427571 - It is prescribed to wipe the ears when doing wudu’

the question

The Best and complete ablution performing with many Hadiths with different narrator are mention in the shahieeen but While doing ablution,Wiping on the ear is not mention in the whole bokhari, Muslim. I know it's mention in some one Hadith of tarmizi and nasahi but here question is arise that All the compenions and the narrator of shahieeen not reporting this so this issue is seem like the issue of yafa yadaan. now can we say either it's not Authantic or this is not used often by the prophet (optional) in ablution?

Detailed answer

Praise be to Allah.

The fact that al-Bukhari and Muslim did not narrate a particular hadith does not indicate that it is da‘if (weak), because they did not claim that they had collected all the sahih (sound) hadiths, as is affirmed in the books of hadith sciences.

An-Nawawi (may Allah have mercy on him) said:

They (al-Bukhari and Muslim) did not commit themselves to collecting all the sahih reports; rather it is soundly narrated from them that they clearly stated that they did not collect all of them. Rather all they wanted to do was to collect some of the sahih hadiths in their books, similar to the aim of the author of a book of jurisprudence, who wants to discuss some issues of jurisprudence in his book, not to cover all the issues thereof."(*Sharh Sahih Muslim* 1/42).

Ibn Kathir (may Allah have mercy on him) said:

Moreover, al-Bukhari and Muslim did not commit themselves to narrating in their books all the hadiths that are deemed to be sahih. They classed as sahih some hadiths that are not included in

their books, and at-Tirmidhi and others narrated from al-Bukhari some hadiths that are not in his book; rather they are in *as-Sunan* and elsewhere."(*Ikhtisar ‘Ulum al-Hadith* p. 25).

Furthermore, if they omitted a hadith because they believe that it was da‘if, that does not indicate that there was consensus that it was da‘if. Perhaps they classed it as da‘if whilst other leading scholars classed it as sahih.

Based on that, the fact that wiping the ears is not mentioned in the hadiths of *as-Sahihayn* does not mean that it is not prescribed to do that at all. That has been proven by at-Tirmidhi, an-Nasa’i and others, and more than one of the scholars has narrated that there is scholarly consensus that it is prescribed.

It was narrated from Ibn ‘Abbas (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) wiped his head and his ears, inside and out.

Narrated by an-Nasa’i (102) and at-Tirmidhi (36), who said: Concerning this issue there is a report narrated from ar-Rubayyi‘,. And the report of Ibn ‘Abbaas is a hasan sahih hadith. End quote.

Ibn ‘Abd al-Barr (may Allah have mercy on him) said:

The Muslims are all agreed that taking water into the nose and blowing it out is part of wudu’, and the same applies to rinsing out the mouth and wiping the ears.

However they differed regarding the one who omits that by mistake or deliberately."(A*t-Tamhid* 18/225).

Ibn Hubayrah (may Allah have mercy on him) said:

They were unanimously agreed that wiping the inside and outside of the ears is one of the Sunnahs of wudu’, except for Ahmad, who regarded wiping them as obligatory, according to what Harb narrated from him. He was asked about that and he said: He should repeat his prayer if he omits it."(*Ikhtilaf al-‘A’immah al-‘Ulama’* 1/44).

For more information, please see the answer to question no. 115246 .

And Allah knows best.