2 · THE LIE

The false belief underneath

3 · THE NAME

The Name of Allah that answers it

4 · THE TRUTH

What to hold instead

SECTION 11

Limits, exclusions and guardrails

The most important design decision in the Code is what it leaves out.

Names of pure being are excluded. Some Names describe what belongs to Allah alone: al-Hayy (the Ever-Living), al-Awwal (the First), al-Akhir (the Last), al-Qayyum (the Self-Subsisting). No human is self-subsisting, eternal, first or last. Following al-Ghazali's limit, "to the degree their nature allows", these Names are not in the Code and never will be. An instrument that let a person score themselves on al-Qayyum would not be a purpose tool; it would be a theological error.

Four things the Code cannot do

It cannot tell you your job.

It cannot tell you whether to leave the one you have.

It is not a hukm and carries no religious authority over your choices.

It reads a disposition. You still have to live.

Wired, not acquired. The Code measures natural disposition, the way a person is made, not the skills, knowledge and habits they have acquired. A strengths test cannot tell whether "strategic" is someone's wiring or fifteen years of being paid to think that way. The Code deliberately measures only the first, and says so.

Language rules. A result is always phrased as reflection ("your trust leans towards justice"), never as identity with a Name ("you are al-Adl"). Scholars are never quoted beyond what is sourced. Readings never present a code as a prediction or a ruling.

SECTION 12

Objections, answered

A framework is only worth defending if it can survive the questions a careful scholar would ask.

Does the Code excuse people from cultivating qualities outside their three letters?

No. Every Muslim remains obliged to cultivate every noble quality: mercy, justice, knowledge, generosity, patience and courage. The Code names which qualities run strongest in a person's nature. It does not license neglect of the rest. This matches Ibn Taymiyyah on differing inclinations and Imam Malik on good deeds distributed like provision: difference of inclination never removes the obligation to do good across the board.

Is it deterministic?

No. The Code describes natural prominence; it does not prescribe an exclusive calling or predict behaviour. A Creator can develop deep compassion; effort strengthens weaker qualities; spiritual work sharpens all of them. A code is a starting point for self-knowledge, not the end of self-definition.

Is the clustering classical?

No, and we do not claim it is. The fifteen clusters are our construction for the purpose of self-knowledge. Where the tradition is explicit, the Code is rooted in it. Where the Code goes further, it is synthesis, and labelled as such.

Is this a personality test in Islamic dress?

In form it resembles one: a questionnaire producing a typology. In substance it differs. Personality tests measure psychological tendencies and are morally neutral. The Code asks which divine qualities a person is most disposed to reflect, within a moral framework whose purpose is to fulfil the trust of khilafah more consciously.

THE FORM

Psychometric

THE SUBSTANCE

Theological

THE USE

Spiritual

What if someone feels their cluster is lesser?

No cluster is ranked above another, and the four domains are deliberately equal. A feeling that one's own cluster is the lesser one is itself information about the person's shadow, not about the cluster.

SECTION 13

Validation status and research agenda

The Code is balanced by design but not yet statistically validated; this section says what has been done, what has not, and when results will be published.

Done. Every cluster is offered equally in every pool (section 9). An early skew towards two clusters was detected in real results and corrected by rebuilding the bank. The scoring rules, tie-breaks and close-call thresholds are fixed and published here.

Not yet done. The current bank has been in use since October 2026, so its sample is still small. We make no statistical claims about it in this version.

Why it is not yet a validated psychometric instrument. The Code is psychometric in form, but validation is earned with evidence, not declared. It needs three things, each requiring hundreds to thousands of completed sessions on a stable question bank.

Reliability

People get the same result when they retake it.

Internal structure

The questions measure the clusters they claim to.

Validity

Results relate to what they should, such as self-recognition and how alive people feel at work.

The bank was rebuilt in October 2026, so that evidence starts now. Forced-choice scoring also needs specialist methods, because a point given to one cluster is a point withheld from another.

Until the evidence is in, the honest description is: a structured reflective instrument, balanced by design, under validation.

What we will test, and when

500

SESSIONS

Are codes spread fairly across the fifteen clusters?
Do people recognise themselves in their result?

1,000

SESSIONS

Is a code stable on retake?
Do the questions in each cluster hang together?
Does fit between code and work matter?

5,000+

SESSIONS

What does the Ummah's spread of codes look like, by country, age and generation?

Question we will answer	How
Are codes spread fairly across the fifteen clusters?	Distribution of WHAT, HOW and WHY letters against an even spread
Do people recognise themselves in their result?	Each live workshop asks people to write their guess before the test and report afterwards whether it matched
Is a code stable over time?	Retakes after four weeks or more: how many letters stay the same
Do the questions within each cluster hang together?	Item analysis suited to forced-choice scoring
Does fit between code and work matter?	"How alive does your work make you feel?" by code, role and sector
What does the Ummah's spread of codes look like?	Domain lean and codes by country, age band and generation, from consenting participants only

Version 2.0 of this paper will report the first results. Findings will be published whether or not they flatter the instrument; where the data shows a weakness, the instrument will change, as it already has once.

SECTION 14

Governance, ethics and data

The Code is held to three commitments: it stays whole, it stays honest, and a person's results stay theirs.

One instrument	The questions, scoring, clusters, Names and report are maintained by Khalyfa and are never rebranded or altered by anyone else. Certified practitioners deliver the Code under licence; they cannot change it.
Scholarly review	The shadow-and-remedy layer, which assigns a Name of Allah to answer each shadow, was reviewed and signed off by a scholar before release. Theological changes go through the same review.
Ownership	Every report belongs to the person who took the assessment. A practitioner, employer or institution sees an individual report only if that person chooses to share it.
Research use	Answers are used for research only in anonymised form, and only from people who consent. Demographic questions are optional.
Care	The Code is a reflective tool. It is not therapy, diagnosis or medical advice. Practitioners are trained to refer people on when a conversation calls for it.
Corrections	When the data or a scholar shows the instrument is wrong, it changes, and the change is recorded in the next version of this paper.

SECTION 15

What it is, and what it is not

The Khalyfa Code is

A modern synthesis built on nine centuries of Islamic scholarship

An instrument that makes the principle of takhalluq usable

About 80% tradition and 20% construction, with the line drawn openly

Descriptive: it names what tends to run strongest

One tool among many

Honest about its limits and its validation status

The Khalyfa Code is not

A classical doctrine

A horoscope or a prediction

A personality test with Islamic vocabulary added

Prescriptive: it does not assign a destiny, a job or a ruling

A substitute for prayer, study, mentorship, dhikr or the Quran

A claim about the unseen or about what Allah wills for any person

It is a structured way to surface what may already be true about how a person has been gifted, so that they can build a life that flows with how they were made rather than against it.

The Khalyfa Code: khalyfacode.com · The free Snapshot: khalyfa.com/snapshot

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This paper is a modern synthesis. The scholarly tradition it draws on is older and deeper, and worthy of direct study.



KHALYFA CODE

THE BRIGHTER IT GETS, THE LESS OF IT IS YOURS

Nine centuries of agreement, and no instrument. So we built one, and published how it works.

63 questions. Fifteen clusters. Four domains. Three letters for what you do, how you do it and why. 2,730 possible codes.

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