

The correct way to recite in your prayers (*Salah*)
and in morning and evening supplications

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Translated & Foreword

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Foreword:

Are we saying your morning and evening *Dua*' yet being afflicted by trials?

This concise article may shed light on some questions.

Shaykh Muhammad bin Umar Bazmool says speaking about the correct way in which one should recite silently:

‘One must be aware concerning the conditions of reciting audibly and silently, the way in which some people pray with their lips closed and not moving their tongue until they complete their prayer. They do not move their tongues to recite whilst standing in their prayer. Although they are meant to be reciting but yet they do not move their tongues in remembrance, niether whilst in *Ruku* (bowing) or while standing up from it, nor in *Sajood*

(prostration) or as they come up from *Sajood* or while they sit in the *Tashahood* (sitting at the end of the prayer).

So we say that those people who pray like this, in fact **their prayer is nullified** because they **have not recited** in their prayer.

This is because the tongue must move in recitation, and according to some of the Scholars (*Fuqaha*) it is necessary to move the tongue in the silent prayers and you must be able to hear yourself. And this matter is of utmost importance. Many people say: 'I say my morning and evening supplications regularly and we seek refuge in Allaah yet we still experience afflictions.' So we say if you recite the morning and evening supplications then it is necessary to move the tongue while reciting them, there is no benefit if you pass your eyes along the lines of the page and to say that this is a silent reading. This is not considered reading or speech in the Arabic tongue. Reading in the Arabic language necessitates movement of the tongue, as is known from the hadeeth which is narrated from the Companions -may Allaah be pleased with them- that they knew when the Messenger -*sallAllaahu alayhi wa sallam*- was reciting silently due to the movement of his beard. This illustrates that the Messenger -*sallAllaahu alayhi wa sallam*- whilst reciting silently would

move his lips and tongue. This moving of the tongue is if the person has the capability to move his tongue and that there is nothing to hinder the movement of the tongue.'

[Taken from: 'Sharh Sifat Sallat an-Nabi *-sallAllahu alayhi wa sallam-*' by Muhammad Bazmool, p.221]