



USE OF
Mobile Phones
IN LIGHT OF THE
Holy Qur'an

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DEDICATED TO

*Assalato Wasallaamo 'Alaika Yaa Rasool Allah Sallallaho 'Alaihi Wasallam
Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah Sallallaho 'Alaihi Wasallam*

This humble effort by us devotees of Rasool Allah Sallallaho 'Alaihi Wasallam is dedicated to Qutbul Aqtaab, Ghausul Ghaus, Huzoor Sayyedina wa Murshidina Hazrat Shaikh 'Abdul Qadir Jilani Radiallaho Ta'ala 'Anhu, Khwaja e Khwaajgaan, 'Ataa e Rasool, Jigar Gosha e Batool, Hazrat Sayyedina wa Murshidina, Khwaja Mo'inuddin Chishti Hasan Sanjari Radiallaho Ta'ala 'Anhu, and Mujaddid e Deen o Millat, Imam e Ishq o Mohabbat, Sayyedina wa Murshidina, A'ala Hazrat Imam Ahmed Raza Khan Muhaddith e Bareilly Radiallaho Ta'ala 'Anhu. It is the beneficent glance of these masters of blessings that has made 'Sunni Dawat e Islami' a worldwide organisation, and granted people like us the good fortune and opportunity to serve the religion. May Allah Ta'ala, through the alms of these masters of blessings, guide us to serve this saved group until our final breath, Aameen.

All Muballigs of Sunni Dawat e Islami (Malegaon Branch)

PREFACE

*Assalato Wasallaamo 'Alaika Yaa Rasool Allah Sallallaho 'Alaihi Wasallam
Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah Sallallaho 'Alaihi Wasallam*

'Ataa e Huzoor Mufti e A'azam e Hind, guide and reformer of the community and nation, Hazrat 'Allama Maulana Hafiz o Qari Mohammed Shakir 'Ali Noorie (Ameer- Sunni Dawat e Islami) needs no introduction as his speeches and tours to propagate the religion are famous worldwide. Allah Ta'ala grants untold ability to whomsoever He chooses for the propagation of His religion.

Huzoor Ameer- Sunni Dawat e Islami has many great attributes and qualities. One of the most prominent ones in my opinion is that, even in this era of trials and tribulations, he is a living, walking example of our pious predecessors. He cares tremendously about the community, nation, Islam, and Sunnayat. It is with this care and passion that he travels all over the world and in his beautiful, convincing style fills the hearts of people with love of Rasool Allah Sallallaho 'Alaihi Wasallam, love of good deeds, and tries to instil hatred of sins in their hearts. By the Grace of Allah Ta'ala, the lives of thousands of youngsters have changed for the better, and great changes have been noticed in them after listening to his speeches; the evidence of this is visible before our very eyes.

His style and manner of speech is different from other speakers. Very often he chooses rare topics that are very lofty and exalted, and explains it fully with Verses of the Qur'an and Ahadith of Rasool Allah Sallallaho 'Alaihi Wasallam. The above mentioned is also an excellent Hafiz e Qur'an, and many times it has been seen that when speaking for an hour on a particular subject, during the speech he will quote forty or fifty Verses of the Qur'an in relation to the topic at hand. This is a great grace that Allah Ta'ala has bestowed on the respected 'Allama Sahib.

This booklet that is in your hands is a speech delivered by Hazrat Ameer Sunni Dawat e Islami during the weekly Ijtema at the centre (Markaz) on how mobile phones should be used in light of the Qur'an. This topic has not been spoken about by any speaker, nor have any books by any authors been seen on it. May Allah Ta'ala grant Hazrat 'Allama Sahib the goodness of both worlds for attempting to stop the evils that are increasing and spreading through the use of mobile phones with this speech on how to correctly use mobiles in light of the Qur'an. If everyone acts upon this then, Insha Allah, instead of sins and evils being committed through mobiles, people will become obedient and pious, and using mobiles will be classified as worship.

To this end, Sunni Dawat e Islami (Malegaon), with the permission of Hazrat Ameer- Sunni Dawat e Islami, has printed his speech in the form of this small booklet which is currently in your hands. May Allah Ta'ala, through the alms of Rasool Allah Sallallaho 'Alaihi Wasallam, accept it and make it a means for the guidance of people. May Allah Ta'ala keep the affectionate shade of Hazrat Ameer e Sunni Dawat e Islami above the world of Sunnayat forever, Aameen.

**Beggar of Ajmer and Baghdad
Syed Muhammad Amin ul Qadri Razvi
Malegaon - India**

***Assalato Wasallaamo 'Alaika Yaa Rasool Allah Sallallaho 'Alaihi Wasallam
Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah Sallallaho 'Alaihi Wasallam***

Alhamdo Lillahi Rabbil 'Aalameen, Wal 'Aaqibatu Lil Muttaqeen, Was Salaatu Was Salaamu 'Alaa Sayyedil Mursaleen. Amma Ba'ad Fa-a'oodhu Billahi Minash Shaitaa Nirrajeem, Bismillah Hir Rahmaa Nir Raheem!

My Beloved Prophet Sallallaho 'Alaihi Wasallam's beloved devotees! The Holy Qur'an is such an exalted book of Allah Ta'ala that He has taken it upon Himself to safeguard and protect it. In every era and in every generation, this book provides direction and supervision, for the guidance and welfare of humans. In every age and generation, no matter what kinds of evils and trials take birth, Allah Ta'ala's Glorious Book shows us how to defeat and save ourselves from these evils and trials. The Holy Qur'an is such an exalted Book that Allah Ta'ala has placed the knowledge of all things in it.

It is manifestly clear that the Holy Qur'an does not stop or forbid obtaining benefit from science and technology. The reality is that the Holy Qur'an provides information on how to properly and lawfully use all things, and orders us to stay away from forbidden ways. Just as you heard in last week's Ijtema, I said that we would try and understand the lawful and correct use of mobile phones in light of the Qur'an this week. How should we use our mobile phones in light of the Orders of Allah Ta'ala, and which things should we save ourselves from, in terms of mobile phones? If we look at the current era, it is not just one sin, but thousands of sins that have taken birth, and the pious people of our Nation are sacrificing all of their lives to try and stop people from those evils and sins. However, as soon as people are stopped from one sin, another sin appears in a different form in society. The result is that our youngsters indulge in those sins completely and ruin not only their earthly lives, but also ruin their lives in the world hereafter. The situation today is that every person (including street sweepers and school children) has mobile phones. The unfortunate thing is that, by using their mobile phones unlawfully and going against the commands of Allah Ta'ala and His Beloved Prophet Sallallaho 'Alaihi Wasallam, countless youngsters are causing great distress and suffering to their parents, families, relatives, and society in general. Until recently, it was just an issue of SMS (text messaging) with mobile phones, but now we have the issue of MMS (picture and video messaging) also. Before, people would only use words to be lewd and vulgar, but now they are also using pictures to do that.

Parents give their children mobiles for their safety and so that they can stay in contact with them, but our children are ruining their world and their hereafter with the incorrect and unlawful use of mobile phones. You may be asking, "Should we not use mobile phones in this era?" I would reply that "You should definitely use them." You may well think that if the use of mobiles is misguiding us, then who can guide us and show us the correct way to use them? I would reply that, Alhamdo Lillah, the correct way to use mobiles is also found in the Qur'an. Today, Insha Allah, I will show you the correct way to use mobiles in light of the Qur'an. If you use your mobiles, computers, and internet according to these teachings, then I can say with confidence that you will gain peace of mind and will be rewarded for acting upon the Orders of Allah Ta'ala.

What is a mobile phone? Basically, it is whisperings amongst two people where a third person does not know what conversation is taking place. These people can communicate by speaking to each other or with words (text). Other than the two who are talking and communicating with each other, no third person can know what their conversation is about. For example, if you have a mobile and someone else is talking to you, you can hear him but those who might be sitting close to you can not hear what the person on the other end of the phone line is saying, the reason being that the mobile or phone is placed against your ear, and this kind of conversation is called 'whispering,' meaning saying something quietly in the ear of another person. Therefore, you are hearing his words in your ear, and he is hearing your words in his ear without anyone else being able to hear the conversation. Now, someone can say "But there is hands free kit available and with that system, everyone can hear and take part in the conversation." When a normal conversation is taking place, a person would use a hands free kit, but he turns off the hands free system when private things are being discussed. You all know this and will have experienced it many times in your daily lives. This tells us that a person will always think of his own interests, in terms of goodness and evil, when it comes to discussing things publicly or whispering them. Righteous and evil whispers have been clearly mentioned separately in the Holy Qur'an. Let us understand these whispers in light of the Qur'an. My Merciful Lord has stated in the Glorious Qur'an, "O believers! When you counsel among yourselves,..." (Surah Mujadila, Verse 9), meaning when you whisper to one another, speak in each other's ear, when you communicate in such a manner that no one except the two of you can hear, the things that should not be spoken about are mentioned before the things that should be spoken about are

mentioned. The reason for this is that the Lord knows that most of the whisperings that take place are not for good deeds, and He says, "...counsel not for sin and transgression and disobedience to the Messenger..."

This means that do not whisper to each other in regards to sinning, transgressing (exceeding the limits) and disobeying the Prophet Sallallahu 'Alaihi Wasallam, for these kinds of whisperings, talking privately in each other's ears about these things, is a sin. Therefore, do not whisper about sinning, about exceeding limits, or about disobeying the Prophet Sallallahu 'Alaihi Wasallam. If you want to whisper to each other, then the Qur'an continues on in the same Verse, "...counsel for virtue and piety." This means that you should whisper to each other to encourage virtue and piety.

The ways that mobiles are currently being used for lewdness and lechery; who knows what kinds of mental lewdness youngsters are committing with immoral and vulgar SMS messages? They are ruining their moral and ethical values, and by disobeying Rasool Allah Sallallahu 'Alaihi Wasallam, they are becoming great sinners (May Allah Ta'ala protect). These kinds of evil whisperings are becoming very common nowadays. It is these whisperings that my Merciful Lord ordered us to refrain from in His Glorious Book that He revealed to His Beloved. You should also keep in mind that all things that are good and according to the needs of the time are considered necessary, and if their use is for goodness, then Islam does not forbid us from using them. There are no restrictions on using them but the condition is that you use that thing for goodness.

For example, you know that with mobiles, great work was achieved for the annual Ijtema held in Wadi e Noor, like inviting many people to attend. Even today, many gatherings and programmes are arranged. People are busy living their lives, but as soon as an SMS is received, he starts to head towards Wadi e Noor or any other religious gathering that is taking place. We realise that if mobiles are used lawfully and correctly, meaning if they are used to invite towards goodness, this same mobile or the SMS message sent from it, can be the means to bring a forgetful person back towards the worship and obedience of Allah Ta'ala. Through this method, a person becomes a submissive slave of Allah Ta'ala. In these instances, mobiles become an important way to invite people towards goodness.

My Lord Azzawajalla knew that people will not have time and that this will become the best method of keeping in touch, therefore, my Merciful One said 1400 years ago, "O believers!" This is not for normal people; this is for devotees and slaves of Rasool Allah Sallallahu 'Alaihi Wasallam, 'O believers! You are slaves and devotees of My Beloved so never use these things for evil or bad deeds. If you must use these things, then use them for good things and fear Allah when you use these things.' The reality is that the Qur'an does not stop there, it is not silent, and the Verse does not end with "...counsel for virtue and piety..." but Allah Ta'ala continues on and says, "...and fear Allah towards Whom you shall be gathered." This means that fear the Lord in front of Whom you will all be gathered and assembled. Therefore, when you have to return to Him, do not do anything which will cause you to be embarrassed and ashamed when you have to stand before Him.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! Always bear in mind the fact that Allah Ta'ala has stated quite clearly, "O believers! When you counsel among yourselves counsel not for sin and transgression and disobedience to the Messenger..." in terms of whispering, in terms of quietly speaking in each other's ears and in terms of private chats.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! If you recite the above mentioned Verse and its translation time and time again, there are some points which will become very clear and apparent:

- A person should save himself from those whisperings which are unlawful and sinful.
- Due to the fact that Allah Ta'ala has told His slaves to stay within Islamic limits, the slaves should not transgress or exceed those limits.
- It should also be remembered that Allah Ta'ala's intention is that His slaves are saved not only from disobeying Him, but also saved from disobeying His Beloved Prophet Sallallahu 'Alaihi Wasallam. This is because Allah Ta'ala's Beloved Prophet Sallallahu 'Alaihi Wasallam has given complete details to us about sins, and they are based on the Orders of Allah Ta'ala. You are well aware of most of those and we all try to save ourselves from those sins as much as possible.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! Let us try and understand what those limits are that Allah Ta'ala has ordered us not to transgress in the above mentioned Verse. What is a limit? Try and understand and imagine that Islam has created a boundary for us, and we should not try and cross or jump over the boundary that our Lord has made for us. Let me explain that more clearly through the life of an exalted, pious slave of Allah Ta'ala.

A child was born in the house of a pious person. The child was being breastfed by his mother and subsequently reached an age where limits are fixed by Allah Ta'ala. When the child reached the age where limits are set, the mother was unaware that Allah Ta'ala has said in relation to breastfeeding a new-born child that, "...complete two years..." (Surah Baqarah Verse 233). This means that a child should be breastfed for two full years. After the two years are complete and the mother wants to feed her child, the child's father, who was knowledgeable, was aware of the limits set by Islam, says to his wife, "Stop feeding him your milk." The child's mother says, "The child is hungry." The husband replies "Fine, if he is hungry then feed him something else. Some other milk, water, or some other food, but do not feed him your breast milk." The mother says, "The child is hungry." The pious man says, "You are looking at the child's hunger whilst my sight is fixed on the Commands of Allah Ta'ala. He has declared a limit for breastfeeding a child and that is two years." Then the pious man recites a Verse of the Holy Qur'an, "...and whoso transgresses the limits of Allah, then they are the oppressors." (Surah Baqarah Verse 229)

Similarly, at other places in the Qur'an, those who transgress the limits are told, "...And Allah loves not the transgressors."

Now let us go back to the Verse about mobiles in which Allah Ta'ala states, "counsel not for sin and transgression..." This means that do not whisper, do not use mobiles for what purpose? For committing sins, for crossing the limits set by Allah Ta'ala, and from "...and disobedience to the Messenger..." Allah Ta'ala then continues on and states, "...counsel for virtue and piety..." meaning you can whisper if it is in relation to goodness and piety. In general, people proclaim words of goodness and piety brazenly and without shame or fear. Speeches are given about goodness and piety; two people do not normally whisper in each other's ears about goodness and piety. Understand what I am trying to say and that is that when things are whispered in each other's ears, it usually relates to sins and evil. Good words, words of decency, and words of piety are not usually discussed privately and in secret, but a person boldly and brashly speaks them out loud. However, this Verse tells us that even when you are talking on the phone, the words should be decent and respectable. In other words, 'O Believers! Your job is that when your mouth opens, it should open for goodness, and when your tongue speaks, it should speak words of goodness and kindness.'

Let me try and explain this with another Verse of the Holy Qur'an in which Allah Ta'ala states, "...and speak good to people ..." (Surah Baqarah, Verse 83) meaning always say good, kind words to people. The Qur'an states that even if you have an argument or disagreement, you should adopt a kind manner and use kind words. However, we have seen some impulsive and irrational youngsters who swear on mothers and sisters during the course of arguments (May Allah Ta'ala protect). When asked as to what they are doing, the reply they often give, "When the Companions would argue, they used to do the same thing." (Ma'azAllah) They say this because they are lacking knowledge, and because they do not keep good company. If we had given our children proper religious knowledge, companionship of good people, and etiquettes on how to live life, then our community and society would not be in the state that it is in today, and respect and manners would not have declined as they have done so. If only parents had thought about the training and upbringing of their children properly. Many a time I have heard young children who are playing in the streets swearing (May Allah Ta'ala Protect) and Alhamdo Lillah, I have corrected them also. The Qur'an tell us how we should behave, what limits there are, and what our manners should be if there is a disagreement, argument, or a difference of opinion. The Holy Qur'an says, "...and argue with them in a way that is best ..." (Surah Nahl Verse 125)

So, as I was saying, Allah Ta'ala knew that there will be things that are invented with which people will whisper to each other. Therefore, He stated that even when you whisper to each other, talk about goodness, virtues and piety, and fear Allah because you have to gather before Him. Now here, people continue to whisper and send SMS or MMS, talk privately with their secretary or friends, whisper in places where no one can see them and think that no one can hear them, no one would know what they are talking about. May I be sacrificed on the Majesty and Glory of my Lord, I swear by Allah, He has provided one reprimand and warning for all new evils that may arise to all Muslims until the Day of Judgement. Remember the following Verse and you will never use anything that you have against the commands and orders of Islam:

"O listener! Have you seen that Allah knows what ever is in the heavens and what ever is in the earth? Where there is secret counsel of three then the fourth is He. And of five then the sixth is He neither less than that nor more but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did Undoubtedly, Allah knows all things." (Surah Mujadila, Verse 7)

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! Read the above mentioned Verse over and over again and understand it's meaning completely. If we study it, we see that the secret whisperings done by three people, and three has been mentioned first as when two people intend to commit a sin, there is always a third person who supports and helps them; one who sends the message, one who takes the message, and one to whom the message is brought. These three think that there is no-one except the three of them who know about

this. My Lord states that ‘You are three and I am the fourth, and I know about this situation. The reason is because the state of My Knowledge is such that I possess knowledge of all that is in the heavens and all that is on the earth. When I have knowledge of all that is in the heavens and the earth, do you think I do not know about your whisperings? Where will you find a place to hide from Me? Where will you be safe from Me?’. This tells us quite clearly that humans can hide from other humans and commit sins, but cannot hide from Allah Ta’ala when committing sins. And why is there a reference to the heavens and the earth at the beginning of this Verse? “Allah knows what ever is in the heavens and what ever is in the earth” Why are the heavens and the earth mentioned here? The reason is because from this, we can also understand the system of mobiles.

In the early days of Islam, it was the desire of Muslims to talk to Rasool Allah Sallallahu ‘Alaihi Wasallam alone and in secret, which the Qur’an refers to as “Najwaa” (secret counsel). Initially, permission was granted for meeting in secret and holding a secret meeting. The order was given that the Companions should first give some charity before meeting in secret with Rasool Allah Sallallahu ‘Alaihi Wasallam, but then the permission was almost immediately revoked and cancelled. None of the Companions were able to act upon this permission except Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu, for as soon as permission was granted, he presented one dinar as charity and held a secret counsel with Rasool Allah Sallallahu ‘Alaihi Wasallam. However, his secret counsel, in other words ‘whisperings’, were not for personal gain or benefit, rather he asked Rasool Allah Sallallahu ‘Alaihi Wasallam ten important questions and obtained the answers to those questions.

I think it is appropriate at this time to briefly mention those ten questions and answers. It is quite possible that the answers to the problems of the nation are in those answers. Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu asked Rasool Allah Sallallahu ‘Alaihi Wasallam what loyalty was, “What is loyalty?” Rasool Allah Sallallahu ‘Alaihi Wasallam replied, “Monotheism (Tauheed) and testifying to monotheism.” Then Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu asked, “What is rebellion?” Rasool Allah Sallallahu ‘Alaihi Wasallam replied, “Infidelity and polytheism.”

Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu asked, “What is the truth?” The King of Madinah Sallallahu ‘Alaihi Wasallam replied, “Islam, the Qur’an, and Friendship of Allah Ta’ala (Wilayat) when you get it.” Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu then asked the fourth question, “What is proper planning? Rasool Allah Sallallahu ‘Alaihi Wasallam replied, “Do not put your trust your planning, have total trust in Allah Ta’ala.” The fifth question that was asked is a very important one. It is very important to remember both the question and the answer to this one. He asked, “What is incumbent (necessary) upon me?” In response to this, Rasool Allah Sallallahu ‘Alaihi Wasallam did not give a long, detailed reply, rather he said, “It is incumbent upon you to obey Allah and His Prophet.” The sixth question that was asked was, “How should I supplicate to Allah Ta’ala?” The Mercy to all the Worlds Sallallahu ‘Alaihi Wasallam replied, “With sincerity and belief.”

May we be sacrificed on Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu, who then asked, “What should I ask for when I supplicate?” My Beloved Prophet Sallallahu ‘Alaihi Wasallam replied, “Ask for safety, that Allah Ta’ala keeps you safe in this world and the hereafter.”

The eighth question asked by Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu was, “What should I do for freedom and forgiveness?” (Allahu Akbar) May I be sacrificed on the excellence of Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu, in spite of being the son in law of Rasool Allah Sallallahu ‘Alaihi Wasallam, he is worried about his own forgiveness, even though there are Verses of the Qur’an that provide proof of the deeds and status of Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu. Additionally, Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu is the King of all Friends of Allah Ta’ala, Leader of Friends of Allah Ta’ala, rather, Rasool Allah Sallallahu ‘Alaihi Wasallam said in relation to Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu, “I am the city of knowledge and ‘Ali is the gate.” Even after all of these realities, he is asking ‘What should I do for my forgiveness?’ Rasool Allah Sallallahu ‘Alaihi Wasallam told him to do two things, “Eat lawful things and speak the truth.” This means that forgiveness will only be achieved through these two deeds.

Then, Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu asked the ninth question, “What is bliss?” Do you understand what bliss means? It means happiness, joy, pleasure. People nowadays turn their attention to all kinds of pleasures, and, if I go into detail, I will end up very far from the topic that I am discussing. My topic at this time is Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu ‘s ten questions and their answers. As I was saying, he asked, “What is bliss?” Rasool Allah Sallallahu ‘Alaihi Wasallam replied, “Paradise,” meaning there will be such delight there that has no bounds. The happiness and delight of this world comes and goes, but the happiness in Paradise will be eternal. The tenth and final question asked by Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu was, “What is contentment?” May we all be sacrificed on the answer given by Rasool Allah Sallallahu ‘Alaihi Wasallam, who replied, “‘Ali, contentment is to see the Lord.”

In short, upon receiving permission from the Qur’an to hold a secret counsel after giving some charity, ‘Ali Radiallahu Ta’ala ‘Anhu presented one dinar as charity in the court of Rasool Allah Sallallahu ‘Alaihi Wasallam and asked these ten questions. At the time, there were also Companions present who were poor and penniless. Hazrat ‘Ali Radiallahu Ta’ala ‘Anhu gave some charity and held a secret counsel. Other companions who were

present could not afford to give any charity and hold a secret counsel or meeting with Rasool Allah Sallallahu 'Alaihi Wasallam. Allah Ta'ala felt great affection and fondness for those poor Companions and abolished the order for having to pay charity in order to have a secret counsel with Rasool Allah Sallallahu 'Alaihi Wasallam, 'In future, if you want to talk to the Prophet then repent and seek forgiveness and establish your prayers (Salah), and then you can hold secret counsel with My Beloved Sallallahu 'Alaihi Wasallam.' Hazrat 'Ali Radiallahu Ta'ala 'Anhu gave charity and held a secret counsel as soon as the order was received and before it was abolished, and until the Day of Judgement, no one else will be able to act upon this Verse. (Subhan Allah)

This is the excellence of Hazrat 'Ali Radiallahu Ta'ala 'Anhu, and it should also be remembered that after Rasool Allah Sallallahu 'Alaihi Wasallam, the highest status belongs to Siddique e Akbar, this belief should also be remembered. After him, it is Faruq e A'azam, then Hazrat 'Uthman, and then Hazrat 'Ali Radiallahu Ta'ala 'Anhum Ajma'een. In terms of the aforementioned Verse, the status of Hazrat 'Ali is indeed very exalted for other than him, no one else was able to or will ever be able to act upon that Verse. Now we have to understand very carefully and clearly whispering and secret counsel in terms of mobile phone usage is about to follow - 'Najwaa!'

'Najwaa' (secret counsel) means that two people communicate and no one else can hear their conversation, whether that communication is via letters, written words, or spoken words.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! The current environment of whisperings and secret counsels that have taken birth - the indecency, impropriety, illicit relationships, unlawful associations and friendships - there is so much going on it is hard to keep track of it all. In terms of all the above mentioned things, it should be remembered that Allah Ta'ala has not forbidden the use of computers, mobiles etc. Rather, He has shown us the lawful usage of all new things and that is to use them for pious, virtuous, and good things, and do not use them for sins and indecency. If you use them for indecency and send each other indecent, unlawful SMS's, pictures, videos etc. then listen to what the Qur'an has to say: Allah Ta'ala states, "Those who desire that scandal should spread among the Muslims, for them is the painful torment in this world and the hereafter ..." (Surah Nur Verse 19)

In other words, those who spread indecency amongst Muslims, and commit indecent acts; my Lord has stated that there is a great punishment for them in this world and the hereafter. That is why from today, fear Allah Ta'ala in the use of mobile phones, and use them for goodness and piety. Now goodness does not mean that Islam forbids you from talking about lawful things with your wife, children, parents, relatives, and friends on the phone. The restriction is on what? The restriction is for "...sin and transgression and disobedience to the Messenger..." These are the three things for which the Qur'an says that do not whisper; do not use your mobile phones for these things.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! I am confident that after attending today's weekly Sunni Dawat e Islami Ijtema, you will all make a firm intention that you will use your mobile phones lawfully (Insha Allah), and will refrain from using them unlawfully, as the unlawful use of mobiles has ruined the tranquillity and peace in the world, and ruined the lives of countless youngsters.

May Allah Ta'ala, through the alms of His Beloved, Merciful Prophet Sallallahu 'Alaihi Wasallam grant you, me, and all of us the guidance to perform good deeds. Aameen.

Wamaa 'Alaina Illal Balaagul Mubeen