



ABSTRACT

Of all human body parts, the tongue is an exceptional part that is destined to function in bi-polar or contradictory ways; to comfort and discomfort; to praise and curse; to elevate and pull down; etc. That is why the social well-being or otherwise of human-beings, their successes and failures, fortunes and misfortunes depend to a large on how wisely human tongues are being used. This paper explores the positions of both the Arabic language and the Quran regarding the powers inherent in the human tongue to ensure good interpersonal relationships and communal peace if it is properly and wisely used. A number of Arabic statements

THE POSITIONS OF ARABIC LANGUAGE AND THE QURAN ON THE POWERS OF THE TONGUE (AL-LISAN) IN ENSURING GOOD INTERPERSONAL RELATIONSHIPS AND COMMUNAL PEACE

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Introduction

Man's ability to speak and express himself; his opinions and his feelings, is one of the enviable gifts he has received from God, the Creator. So, the gift of language (made possible by the tongue) distinguishes man from other creatures; animate and inanimate. Man, however, has the potentials to make use of the tongue for both good and evil. The human heart is central to speech production in every situation because it is what the heart harbours in abundance that it releases through the tongue in times of tension, desperation or provocation. With certainty, great evils and blessings prevail in the use of the tongue. Since the creation of man, how the tongue has been used has contributed in no small measure to the fortunes or misfortunes of so many people. Active involvements in perusing all educative sources from the Qur'an Hadith and some poetical compositions by the reputable scholars, lead us to deduce that the dignity of man lies solely on how he utilizes his tongue; either positively or negatively. Awd (2007) considers the tongue as the only human instrument working either in favour or against its user. Awd says further that the proper use of the tongue promotes and enhances man's fame while its improper use defames man's personality.

A prophetic tradition was narrated by Bukhari as reported by Abu Said Al-Khudri thus:



and Quranic verses are examined to achieve this. The paper concludes that conflicts and crises shall reduce considerably in every human society if humans would use their tongues cautiously and wisely. The paper recommends, among others, that every person should control their tongue particularly during the time of anger so that their utterances may be justifiable.

Keywords: Al-Lisn, Arabic language, Communal Peace, Ensuring, Good-Interpersonal Relationship, Tongue

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَسْتَيْقِظُ ابْنُ آدَمَ فَيَصْحُو الْجَسَدَ كُلَّهُ عَلَى لِسَانِهِ تَفْكِيرًا أَوْ يُسَخِّنُ ضَلَالًا فَيَقُولُ: اتَّقُوا اللَّهَ عَلَيْنَا، فَإِنَّا عَلَيْكُمْ لِدَٰلِكَ إِذَا كُنْتُمْ مُسْتَقِيمًا سَنَكُونُ مُسْتَقِيمِينَ، وَإِذَا كُنْتُمْ فَاسِدًا فَتَنَفَسُدُوا أَيضًا (رواه الترمذي).

“The son of Adam wakes up and the whole body makes *Takfir* (disbelief) or warns of error upon his tongue saying: fear Allah concerning us, for indeed we are based on you. So, if you are upright, then we will be upright, and if you are corrupt then, we are equally corrupt” Trimidh related it. (Zamzam, 1999)

Therefore, success is the aim of everyone, and that the desires of everybody (man or woman) is the real achievement, though this is viewed from the materialistic pursuit, and that people essentially aspires to attain peace, contentment, happiness, good fame, etc. So, true wisdom can be measured by the depth of a person’s character, and it is what is spoken (with the tongue) that reveals this. The manner in which the tongue is employed reveals or exposes one’s dispositions towards some individuals, and towards life in general. The proper use of the tongue can be viewed in terms of the right choices of words at the right time; in terms of wrong choices of words which results in negative use of the tongue; and in terms of the ability to curb the urge to speak even when it is not necessary to utter any statement because an uncontrolled tongue will gossip, backbite, exaggerate, manipulate others, complain unnecessarily, involve in falsehood, flatter, pull others down, rebuke people and propound lies, among other things. According to Prophet Muhammad, an untamed tongue will lead one to Hell Fire. This statement is in connection with a tradition narrated by Bukhari and Muslim thus:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ. (رواه البخاري ومسلم)

“Whoever knowingly says upon Me (God) what I have not said, then let him occupy his seat in the Hell-Fire (Tijani,n.d)”

As an essential part of the human body, the mouth harbours the most powerful, delicate and dangerous organ which exerts influence over the whole human body; that is, the tongue. This is because life and death are pre-determined by the tongue. Describing the power and the nature of the (human) tongue, Adetunji (2018) says it is a small organ that never gets tired unless humankind ceases to exist. However, the tongue can never be transported or replaced by an artificial one, for the mere fact that it is an instrument for both good and evil in human communicative system and



it determines the fortunes and otherwise of an individual. In essence, the manner in which the tongue is utilized has serious implications on the physical, psychological and spiritual status of every human-being. Summarily, what comes out of our mouth daily affects the whole life and projects human destiny through the real supplications to Allah always. Prophet Muhammad is quoted to have said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا عَلَى النَّاسِ يُبَسِّرُهُ اللَّهُ بِبِرْكَةِ الدُّعَاءِ. (رواه مسلم)

“If the calamity is destined against humankind, it may easily be averted through the power and efficacy of prayer (Hashimiyy, 1998)”

Adetunji (2018) posits that life is like a field, and the utterances we made from our mouth are seeds sown into it, and whatever might be said falls on the field of life. Whether evils or blessings, whether good or bad, the appropriate fruits are produced sooner or later after germination. Therefore, the power we wield when we use our tongue for speech making is far beyond what can be imagined. Zamzam (1999) refers to a tradition narrated by IbnMas‘ud to establish the need to control one’s tongue thus:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ الَّذِي لَا يُعْبَدُ فِيهِ إِلَّا هُوَ، مَا أَحَقُّ أَنْ يُسَجَّنَ أَكْثَرَ مِنَ اللِّسَانِ. (رواه الترميذي)

“By Allah in whom there is none worthy of worship but Him, there is nothing more deserved to be imprisoned more than the tongue” Tirmidh related it.

The main objective of this paper is to explore and appraise the tongue as a potent and delicate instrument in human body functioning in two dimensions capable of facilitating either harmonious relationship or disintegration, depending on how it is utilized.

Conceptual Framework

Robert (1989) describes the tongue as an organ capable of various muscular movements located on the floor of the mouth. According to him, the tongue is also a vocal organ of the speaker which moves without conscious control of the speaker. In religious interpretation, the user of the tongue in speech making is a possessor of a supernatural spirit during conversation with divine being or with channel of a divine proclamation.

Paul (2002) sees the tongue as the movable fleshy part in the mouth that is used for tasting, crushing and swallowing food by people, and for speech production. He further describes the tongue as a person’s way of expressing their ideas and feelings.

Adetunji (2018) pictures the tongue as a piece of flesh which performs wonders in the world, and a gateway of the heart which eventually carries the messages of the hearts. Kids Encyclopedia Britannica off-line (2022) says the tongue is the coordinator of the sounds and the speech formation in humans, and the major part of the digestive system, which exists between the teeth, the upper and the soft palate and the mouth.



Going through the above definitions, it could be observed that there are connections between the tongue and the mouth in the human body. The tongue, though a small part of the human body, has the potentials to build up, scatter or tear apart. The linguistic exploration of the meaning of the tongue emphasizes that the ability to control that small and fleshy part of the human body proves that one has the perfect control over oneself in any situation. The ability to use and control the tongue is a perfect way of evaluating the level of human-beings in the society. Allah buttresses this:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْتَحْرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمَ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ ١١

“O you who believe! Let not people laugh at people perchance, they may be better than they! Nor let woman (laugh) at woman perchance, they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith: and whosoever turns not, those it is that are unrighteous (Q.49:11)”

is more sobering, therefore, that the words we utter with the tongue are just like an uncooked broken egg which is irretrievable so far it has dropped. It will immediately scatter and never can it be put together to become a complete egg as before. Hassan (d.110CE) equates a uttered words by the tongue to a broken bottle when he says in a poem thus: هَيْهَاتَ يَرْثِيْبُ الرَّجَابُ إِذَا نَفَعَا # وَيَعُودُ السَّبِيْحُ فِي شَبَابِ الْفُرْهَدِ

Meaning: It is definitely impossible to jin a bottle after it has broken, or shall an aged man return or become an infant playing with the children with sand.” The above poetic lines establish that no amount of efforts that could be made to assemble the broken bottle so that it can be useful again to serve as a container. Whatever harm that a misused tongue might have inflicted on others is unamendable.

The above evidences affirm that both life and death reside in the power of unguarded utterances with the tongue because the words being uttered have the ability to make or mar the people inflicted with such words. Some people even are fond of indulging in gossips, making defamatory statements against others, pretending that they are chatting with their families and friends. Never does this bother them that Allah frowns against it in totality in the Quran thus:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَ مَسْئُولٍ ٣٦
(O man), follow not that whereof thou has no knowledge. Lo!
The hearing and sight and the heart-of each of these will be asked (Q. 17:36).

The implication of an unruly utterance by the tongue, according to a wise saying, is to proceed from a bad to a worse situation by beginning with foolishness and marching on with bitterness and ending up in mischief.

Adetunji (2018) classifies words spoken by human-beings into four different categories. These are: *Extremely injurious*, *extremely benefitting*, *extremely interwoven with good and evil* and *the extremely neutral from being good or bad* talk in the society. Here recommends silence as the best option for the first category because failure to adopt silence may lead to a dangerous situation



akin to that of an unbridled horse. The second category is admirable for being highly beneficial and advantageous to the audience. But in the case of the third and the fourth categories, silence should be maintained so that one may not fall victim of some unguarded utterances that may result in injurious situation that can endanger many lives, here and in the Hereafter. Supporting this, Prophet Muhammad admonishes in one of his traditions narrated by Abu-Hurayrah thus:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ. (رواه البخاري ومسلم)

Meaning: Whoever believes in Allah and the last Day, should say what is good or keep silent Bukhari and Muslim related it. (Rasheed, 2018).

The above Hadith encourages good mannerism in Islamic religious faith. According to the contents of the Hadith, three things are said to constitute good manners. These are: good utterances, kind treatment of one's neighbours and good hospitality to all the people with good dispositions and harmonious relationship which should be devoid of any harmful result. The tradition, therefore, concludes that whoever does not work toward achieving the above three qualities will surely be among the denials of complete faith.

The Exploration of the Evils Caused by the Tongue

Bello (d.2001C.E) related that during the reign of Oba AbiodunLadigbolu (the then Alaafin of Oyo), one of the king's wives suffered the misuse of her tongue against the Monarch, having underrated both the power and the authority of his Royal Majesty while creaming AlaafinAbiodunLadigbolu with a locally made cream called "osun" in Yoruba language. In the process, the wife could not control her tongue until she started saying in Yoruba language thus: "Kabiyesi! Kabiyesi!! Kabiyesi!, se e kojujanjabayinaa lo, tiokiki yin sikankaakiri aye. Atipe se iruejakekereyini o da ibunlanlaru". The king replied sharply; "Beeni,beeni, mi koju bee loo" (Yes, yes, I am not bigger than this), hiding his annoyance. Having returned to the palace after the bath, the king sent for his bodyguards, and addressed them thus: Do you know the father of OloriLagbaja at so so compound? Yes! Quite alright. Take this white calabash, go to their compound, behead and bring his head to my palace inside the white calabash. The bodyguards carried out the instruction and placed the white calabash in a conspicuous place in the palace. The king then sent for the wife who was guilty of misuse of tongue. On her arrival to the palace, she was ordered to open the white calabash. After the opening, she cried out "Ha! Ha! Ha! My father's head! She became unconscious immediately. Having regained consciousness, the king confidently said 'Yes" and said in plain Yoruba: "Bi mo se mojanjalani o riniaaroyan,sugbon bi mo se to ninuagbaraatiiponimo fi han o yii. Mo wa n retienitiyoo bi mi lejotabitiyoo mu mi si" (You have seen my small stature this morning. But my might and power I have shown you by this action and there is no one who can query me for it.)

Adetunji (2018) equally emphasizes the power of tongue as being sharper than a double-edge sword. He substantiates his claim by exemplifying an incident that happened in an area in Ibadan between a man and his deceased wife. Actually, the woman was highly maltreated and frustrated to death by the husband. He even instigated the six children born by the wife against their mother. He deprived the children an access to their mother. Even when the woman was in a critical health condition, she was denied to be taken care of at the hospital. Instead of the husband to embrace



the wife, she was sent packing to her father's house. When the woman was about giving up the ghost, she sent for her husband and dropped these words thus:

"I suffered, labored and gave birth to six children. I equally brought them up in agony. You as my husband and their father disallowed them from taking care of me despite my contagious illnesses, but if I should die with this suffering, none of the six children will survive you". It is unfortunate that three month after the demise of the wife, the words uttered with the tongue (the curse) had started manifesting because four out of the six children were burnt into ashes in a fire incident that happened in their house. The husband and other relatives were engaging in prayers to God so that the deceased wife may forgive the father and spare the lives of the remaining two children.

A similar incident, according to the researcher happened to a family of Alfa Tukuru, a husband to a woman popularly called Abekewho was fond of cursing people every time. Hardly could she utter a word without a curse. She would repeatedly say in Yoruba language; "Awonomotiyoosofo." She used her tongue to curse both the old and the young. There was a man, an Alfa for that matter, by name Abdul-Kareem Atunbi (d. 1979) who usually warned this woman (Abeke) to refrain from using her tongue to curse people. Alfa Atunbi used to emphasize that the philosophy behind this warning is that words uttered by the tongue are rather more powerful, and the words like curses move to nowhere, they (the curses) radiate and revolve round the perpetrators (Atunbi, 1979)

Some years later, the curses made by the woman (Abeke) started taking their courses. The three children of the woman died the same year at the intervals of three month. Their grandchildren (sons and daughters) were all ruined within just five years. Even their youngest grandson died in September 1995 at the age of sixteen years.

Going by the illustrations of the three stories above, we could see that controlled tongues could cause bitter experiences for the perpetrators or the victims. In essence, there is an unassailable dignity in silence because silence leads man to curtail too much and unwarranted utterances. The fourth Caliph aliyi (R.A) is quoted to have said: Wounds inflicted by a sword can be healed, but those wounds inflicted by the tongue last forever. (Adetunji, 2012).

Let us look at some poems and their views on the power of the tongue. Human utterances in most cases, describes the kind of person one is and picturizes the type of family he belongs to and exposes how morally he was nurtured. Corroborating this, a poet and a contemporary scholar of note; Awd (2007) appraises how well the human tongue could be utilized to facilitate and emphasize good and harmonious relationship among human-beings of all races thus:

إِذَا مَا أَرَدْتَ النَّطْقَ فَانطِقْ بِحِكْمَةٍ # وَرَنْ قَبْلَ النَّطْقِ مَا تَقُولُ وَقَوْمَ
فَمَنْ لَمْ يَزِنْ مَا قَالَ لِأَعْقَلِ عِنْدَهُ # وَالنَّطْقُ بِالْوِزْنِ كَالْبِنَاءِ الْمُحْكَمِ
فَإِنْ لَمْ تَجِدْ طَرِقَ الْمَقَالِ الْحَمِيدَةِ # تَجْمَلْ بِحُسْنِ الصَّمْتِ تُحْمَدُ وَتُسَلِّمَ
فَكَمْ صَامَتِ تَلْقَى الْمَحَامِدَ دَائِمًا # فَكَمْ نَاطِقٍ يَجْنِي ثَمَارَ التَّنَادُمِ
عَلَيْكَ بِحُسْنِ الْخُلُقِ أَسْمَى الْفَضَائِلِ # تُعَدُّ مِنَ الْقَوْمِ الْكِرَامِ الْأَمَائِلِ
فَمَا الْمَرْءُ إِلَّا بِالْمَكَارِمِ يَرْتَقِي # سَنَامِ الْمَعَالِي فِي مَقَامِ الْأَفَاضِلِ
فَكُلُّ عَظِيمٍ عِنْدَ قَوْمِهِ فَاضِلٌ # إِذَا سَاءَ أَخْلَاقًا فَلَيْسَ بِفَاضِلٍ

Translation

1. If you want to talk, kindly be intelligent, evaluate your utterances and make them justifiable.



2. He who does not evaluate his utterance lacks intelligence because speech (utterance) with evaluation is like an edifice.
3. If your utterance could not bring a desirable result, then beautify yourself with perfect silence, you shall finally be praised and saved.
4. Many silent people are always accorded with great honour, and there are many utterances that reaped some regrettable fruits.
5. Be mindful of the noble character as your common behaviour so that you may be counted and recognized among men of reputable characters.
6. Only a man of good moral conduct would rise above the tower (the top most) which is a place for men of great honour.
7. Every great man is considered noble among his people, but whoever possesses a questionable character would be counted out of the nobles.

In a related poetry, 'Afif (2004) adds another educative poetical composition thus:

إِذَا رُمْتَ أَنْ تُخَيَّا سَلِيمًا مِنَ الرَّدَى # وَدِينِكَ مَوْفُورٌ وَعِرْضُكَ صَافٍ
فَلَا يُنْطِقَنَّ مِنْكَ اللِّسَانُ بِسُوءَةٍ # فَكُلُّكَ سُوءَاتٌ وَلِلنَّاسِ أَلْسُنٌ
وَعَيْنَاكَ إِنْ أَبَدْتَ إِلَيْكَ مَعَاتِبًا # فَدَعْهَا، وَقُلْ يَا عَيْنُ لِلنَّاسِ أَعْيُنٌ
وَعَاثِرٌ بِمَعْرُوفٍ وَسَامِحٌ مَنْ اعْتَدَى # وَدَافِعٌ وَلَكِنْ بِأَلْتِي هِيَ أَحْسَنُ

Translation

1. If you want to live a life devoid of corruption, increase your act of worship (Ibadh), your honour would be protected
2. Be watchful of your tongue not to extremely utter evils. If it does, you and your tongue are all evils with ill character but recall that other people equally have tongues.
3. If your eyes show you deceitful things or appear faulty to you, leave them and say: O eye: for other people are eyes
4. Display good neighbourliness, forgiveness and good interactions with people who have molested you, and maintain the protection of your uprightness with the best character.

'Ar-Riy(2004) further warns humankind in another poetical composition when he says:

إِحْفَظْ لِسَانَكَ أَيُّهَا الْإِنْسَانُ # لَا يَلْدَغَنَّكَ إِنَّهُ نُعْبَانٌ
كَمْ فِي الْمَقَابِرِ مِنْ قَتِيلٍ لِسَانِهِ # كَانَتْ تَهَابُ لِقَاءَهُ الْأَقْرَانُ

Translation

1. Oh mankind! Control your tongue to avoid bitterness because it (the tongue) is a snake that can surely bite you.
2. Many victims are in the cemeteries because of their destructive tongues, at the moment the peers need their intimacy and friendliness.

The Appraisal of the poetry

Lines 1, 2, 3, and 4 of Awd's poetry, admonishes the use of the tongue with caution and thorough evaluation before making any utterance. It recommends the complete silence for one to be immune from being the victim of destructive tongues so that one may be among the honourables



that may be exonerated from reaping a shameful fruit or the fruits of calamity. In lines 5, 6 and 7, human-beings are encouraged to imbibe good moral conduct so that they can enjoy the nobility of being recognized and counted among reputable individuals. Awd finally sees great men as those who do not have questionable character and are noble men per excellence.

In another poetry of Awd, lines 1 and 2 encourage mankind to intensify efforts to be involved actively in the real worship (Ibadah), as this will enhance being protected and honoured. He advises human-beings to make good use of their tongues because their misuse may endanger their lives and those of other people. Line 3 of the poetry points out that if a person observes that people are unpleasant and deceitful, they should ignore them and overlook their faults. Line 4 of the poetry commands hands of friendship, forgiveness, good neighbourliness and hospitality to be extended to others who are showing negative attitudes as this is embedded in Prophetic traditions.

Ar-R'iy (2003) in his poetical lines emphasizes the need to be conscious of the extreme use of the tongue so that human-beings will not be victims of destructive tongues. He likens the tongue to a life snake which terminates lives untimely. He recalls some great men who had suffered death because of their unguarded utterances.

Conclusion

Words uttered by the tongue (known as *al-lisn* in Arabic language) are extremely important and carried tremendous weight. This can be established in some ways as previously analysed. For instance, a woman who was some years ago regarded as an irresponsible person because she remained unmarried, may have her fortune quickly changed and she becomes a responsible individual when she becomes legally married to a man whom she made a proposal with his tongue. Likewise a wife who has been enjoying her matrimonial life or companionship for some years may lose that privilege because of a misunderstanding between her and her spouse often caused by foul use of the tongue by either of the two parties. The misunderstanding may lead to divorce (Talq). Meanwhile, this repudiation made by the tongue has turned a responsible couple in the early history of their lives to be irresponsible because of the mere simple expression. A believer's words carry a heavy weight, and that every word spoken is recorded and preserved by Allah. The Quran affirms:

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ١٨

He uttered no word, but there is with him an observer or a watcher at hand (Q.50:18)

The power of the tongue which God endows human-beings with could be used to facilitate prosperity that is beyond human's imagination, and it could as well cause harm, depending on how it is utilized. This fact is embedded in an Arabic proverb as contained in the fourth caliph thus: لِسَانُكَ أَسَدُكَ

Meaning: "Your tongue is your lion". In another statement, Aliyyu (R.A) further hints: أَلْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ

Meaning: Man's character is hidden behind his tongue (Awd, 2007). The implication is that though the tongue may be physically small, but it performs wonders in the lives of human-beings which may be good or bad.

Recommendations

This paper recommends the following: First, unguarded utterances are not desirable in the society. The use of the tongue should rather be on matters that are useful and reliable because loose talks usually cause problems in the society. Establishing cordial and extensive relationship with



other people is equally achieved through the proper way of using the tongue. The paper encourages people to refrain from thoughts that could warrant bad utterances because this may wound the peace and harmony being enjoyed in the society.

People should use their tongues to unite people as people, no matter their faith and tribal affinity, can be promoted and ranked with the faithful ones (Mmin) only when they use their tongues to unite and establish fraternity and communal relationship as Allah warns:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ كَانَ
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا
ذَٰلِكُمْ وَصَلَّوْا بِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ ١٥٢

And if you give your word, do justice thereunto, even though it be (against) a kinsman; and fulfill then covenant of Allah. This He commanded you that happily you any remember (Q.6:152).

An hadith related by Al-Trimidh corroborates thus:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَنْعَمَسْ فِي الْكَثِيرِ مِنَ الْكَلَامِ بِدُونِ ذِكْرِ اللَّهِ، لِأَنَّ
كَثْرَةَ الْكَلَامِ بِدُونِ ذِكْرِ اللَّهِ يُقْوِي الْقَلْبَ وَيُبْعِدُ مِنَ اللَّهِ فَاسِنَ الْقَلْبَ. (رواه الترمذي)

Do not indulge in much talk without the remembrance of Allah, because much talk without the remembrance of Allah hardens the heart and the person. Farthest from Allah will be the one who has hard heart. (Oyesomi, 2000)

Finally, in order to avoid the misuse of the tongue, the paper further recommends that people maintain perfect silence most times to safeguard them from destructive use of the tongue. Proper use of the tongue is an enough factor that can build a strong and everlasting relationship devoid of tribalism, nepotism and thoughtless aims.

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People Interviewed

Alfa Yushau Adigun Bello. Age 103. The Manager A.D.S. society Paakoyi's compound, Ayetoro-Oko, Okeho



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Alfa Abdul-Kareem Atunbi. Age 93. The Mudaris al-AwwalPaakoyi's compound, Ayetoro-Oko, Okeho
Check the spellings of these words in the Arabic text on page 4: *urns&uniquitous*