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**THE AFTERLIFE MANUAL**

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**WRITTEN SAMPLE**

# **The Afterlife Manual**

Every Muslim's Guide to Happily Ever Hereafter

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## Success In this Life and the Other

Humanity at large falls into one of two general categories: Those who desire this world and what it has to offer, and those who desire the afterlife and what it has to offer. This, of course, includes Muslims.

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ

Some of you are after worldly gain in Dunya while others desire a heavenly reward in the Hereafter. [Qur'an 3:152]

While many so-called Muslims are running after the luxuries and ornaments of this life, true Muslims understand that the afterlife is better for them than this life.

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

And the next life is certainly far better for you than this one. [Qur'an 93:4]

If or when we clearly understand this point, we would be fully focused on making it there, and this life would simply become a means for the afterlife.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتْ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whoever desires the harvest of the Hereafter, We will increase their harvest. And whoever desires 'only' the harvest of this world, We will give them some of it, but they will have no share in the Hereafter. [Qur'an 42:20]

This type of clarity of understanding is lacking in the Ummah today and it is crucial for one's salvation. It all begins with being very clear on what we're doing here on

earth, our purpose in life, how we need to be and what we need to do to fulfill our purpose and attain success in both this world and the next.

Our Prophet ﷺ informed us that when Allah ﷻ wants good for His servant, He gives them the understanding of *deen*.

عن مُعَاوِيَةَ بْنِ أَبِي سَفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

When Allah ﷻ wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion.

(Bukhari 71 / Muslim 1037)

The fact that you are reading this manual is a testament to Allah's ﷻ wanting good for you, so begin by thanking Him, and pay close attention to what I'm about to share.

Many people in this life chase success, but not everyone is on the right path to success. Nobody knows a product like its maker or designer, and every product designer usually puts together a user manual explaining precisely what the product is for, how the product is to be used, and how to care for the product.

As Muslims, we know Allah ﷻ is our Maker. He knows us best, and He sent down the Qur'an as a guide telling us exactly what our purpose is and how to achieve this purpose to achieve success in both this life and the afterlife.



كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ  
الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

Every living creature shall taste death, and you shall only be repaid your full reward on the Day of Resurrection: So whoever is wrested from the Hellfire and entered into the lush grove of Paradise has triumphed forever; While the pathetic life of this world is nothing but the passing enjoyment of delusion. [Qur'an 3:185]

The verse stipulates that to be triumphant or to be truly successful is to be saved from the torment of hellfire and enter the gardens of Paradise. There is an emphasis towards the end of the verse about the impermanence and delusional nature of this world because, ultimately, the ornaments of this life take most human beings off course. The question now is: How do we avoid Hell and enter Paradise? To make it into Paradise, there are two conditions...

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# *Eman - A New Way of Seeing*

Allah ﷻ tells us in the Qur'an that we were put on this earth to be tested. Tested on what? Who amongst us is best in conduct.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

‘He is the One’ Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving. [Qur'an 67:2]

This world we inhabit is the proving ground where the test of life takes place. We will refer to it as the Divine Simulation, or the Divine Matrix (DM). Why the Matrix? A matrix is defined as the environment or context in which something, such as a society, develops and grows.

In the aforementioned verse from the Qur'an, death and life are representations of an ending and a beginning, respectively. In my observation, the verse is indirectly pointing to the creation of time. And time is the environment or context in which deeds are recorded. Our actions are recorded, and recordings have a beginning and an end, and can only take place in a medium that allows for such qualities, i.e., time.

The movie "The Matrix" portrays the Matrix as a computer program, a sort of illusion, a dream world that's not real, a false world constructed by machines to take advantage of the human race. And although there is an illusory aspect to this world, that is not what we're referring to when we mention the Divine Matrix.

According to the Qur'an, this world was created with truth.

Allah ﷻ says:

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

Do you not see that Allah ﷻ has created the heavens and the earth with truth? [Qur'an 14:19]

Now that we've established that it is not entirely an illusion, how can we call this existence a Divine Simulation? When we speak of a simulation, we're referring to its definition as a deception or the act of pretending. There is a deceptive aspect to this world, a trick of sorts. It is made to appear a certain way to test us. Notice how Allah ﷻ stipulates this:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

‘For’ indeed, We ‘alone’ created man from a drop of mingled fluids, to **test** him, so We made him hear and see [Qur'an 76:2]

Whatever we perceive in this world is a test. The reality of this world is not discovered through sight, but rather

through insight. This world is a cover for something else happening behind the scenes. This is what we're referring to when we call this world a Divine Simulation. In other words, this world, or simulation, is encrypted. The key to this encryption is stored in the testimony of faith, the *Kalimah*:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

La ilaha illa Allah Muhammad Rasul Allah - There is no God but Allah ﷻ and Muhammad is His Messenger ﷺ.

## The Truth Will Set You Free!

This world or Divine Simulation is covering up or masking the truth. Before diving into this truth, let's look at some verses from the Qur'an that address this cover-up.

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمْ فَبَصَرُكُمُ الْيَوْمَ حَدِيدٌ

“Verily, you were [totally] heedless of this [scene]. Now We have **removed** from you your **covering** [of neglect], and sharp is your sight this Day!” [Qur'an 50:22]

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

They know (only) the **appearance** of the life of this world, and they are **heedless** of the Hereafter. [Qur'an 30:7]

What is being hidden from us to test us? What is that ultimate truth that has been covered up to test our conduct? That ultimate truth is encoded into the formula of *tawheed*. The first part of the *Kalimah* that makes us believers:

لا إِلَهَ إِلَّا اللَّهُ

La ilaha - illa Allah

Now, pay close attention because everything to come will be based on having a clear understanding of the secret behind this testimony of faith, how it relates to our test in this world, and what Allah ﷻ is covering up in order for this test to be effective.

First, this *Kalimah* is called the *Shahadah*, which means to Witness. That is why, when we declare the *Shahadah*, we begin by saying, "I bear witness." This is the world of witnessing, also known as the world of *mulk*, and we witness through perception.

Again, pay close attention. Notice how the first part of the *Shahadah* — witnessing — begins with negation. Allah ﷻ is saying that something about what you perceive is off, so negate what you perceive. This is supported by the first part of the *Shahadah*: *La ilaha*. What are we negating, though, and why?



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# Conduct in the Divine Matrix

Allah ﷻ made this life the house of means, the house of seeming causes and seeming effects, in order to test who is best amongst us in conduct. The one best in conduct will first see things for what they are. Think of this world or the Divine Matrix as Allah's ﷻ book. Allah ﷻ is the author of this book. The book is encrypted, however, and the key to this encryption is Allah's ﷻ *Nur* or light. We will need to develop enough inner light to be able to read and understand this book. What is the intent of the Author? What is Allah ﷻ getting at?

When our hearts are polished through the abandonment of bad deeds, constant remembrance of Allah ﷻ and performance of good deeds, they begin to radiate with *Nur*. Notice how frequently Allah ﷻ associates deeds with light. In a hadith, Allah ﷻ mentions:

وعن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملآن -أو تملأ- ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك أو عليك. كل الناس يغدو، فبائع نفسه فمعتقها، أو موبقها"

Abu Malik Al-Harith bin Asim Al-Ash'ari (May Allah be pleased with him) reported that: The Messenger of Allah ﷺ said: "Purity is half of faith, and the praise of Allah fills the scale. Glorification and praise fill up what is between the heavens and the earth. Prayer is a light, charity is proof, and patience is illumination. The Qur'an is proof for you or against you. All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves.

*Reference: Riyad As-Salihin 25 Source: Muslim, who classified it as Sahih*

True righteousness is accompanied by a light, as Allah ﷻ The Glorious has said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِر لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

O you who believe! Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will **give you a light** by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

[Qur'an 57:28]

As mentioned in the previous chapter of *eman*, when enough light penetrates our hearts, we are able to pierce through the veils of multiplicity — the *asbaab*, or created means of this world — and reach the One behind it all.

When Allah ﷻ makes reference to Darkness in the Qur'an He mentions it in the plural form, while the mention of light is usually in the singular form.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

He is the One Who sends down clear revelations to His servant to bring you out of darkneses and into the light. For indeed Allah is Ever Gracious and Most Merciful to you. [Qur'an 57:9]

We see that the One who created everything is Allah ﷻ. Everything includes both the objects or things, and various episodes, events, or situations in our lives. Many people understand and remember that Allah ﷻ is the Creator of objects, but many forget that He is also the Creator of the situations that happen in our lives. When we're no longer

spiritually numb or asleep, we see that the events that manifest in our lives are not random. Allah ﷻ created and then executed these events or episodes in our lives to test our conduct or how we will respond to them.

So, Allah ﷻ created objects and circumstances. Objects are things we can hold or perceive and circumstances are events that leave us with a certain feeling. Objects are held and circumstances are felt. Medicine is something we can see and hold, while a cure is something we feel. We often say we took medicine and we feel better. Food is something we can see and grab, while satiation is something we feel. We often say we ate food and we feel full. Water is something we drink, and quenched is something we feel. We often say, we drank water and we feel quenched.

As mentioned in previous chapters, the reality of the matter is that medicine, food, and water don't really do anything.

Three people have the exact same sickness. They visit the doctor and he gives them the same medicine. Two of them get better and the other dies. If cure was in the medicine, they would all get better, but it is Allah ﷻ who cures them. Let's look at another example:

In Surah Al-Kahf, Allah ﷻ tells us that the people in the cave were there for 309 years without food or water. Who kept them alive? Allah ﷻ with His mighty power kept them alive. Allah ﷻ doesn't need the means He created in this world to get things done.

Allah ﷻ generates our needs and circumstances with His power and fulfills those needs from His treasures. But if He is the one generating and fulfilling our needs, then why did He command us to take the means in this world, and why did He create those means in the first place?



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