

Lesson 18: Useful Explanations Part III

1. *Ghasbi*: Anything taken by force from others without their consent; likewise, anything taken from others in normal transaction with an intention of not paying its price.
 2. *Mubah*: legal; lawful; taken with consent of the owner.
 3. *Hadath*: Those impurities (*najasah*) which require *niyyah* (intention) for cleaning, like those things after which *wudhu* or *ghusl* becomes necessary. *Hadath* is of two kinds: greater and smaller.
 4. The greater *Hadath*: Those things which require *ghusl* for being clean, like *janabat*, *haidh*, *nifas*, *istihaza* and *mass al-mayyit*.
 5. The smaller *Hadath*: Those things which require *wudhu* for being clean, like sleep etc.
 6. *Khabath*: Those impurities (*najasat*) which do not require *niyyah* for cleaning like all the *najasah* described in Lesson 19.
- Note:** The difference between *hadath* and *khabath* may be described thus: *Khabath* is external impurity (*najasah*) and therefore there is no need of *niyyah* for cleaning it, while *hadath* is not an external but a spiritual uncleanliness, and therefore it requires the attention and Intention of spirit to clean it.
- Note no 2.** To make the above point more clear it is advisable to mention that, for example, when a person goes to the toilet, he acquires both kinds of *najasah* i.e. the *khabath* and *hadath* – *khabath* is the external *najasah* which he cleanses without any *niyyah*, and thus his body becomes *tahir*. But still, he cannot pray; because the spiritual *najasah* i.e. *hadath* has not been removed. It will be removed when he will perform *wudhu* (with *niyyah*) and then he will be qualified spiritually to converse with Allah.
7. *Muwalat*: To perform any act, e.g. *wudhu*, without interruption; to perform all parts of the act one after another without a gap.
 8. *Tartib*: To perform every act in the same order that has been approved in the Shari'ah.

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