

Fiqh-us-Sunnah (Fiqh 1.38)

Bleeding from an unusual place

This involves bleeding due to a wound, cupping or a nosebleed, and regardless of whether the amount of blood is small or large.

Said al-Hassan, "The Muslims still prayed even while wounded." (Related by al-Bukhari.) He also reported, "Ibn 'Umar squeezed a pimple until it bled, but he did not renew his ablution. Ibn Abi 'Uqiyy spat blood and continued his prayer. 'Umar ibn al-Khattab prayed while blood was flowing from him. 'Ibbad ibn Bishr was hit with an arrow while praying, but continued his prayers." (Related by Abu Dawud, Ibn Khuzaimah, and al-Bukhari in mu 'allaq form.)

Fiqh-us-Sunnah (Fiqh 1.38a)

Vomit

Regardless of whether the amount of vomit was great or small, there is no sound hadith that it nullifies ablution.

Fiqh-us-Sunnah (Fiqh 1.38b)

Eating camel meat

That this does not nullify the ablution was the opinion of the four rightly guided caliphs, the companions and the following generation, although there is an authentic hadith that states one should make ablution after it.

Said Jabir ibn Sumrah, "A man asked the Prophet, 'Should we make ablution after eating mutton?' He said, 'If you wish, make ablution. If you do not, do not make ablution.' The man asked 'Should we make ablution after eating camel meat?' He said, 'Yes.'" Al-Barra' ibn 'Aazib related that someone asked the Prophet about praying in the dens of camels, and he said, "Do not pray therein, for they are of the devils." He asked about the dens of sheep, and he said, "Pray therein, for they are blessings. (Related by Ahmad, Abu Dawud and Ibn Hibban.) Ibn Khuzaimah said, "I know of no dispute over the authenticity of this report." In summation, an-Nawawi can be quoted as saying, "This opinion has the strongest proof, although the majority of the scholars differ from it."

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