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○ Adail

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7. Adail: Cont.

The Adail is needed in Islamic society and everyone of you should try to be adail. ~~because~~ This condition will come at lots of places later on so a complete and detail discussion is needed here and we will have to repeat it again and again.

Ulema say that a ^{Adail is one who} ~~person~~ ^{has} ~~should have~~ one ^{good} ~~maleka~~ (one habit, one quality) which stop him from doing haram and encourages him to do wojib. e.g. driving, one shows that a kid a new car is drive or one who is learning to drive at that time we will not say that he is a driver this quality only comes after experience and once he gets enough confidence and experience then we will say that he is a good driver but still then also it is possible for him to get in do accident and or do something wrong in driving, but when the mistake is done he will immediately realize it and correct it - but one who has no good quality of driving and makes a mistake then he wait & even realize it and if he does also it will be very hard to immediately correct it or control it : e.g. of typist.

Same as the case with adalat - that quality and is developed which will stop him from doing haram and it is possible that sometimes without intention he commits a sin and just like an experienced driver when makes a mistake automatically will stop the car or take the corrective action also similarly

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Adail also has developed that quality which stops him from doing sins - this quality is both instinctive and ardous is called 'maletaa'. So because of this when he does commit sin he will immediately reform and do corrective action. (One average muslim also tries to stay away from sin, just like but ~~Adail~~ just like inexperienced driver will do mistakes again & again at Adail because of continuous experience if stay away from here will later experienced driver will make fewer mistakes. Just developing this quality is not enough, one has to continuously putting it in practice. So Adail is one who develops this quality and then continuously practices it. and if sometimes he makes a mistake i.e. does a sin then ~~he will not~~ this mistake will not be ignored, as is done in our example the mistake is overlooked because of previous good record, so in the case of Adalat or to stay Adail or after making a mistake, 'Tawba' becomes wajib. i.e. mistake is not ignored and once he does 'Tawba' he will become Adail again.

So one of Adail person whenever ^{even once} commits a sin, whether G.K or G.S he becomes a non Adail until he does 'Tawba' and becomes ashamed of his sin, then he will become Adail again. Hence Adalat finished by doing sin and gets restored after doing 'Tawba'.

Now say one person has this ability to stay away from sins, i.e. he is Adail and he you see him doing a sin, ^{i.e. he is no longer Adail but} now if you consider him Adail and you

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are sure that he is committed this sin and as soon as he will know about his mistake he for sure would do 'Tawba' and will be ashamed that you will / can consider his Adeeil again even though he has not done tawba in front of you, because you know that this person always keeps away from sin and does tawba. ~~but~~ but if it is he is such a person about his you are not sure that he normally does tawba after a mistake then you will not consider his Adeeil until you see him doing tawba or you become sure ~~to~~ indirectly that he has done tawba.

How would one know that some one is adeeil or not? Shari'at has given few ways to know them: ① Two adeeil persons when you know say that the third one is adeeil ② E'tim (Shi'aa) it means anything which gets famous, becomes common. So if in a society so many people, common people who are not adeeil, but so many persons say that one he is adeeil in other words it becomes famous or common that such and such a person is adeeil even though they themselves are non-adeeil, that person will be considered adeeil because after so many people say this and by this one usually becomes sure about that thing, not so many people will be about a thing; how many people mention is not a rule, rule is that you yourself become satisfied. This rule is applied in many other things in Shari'at eg. sight of moon etc; najasat

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gets satisfied become clear to society by this public poster of judgment. Then he will become Adal otherwise not. Hence there are the four ways of knowing about Adalat of a person, but if you notice that the common thing in the last three ways is that one gets satisfied and sure in fact that one can say there are two ways and two detailed guidelines. (1) When one becomes sure or gets satisfied in his heart about the Adalat of the person, now this satisfaction and society can be achieved by many ways.

One more thing is also included in Adalat - besides that one doesn't do BS and B12, he should also refrain from doing any of these things which are not classified as sin in Shariah but by which memnun get this impression that he doesn't really care about religion. In this lots of things comes which are considered bad in society e.g. sleeping with the Quran under his head, not joining in Jamat prayers etc. In older books ^{of} ta'leem, he should refrain from these things also, Ak & Ak say not required but good to follow. e.g. An Ameer eating on the road. Studying a shop etc. & playing some such a game which are not considered good for such a person, some games are recommended i.e. horse back riding, swimming, defense training arms etc.