

Removing the Doubts and Conjecture Over Raising the Hands During Prayer

By Abu Khaliyl, on January 07, 2004

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the following article, I hope to clarify many issues related to raising the hands for the reader. This, I hope to prove by quoting the actions of the Prophet, the actions and sayings of the Companions, and the sayings of a number of Imams, as well as presenting the texts used to represent opposing views, and their criticism according to the qualified scholars. I have arranged this discussion in the following format:

1. **How, where and when the Prophet (sal-Allaahu 'alayhi was-Salam) raised his hands in prayer**
 - A. The level to which the hands are raised.
 - B. Are the hands raised before saying "Allaahu akbar", while saying it, or after it?
 - C. The positions of the prayer in which it may be done:
 - Takbeerah al-Ihraam
 - Before entering into the bowing position
 - While rising from the bowing position
 - Before entering into the prostration position
 - Between prostrations
 - While rising to stand after the end of each rak'ah
 - While rising after the second rak'ah
2. **Supportive Reports from the Companions and Followers**
3. **Arguments, Claims, and Differences**
 1. Texts used to claim abrogation
 2. Their Review
 3. Note on Raising hands while in the sitting position
 4. Note on Women's Prayer
4. **Summarizing statements from the Scholars of Hadeeth**
5. **Final Words**

1. How, Where and When the Prophet (sal-Allaahu 'alayhi was-Salam) Raised His Hands in Prayer:

A. The Level to Which the Hands Are Raised

The Prophet (sal-Allaahu 'alayhi was-Salam) would raise his hands to the level of his shoulders, as reported by Ibn 'Umar (radi-Allaahu anhu),

“I saw the Prophet's (sal-Allaahu 'alayhi was-Salam) opening takbeer in prayer; he raised his hands when he said “Allaahu akbar” until he held them parallel to his shoulders...”^[1]

And some reports say it was to the level of the ears as in the report of Maalik bin al-Huwayrith,

“I saw the Prophet (sal-Allaahu 'alayhi was-Salam) raise his hands when he said, “Allaahu akbar”, when he bowed, and when he raised his head from bowing, until they extended to the level of his ears.”^[2]

There are no reports that involve the Prophet (sal-Allaahu 'alayhi was-Salam) touching his ears with any part of his hands while raising them with the takbeer.

B. Are the Hands Raised Before Saying “Allaahu Akbar”, While Saying It, or after it?

According to the various texts on this matter, each way is correct, so one may do it this way sometimes, and a different way at others. Brief examples of texts that support this view are:

Before: One narration from Ibn 'Umar that the Prophet (sal-Allaahu 'alayhi was-Salam),

“...Raised his hands until they were at the level of his shoulders, then [said, ‘Allaahu akbar’].”^[3]

During: As noted in the hadeeths of Ibn 'Umar and Maalik bin al-Huwayrith noted in the previous section.

After: Another narration from Maalik bin al-Huwayrith, recorded by Muslim, that the Prophet (sal-Allaahu 'alayhi was-Salam) would,

“Say ‘Allaahu akbar', then raise his hands.”

C. The Positions of the Prayer in Which it May Be Done

Takbeer al-Ihraam

The Prophet (sal-Allaahu 'alayhi was-Salam) would begin his prayer by saying the takbeer, raising his hands with it, as is reported in many hadeeths, such as the following from Ibn 'Umar (radi-Allaahu anhu);

“When the Prophet (sal-Allaahu 'alayhi was-Salam) stood for prayer, he would raise his hands up to the level of his shoulders then say, ‘Allaahu akbar'...”^[4]

This is the well known takbeer referred to often as takbeer ul-ihraam. Or the takbeer by which one enters into the sacred state of prayer. This text, as well as many others, clearly indicate that raising the hands with this takbeer is a legislated element of the prayer in Islaam. According to most scholars, there is an ijmaa' (consensus of agreement among the scholars) on this issue. Among such scholars

are an-Nawawee in Sharh Muslim, Ibn Hazm, Ibn al-Munthir in al-Ijmaa', and Ibn Hajar, who quotes Ibn 'Abdul-Barr saying,

"The scholars have agreed to the institution of raising the hands when beginning the prayer."^[5]

Before Entering into the Bowing Position

This is also demonstrated by the previous hadeeth of Ibn 'Umar (radi-Allaahu anhu) which continues,

"When the Prophet (sal-Allaahu 'alayhi was-Salam) stood for prayer, he would raise his hands up to the level of his shoulders then say, 'Allaahu akbar', when he wanted to bow, he raised them similarly."^[6]

And in another narration he says,

"When the Prophet (sal-Allaahu 'alayhi was-Salam) stood for prayer he raised his hands until they were at the level of his shoulders; and he would do that when he said, 'Allaahu akbar' for the bowing..."^[7]

While Rising from the Bowing Position

From the same text, Ibn 'Umar continues;

"...and when he raised his head from bowing he raised them like that as well..."^[8]

And in the second narration above, he says;

"...and he did that when he raised his head from bowing..."^[9]

Before Entering into the Prostration Position

Maalik bin al-Huwayrith reported that,

"He saw the Prophet (sal-Allaahu 'alayhi was-Salam) raise his hands in his prayer when he bowed, and when he raised his head from bowing, and when he went to prostrate..."^[10]

Abu Hurayrah (radi-Allaahu anhu) said,

"I saw the Prophet (sal-Allaahu 'alayhi was-Salam) raise his hands in his prayer to the level of his shoulders when he began the prayer, and when he bowed, and when he went to prostrate."^[11]

Between Prostrations

This can be deduced from general texts, such as Ibn 'Abbaas's report that,

"Allaah's Messenger would raise his hands with every takbeerat."^[12]

And 'Umayr bin Habeeb's report,

"Allaah's Messenger (sal-Allaahu 'alayhi was-Salam) would raise his

hands with every takbeerat in the obligatory prayer.”^[13]

There are also specific reports in this regard, such as that of Maalik bin al-Huwayrith, who said,

“...and when he raised his head from the prostrations he would do similar to that.”^[14]

And another narration by Anas (radi-Allaahu anhu), in which he said,

“The Prophet (sal-Allaahu ‘alayhi was-Salam) would raise his hands in the bowing and prostrating positions.”^[15]

While Rising to the Next Rak‘ah

This is supported by the above hadeeths, for wherever one says “Allaahu akbar” one may do this, as in the hadeeth of Maalik bin al-Huwayrith,

“...and when he raised his head from the prostrations, he would do similar to that.”^[16]

And the other report from him, in that;

“He saw the Prophet (sal-Allaahu ‘alayhi was-Salam) raise his hands in his prayer when he bowed, when he raised his head from bowing, when he prostrated, and when he raised his head from the prostrations.”^[17]

While Rising from Tashaahhud to the Third Rak‘ah

This is reported specifically in the hadeeth of Abee Humayd as-Saa‘idee,

“...Then when he (sal-Allaahu ‘alayhi was-Salam) stood from the second rak‘ah, he said, ‘Allaahu akbar’ and raised his hands ...”^[18]

Also ‘Ali (radi-Allaahu anhu) reported that,

“When standing for the obligatory prayer, Allaah's Messenger (sal-Allaahu ‘alayhi was-Salam) would say, ‘Allaahu akbar’ and raise his hands to the level of his shoulders; and he would do similar to that when he finished his recitation;...and when he stood from the two prostrations, he raised his hands like that and said, ‘Allaahu akbar’.”^[19]

And Ibn ‘Umar (radi-Allaahu anhu) reported,

“When Allaah's Messenger (sal-Allaahu ‘alayhi was-Salam) stood from the second rak‘ah, he said, ‘Allaahu akbar’ and raised his hands.”^[20]

This also follows from the general narrations mentioned above.

2. Support from the Actions of the Companions and

their Followers for These Positions

To help dispel the claim that raising the hands is abrogated, I have listed examples from some Companions and their students to establish that they were seen after the death of the Prophet (sal-Allaahu 'alayhi was-Salam) raising their hands in these positions. Since there is widespread agreement, as explained above, regarding raising the hands with the opening takbeer, it will not be discussed further.

1. Ten Companions

In the presence of ten Companions of Allaah's Messenger, one of them being Abu Qatadah, Abee Humayd as-Saa'dee, said;

"Shall I teach you the prayer of Allaah's Messenger (sal-Allaahu 'alayhi was-Salam)?" He said, "When Allaah's Messenger stood for the prayer, he raised his hands to the level of his shoulders, then he said, "Allaahu akbar"...then he said, "Allaahu akbar", raising his hands until they reached the level of his shoulders, then he bowed... then he raised his head saying "Sami' Allaahu liman hamidah", then he raised his hands up to the level of his shoulders while standing. Then he said, "Allaahu akbar",....then when he stood from the second rak'ah, he said "Allaahu akbar", and raised his hands until they were at level of his shoulders, as he did when he began the prayer....' They (the Companions present) said, "True. This is how he (sal-Allaahu 'alayhi was-Salam) prayed."[\[21\]](#)

2. 'Umar

From Taawoos from Ibn 'Umar that,

"'Umar used to raise his hands when bowing, and when rising from it."[\[22\]](#)

3. Ibn 'Umar

"When he entered into prayer he would say, 'Allaahu akbar' and raise his hands. Similarly, when he bowed, when he said, 'Sami' Allaahu liman hamidah', and when he stood from the second rak'ah he raised his hands..."[\[23\]](#)

Naafi' reported from Ibn 'Umar that,

"He would raise his hands when raising his head from the first prostration."[\[24\]](#)

4. Anas

Yahya bin Ishaq reported that,

"Anas (radi-Allaahu anhu) would raise his hands between the two prostrations."[\[25\]](#)

5. Jaabir bin 'Abdullaah

From Abu az-Zubayr, that,

“Jaabir bin ‘Abdullaah would raise his hands when beginning his prayer, when he bowed, and when he raised his head from bowing...”[\[26\]](#)

6. Ibn ‘Abbaas

From an-Nadhr bin Katheer - meaning as-Saa‘dee, who said,

“I prayed next to ‘Abdullaah bin Taawoos in al-Khayf masjid. When he prostrated in the first prostration and raised his head from it, he raised his hands to the level of his face. I objected to that. So Wahab bin Khaalid said, ‘Are you doing something that you have not seen anyone else do?’ Ibn Taawoos replied, ‘I saw my father do it [Taawoos], and he said, “I saw Ibn ‘Abaass do it.” And I do not know but that he said, “The Prophet (sal-Allaahu ‘alayhi was-Salam) did it.”’[\[27\]](#)

Some of the Followers of the Companions

1. Maymoon al-Makee reported that,

“‘Abdullaah bin az-Zubayr lead them in prayer, and he waved his hands when he stood, when he bowed, when he prostrated, and as he was getting up to stand; he stood and motioned with his hands. So I told Ibn ‘Abbaas about this. I said, ‘I have seen Ibn az-Zubayr praying in a way that I have not seen others praying.’ I described this waving [of the hands] to him. So he said, ‘If you would like to look at the prayer of Allaah's Messenger (sal-Allaahu ‘alayhi was-Salam), then imitate the prayer of ‘Abdullaah bin az-Zubayr.’”[\[28\]](#)

2. Ayyoob said,

“I saw Naafee‘ and Taawoos raising their hands between the two prostrations.”[\[29\]](#)

3. Yazeed bin Haaron reported from Ash‘ath that al-Hasan and Ibn Seereen,

“Both would raise their hands between the two prostrations.”[\[30\]](#)

4. Ibn ‘Aliyyah reported that he saw Ayyoob raise his hands between prostrations.[\[31\]](#)

Previously, we covered the first two discussions on this subject:

1. How, where and when the Prophet (sal-Allaahu ‘alayhi was-Salam) raised his hands in prayer
2. Supportive Reports from the Companions and Followers

The following is the first half of the third discussion:

3. Differences, Arguments and Clarifications

To understand the differences over raising the hands after the opening takbeer, we may quote Muhammad al-Marwazee: “The

scholars of the lands agree to the permissibility of this, except the people of Koofah.”[\[32\]](#)

And in his Sunan, at-Tirmitheesaid:

“More than one of the People of knowledge among the Companions of the Prophet (sal-Allaahu 'alayhi was-Salam) and the followers held this opinion, and it is the opinion of Sufyaan and the people of Koofah.”[\[33\]](#)

The following are the seven most popular texts relied upon to claim that raising the hands after the takbeer is abrogated. According to these texts (and others that are fabricated, or not worth mentioning here), a group of the Hanafee scholars claim that any authentic report which could be used to prove raising the hands after the opening takbeer is abrogated and therefore no longer allowed to be acted upon. Meaning that it is something that the Prophet (sal-Allaahu 'alayhi was-Salam) used to do but abandoned doing before his death, and so, we should also not do it. This claim must be analyzed by the following two questions:

1. Are the texts that prove abrogation authentic;
2. If such texts are authentic then is abrogation the only correct interpretation? Something is either abrogated or it is not, there is no level in between.

To get an idea of the claims, we may quote at-Tahaawee, who argues;

“The only reason for ‘Ali to see the Prophet (sal-Allaahu 'alayhi was-Salam) raise his hands and then not follow him in doing it, is that he new well that it was abrogated.”[\[34\]](#)

Al-Laknawee explains;

“It is well known in the books of usool of our companions (i.e. Hanafees), ‘That Mujaahid said, “I accompanied Ibn ‘Umar for ten years and I did not see him raise his hands except once.”’ They say, ‘And Ibn ‘Umar relates the raising of hands from the Messenger (sal-Allaahu 'alayhi was-Salam) and he himself left it. And a Companion who narrates a hadeeth, then leaves what is narrated (which is) clear in meaning and it is not possible to explain why, then you (follow him in that act and) leave what is narrated.’ And at-Tahaawee relates from the hadeeth of Abu Bakr bin Ayaash from Husayn from Mujaahid that he said, ‘I prayed behind Ibn ‘Umar and he did not use to raise his hands except at the first takbeer of prayer.’ Then he said, ‘So this was Ibn ‘Umar who saw the Prophet (sal-Allaahu 'alayhi was-Salam) raise his hands, then he left that same raising after the Prophet (sal-Allaahu 'alayhi was-Salam) and he did not do that except that abrogation was established with him.”[\[35\]](#)

See al-Laknawee's response to these claims later.

1. The hadeeth of Ibn Mas‘ood

“‘Shall I not pray with you the prayer of Allaah’s Messenger (sal-Allaahu 'alayhi was-Salam)?’ So he prayed and he did not raise his hands except the first time [and in some narrations: “except once” and in others: “he raised his hands at the beginning of the prayer, and he did not repeat that.]]” (at-Tirmitheesaid, Abu Daawood, Ahmad)

Some of the scholars of hadeeth have shown that the chain of narrators for this text is authentic.^[36] But they argue that this text negates while numerous others confirm, and confirmation takes precedence over negation.^[37] Others deny the authenticity of the text in part or altogether,^[38] as is seen in the following discussion.

Ibn al-Mubaarak said,

“The hadeeth of Ibn Mas‘ood is not confirmed.” (At-Tirmithee)

In his Sunan, after relating this hadeeth, Abu Daawood said,

“This hadeeth is a summary of a long hadeeth, it is not authentic with this wording.”

Here he means the words, “except the first time,” or, “And he did not repeat that.” In his Juz' Rafa' al-Yadayn after mentioning the hadeeth, Imaam al-Bukhaaree said,

“Imaam Ahmad narrated from Yahya bin Adam who said, ‘I saw the hadeeth of ‘Abdullaah bin Idrees from ‘Aasim bin Kulayb, and there was not in it, “Then he did not repeat that”.’^[39] And this is more authentic as a book is better preserved according to the People Knowledge. For a man narrates something [from memory], then he consults the book and it is as it is in the book. Al-Hasan bin Rabee‘ narrated to us from Idrees bin ‘Aasim from ‘Abd ur-Rahmaan bin al-Aswaad from ‘Alqamah that ‘Abdullaah (Ibn Mas‘ood) said, ‘The Messenger of Allaah (sal-Allaahu ‘alayhi was-Salam) taught us the prayer...’ so he stood and made takbeer and raised his hands, then he bowed and put his hands together between his knees. This reached Sa’d who said, ‘My brother has spoken truthfully. But we used to do that in the beginning of Islaam, then we were commanded with this. (i.e., placing the hands on the knees in rukoo-).’^[40] “And this indicates that Ibn Mas‘ood was not aware that it was abrogated. And Ibn al-Munthir reports from Ibn ‘Umar with a strong isnad that he said, ‘The Prophet (sal-Allaahu ‘alayhi was-Salam) only did that once.’ Meaning at-tatabeeq....and ‘Abd ur-Razzaaq reports from ‘Umar what agrees with the saying of Sa’d, he reports it from another way from ‘Alqamah and al-Aswaad saying, ‘We prayed with ‘Abdullaah [Ibn Mas‘ood] so [we held our hands together while bowing]. Then ‘Umar met us, so we prayed with him, so we [did it again]. When we finished he said, “That is something that we did then it was stopped.”’ And with at-Tirmithee by way of Abu ‘Abd ur-Rahmaan as-Salmei who said, “‘Umar bin al-Khattaab said to us, “Indeed the knees are sunnah for you so grasp the knees.”’ And al-Bayhaqee reported it with this wording; ‘When we bowed we placed our hands between our knees. So ‘Umar said, “From the sunnah is to grasp the knees.”’ And this also implies that the ruling is marfoo‘ [or raised] because when a companion says, ‘this is sunnah’, or ‘the sunnah is like this’, then it is obvious that the source for this is the Prophet (sal-Allaahu ‘alayhi was-Salam), especially when the one saying it is the likes of ‘Umar.” (Fath ul-Baaree) And this is what is preserved according to the People of research into the hadeeth of Ibn Mas‘ood.”

Al-Haafiz ibn ‘Abd il-Baarr said,

“Regarding the hadeeth of Ibn Mas‘ood; “Shall I not pray with you the prayer of the Messenger (sal-Allaahu ‘alayhi was-Salam).” So he

prayed and did not raise his hands except once.' Then indeed Abu Daawood said, 'This is a summary of a long hadeeth and it is not saheeh with this wording.' Similarly al-Bazaar said, 'It is not confirmed, and the likes of this is not depended upon.' As for the hadeeth of Ibn 'Umar mentioned in this chapter, then this hadeeth was said in al-Madeenah and is saheeh, having no narrators accused of anything. And the likes of this has been narrated from more than twelve Companions."[\[41\]](#)

Ibn Abee Haatim said,

"I asked my father about the hadeeth related from Sufyaan ath-Thawree from 'Aasim bin Kulayb from 'Abd ur-Rahmaan bin al-Aswaad from 'Alqamah from 'Abdullaah that the Prophet (sal-Allaahu 'alayhi was-Salam) stood and made takbeer and raised his hands and then did not repeat that, and my father said, 'This is a mistake. It is said the mistake is from ath-Thawree, for a group of people have narrated from 'Aasim and all of them have said that, "The Prophet (sal-Allaahu 'alayhi was-Salam) stood in prayer, and he raised his hands, then he bowed and placed his hands together between his knees." And not one of them narrate what ath-Thawree relates."[\[42\]](#)

Al-Haafiz Ibn Hajr said,[\[43\]](#)

"This hadeeth is declared hasan by at-Tirmitheer and saheeh by Ibn Hazm. And Ibn al-Mubaarak said, 'To me, it is not confirmed.'" And Ibn Abee Haatim reported from his father that 'This hadeeth is a mistake.' And Ahmad bin Hanbal and his shaykh Yahya bin Aadam said, 'It is weak', and al-Bukhaaree transmitted this from them and endorsed their verdict. Abu Daawood said, 'It is not authentic.' And ad-Daaruuqutnee said, 'It is not established.' Ibn Hibbaan said, "This is the best narration that the People of Koofah narrate with regards to negating raising the hands in prayer for bowing and when rising from it, and it is in reality the weakest thing to depend on, because of its defects that invalidate it."

Al-Mubaarakfooree says,

"The hadeeth of Ibn Mas'ood is not saheeh nor hasan, rather it is weak and the likes of it is not used as proof. As for at-Tirmitheer's declaring to be hasan, he is not to be depended upon when there is leniency [in his verdict]. As for Ibn Hazm declaring it saheeh, then what is obvious is that it is from the point of view of its chain, and it is well known that the authenticity of the chain does not necessitate the authenticity of the text. Despite the fact that Ibn Hazm's verdict of saheeh is not to be depended upon in light of the weakening of it by these precise huffaaz (pl. of haafiz). So depending upon this weak hadeeth to leave raising the hands and its abrogation except when starting (prayer) is not correct."[\[44\]](#)

If It Was Authentic

Speaking of the hadeeth of Ibn Mas'ood, Imaam ash-Shaaf'ee said,

"It is not confirmed, and if it was, then the affirmation [of raising the hands] takes precedence over the negation."[\[45\]](#)

Al-Mubaraakfooree says,

“And if we were to concede and accept that the hadeeth of Ibn Mas‘ood is Saheeh or hasan, then it would be obvious that Ibn Mas‘ood forgot about it, as he forgot about many matters. Al-Haafiz az-Zayl‘ee said in Nasb ur-Raayah, transmitting from the author of at-Tanqeeh that, ‘There is nothing strange in the forgetting of Ibn Mas‘ood, for Ibn Mas‘ood forgot a portion of the Qur’aan that the Muslims afterwards did not disagree upon, and that is al-mu‘aoothataeen (i.e., including them as part of the Qur’aan); he forgot about that which the scholars have agreed to be abrogated, like placing hands together (between the knees in rukoo‘), and how two stand behind the imaam; and he forgot about that which the scholars do not differ about, that the Prophet (sal-Allaahu ‘alayhi was-Salam) prayed subh at it’s time on the Day of Sacrifice; he forgot how the Prophet (sal-Allaahu ‘alayhi was-Salam) combined (prayers) on ‘Arafah, and he forgot about that which the scholars do not differ over with regards to placing the elbow and the fore-arm on the floor (while prostrating, that it is not allowed), and he forgot how the Prophet (sal-Allaahu ‘alayhi was-Salam) used to recite, «And He who created the male and the female». If it is possible that Ibn Mas‘ood forgot the likes of these in prayer, then how is it not possible that he forgot about raising the hands?”[\[46\]](#)

2. The Report from al-Baraa’

“Allaah’s Messenger (sal-Allaahu ‘alayhi was-Salam) would, when beginning the prayer, raise his hands to near his ears, and not repeat that.” (Abu Daawood and ad-Daaruuqutnee)

Al-Mubaarakfooree says,

“It is by route of Yazeed bin Abu Ziyaad from ‘Abd ur-Rahmaan bin Abu Layla from him (i.e. al-Baraa’). The huffaaz (pl. of haafiz) have agreed that his saying, “then he did not repeat that” is mudraj [\[47\]](#) in its narration from the saying of Yazeed bin Abu Ziyaad. It is related from al-Baraa’ without the addition by Shu‘bah, ath-Thawri, Khaalid at-Tahaan, Zuhayr and others from the huffaaz.”[\[48\]](#)

‘Abdullaah bin Ahmad said,

“I asked my father about the hadeeth of al-Baraa’ bin ‘Aazib about the raising [of the hands in prayer]. He said, ‘Muhammad bin Ja‘far Ghandir reported to us, saying; “Shu‘bah reported to us from Yazeed bin Abee Ziyaad who said, ‘I heard Ibn Abee Layla saying, “I heard al-Baraa’ speaking to people with Ka‘b bin ‘Ujrah, he said, ‘I saw Allaah’s Messenger when he began the prayer raising his hands.’” My father said, ‘And Sufyaan bin ‘Uyaynah said, “We heard it from Yazeed like this.” Then Sufyaan said, “Then later in Koofah he was saying, “Then he did not repeat that.””[\[49\]](#)

Al-Humaydee said,

“This narration was narrated by Yazeed only, and Yazeed added it.”[\[50\]](#)

‘Uthmaan ad-Daarimee said from Imaam Ahmad,

“It is not authentic.”[\[51\]](#)

Yahya bin Muhammad bin Yahya said,

“I heard Ahmad bin Hanbal saying, ‘This hadeeth is flimsy, Yazeed used to narrate this for a period of time without saying, “And he did not repeat that.” So when they - meaning the people of Koofah - met him, he was mentioning it.’”^[52]

Ad-Daaruuqutnee relates this hadeeth via the route of ‘Ali bin ‘Aasim from Muhammad bin ‘Abd ur-Rahmaan bin Abu Layla from Yazeed bin Abu Ziyaad from him (al-Baraa’). Ibn ‘Aasim said,

“I went to Koofah and I met Yazeed bin Abu Ziyaad and he narrated this hadeeth to me but he did not mention ‘Then he did not do that’, so I said to him, “In fact Ibn Abu Layla narrates this hadeeth to me from you and it contains ‘Then he did not repeat that’, and he said, ‘I have not preserved this’.”^[53]

So, according to the above mentioned scholars, including Yazeed who ist routes depend upon, the correct wording of the hadeeth does not contain, “And he did not repeat that.”

Footnotes

1. Al-Bukhaaree
2. Al-Bukhaaree (with abridged chain), Muslim and others as detailed later. This wording is found with Abu Daawood. See Saheeh Sunan Abu Daawood #680 by al-Albaanee where he grades it Saheeh. Al-Albaanee has, “Sometimes...” the Prophet (sal-Allaahu ‘alayhi was-Salam) would raise them to the level of the ears in his Sifat Salat an-Nabee (sal-Allaahu ‘alayhi was-Salam). Ibn Hajar says that Abu Thawr reported that ash-Shaaf’ee consolidated the meaning of these two texts saying that he (sal-Allaahu ‘alayhi was-Salam) would raise his hands so that the palms were at the level of the shoulders, and the fingertips reached the level of the ears. See Fath ul-Baaree.
3. Muslim
4. Al-Bukhaaree, Muslim and others.
5. Fath ul-Baaree
6. Al-Bukhaaree, Muslim, and others
7. Al-Bukhaaree
8. Al-Bukhaaree, Muslim, and others.
9. Al-Bukhaaree
10. This narration is from Ahmad and its chain is authentic according to al-Albaanee, see Irwaa’ ul-Ghaleel, no. 351, and the discussion following it.
11. Ibn Maajah. See Saheeh Sunan Ibn Maajah by al-Albaanee, no. 700.
12. Ibn Maajah. See Saheeh Sunan Ibn Maajah by al-Albaanee, no. 705.
13. Ibn Maajah. See Saheeh Sunan Ibn Maajah by al-Albaanee, no. 701.
14. An-Nasaa’ee, see Irwaa’ ul-Ghaleel, no. 351.
15. Ibn Abee Shaybah with an authentic chain see Irwaa’ ul-Ghaleel, no. 351.
16. An-Nasaa’ee, see Irwaa’ ul-Ghaleel, no. 351.
17. This narration is from Ahmad and it’s chain is authentic according to al-Albaanee, see Irwaa’ ul-Ghaleel, no. 351 and the discussion following it.
18. Abu Daawood. See Saheeh Sunan Abu Daawood by al-Albaanee, no. 670.
19. Abu Daawood; Saheeh Sunan Abu Daawood by al-Albaanee, no. 679. See later discussion over the remainder of this text. The word as-sajdatayn, meaning “the two prostrations”, has been interpreted by most scholars to mean the second rak’aat.
20. Al-Bukhaaree, an-Nasaa’ee, and Abu Daawood. See Saheeh Sunan Abu Daawood by al-Albaanee, no. 678.
21. Reported by Ibn Maajah 702, and Abu Daawood, and this narration is his no. 670. See Saheeh Sunan Abu Daawood.
22. Al-Haakim and al-Bayhaqee from Ibn ‘Umar and Sa’eed bin al-Musayyib. See Tuhfat al-Ahwaathee
23. Abu Daawood. See Saheeh Sunan Abu Daawood by al-Albaanee, no. 676.
24. Ibn Abee Shaybah with an authentic chain according to al-Albaanee. See Sifat Salaat an-Nabee.

25. Ibn Abee Shaybah with an authentic chain according to al-Albaanee. See Sifat Salaat an-Nabee.
26. Ibn Maajah. See Saheeh Sunan Ibn Maajah by al-Albaanee, no. 708.
27. Abu Daawood. See Saheeh Sunan Abu Daawood by al-Albaanee, no. 675.
28. Abu Daawood. See Saheeh Sunan Abu Daawood by al-Albaanee, no. 674.
29. Ibn Abee Shaybah with an authentic chain according to al-Albaanee. See Sifat Salaat an-Nabee.
30. Ibn Abee Shaybah with an authentic chain according to al-Albaanee. See Sifat Salaat an-Nabee.
31. Ibn Abee Shaybah [Vol. 1: Kitaab as-Salawaat; Regarding raising the hands between the two prostrations. It follows the previous narration. P. 271] Its chain is authentic according to al-Albaanee. See Sifat Salaat an-Nabee.
32. See Fath ul-Baaree
33. Regarding the Companions, the texts, and their interpretation that follow (according to the scholars of hadeeth) demonstrate that this is not correct.
34. See Tuhfat al-Ahwaadee. The reference to 'Ali, may Allaah be pleased with him, is text number seven.
35. Ta'leeq ul-Mumjad 'alaa Muwataa Muhammad. See Tuhfat al-Ahwaadee.
36. At-Tirmithee and Ibn Hazm for example. Al-Albaanee says that it is Saheeh according to the conditions of Al-Bukhaaree and Muslim, but it is contradicted by the mutawaatir reports that affirm raising the hands. See his notes on Mishkaat ul-Masaabih.
37. See Fath ul-Baaree where Ibn Hajar mentions that ash-Shaaf'ee held this view even though he said that the text is not confirmed.
38. Either because of a deficiency in the transmission of it (and in this case and the case with the hadeeth of al-Baraa' that appears later, there is considerable debate over who is responsible for it) or because of the poor grades which the narrators have received from various scholars.
39. See al-'Ilal wa Ma'rifatur-Rijaal according to Ahmad bin Hanbal #714: "Abdullaah bin Idrees dictated to me from his books from 'Aasim bin Kulayb from 'Abd ur-Rahmaan al-Aswaad. He said, "Alqamah reported to us from 'Abdullaah who said, "Allah's Messenger (sal-Allaahu 'alayhi was-Salam) taught us the prayer." So he said, "Allaahu akbar" and raised his hands and then bowed, and he folded his hands and put them between his knees. This reached Sa'd who said, "My brother has spoken truthfully, we did that, then we were commanded with this", and he grasped his knees.""
40. Although al-Bukhaaree quotes this chain in Juz' Rafa' al-Yadayn, the text is reported by numerous authorities. Among them is Ahmad as noted previously in his quote. Additionally, the text is reported by al-Bukhaaree and Muslim in their Saheehs, the four Sunans, Ibn Khuzaymah and others. "Putting the hands together between the knees": It is known as tataabeeq, and this text indicates that it has been abrogated. At-Tirmithee said, "At-tatabeeq is abrogated according to the people of knowledge, there is no difference between the scholars in that except what is reported from Ibn Mas'ood and some of his companions that they [performed it]." (Sunan at-Tirmithee) Ibn Hajar, after bringing the text said,
41. At-Tamheed
42. Kitaab al-'Ilal 1:96, Ibn Abee Haatim.
43. At-Talkhees al-Khabeer 1:222.
44. Tuhfat al-Ahwathee 1:220.
45. Quoted by Ibn Hajar in Fath ul-Baaree.
46. See Fiqh us-Sunnah, and Tuhfat al-Ahwathee. This point is very well known to the scholars of this branch of knowledge, and it is usually kept out of the view of others. However, exposing this point within the context of this discussion - that is removing the lethargic doubts about a sunnah - should not cause anyone to feel that this great companion, may Allaah be pleased with him, was any less than the magnificent scholar and faqeeh that the Prophet (sal-Allaahu 'alayhi was-Salam) endorsed him to be. Although no single person is without error after the Prophet (sal-Allaahu 'alayhi was-Salam), it is better to quote a scholar with this kind of saying as we have done here, than to be one who is heard saying, "So and so companion was mistaken..."
47. Mudraj: A grade of deficiency given to a hadeeth when it is known that there is an interpolated addition either in its chain of narrators, or its text. When this one report contains the addition, and it contradicts other reports, then it is graded as mudraj. For definition reference at-Ta'leeqaat al-Athriyah 'alal-Manzoomat il-Bayqooniyah.
48. Tuhfat al-Ahwaadee, here he is quoting ash-Shawkaani in Nayl al-Awtaar p. 193.
49. Al-'Ilal wa Ma'rifatur-Rijaal according to Imam Ahmad bin Hanbal #708.
50. Nayl al-Awtaar p. 193.
51. See as-Sunan al-Kubraa by al-Bayhaqee, and Nayl al-Awtaar p. 193.
52. See Nayl al-Awtaar p.193, Tuhfat al-Ahwathee and al-'Ilal wa Ma'rifatur-Rijaal. Likewise al-Haafiz said this in at-Talkhees ul-Khabeer pg.83.

53. Al-Bayhaqee quotes that Sufyaan reports the same incident from him, Sunan 2:76. Nayl al-Awtaar p. 193. Reference al-'Ilal by Ahmad for similar.