

To Make Niyyat For Namâz



To make niyyat for namâz means to pass through heart its name, time, qibla, to wish to follow the imâm (when performing namâz in jamâ'at), to mean to perform namâz. Knowledge only, that is, knowing what is to be done will not be niyyat. In Shafi'î Madhhab it is necessary to remember the rukns (fard in namâz) of namâz.

When beginning to worship, saying orally only is not called niyyat. Worships done without the niyyat made by heart are not acceptable in the four Madhhabs. No one heard Rasûlullah, the Sahâba, the Tâbi'în, or even the four imâms, make niyyat by tongue. Hadrat Imâm-i Rabbânî (rahmatullâhi 'alaih) says in the hundred and eighty-sixth letter of Mektûbât, "Niyyat is made by heart. It is bid'at to make niyyat orally. This bid'at has been called hasana (good, useful). But this bid'at annihilates not only the sunnat but also the fard. For, many people have been making niyyat only by tongue, without passing the niyyat through their heart. Thus niyyat through heart, one of the fards (principles) of namâz, has been neglected, and namâz has been nullified. This faqîr (hadrat Imâm-i Rabbanî means himself) do not recognize any bid'at as 'Hasana'. I see no beauty in any bid'at." It is sunnat to make niyyat orally in Shafi'î and in Hanbalî Madhhab. It is stated in Ibni Âbidîn, "That it is fard to make niyyat when beginning namâz has been stated unanimously. Niyyat is made only with the heart. It is bid'at to make it only in words. It is permissible for a person who makes niyyat with his heart to make niyyat verbally also in order to be safe against doubts.