

# ORIGINS: The Soul Product

Ul-Ruh-Al-Jami (u'Raj)

Hasan Atiq Rabat

---

Introduction: Basmallahir Rahman Nir Raheem - Al Raj (In The Name Of Allah Most Gracious Most Merciful, The Leader)

## The Beautiful Ancient Fortress

Allahumma, O Allah one thousand times, protect us from fragmented vectors and being amongst those (Vectors) who fall short by their use of magic and deception. They will be last, slow and backward for their errors cause them to stray and perish. Reduced and destitute in a state of despair, gloom and loss. Withering away with no hope of recompense.

Through great difficulty Adam progeny and the community of Muhammad (sws) strive for higher spiritual consciousness and knowledge. A quest through great efforts to be free, safe and content with their lord. Allah (swt) who provides fountains, light and his impenetrable fortress. His gifts to mankind with the grant of forgiveness, immunity, supplies and future hope through his generosity.

At heart (qutb or qulb) is the essence of good, a sacred foundation and concern with aid and protection from Allah. A conscious reflection, a wise sign of Allah's divine prominence.

---

*Whole Elasticity to Pure Consciousness : From the Usul Al Dunya Series*

Who is the ruler? A human being is an organization engaged in life, along with others. A uniformed group based on physical composition by proportion and structure. Though many may not comprise in total composition attributed to natural or environmental deformation. The dunya (this world), domain or matrix is that of a seductress arousing competition and status seeking pleasure amongst mankind for her favor. Covering the vastness of her resources' to excite mankind to all sorts of unseemly behavior, as if there's not enough to go around. Glory, power and loss versus the true self realization, transformation and living of the true self. These are the prices of admission.

The Prophet continued traveling and then passed by a woman with bare arms, decked with every female ornament Allah had created. She said: "O Muhammad, look at me, I need to ask you something." But he did not look at her. Then he said: "Who was this, O Jibril?" He replied: "This was the world, (*al-dunya*). If you had answered her, your Community would have preferred the world to the hereafter." [Imam Ahmad relates in his Musnad]

AL-Haq (The Absolute Truth) supersedes fact, but is truth no less. Further in the mode of expanding consciousness, the process, sequence or series of thoughts and actions or deeds are constituted as Amal (good deeds) which are equal to man's inner most thoughts. The human beings good actions are that of the human creator, Allah alone. Those deeds are relevant to the relationship of man to Allah, creator to creation properly. What becomes of the series of deeds, works of Amal, the whole truth (thought to action), result or resolve between Allah and his creation. Allah has attributed Khallaq (The Creator), to himself. Mans thoughts, action, works and deeds are Allah's therefore, Allah is the only true creator. The True Creator, Al-Haq Al-Khallaq is Affirmed and humans are subject to this relationship with their Creator as the created being. The expression of this character constitutes truth (haq), a soul. Allah has created man to work for his or her own soul, it's the covenant or the bond. The results of these works may be seen in the character and actions, internal to external roles. Inevitably, it is a direct relationship between Allah and his creation.

#### Value

Mankind seems to struggle individually regarding one main principle of location to Allah. Is Allah near or far? For those who consider Allah as far, away (or separate), asleep or even non-existent, we witness (shaheed) several non-yielding or non elastic consequences to such a relationship. One inevitably is subjected to his or her own works, presumably reduced to or subjected to the capricious nature of others.

For those who witness the nearness (qurb) of Allah, his decree (Qada), become dependent on the warmth of the nutrients of the nectar from the light that emanates from the heart (qulb). As Allah is the Originator, Producer ( Al Mubdi) of all. We are gifted to witness (shaheed), works (Amal) or labors, becoming content in the truth of such a fact. The tTruth (Al-Haq) of our souls, laid bare to witness, aligning with the decree in its original form, the covenant. Our souls labor to produce in itself the works that will ultimately please and reunite with Allah, its (the souls)

Creator, oOwner and eEternal, sSovereign (Malik ul-Mulk). So in this work (Amal), the soul aligns.

The souls', striving, labour or works are decreed by Allah. This reality is A-prior, or before the soul's arrival to the body, on earth. There has been no loss of integrity of the soul, rather the activation of works (Amal) needed to align or reunite with its origin. *The truth of this process, realization and product, exist in our awareness of ourselves as created, fashioned or produced.* Our servitude to our lord, by works (Amal) appropriated to this base realm of Dunya. This does not eliminate the A-prior truth of our lords existence. This is eternal and true throughout all realms. The loss that occurs is man's own forgetfulness of his duties and connection to Allah, his or her lord.

---

## Forgetful times

A series of consequences, states and troubles may form for those who become subject to merely the realms of this world (dunya). Individual perception or self producing works and associated natures of others are merely forgetting the origins of such things. The lending of Allah's grace (Rahma) is consequentially the works of such an individual, whose works tirelessly for the dunya. His or her works may become idealized in a delusional world of self gratification or objectified like material possessions, such are the maligned works for the dunya. In short, the individual works for the dunya and does not allow the dunya to work for him or her. Such an individual is apart or separate from their true purpose and is moving away from Allah, by their own self perception and forgetful nature.

The individual begins to pursue the world (dunya), they seek status, position or reward for such pleasures in it. He or she begins to have less time to devote to the process of truth or the true process (Al-Haq). Becoming entrapped in a never ending cycle of illusion, based on falsehood. By devoting time to false pursuits in the domain of the dunya, an individual has less time to devote to the 'soul' process. Here he or she begins to witness the perpetual loss, as the soul product is replaced by material pursuits. **The illusion is that the individual, him or herself or even the dunya has produced the result.** Once again the human being has moved or is moving far from the reality of Allah, the only Producer. This is not a mere matter of faith, it is the process of the soul's, refinement, tethering to Allah in company with our decree. Our true goal exists in the process to produce the composite soul, one then aligns with the works (amal) and what Allah has given us.

So what is our composite soul? Under Allah's grace (Rahma), mankind is equally unique. Only with one's limited will can one choose to align or not align with Allah. The utility or tool of free will in the domain of Dunya creates consequence towards the composite or original soul and works in this domain of dunya. The decision or choice to pursue the domain of Dunya, creates distance from the truth and more importantly Allah's grace. The more the individual lends to the dunya the less he or she retains in a composite of (the) soul product originally created by Allah (Al Khallaq). Selling the 'self' or sole works, he or she loses or has replaced the composite soul with some workings of their own. Of course balance of duty, obligation, health, wealth, and understanding of the individual are in action and taken into account. Yet if anyone decides to pursue this illusion, they are left to that decision or the vices of such work.

At which point experiencing constant loss, 'holes' in the bucket become greater in comparison to the process of Al Haq. This calculation stems from the covenant and utility of free will. As mankind considers such a construct his own, now he has to maintain that illusion.

“So, the greater one works in the domain of dunya, the less one retains of the essence of the soul product or composite. This one only works for themselves, which is not a true process as the true process of Al haq produces a refined soul or the soul product which now aligns with the composite original soul created by Allah.

In the realm of Dunya, exists endless realms of ideals (idols) and objects which become the pursuit, rather than refinement of the soul. 'The soul project', takes a backseat in this instance, out of the illusion of necessity. The individuals, amal, good deeds or works are lent to the dunya which is unyielding and deals in timely turnovers of profit and loss margins, which are arbitrary. Add to this, an individual may have moved far from the soul product or the process of Al Haq as originally designed by his or her creator Allah, one's lord. This far off nature can only speak to the state of forgetfulness regarding ones true existence in the temporary domain of the dunya, By this the soul product (composite) implies that one's own violation of forgetfulness and such works in the domain of the dunya leads to forgetfulness of one's true nature. Now based on a state of perpetual forgetfulness, the works for the domain of the dunya lead to perpetual loss at the cost of the soul project or composite soul. Neglectfully one has removed the true purpose and replaced it with an illusion. As one is far away or outside 'The Truth' (Al Haq)., the true self, purpose, decree or process for refinement becomes less important.

Al-Haq may resemble the human constant of enlightenment by name only. Yet, to be truly in the light of the moment we must be near to Allah, the source of all the light (Al Nur).

As created beings, this concrete art form is more near to our true existence, then any other matter or worldly (dunya) ideal. We are dependent on this connection to our lord as a solar panel is to the sun. Without the cells that soak the suns rays, the panel would not function. This connection is interdependent on the source and without the connection to the source we announce our independence or enact our free will by our choices, works, deeds or amal. Rejecting our true nature by selfish falsehoods, a sense of self sufficiency deludes us by fancy. We're opposing the soul product or composite originally created by our creator, whom has complete ownership over the product.

The reproduction, cloning or fabrication of falsehood is in contention to the process of Al-Haq, the truth and the soul product. These two are given, gifted or endowed and can not be idealized.

**DOES MAN NOT CONSIDER THAT WE CREATED HIM FROM A [MERE] SPERM-DROP - THEN AT ONCE HE IS A CLEAR ADVERSARY? (AL QURAN 36:77)**

Is mankind in direct contention with his or her lord, only creator or truth? Is mankind opposed to truth and the gift of the soul brought into existence and moved efficiently to death?

**O MANKIND, WHAT HAS DECEIVED YOU CONCERNING YOUR LORD, THE GENEROUS, WHO CREATED YOU, PROPORTIONED YOU, AND BALANCED YOU? (AL QURAN 82:6)**

There is truly no contention only fabrications of the individual. Proven by death when any bases of contention will cease. In this, the soul is no more a creator than a pen a writer. As the pen cannot write anything without the hand. Neither can the hand be commanded to move without the nervous system, mind and neurons needed to fire it. It is perpetuated by birth and death, that man is merely an instrument, nothing without Allah.

---

## FALSEHOOD IS NOW FIRED

*One's activity, works and attention are of the works in light of a soul composite, product in the process, progress of truth, as originally rendered.* Allah has granted or endowed the soul's existence with a life in the realm of Dunya, the means of sustaining life by the Amal consistent with the fact of truth (haq) of such a reality. Self evident, one's works cannot perpetuate without the medium of reality (Al-Haq), Allah.

The truth (Al-Haq) is a fact, much in the way that any human (without effort) can float upon its back in a body of water. The domain of, 'the body of water (pool)' retains the necessary minimum medium for a human to move about in order to float or swim. Yet, this medium or domain elementally, is not under dominion to one swimmer or member of mankind. It remains long after the departure of any individual to be exercised by others who wish to float on their backs in this pool of water. The pool remains, as long as it exists, long after one has moved on.

"The individual who exonerates the dunya, temporarily for no other purpose as to idealize its objects removes oneself from the true, soul product, process and project."

The truth (Al-Haq) stands alone. The truth remains a verified process based on reality; the striving for works, deeds or amal are for the soul. We see the product of the soul, refined by the characters outcome. To augment such an existence with deeds purely of a temporary fashion specially in the domain of the dunya is a great loss indeed. As our estranged, brief time in the domain creates perpetual loss by the system of dunya itself.

**COMPETITION IN [WORLDLY] INCREASE DIVERTS YOU UNTIL YOU VISIT THE GRAVEYARDS. NO! YOU ARE GOING TO KNOW. THEN NO! YOU ARE GOING TO KNOW. (AL QURAN 102: 1-4)**

Loss is inevitable, to try and hold onto loss is insanity in which one becomes entrapped to the ideal of gain. Remember, its an illusion of gain, however temporary.

---

## Conclusive Truth

The servant or slave of Allah (Abdallah) receives nearness to Allah by his or her own Amal. In that Allah has assigned the soul a portion of good deeds or work to gain nearness. It is Allah who he owes his or her existence, works and service. The works or amal as a medium cannot exist or maintain themselves without Allah, nor can mankind, whose existence is owed to Allah., The same Almighty Allah who owns the dunya, you and your works.

If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! but glory to God, the Lord of the Throne: (High is He) above what they attribute to Him! (Surah 21 verse 22, Al Quran)

No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have claimed what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him! (Surah 23 verse 91, Al Quran)

We are not left without guidelines from our Creator in which the individual adheres. The nearer to the creator, the more the individual adheres to the guidelines. Similarly, adhering to the Creator is adhering to the guidelines. It's bringing value to the product. Not without reward, the Creator alleviates the pursuit of the dunya, bringing worth in the process of the soul product. Some choose not to partake in this bargain and wish to find value in the realms of their own or others, like their own personal dunya.

**HAVE YOU SEEN THE ONE WHO TAKES AS HIS GOD HIS OWN DESIRE? THEN WOULD YOU BE RESPONSIBLE FOR HIM? (AL QURAN 25:43)**

Qurb (near), the more valuable the product (soul)so follows the more worth to the process, in this, millions have reaped countless benefits without the aid of exterior forces, machines, systems or people. Near Allah the soul becomes a formed product,firm, formidable and whole. No difference is displayed in the amal of the individual and the soul product. The dunya becomes maligned, barbaric and superficial. The soul product is now powerful against traps, only heaps of rubble it sees, in contrary to the works of the slaves to dunya are attached to its every command.

The bond of Amal to the soul as good deeds of the individual is directly correlated with Allah to his being. This individual exhibits great wealth and contentment to name a few things. The realization of Allah, through striving, good deeds and the like is an affirmation of the true process , confirming the value and worth of the relationship.

---

Purpose: The relationship of being

It is Allah who has fashioned your soul and brought you into being. Our Existence is owed to our creator, hence our deeds (amal). Those total ownership includes all actions in this world of phenomena we are witnessing. We must extract all that is good from the dunya, by the will of Allah our lord, while leaving all else that remains behind. Not to become focused and locked into the that which does not benefit us, neglecting the amal (good work) needed for the soul product.

The work needed for the dunya is extensive and comes with traps and snares, and does not belong to the soul product. As the soul product is neglected to work for material substance, the soul product is conformed by Allah, All that is his is boundless full of energy and vitality. It comes with the provisions of the dunya. It's not compulsive or forced from power prompts, such as the

works of dunya. That brings no lasting satisfaction and must be rejuvenated, reinforced and reup'd frequently, not satisfying the soul.

**ABU HURAIRAH RADIYALLAHU 'ANHU NARRATES THAT RASULULLAH SALLALLAHU 'ALAIHI WASALLAM SAID: HE WHO SAYS LA ILAHA ILLALLAH, IT SHALL BENEFIT HIM (BE A MEANS FOR HIS SALVATION) THOUGH BEFORE THAT HE MAY BE AFFLICTED BY WHAT (PUNISHMENT) IS TO BEFALL HIM. (BAZZAR, TABARANI, TARGHIB)**

Far away are the works of the dunya, not of the soul product or project / process, are opposed and differ greatly. The use of limited free will with such work of the dunya can be termed fruitless with great exertion of the body, mind and heart. A sense of false independence warps the ego as it strays from the process of the truth (Al-Haq), one becomes so far off, that all works belong to the process of the dunya. One can opt out working for the dunya . As all that has been gathered simply belongs to Allah. Here in lies the trick of the dunya. It's no favor to be such a puppet with illusory masters pulling the strings. Debased to that of a beast in the field, headed to and fro, consumed with the burdens of the dunya not knowing its true Owner (Malik UI-Mulk). Its merely a base of existence for ones earthly function, with the basis of acquisition being food, water, housing and family. Important necessities indeed, instead not the decree regarding our soul product. As these works for the dunya have the ability to entrap, debilitate and overpower one by prompting power and imitation. Ultimately derailing one from the aim of the soul project.

Once we focus on the soul product, we realize our original condition as unique creatures whom belong to Allah, encompassing the assertive limited will for a positive direction and return. This aligns with the original decree and results may strengthen bonds of family, and its work accessing the bases of need, insha Allah (god willing). It gives purpose and in return multifold energy and vitality tailored for the soul. As the dunya process only usurps these tangible goods meant for the soul project, reflecting the true self and nearness to its origin as a created being. Allah has fashioned the human being, his soul and his thoughts with his decree. He places each in a unique state, yet all are measured proportionately, with justice by the same condition.

#### **HADITH QUDSI:**

**ABU DHARR REPORTED ALLAH'S MESSENGER (ﷺ) AS SAYING THAT ALLAH, THE EXALTED AND GLORIOUS, SAID: "O MY SERVANTS, I HAVE MADE OPPRESSION UNLAWFUL FOR ME AND UNLAWFUL FOR YOU, SO DO NOT COMMIT OPPRESSION AGAINST ONE ANOTHER. O MY SERVANTS, ALL OF YOU ARE ASTRAY EXCEPT FOR THOSE I HAVE GUIDED, SO SEEK GUIDANCE OF ME AND I SHALL GUIDE YOU. O MY SERVANTS, ALL OF YOU ARE HUNGRY EXCEPT FOR THOSE I HAVE FED, SO SEEK FOOD OF ME AND I SHALL FEED YOU. O MY SERVANTS, ALL OF YOU ARE NAKED EXCEPT FOR THOSE I HAVE CLOTHED, SO SEEK CLOTHING OF ME AND I SHALL CLOTHE YOU. O MY SERVANTS, YOU COMMIT ERROR NIGHT AND DAY AND I AM THERE TO FORGIVE YOUR SINS, SO SEEK FORGIVENESS OF ME AND I SHALL FORGIVE YOU. O MY SERVANTS, YOU CAN NEITHER DO ME ANY HARM NOR CAN YOU DO ME ANY GOOD. O MY SERVANTS, WERE THE FIRST OF YOU AND THE LAST OF YOU, THE HUMAN OF YOU AND THE JINN OF YOU TO BE AS PIOUS AS THE MOST PIOUS HEART OF ANY ONE AMONGST YOU, THAT WOULD NOT INCREASE MY KINGDOM IN ANYTHING. O MY SERVANTS, WERE THE FIRST OF YOU AND THE LAST OF YOU, THE HUMAN OF YOU AND THE JINN OF YOU TO BE AS WICKED AS THE MOST WICKED HEART OF ANYONE AMONGST YOU, THAT WOULD NOT DECREASE MY KINGDOM IN ANYTHING. O MY SERVANTS, WERE THE FIRST OF YOU AND THE LAST OF YOU, THE HUMAN OF YOU AND THE JINN OF YOU TO RISE UP IN ONE PLACE AND MAKE A REQUEST OF ME, AND WERE I TO GIVE EVERYONE WHAT HE REQUESTED, THAT WOULD NOT DECREASE WHAT I HAVE, ANY MORE THAN A NEEDLE**

**DECREASES THE SEA IF PUT INTO IT. O MY SERVANTS, IT IS BUT YOUR DEEDS THAT I RECKON UP FOR YOU AND THEN RECOMPENSE YOU FOR, SO LET HIM WHO FINDS GOOD PRAISE ALLAH AND LET HIM WHO FINDS OTHER THAN THAT BLAME NO ONE BUT HIMSELF.**

**SA'ID SAID THAT WHEN ABU IDRIS KHAULINI NARRATED THIS HADITH HE KNELT UPON HIS KNEES.**

**SAHIH MUSLIM (2577)**

While religion divides Alienated worlds it unites ours. Allah is ALL, not the object nor action, the outcome is the decree (Qada) of Allah.

**IT WAS SAID, "ENTER PARADISE." HE SAID, "I WISH MY PEOPLE COULD KNOW OF HOW MY LORD HAS FORGIVEN ME AND PLACED ME AMONG THE HONORED."**

**(AL QURAN 36:27)**