

The Virtue of Requesting Dua'a from Others

"If due to the misfortune of sins, you do not possess a tongue of acceptance, go to the friends of Allah Ta'ala and request them for dua'as. Request those brothers of purity to pray on your behalf."

Once revelation came to Nabi Moosa (Alaihis Salaam): "O Moosa, call upon Me with such a tongue that has not committed any sin." Nabi Moosa (Alaihis Salaam) replied: "O Our Lord, none of us possess such a tongue". The reply came, "Call upon Us with the tongue of others". (In other words, request others to make dua'a for you, because you did not sin through their mouths).

"When did you ever commit sins through another's tongue?
So with the tongue of others call me, "O Allah!"

Note: Here Allah Ta'ala is giving a lesson to Nabi Moosa (Alaihis Salaam)'s people through him. The Ummat (followers) are the sinful ones while the Prophet is sinless. So outwardly, the command came to Nabi Moosa (Alaihis Salaam) but in actual fact, the address is directed to his Ummat.

"Or cleanse your mouth and make your lazy, negligent soul alert and wide awake".

This address is also directed at Nabi Moosa's (Alaihis Salaam) Ummat, "The name of Allah Ta'ala is pure. When you take His Name, your mouth too will become clean. The impurities will pack their bags and leave. Everything opposite runs away from its opposite, as night flees when the day breaks forth with its

light; likewise the purity of Allah Ta'ala's Name dispels your impurity.

*When the name of Allah Ta'ala comes onto the tongue
The impurity and darkness of sin cannot remain.*

Lesson

In this story, there is a great lesson for the seekers of Allah Ta'ala. Irrespective of what their condition is and how much they are drowned in the disobedience of Allah Ta'ala, they should not delay in making Zikrullah due to their impurities. Do not delay in making Zikrullah, awaiting first the fruits of rectification of the self. In fact, through Zikrullah, the rectification (islaah) will become easy. It is through the Noor of Zikr that one becomes aware of the darkness of sins, because things are easily recognized through their opposites.

Hence, it is proven by experience that when a Zaakir (one performing Zikr) commits a sin, he is quickly granted the grace to repent, because in the Noor of Zikr, the darkness of sins and evil are quickly perceived. Moreover, after the fragrant perfume of Zikr, the evil smell of sin is strongly perceived, causing one to quickly make Taubah and cleanse the heart. It is just like a person who is used to wearing clean clothes. Such a person will not tolerate a dirty spot on it and he will not rest until the dirty spot is washed away. One used to being dressed in dirty clothes, will not even see a new dirty spot on his clothes, because his clothes are full of dirty spots. Even if he does become aware of a dirty spot, there will be no urgency in the heart to cleanse that spot and remove it.

In view of the above, the saints first inculcate into their novices Zikr right from the beginning. And in this way, slowly and gradually all other rectification is accomplished.