



Intentions for Salah

قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا
الْأَعْمَالُ بِالنِّيَّاتِ

Umar bin Al Khattab reported the Apostle of Allah (ﷺ) as saying "Actions are to be judged only by intentions and a man will have only what he intended.
Sunan Abi Dawud 2201

This is why it's important that we should do good intentions for all of our good and legitimate actions. Because we will get rewards for whatever we intend for, so keep our intentions genuine and right.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
"إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ، فَأَتَيْ بِهِ فَعَرَفَهُ نَعْمَهُ
فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ
قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُقِيَ فِي
النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأَتَيْ بِهِ، فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا
عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ
تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ،
فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ
الْمَالِ كُلِّهِ، فَأَتَيْ بِهِ، فَعَرَفَهُ نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ
سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ
جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُقِيَ فِي النَّارِ."
رواه مسلم (وكذلك الترمذي والنسائي)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said:
I heard the Messenger of Allah (ﷺ) say: The first of people against whom
judgment will be pronounced on the Day of Resurrection will be a man who
died a martyr. He will be brought and Allah will make known to him His favours
and he will recognize them. [The Almighty] will say: And what did you do
about them? He will say: I fought for you until I died a martyr. He will say: You
have lied - you did but fight that it might be said [of you]: He is courageous.
And so it was said. Then he will be ordered to be dragged along on his face
until he is cast into Hell-fire. [Another] will be a man who has studied
[religious] knowledge and has taught it and who used to recite the Quran. He
will be brought and Allah will make known to him His favours and he will

recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. It was related by Muslim (also by at-Tirmidhi and an-Nasa'i).

[What should we do?](#)

When you start doing your ablution then do intention in your heart that I am doing this (washing up) for ablution. When you stand up on prayer mat /start reading Salah then quietly intend for that 'I am going to read my Salah for Allah and to make my Allah happy'.

Intentions are linked with heart. This is why we don't need to say it out loud. There is no evidence of saying out intentions of Salah loudly from holy prophet Pbuh's life, none of his blessed companions said Salah intentions loudly.

Sometimes we aim of doing a good deed, and then if there is a need then we share or tell other people about that. There is no need for doing intentions for Salah loudly, our mind doesn't accept it and our prophet Pbuh didn't do it and it seems like unnecessary action because Allah knows our intentions.

We do many things in our life but we don't say it loud, because we just think in our heart of doing something for example eating our dinner or putting on our shoes, we just think about it and do it. We do good deeds for rewards and we don't need to announce it, as soon as we start doing ablution or start walking towards mosque or our prayer mat, which shows our intentions that we are going to read Salah/prayer.

So we don't need to say loudly our intentions for Salah/prayers. There is no authentic evidence of whatever we normally read or been culturally taught by our elders.

Shaykh al-Islam Ibn Taymiyah was asked about the intention when starting to do an act of worship such as praying etc., do we need to utter it verbally, such as saying, "I intend to pray, I intend to fast"? He replied: Praise be to Allaah.

The intention of purifying oneself by doing wudoo' ghusl or tayammum, of praying, fasting, paying zakaah, offering kafaarah (expiation) and other acts of worship does not need to be uttered verbally, according to the consensus of the imaams of Islam. Rather the place of intention is the heart, according to the consensus among them. If a person utters something by mistake that goes against what is in his heart, then what counts is what he intended, not what he said.

Intention is connected to knowledge. If a person knows what he is doing then he has obviously made an intention. It cannot be imagined, if he knows what he wants to do, that he has not formed an intention. The imaams are agreed that speaking the intention out loud and repeating it is not prescribed in Islam, rather the person who has made this a habit should be disciplined and told not to worship Allah by following bid'ah and not to disturb others by raising his voice. (Alfatawa tul kubra)

Imam abn e Hamam and Imam Ibn e Qayyam called it Bidah to say intentions for Salah loudly.

We all Muslims should get rid of this Bidah of saying out our intentions loudly. We should just do intentions in our hearts.

Qayyam (standing up for Salah)

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَانَتْ بِي بَوَاسِيرٌ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فَقَالَ " صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ ".

Narrated `Imran bin Husain RA: I had piles, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side." Sahih al-Bukhari 1117

Narrated `Abdullah bin Buraida RA: Holy prophet Pbuh said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while Lying gets half the reward of that who prays while sitting.' " Sahih al-Bukhari 1116

Holy prophet Pbuh used to lean against a pillar during his prayers when he got old.

It is permissible to lean on a pillar or stick when standing, if one is old or weak in body

It was narrated that ‘Abdullah bin Shaqiq Al-‘Uqaili said:

“I asked ‘Aishah RA about the prayer of the Messenger of Allah (ﷺ) at night. She said: ‘He used to pray for a long time at night standing up, and for a long time at night sitting down. If he prayed standing, he would bow standing, and if he prayed sitting, he would bow sitting.’”

Ibn e Majah: Vol. 1, Book 5, Hadith 1228

It was narrated from Aishah RA that :

The Prophet (ﷺ) used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second rak'ah. Sunan an-Nasa'i 1648