

A Temporary Abode

27-Feb-2026



(For Islamic Brothers)

This Friday sermon is presented by the Madani Centres (Faizan-e-Madinah) and the Imamate Department (Dawat-e-Islami) for *masājid* on 27th February 2026 (Expected Islamic date: 9 Ramadan 1447 AH).

Quranic speech entitled:

A Temporary Abode

(Juz ' 1, Surat al-Baqarah, verse 36)

In this speech, you will learn:

- ❖ Clarifying a Common Misconception.
- ❖ A Beautiful Answer to a Strange Question.
- ❖ The Beauty of Islam and the Evil of Atheism.
- ❖ A Unique Reason for Not Building a House.



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Temporary Abode

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I have made an intention for the Sunnah of *i'tikāf*.

The excellences of sending *ṣalāt* upon the beloved Prophet ﷺ

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الصَّلَاةُ عَلَيَّ نُورٌ عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَ لَهُ ذُنُوبُ ثَمَانِينَ عَامًا۔

Reciting *ṣalāt* upon me is a light on the *Ṣirāṭ* Bridge, and whoever sends *ṣalāt* upon me eighty times on Friday shall have eighty years of sin forgiven."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Allah states in the noble Quran:

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدَاوَةٌ وَتَكُونُوا فِي الْأَرْضِ مُسْتَقَرًّا وَمَتَاعًا إِلَى حِينٍ ﴿٦١﴾

and We said, "Descend! You shall become enemies for each other, and there is

¹ Musnad al-Firdaws: Hadīth 3814

residence and provision for you in the Earth until a specified time.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We came into this world, we are living here, and soon we will depart from it to the next. If we think for a moment, we find that we have different kinds of relationships in this world. For example, we have a relationship of respect with our parents, a relationship of love with our children, and a relationship of companionship and affection with our friends. Likewise, we meet people while travelling and exchange greetings; this is a temporary relationship.

Now the question is: what kind of relationship do we have with this world?

We had the honour of listening to part of Surat al-Baqarah’s 36th verse. In this, the answer to our question is given, clarifying the nature of our relationship with the world.

It is stated:

وَقُلْنَا

and We said,

This refers to when Prophet Ādam عَلَيْهِ السَّلَام was in Paradise, and the incident of eating the fruit of the heavenly tree occurred. After that, Allah said:

إِهْبِطُوا

“Descend!

It is as though Allah is saying, “O Ādam! You and your future offspring; all of you descend from Paradise to the Earth.”²

¹ Al-Quran, Surah al-Baqarah, verse 36; translation from Kanz al-ʿIrfān

² Ḥāshiyah Sawi ala al-Jalālayn, part 1, al-Baqarah, under verse 36, vol. 1, p. 63-64

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

You shall become enemies for each other,

Here, it is like Allah Almighty said, "O Ādam! Your offspring will be enemies to one another. The non-Muslims will always be hostile toward Muslims, and those who follow falsehood will always be opposed to those who follow the truth."¹

Clarifying a Common Misconception

Dear Islamic brothers! This clarifies a common misconception. Some reckless individuals say that Prophet Ādam عَلَيْهِ السَّلَام was expelled from Paradise. They say because he ate the fruit of Paradise, we are the ones suffering the consequences.

This is an extraordinarily foolish and ignorant statement. It was not Prophet Ādam عَلَيْهِ السَّلَام who brought us from Paradise to the Earth. Instead, we are the reason for his descent to Earth. He was and still is among the dwellers of Paradise. Among his descendants were two kinds of people: the righteous and the irreligious, the believers destined for Paradise and the disbelievers destined for Hell. There has always been enmity between them.

When Allah Almighty sent Prophet Ādam عَلَيْهِ السَّلَام from Paradise to Earth, it is as though he said, "O Ādam! Go to the Earth. Your offspring will live there. A distinction will be made among them. Then, on the Day of Judgement, those destined for Hell will enter Hell, while you and your righteous offspring will return to Paradise, where you shall remain forever."²

A Beautiful Answer to a Strange Question

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا was a Companion of Allah’s Messenger and a master of Quranic interpretation. He is also known as *Sulṭān al-Mufasssīrīn* (King of the Exegetes). Once, the then king of Rome wrote a letter

¹ Tafsir Naimi, part 1, al-Baqarah, under verse 36, vol. 1, p. 303

² Ibid, al-Baqarah, under verse 36, vol. 1, p. 307

to him and asked a peculiar question. He wrote, "If a person has guests in his home, is it appropriate for him to expel the guest from the house?" (This was a subtle reference to Prophet Ādam عَلَيْهِ السَّلَام being sent down from Paradise.)

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا gave a remarkable answer. He wrote back:

It is certainly not appropriate to expel a guest from the house. Yet, when a guest arrives, he is told to freshen up, remove the dust from his clothes, wash his hands and face, and relieve himself if needed before sitting comfortably at the dining mat. Allah Almighty sending Ādam from Paradise to Earth was of the same nature.

(It was though it was said: "O Ādam! Go to the Earth. In your offspring are some unworthy souls; leave them there. After unloading this burden, return with your righteous offspring and dwell in Paradise forever in peace and comfort.")¹

The Disbelievers Always Show Enmity

Dear Islamic brothers! We also see that some people say, "Everyone is right in their own way; whoever follows whichever path, whether kufr or Islam, all are valid."

This statement is completely wrong. Everyone cannot be right. A Muslim is a Muslim, and a non-Muslim is a non-Muslim. Just as fire and water cannot exist together, likewise those who follow the truth and those who follow falsehood can never be the same.

May Allah Almighty grant us the ability to remain steadfast upon the path of truth.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Nawādir al-Qalyūbī, p. 55

A Temporary Abode

Allah Almighty further said:

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢١٦﴾

and there is residence and provision for you in the Earth until a specified time.”

This verse describes our relationship with the world. Our connection with it is not one of reverence, nor is it one of love; rather, we are travellers passing through. Just as a traveller pauses for a short while along the way to tend to his needs, and then continues toward his destination; we are exactly the same as this.

Our destination is closeness to Allah Almighty and the eternal abode of Paradise. We began our journey from the realm of souls, will remain in this world for a fixed duration, and then move on to the realm of *Barzakh*. From there, the journey will proceed to the Plain of Resurrection, and finally, if Allah wills, we will reach our destination: Paradise.

What Relationship Do I Have With This World?

The Companion, Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ, narrates:

One day I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ resting upon a mat made of date-palm leaves, and the marks of the mat were imprinted on his blessed side. I said: “O Messenger of Allah! Please allow us to spread a proper bed on this mat so that you may rest comfortably.” Upon hearing this, the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “What is my relationship with the world? My relationship with the world is like that of a traveller journeying in the scorching heat, who rests for a short while under a tree, and then continues on his way.”¹

Live in This World Like a Traveller

Dear Islamic brothers! We are all travellers. This world is like a tree in the

¹ Al-Zuhd wa al-Raqāiq li al-Imām Ibn Mubārak: Hadīth 195

middle of a desert; travellers come to it, rest under it for a while, and move on toward the Hereafter. Does a traveller ever become attached to a place along the way? Do we ever stop at a hotel to eat and then become attached to it, deciding to reside there permanently and never return home? No, this does not happen.

A traveller sees dozens of beautiful places on his journey. Sometimes, he stays in hotels that are more relaxing than his home, yet he does not grow attached to them or lose himself in their comforts, and he soon returns home. The world is just the same. We are all travellers, staying here only for a short while, and soon we will embark on the journey to the Hereafter. So, we must never become attached to this temporary world.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ - "Live in this world as if you are a stranger or a traveller."¹

Dear Islamic brothers! This Hadith contains a profound lesson which we should engrave in our hearts. Base every action and dealing on the basis that it is temporary, not permanent.

The Beauty of Islam and the Evil of Atheism

Let me share a thought-provoking point with you: Western civilisation, which includes atheism, secularism, and deism, is internally disordered. It has no consistent moral code, it does not believe in the Creator, and its slogan is: "There is no God." (أَسْتَعْفِرُ اللَّهَ)

They have built their entire system of ethics, character, and social principles upon the principle of survival, also known as mutual coexistence; "live and let live". They say:

- We will not harm others so that others do not harm us.
- We will not steal from others so that others do not steal from us.
- We will not wrong others so that no one wrongs us.

¹ Al-Zuhd al-Imam ahmed, p. 23, Hadith 42

Do you know what the flaw in this system is? Anyone who has wealth, power, or influence ends up oppressing others, humiliating them, and violating their rights. Why? Because he knows he is above the law because of his wealth. He commits injustice openly, causing society to fall into a state of imbalance.

This is not theoretical; this is the reality of modern Western society. The root cause of this is that they have built their civilisation upon permanence. Whoever believes he is untouchable becomes rebellious and tyrannical. The truth is that this principle is fundamentally flawed; nothing is everlasting in this world. Everything here is temporary, destined to perish, as stated in the Quran:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

All residing upon it will perish.¹

In contrast to Western civilization, behold the beauty of Islam, which laid the foundation of civilisation, morality, character, and everything else, upon seeking the pleasure of Allah Almighty.

A true Muslim does not do good to others with the expectation of receiving a favour in return. Instead, his purpose is to please Allah Almighty. A true Muslim refrains from harming others not to protect himself from harm. We do not greet others with a smile so that they smile back at us. We do not provide financial assistance to someone so we receive help in the future.

Rather, Islam teaches us that whatever we do in this world should be done solely for the sake of Allah Almighty.

Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say, "Indeed, my prayer, and my sacrifices, and my living, and my dying are all for Allah alone; Lord of all the worlds."²

¹ Al-Quran, al-Raḥmān, verse 26; translation from Kanz al-'Irfān

² Al-Quran, al-An'ām, verse 162; translation from Kanz al-'Irfān

This is the beauty of Islamic civilisation: it is not founded on worldly permanence, but upon everything being for the sake of Allah Almighty. When this principle takes root in society, the distinction between the rich and the poor vanishes, and qualities such as sincerity, brotherhood, love, unity, and selflessness flourish.

A Magnificent Story of Sacrifice and Selflessness

When the Battle of Yarmūk ended, the noble Companions رَضِيَ اللهُ عَنْهُمْ tended to the injured. Sayyidunā Ḥudhayfah رَضِيَ اللهُ عَنْهُ narrates:

I was carrying water searching for my cousin. After a long while, I finally found him. He had sustained many wounds and was on the brink of death. I asked: "Brother, would you like some water?" With his voice trembling, he replied: "Yes, I would."

I was about to give him the water when I heard someone else in pain. My cousin, who was taking his final breaths, gestured and said: "Leave me, give it to him first." I rushed toward the second injured man and as I was about to give him the water, someone else cried out in pain. The second wounded Companion also demonstrated extraordinary self-sacrifice and said: "Give the water to him first."

I hurried to the third wounded Companion, but he no longer needed water, for he had attained martyrdom. I immediately returned to the second Companion, only to find that he too had been martyred. I ran back to my cousin, but by the time I reached him, his soul had also departed."¹

سُبْحَانَ اللَّهِ This is the beauty of Islam. A true Muslim does not live in this world merely for survival, but for the pleasure of Allah Almighty. This is the clear difference between Islamic teachings and other civilisations. May Allah Almighty grant us the ability to act upon the noble and truthful teachings of Islam.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

¹ Kimya-i-Sa'adat, p. 255

Base Every Matter on Mortality

Dear Islamic brothers! We are travellers in this world. Our purpose is not to beautify the world, but to please Allah Almighty. We must always keep this reality in mind: we are mortal, and soon we will depart from this world.

Reflect for a moment: as we are mortal-

- What benefit is there in fighting?
- What is there to be proud or arrogant about?
- What benefit is there in boasting about beauty, intelligence, or wealth?
- No matter what we do, we must eventually leave this world; so, what benefit is there in becoming attached to it?
- Whatever we have, we will still die one day. So, what is the use of fame and the love of praise?

The Amir of Ahl al-Sunnah's unique mindset

Once, Mawlana Ilyas Attar al-Qadiri was preparing to attend a Madani Muzakara. An Islamic brother took a picture of him on his mobile phone and showed it to him. (**Note:** taking a picture on a mobile phone is permissible as long as it is not printed.)

The Amir of Ahl al-Sunnah said, "I liked that picture, but then a thought struck me that this face will one day descend into the grave."

He continued: "As soon as I thought this, tears came to my eyes."

الله أكبر This is reality. Since we are all mortal and will enter the grave one day- who knows whether our grave will become a garden from the gardens of Paradise or, مَعَادِ اللَّهِ, a pit from the pits of Hell? So, what benefit is there in showing off or indulging in pride?

Instead, we should live with our heads bowed in humility and gratitude, remaining content with whatever Allah Almighty has granted us, and

protecting ourselves from greed and desire. In this lies safety, and in this lies our true success.

The Commander's Arrogance was Shattered

There was a tyrannical ruler named Ḥajjāj b. Yūsuf. In his army there was a commander called Muhallib. One day, Muhallib was wearing silk garments and walking with pride.

When Sayyidunā Muṭarrif b. ‘Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ saw him walking arrogantly, he felt the need to invite him to righteousness. He approached Muhallib and said: "O servant of Allah! This manner of walking belongs to those whom Allah dislikes, and the enemies of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

Muhallib was a commander of the army, and he was intoxicated by his rank and authority. When he saw someone advising him, he frowned and said boastfully: "Do you know who I am?"

Sayyidunā Muṭarrif b. ‘Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ, being a man of great wisdom, replied calmly: "Yes, I know who you are. **أَوَّلُكَ نُطْفَةٌ مَدْرَرَةٌ** -Your beginning was a despised drop of fluid; **وَآخِرُكَ جِيفَةٌ قَدْرَرَةٌ** - your end will be a foul corpse; **وَأَنْتَ تَحْمِلُ الْعَدْرَةَ** - and in between these two states, you carry filth in your stomach."

Upon this, Muhallib came to his senses, abandoned his arrogant way of walking, and moved on.¹

Dear Islamic brothers! In the beginning we were nothing, and in the end, we will become a lifeless body that will merge into the Earth. The time in between, this life, should be spent in a righteous manner. Pride, arrogance, boasting and rebelling does not benefit us beings made of clay. We have come to this world with a purpose; so, let us fulfil it and not become attached to the world.

A Unique Reason for Not Building a House

Once, Prophet ‘Īsā عَلَيْهِ السَّلَامُ passed by a mountain and saw an elderly man

¹ Al-Lubāb fi ‘Ulūm al-Kitāb, part 29, al-Ma‘ārij, under verse 39, vol. 19, p. 375

engaged in the worship of Allah. He asked, "Why have you not built a house for yourself, by which you could protect yourself from the heat and cold?"

The elderly man replied beautifully, "O prophet of Allah! I had the honour of being in the company of previous Prophets, and they informed me that I would not live in this world for more than seven hundred years. My mind could not accept that I should abandon the worship of Allah to build a house for such a short period of time."

Prophet ﷺ said, "Soon, there will come a people whose lifespans will not exceed one hundred years, yet they will build grand palaces."¹

الله أكبر A lifespan of seven hundred years, yet reflect upon this beautiful mindset! The elderly man knew he would die one day, so why waste time building a home when he could spend his short life worshipping Allah Almighty instead?

Our condition today is exactly as Prophet ﷺ foretold. Our lifespan is less than 100 years- nowadays, on average, around 60 years- but we behave as though we will live forever.

Summary of the Speech

In conclusion, this world is a temporary abode, and we are travellers who will soon leave this mortal realm and journey to the next world. We should try our absolute best to spend this brief life in the best way, performing good deeds, and treating others with kindness. There is no benefit in fights, arguments, greed, and jealousy. Houses, cars, money, medals, and awards will all be left behind when we depart from this world. So, live in such a way that people aspire to be like you, and your conduct becomes a model for others.

May Allah grant us the ability to live a pure and righteous life.

Imam Ahmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ made a beautiful supplication. Here is its translation:

¹ Hikāyāt wa Qasas, p. 71

O Allah! For the sake of Your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whenever somebody who loves him passes away, let not Your angels say: "Look, a sinful man has died." O Allah! Grant such mercy that when a devotee of the Prophet leaves this world, the heavens rejoice, and the angels say: "Look, the soul of a righteous Muslim is coming," and grief spreads among the people of the Earth, who say: "A pure and righteous person has departed from us."

May Allah protect us from the love of this temporary abode, and grant us the ability to be mindful of the Hereafter and to prepare for it.

اٰمِيْنَ بِجَاذِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The Naat Collection Mobile Application

O those who love Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! **اَلْحَمْدُ لِلّٰهِ** The IT Department of Dawat-e-Islami has released several mobile applications. One of them is the Naat Collection app.

- This priceless app contains eight renowned books of the scholars of Ahl al-Sunnah, featuring naats and manqabats.
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صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

What is Correct?

(Clarifying the correct Islamic ruling and addressing a common misunderstanding.)

Let us conclude this speech with an important Islamic ruling.

Ruling: During prayer, both *qawmah* and *jalsah* are *wājib* (necessary).

Explanation: Standing upright after *rukūʿ* (bowing) is called *qawmah*, and sitting straight between two prostrations is called *jalsah*.

In our community, some people pray quickly and do not stand completely straight after *rukūʿ*; they rise slightly and immediately fall into prostration. Similarly, they do not sit properly between the two prostrations and immediately perform the second prostration.

Remember! Both *qawmah* and *jalsah* are necessary components of prayer. If either of them is neglected unintentionally, *sajdat al-sahw* (prostration of forgetfulness) becomes *wājib*. If omitted deliberately, the entire prayer must be repeated.¹

May Allah grant us the ability to learn correct Islamic rulings and act upon them.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ Fatāwā Ahl-e-Sunnat, fatwa number: WAT-2370

The Blessings of the Beautiful Names of Allah Almighty (Litany)

يَا صَدُّ

Whoever recites **يَا صَدُّ** one thousand times will gain victory over his enemies
إِنْ شَاءَ اللَّهُ¹ May Allah Almighty grant us the ability to act upon this.

أَمِيرُ بَجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Madani Panj Surah, p. 255