

**دراسة اجتماعية للنميمة في اللغة الانكليزية
والعربية**

**A Sociolinguistic Study of Gossip in
English and Arabic**

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المخلص

يستكشف هذا البحث الجوانب المتعددة للنميمة، سواءً بشكل عام أو ضمن سياقات ثقافية. تُعرّف النميمة بأنها نشاط عفوي وغير مُخطط له، يتضمن مناقشة أطراف ثالثة غائبة، غالباً ضمن ثلاث جوانب: المرسل، والمستقبل، والموضوع. تؤدي النميمة وظائف متنوعة، تتراوح من تخفيف القلق وتوضيح المواقف المبهمة إلى تعزيز الروابط الاجتماعية وتطبيق المعايير الاجتماعية. ومع ذلك، يُمكن أن تكون النميمة أيضاً أداة للتنمر في مكان العمل، ونشر الشائعات الضارة، وتشويه السمعة. تتعمق الدراسة في الجوانب الاجتماعية اللغوية للنميمة، وتبحث في كيفية اختلاف اللغة وأساليب التواصل باختلاف الفئات العمرية والثقافات، وخاصةً بين المصريين والناطقين باللغة الإنجليزية كلغة أم. كما تُسلط الضوء على الآثار الأخلاقية للنميمة، مُناقشة آثارها الإيجابية والسلبية. فمن ناحية، يُمكن أن تكون النميمة مصدراً للترفيه والترابط الاجتماعي وتبادل المعلومات. ومن ناحية أخرى، يُمكن أن تؤدي إلى الانحطاط الأخلاقي والصراع الاجتماعي والأذى الشخصي. في سياق الثقافة العربية، تُناقش النميمة (أو "الغيبة") في ضوء التعاليم الإسلامية التي تُحرّمها بشدة لما لها من آثار ضارة على السلم الاجتماعي وكرامة الفرد. كما تتناول الوثيقة دور النميمة في وسائل الإعلام، حيث تُعدّ شكلاً من أشكال الترفيه والتواصل الاجتماعي، لا سيما فيما يتعلق بالمشاهير.

Abstract

This research explores the multifaceted nature of gossip, both in general and within specific cultural and workplace contexts. Gossip is defined as an unplanned, spontaneous activity that involves discussing absent third parties, often within a triad of sender, receiver, and subject. It serves various functions, ranging from reducing anxiety and clarifying uncertain situations to fostering social bonds and enforcing social norms. However, gossip can also be a tool for workplace bullying, spreading harmful rumors, and damaging reputations. The study delves into the sociolinguistic aspects of gossip, examining how language and communication styles vary across different age groups and cultures, particularly between Egyptian and native English speakers. It also highlights the ethical implications of gossip, discussing both its positive and negative effects. On one hand, gossip can be a source of entertainment, social bonding, and information sharing. On the other hand, it can lead to moral degradation, social conflict, and personal harm. In the context of Arabic culture, gossip (or "Ghibah") is discussed in relation to Islamic teachings, which strongly prohibit it due to its harmful effects on social harmony and individual dignity. The document also touches on the role of gossip in mass media, where it serves as a form of entertainment and social connection, particularly in relation to celebrities.



1. Aims of the Study

Gossip is a collaborative and furtive speech event which takes place among friends, rather than strangers. It involves evaluative talk about events or absent people. Indeed, "to gossip, one must be disinclined to make the statement in the presence of the subject of the gossip" (Cuonzo, 2008: 131). This is one of the main characteristics of gossip which is expressed by Holland (1996: 204-205) as follows: The following characteristics are shared by peeping and gossiping: they take as their objects persons rather than things they occur behind the subject's back, they are not guided by concern for the subject, they would cease if the subject entered, they depend on personal features of the subje. As mentioned above, gossip is usually evaluative, this evaluative nature of gossip results from the failure of the subject of gossip to adhererfxz to what is considered appropriate or acceptable behavior (Eggins & Slade, 1997: 282). Because gossip's a collaborative activity, participants in a gossip episode usually "co-construct the gossip" (Eggins & Slade, 1997: 276). They also indicate participation in the gossip episode by exchanging information about the absent person and commenting on what is said using various linguistic strategies. Thus, the purpose of the present study is twofold. Firstly, it attempts to examine the impact of age on the structure and strategies used by adolescent and adult.

2.Limits of the Study

The present research will be limited English gossip and Arabic gossip and the difference between them. This study also shows the types of gossip and how it affects in a society.

3.Significance of the study

The research is hoped to be theoretical of researchers. It can be of significance in understanding the form of gossip which is thought to be of value in the fields of sociolinguistics because it is concerned with sociolinguistic styles used by the authors in gossip situations.

4.Gossip

To define what gossip is ,it is unplanned and spontaneous (Tholander, 2003), although this research considers gossiping as an intentional activity to enhance gossipers' wellbeing. As well as gossip is about a past event in which a third party has engaged (Tholander,2003). Therefore, gossip concerns known people by the gossip sender and receiver who is absent, creating a gossip triad (Ellwardt, 2011; Kurland and Pelled, 2000; Mills, 2010; Tholander, 2003).According to Mills (2010), it also has some degree of velocity and is informal (within an organization).About (Szvetelszky 2002), gossip is a piece of locally interpreted, secure information about known or knowable people, and its most important feature is the ability to spread. Egyptians and native English speakers seek



to determine the similarities and/or differences in the strategies of gossip found in the speech of adolescent and adult Egyptian and native English speakers.

5. The Notion of Sociolinguistic.

It is better to know what Herk define the term sociolinguistics, it is a subject of scientific interest that examines speakers' ability to adapt their speech behavior to specific situations (Herk, 2015). Languages have been a tools for using and influencing the balance or imbalance in communication as a product of speakers' collective activity. Verbal communication is understood as a socially determined and organized activity that analyzes how communicants interact and facilitate an exchange, how they use expressions, how they employ linguistic resources distinctly and in different situations, and how they pair discourse practices or perform speaking roles, as well as participants' expectations (Bruin et al., 2014). A large range of scientific issues of sociolinguistic research helps to Comprehensively consider the interaction of both language and human, the linguistic expression of individuality used by society. The point of mastering the entire range of tools and theoretical principles of sociolinguistics remains relevant. The ability to apply in practice the skills of analyzing and describing language communities and speech practices as forms of interaction.

6. Basic Components of Gossip

Gossip, as a social phenomenon, consists of several basic components that define its nature and function within social interactions. According to Bergmann (1993), gossip typically involves the following key elements: - Participants: Gossip involves at least two participants—the sender (the person sharing the information) and the receiver (the person receiving the information). Often, the subject of gossip is a third party who is absent during the conversation (Ellwardt, 2011; Kurland & Pelled, 2000).

- Content: The content of gossip usually revolves around personal or private information about individuals who are known to the participants. This information can range from trivial matters to more serious issues, often involving moral or social judgments (Bergmann, 1993; Foster, 2004).
- Evaluation: Gossip is inherently evaluated, meaning that it often includes judgments or opinions about the subject's behavior or character. This evaluative aspect is what distinguishes gossip from mere information sharing (Eggins & Slade, 1997).



- Informality: Gossip is typically informal and spontaneous, occurring in casual settings rather than formal ones. It is often shared in private or semi-private contexts, such as during breaks at work or in social gatherings (Michelson & Mouly, 2004).
- Secrecy: Gossip often involves an element of secrecy or confidentiality. The information shared is usually not intended to be broadcast publicly, and the participants may take steps to ensure that the subject of the gossip does not find out about the conversation (Tholander, 2003).
- Social Function: Gossip serves various social functions, including the reinforcement of social norms, the establishment of group boundaries, and the management of social relationships. It can also be a tool for social control, as it can be used to sanction behavior that deviates from group norms (Dunbar, 2004; Foster, 2004).

7. Gossiping as a Tool of the Workplace

Many of gossiping increases significantly when situation seems to be hard to grasp and control [Michelson and Mouly, 2004]. Anxiety and gossip are often employees' defense reactions that compensate for the failure of formal communication in the organization. During structurizations and mergers, if organizations do not provide sufficient information to their employees through the official channels, rumors and gossips increase. They can reduce fear and stress in front of uncertainty and clarify the rules of the game under new conditions. Obviously, gossip and rumors can also spread and increase anxiety. Much research emphasizes the role of gossiping as a tool for workplace. [Vaida, 2006] identifying gossiping on the workplace as a "dangerous and insidious" form of workplace violence and names the gossiping "a form of personal attack". On the opposite side, (Westacott, 2000) and (Sousa, 1994) discuss based on utilitarian criteria gossiping to improve interpersonal relations. They claim that gossip increases the understanding of social reality, facilitates the operation of social institutions, counteracts secrecy of the leadership, helps enforce social mores and can foster intimacy between human. At working places people tend to follow habits from their private lives, among others even gossiping. Nevertheless, rules and conditions in the working place are stricter and more formal, which often results in the attempt to make the rules in a code of conduct. It is common that codes of conduct recommend avoiding gossip at the working place, see for example (Djurkovic et.al, 2005) and (Salin, 2003).



8 .Gossip as based knowledge

Such a perspective on gossip is not new, but Linde's studies corroborate from another angle Baumeister, Zhang and Vohs' contention that the benefits of gossip reside as a tool for cultural learning about the moral and social norms of the group (Baumeister et al. 2004).gossiping is knowing about the group, The aim of this section, and of the following one, is to have a clearer view of the epistemic value of gossip, analyzed through an epistemological understanding of the inferential grounding of gossip.

1-Gossip as inquiry

Gossip's model derives several aspects of Peirce's notion of a community of investigators. Trying to describing what he sees as the causes of "the triumph of modern science," Peirce speaks specifically of the scientists" "unreserved discussion with one another, ...each being fully informed about the work of his neighbors and availing himself of that neighbor's results; and thus, in storming the stronghold of truth one mounts upon the shoulders of another who has to ordinary apprehension failed but has in truth succeeded by virtue of the lessons of his failure. This is the veritable essence of science" (Peirce 1931-1958, vol. 7, p. 51). From the standpoint of social epistemology, the aim is to highlight that the epistemic and the social are deeply entangled—both in gossip and in science. What we call science can be understood as the outcome of an epistemic synergy: a collective process of knowing that, like a group knowledge base, cannot be located in the mind of any individual scientist nor in the externalized repositories of knowledge—books, universities, lectures—produced by scholars. Rather, it emerges through their interaction and collaboration.

2-Gossip as an abduction

While the addictive dimension of gossip as an inferential basis remains beyond the present scope—despite its richness for further exploration—our attention now shifts to Peirce's celebrated schema of abduction. (Peirce 1931-1958, 5.189): gossip is often thought to have an "evaluative" component. To evaluate gossip, one often thinks that it should embed a clear moral judgment of the information. Let us consider the following example of gossip, bearing in mind the Peircean schema of abduction.

Jason: "Guess what! Petra must be having an affair!"

Lynda: "No way! How do you know?"

Jason: "I saw her this morning at the station, holding passionately a man that was not her husband..."



The result of this abductive appraisal is now offered to the Knowledge Base of the Group, and it will be repeated among those who, in the same group, known Petra. What about the evaluation? In this case the evaluation is an appraisal of the state of things in the group's (social) world. The necessity of an explicit moral evaluation for gossip to be morally evaluated is further reduced by the existence of "thick concepts," that are concepts that are imbued with a moral content and cannot be accepted neutrally (Putnam 2002): words such as affairs, adultery and so on. Here, Aim seems to see only one side of the coin. What she refers to is that gossip, as a dynamic-usually quite fast-paced information exchange, we can very well imagine that the precedent interaction is enriched by additional information, stressing the no monotonic dimension of collective gossiping inferences.

Jason: "Guess what! Petra must be having an affair!"

Lynda: "No way! How do you know?"

Jason: "I saw her this morning at the station, holding passionately a man that was not her husband..."

John: "Oh no, that was her brother. She muttered something about not being able to come to the corporate picnic yesterday because he was visiting..."

Patricia: "That's impossible. My aunt and Petra's mother were very close friends, Petra is an only child."

The contributions of John and Patricia are crucial for establishing the provisional truth that will be then received by KBG. If John's was conclusive, then there would be no gossip that Petra is having an affair. It seems more reasonable that a married woman hugs her brother at the station than a lover, if the former is in town. The matter would be settled were it not for Patricia's remark, which refutes John's defense. In this sense, the abductive nature of gossip can indeed be seen as a collective inference to the best explanation: performed by many agents instead of one (hence collective) and then evaluated (also by resorting to moral knowledge) so that the most plausible is accepted, that is the one able to "explain" more. That is the best explanation.

3-About the (lack of?) corroboration of hypotheses in gossip

The outcome of this abductive appraisal is added to the Group's Knowledge Base and reiterated among those who, within the same group,



already know Petra. But how should evaluation be understood here? In this setting, evaluation serves as an appraisal of the state of affairs within the group's social world. The requirement of an explicit moral judgment for gossip to be morally assessed is further weakened by the existence of thick concepts—terms imbued with moral significance and resistant to neutral application (Putnam 2002), such as affair or adultery. At this stage, Aim seems to recognize only one side of the issue. In her account, gossip—as a dynamic and often rapid exchange of information—makes it easy to imagine earlier interactions being enriched with additional details. This highlights the non-monotonic nature of collective gossip inferences.

9. Gossip VS. Rumor

There are no clear-cut divisions between gossip and rumor. The two forms often overlap but there are several basic differences standing out (Gail de Vos, 1996:21). Allan and Corder (1975: 21) define rumor as a story or statement in general circulation that lacks confirmation or certainty regarding the facts. Rumors are often embellished with allegations or attributions based on circumstantial evidence that cannot be verified. Historically, rumor has circulated as part of what has been called the “talk factor”—the everyday exchange of word-of-mouth communication (Wilson 1994). This is reflected in Allport and Postman's (1947) classic definition of rumor as something “passed along from person to person, usually by word-of-mouth.” Today, however, it is clear that rumors are not only born but also amplified through print and media. More recent accounts, such as those by Pruskus (2009: 29) and Herriman (2010: 725), emphasize the aversive and deceptive dimensions of rumor. From this perspective, rumor is understood as informal information about particular events or individuals that is transmitted to others during interpersonal contact.

Pamela and Andrew (2004:30) state that analysts have tended to focus on either positive or negative “functions” of these two activities but there are always possibilities of both negative or positive results, and sometimes these may mutually implicate a “negative” result for some people whereas they may be “positive” for others. The functionalist's interpretation of gossip and rumors focusing on the idea that they reinforce community “norms” over time Hence these two possibilities are called “the interpretive ambiguity”.

10. Gossip Evaluations

Because gossip is defined as evaluative (positive or negative) conversation, a clear distinction should be drawn between positive gossip and negative gossip (Turner, Mazur, Wendel, & Winslow, 2003). “Positive gossip” is information about socially approved behavior. In this case,



gossip acts as a positive social sanction (Levin, Mody-Desbureau, & Arluke, 1988). People may also use "negative gossip" which act as a negative social sanction, usually dealing with socially inappropriate behavior (Levin et al., 1988). Negative gossip is malicious, for it concerns absent third parties that cannot defend themselves. Both parties in the gossip must "suspend their normal standards of credulousness" (Nicholson, 2001, p.64) while they talk negatively about someone behind their back, therefore, making negative gossip extremely objectionable to most people. In contrast, "positive gossip" can, as mentioned before, act as a positive social sanction, bringing power and praise to the absent third party. Nonetheless, Turner et al. (2003) asserted that gossip is still associated with a negative paradigm, regardless of its positivity or negativity.

1- Positive Gossip (What Is Good about Gossip?)

Before looking at some of the reasons why we might want to be morally suspicious of gossip, let us consider the case in support of the claim that gossip serves some morally acceptable It's Fun and Interesting. One of the appealing things about gossip for many people is simply that it is fun and interesting. Getting together to gossip about other people both establish some kind of bond between the gossipers themselves. The second claim that can be made in support of gossip is that it often advances our own interests, either directly or indirectly. There is a third reason why people may gossip: gossiping allows people to participate vicariously in worlds that may otherwise be closed to them and to have at times at least the illusion of some control or influence in those worlds. Secret knowledge not only provides a sense of participation, but it also carries with it the suggestion of power. This is, one suspect, one of the reasons people gossip about the rich and famous--think, for example of People magazine or the television show about the lifestyles of the rich and famous--and why the powerless may well gossip about the powerful much more often than the powerful gossip about them. Employees, for example, may well gossip about their employers both as a way of feeling a sense of participation in their world and as a way of having at least the illusion of control in their work situation(ibd)

2- Negative Gossip (What Is Wrong with Gossip?)

Three main types of arguments can be advanced against the morality of gossip. Consider first, the standard type of consequentialist arguments that could be advanced against gossip, namely, that gossip results in harmful effects, primarily on the person being gossiped about. There are several ways in which this argument could



be developed. First, one might argue that if, in gossiping, falsehoods are conveyed, and these falsehoods harm the individual about whom one is gossiping, then gossiping is *prima facie* wrong. but the difficulty with this argument is that it is really an argument against conveying falsehoods, not against gossiping.

The second type of consequentialist argument that gossip, even if true, might have harmful consequences for the individual about whom we are gossiping. Yet there are three difficulties with this argument. First, one might argue that, since the content of the gossip was true, whatever bad consequences may follow for the individual are simply a matter of just desserts. Second, it is possible to argue that what was objectionable in this situation was not the gossiping itself. Third, one could imagine cases in which an individual simply does not suffer because of such gossip, this may be because the content of the gossip is not perceived as detrimental to the individual. In other cases, it may simply be that there are no negative consequences because the individual is sufficiently removed from the scene of the gossip so as not to be affected by it(ibd)

11. Types of Gossip

- **Benign Gossip:** This type involves sharing positive stories or information about individuals who are not present. It typically enhances one's reputation and fosters goodwill. The job of benign Gossip: Benign gossip can build trust and strengthen social networks.

Example: Ahmed started working alone and now he has become a well-known person.

- **Malicious Gossip :** refers to the act of spreading negative, harmful, or insulting information about another person with the intention of damaging their reputation or social standing. It involves sharing statements or rumors—whether true or false—to influence how others perceive that individual in a negative way.
- Example: Someone conveys a speech about someone he knows or does not know that hemmn is not fit for this job.
- **Personal Gossip:** refers to the sharing of information about someone's private life, including topics related to their relationships, family matters, and personal experiences. This type of gossip involves discussing details that are typically confidential and not intended for public knowledge.
- Example: Talking about a friend's family life.
- **Cyber Gossip:** Gossip is disseminated via digital platforms, including social media (e.g., Facebook and Twitter) and forums. The



job of cyber-Gossip: It works to spread gossip quickly, during minutes or hours, Reach more people in different places. Which leads to expensive misunderstanding and problems.

Example: Sharing rumors about celebrities or public figures on social media.

- **Workplace Gossip:** It includes many things, for example Rumors and discussions concerning colleagues, projects, or office dynamics. The job of workplace Gossip: it may foster distrust and anxiety, while it can help in navigating the workplace.

Example: One or more people are talking about a new rumor, and this raises concerns for some.

12 .Defining Mass Media Gossip?

A major distinction between interpersonal and mass media gossip is that the people who gossiped about in mass media stories are not physically part of our social network (Ben-Ze'ev, 1994; Bird, 1992; Davis & McLeod, 2003; Levin & Kimmel, 1977; Schely-Newman, 2004, Sloan, 2001). Then again, in terms of emotional connections, especially when it concerns gossip about celebrities. People develop so-called "parasocial" relations with celebrities, where reputation information flows from the celebrity to the audience, but not vice versa (Horton & Wohl, 1956; Rubin, Perse & Powel, 1985; Turner, 2004). This attachment becomes clear when major events happen to a celebrity, for instance in the outburst of grief following the death of Princess Diana (Brown, Basil, & Bocamea, 2003), yet people also develop parasocial bonds with celebrities based on day-to-day events (Van den Bulck & Claessens, 2013a). Such close bonds with celebrities result in (the need for) even more gossip being spread.

- Why Do People Love Mass Media Gossip?

The reasons why individuals engage in mass media gossip are very similar to individuals' general interest in interpersonal gossip. Motivation to gossip can broadly be classified into reasons to share information, control social networks, manipulate reputations and entertain others and us (see e.g., Foster, 2004:334). Similarly, celebrities' and celebrity gossip's function is to provide entertainment,

relaxation, a pleasant pastime (De Backer et al., 2007; Van den Bulck & Claessens, 2013a; Claessens & Van den Bulck, 2015; Dyer,1998). Beyond that, mass media gossip is informative and fosters social bonds. All these are motivations for audiences to pay close attention to mass media gossip.



13. Gossip as an Interpersonal Communication Phenomenon

According to Dunbar, Duncan, and Marriott (1997), communication about social topics comprises a vast amount of an individual's interpersonal interactions. In fact, they estimate that approximately 65% of communication centers around social topics, which also is referred to as gossip. Because gossip is so prevalent within communication, it would seem to be an inevitable area for communication scholars to research. However, the existing body of literature conducted on gossip within the field of Communication is sparse, possibly due to the lack of validated instruments measuring the gossip concept. This study will add to the literature concerning the possibly inevitable human phenomenon of gossip. To do so, this study will examine the validity of Foster's (2004) Gossip Functions Questionnaire (GFQ). Foster's instrument measures four social functions of gossip: (a) information, (b) entertainment, (c) friendship, and (d) influence. This study will examine the validity of the GFQ through an exploratory factor analysis, a confirmatory factor analysis, and testing the GFQ's relationship with other theoretically related variables (i.e., indirect interpersonal aggression, Machiavellianism, and tendency to gossip).

14 .Functions of Gossip.

Empirical studies have been conducted to categorize the reasons why people gossip (i.e.,

the functions of gossip). The sparse amount of literature on the functions of gossip has primarily

centered on four social functions that are based in social exchange theories (Foster, 2004). These

functions are information, friendship, influence, and entertainment (Foster, 2004; Stirling, 1956) and are rooted in the assumption that gossip is a means of communicating information and strengthening in-group control sanctions, all of which increase solidarity of the group (Stirling, 1956).

Additionally, Stirling explained that gossip is a way individuals verbalize pent-up aggression. Foster (2004) developed an instrument measuring the functions of gossip first addressed by Stirling (1956).

The Gossip Functions Questionnaire (GFQ) differentiates these functions of gossip in a quantitative measure that can be used for survey research (Foster, 2004).

The GFQ consists of 24 statements, six statements for each of the four subscales: (a) information, (b) entertainment, (c) friendship, and (d) influence.



- **Information.** The first function of gossip is simply when the sender disseminates information to the receiver. The interaction occurs when there is unequal knowledge between the participants and the sender spreads the information to the receiver(s) who were uninformed (Bergmann, 1993). This type of informational communication should not be confused with rumor. As explained above, this type of informational communication is not composed of information concerning events. The informational function of gossip concerns the spreading of information concerning absent third parties.
- **Entertainment.** The second function of gossip explains how pleasure can be derived from gossip not only after the interaction takes place, but also as the actual function of gossip. Many communicators simply pass time gossiping or storytelling (Foster, 2004). However, the entertainment function does not apply to all situations. Because gossip is situational, it is hard to explain why each separate situation is considered "fun" or "rewarding" (Spacks, 1982).
- **Friendship.** The third function of gossip explains how sharing gossip is to build friendship by bringing groups or days together and establishing boundaries to distinguish insiders from outsiders (Foster, 2004:5). Groups often use gossip to deliberately exclude outsiders and to build their own inner network of shared information (Dunbar, 2004), which may explain why gossip is more likely to happen between already established friends than between acquaintances (Bergmann, 1993).
- **Influence.** Gossip is also used as a function to maintain social interaction. It is an influential control of social norms within each context (Dunbar, 2004). With the occurrence of gossip comes an inevitable interference with the receiver's impression management; the receivers are forced to change their impression of the target person of the gossip (Foster, 2004:5). Again, groups use this function of gossip as a type of maintenance within the group. Because groups will always internally generate some type of leader, gossip is used as a function to produce this leader, restrict freedom and eccentricities, and maintain leadership and conformity. Although gossip can be positive, this function of gossip certainly contributes to the criticism of this type of communication (Foster, 2004:7).



15. Arabic Gossip

Gossip: Means to mention a matter related to a Muslim in his absence in a way that he hates. If a Muslim person was short, and hated for that to be said about him, and someone else said in his absence, so and so is short, then this is considered among the unlawful gossip that the Prophet prohibited.

النمينة: يعني ذكر أمر يتعلق بالمسلم في غيابه بطريقة يكرهها. إذا كان المسلم قصيرا ، وكره أن يقال عنه ، وقال شخص آخر في غيابه ، فذلك قصير ، فهذا يعتبر من القيل والقال غير الشرعي الذي حرمه النبي.

Allâh, ta'âlâ, said in the Quran:

(وَلَا يَغْتَاب بَعْضُكُم بَعْضًا)

(Wa lâ yaghtab ba Dukum ba`Dâ)

which means: << Do not make gossip against one another. >> [Ayah 12 of Sûrat Al-Hujurat]

In this verse, Allah ordered us not to commit gossip (ghîbah) amongst one another as it is like one eating the flesh of his dead brother. Allah gave us this comparison to show the ugliness of this sin and to guide us to clear ourselves of it. also is unlawful in Islam. Praising the actions of the God-fearing Muslims in Sûrat Al-Qasas, Ayah 55, Allâh said:

في هذه الآية، أمر الله لنا عدم ارتكاب النميمة بعضها البعض كما هو مثل واحد يأكل لحم أخيه الميت. لقد أعطانا الله هذه المقارنة لإظهار قبح هذه الخطيئة وإرشادنا إلى تطهير أنفسنا منها. كما أنه غير قانوني في الإسلام. مشيدا بأفعال المسلمين الذين يخشون الله في سورة القصص، آية ٥٥، قال الله:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ)

which means: [If they hear gossip they walk away]. That is, they neither approve nor lend their ears to gossip. At-Timithy related the Messenger of Allah said: which means: <<Allah shall protect one's face from Hellfire in the Hereafter if he protects his Muslim brother from gossip>> Hence, if within a gathering of people someone is committing gossip, then it is obligatory on the others to forbid this. If they are unable to stop it by speaking or by force, then they must leave that gathering and hate the gossip in their hearts. In this way they escape being sinful themselves. There are many Hadiths of the Prophet highlighting the unlawfulness of gossip. This Hadith refers to when the Prophet was asked about the best among the Muslims, to which he replied: « He whom the Muslims are safe from his hands and his tongue. » Also, in a Hadith related



by Abu Dawud from the route of Anas, he said: This Hadith refers to when Prophet Muhammad ascended to the skies. He passed by people who were scratching their faces and chests with nails made of brass. The Prophet asked Jibril who those people were, and Jibril replied, << The ones who were eating the flesh of other people. This is a direct reference to those who commit gossip (girah). The Prophet defined gossip (girah) as mentioning something about your Muslim brother that he hates. The Prophet was asked, <<< What if that thing I mentioned was something truthful about him? » The Prophet said, "If it was in him, then you have committed gossip (girah), and if it was not in him, then you have committed Al-buhtan. which is a sin more enormous than gossip (girah).

وهو ما يعني: [إذا سمعوا القيل والقال أنها سيرا على الأقدام]. أي أنهم لا يوافقون ولا يقرضون آذانهم للقيل والقال. قال رسول الله صلى الله عليه وسلم: (إن الله يحفظ وجهه من نار جهنم في الآخرة إذا كان يحمي أخيه المسلم من القيل والقال). إذا كانوا غير قادرين على إيقافه بالكلام أو بالقوة ، فعليهم ترك هذا التجمع وكراهية القيل والقال في قلوبهم. بهذه الطريقة يهربون من كونهم خاطئين. هناك العديد من الأحاديث النبوية التي تسلط الضوء على عدم شرعية القيل والقال. يشير هذا الحديث إلى متى سئل النبي عن الأفضل بين المسلمين ، فأجاب: "من هم المسلمون في مأمن من يديه ولسانه". "أيضا ، في حديث رواه أبو داود من طريق أنس ، قال: يشير هذا الحديث إلى متى صعد النبي محمد إلى السماء. مر من قبل الناس الذين كانوا يخدشون وجوههم وصدورهم مع المسامير المصنوعة من النحاس الأصفر. سأل النبي جبريل من هم هؤلاء الناس ، فأجاب جبريل ، > > أولئك الذين كانوا يأكلون لحم الآخرين. هذا هو إشارة مباشرة إلى أولئك الذين يرتكبون القيل والقال (جيرة). عرف النبي القيل والقال (جيرة) بأنه يذكر شيئا عن أخيك المسلم الذي يكرهه. سئل النبي، > > > ماذا لو كان هذا الشيء الذي ذكرته شيئا صادقا عنه؟ "قال النبي ، " إذا كان فيه ، ثم كنت قد ارتكبت القيل والقال (جيرة) ، وإذا لم يكن فيه ، ثم كنت قد ارتكبت البختان. وهي خطيئة أكبر من القيل والقال (جيرة) .

16.Characteristics of Arabic Gossip

Arabic gossip has several characteristics that make it a unique phenomenon in Arab society. Firstly, secrecy is one of the main features of gossip, in which information is transmitted confidentially between individuals. According to (Al-Ghamdi, 2018), secrecy enhances the effect of gossip, since it is difficult to verify the authenticity of the information transmitted. The social impact of gossip is very large in Arab societies. (Al-Otaibi,2020) suggests that gossip can significantly affect social and family relationships, as it can lead to the disintegration of relationships or their strengthening depending on the nature of the information transmitted. Continuity is another feature of Arabic Gossip. Gossip tends to last for long periods, especially in small communities where relationships are intertwined and complicated. According to Al-Zahrani,2019, gossip can be passed down through generations, reflecting the extent of its influence on Arab culture.

تتميز النميمة العربية بعدة خصائص تجعلها ظاهرة فريدة في المجتمع العربي. أولاً، السرية هي إحدى السمات الرئيسية للنميمة، حيث يتم نقل المعلومات بشكل سري بين الأفراد. وفقاً (للغامدي, ٢٠١٨)، فإن السرية تعزز من تأثير النميمة، حيث يصعب التحقق من صحة المعلومات المنقولة. التأثير الاجتماعي للنميمة كبير جداً في المجتمعات العربية. تشير (العتيبي, ٢٠٢٠) إلى أن النميمة يمكن أن تؤثر بشكل كبير على العلاقات الاجتماعية والأسرية، حيث يمكن أن تؤدي إلى تفكك العلاقات أو تعزيزها حسب طبيعة المعلومات المنقولة. الاستمرارية هي سمة أخرى للنميمة العربية. تميل النميمة إلى الاستمرار لفترات طويلة، خاصة في المجتمعات الصغيرة حيث تكون العلاقات متشابكة ومعقدة. وفقاً (للزهراني, ٢٠١٩) فإن النميمة يمكن أن تنتقل عبر الأجيال، مما يعكس

17. Arabic Gossip functions

Arabic gossip has several functions that vary depending on the social and cultural context. First, gossip is used to strengthen social ties. Sometimes gossip is used to strengthen relationships between individuals by sharing confidential or private information. According to (Al-Ghamdi, 2018), sharing secrets can enhance trust between individuals, strengthening social bonds. Gossip is considered a tool of social control. (Al-Otaibi, 2020) suggests that gossip is sometimes used to indirectly direct criticism or praise, which can affect the behaviors of individuals. For example, Gossip can be used to spread certain social values or to guide individuals towards socially acceptable behaviors. Gossip is used as a means of entertainment in some social contexts. According to (for Zahrani, 2019), gossiping can be a way to pass the time at social gatherings, especially among women. In these cases, gossiping is a leisure activity that helps to create an atmosphere of fun and sociability.

للنميمة العربية عدة وظائف تختلف حسب السياق الاجتماعي والثقافي. أولاً، تُستخدم النميمة كوسيلة لتعزيز الروابط الاجتماعية. في بعض الأحيان، يتم استخدام النميمة لتقوية العلاقات بين الأفراد من خلال مشاركة المعلومات السرية أو الخاصة. وفقاً (للغامدي, ٢٠١٨)، فإن مشاركة الأسرار يمكن أن يعزز الثقة بين الأفراد، مما يقوي الروابط الاجتماعية. تُعتبر النميمة أداة للتحكم الاجتماعي. تشير (العتيبي, ٢٠٢٠) إلى أن النميمة تُستخدم في بعض الأحيان لتوجيه النقد أو الثناء بشكل غير مباشر، مما يمكن أن يؤثر على سلوكيات الأفراد. على سبيل المثال، يمكن أن تُستخدم النميمة لنشر قيم اجتماعية معينة أو لتوجيه الأفراد نحو سلوكيات مقبولة اجتماعياً. تُستخدم النميمة كوسيلة للتسلية في بعض السياقات الاجتماعية. وفقاً (للزهراني, ٢٠١٩)، فإن النميمة يمكن أن تكون وسيلة لتمضية الوقت في التجمعات الاجتماعية،



خاصة بين النساء. في هذه الحالات، تُعتبر النميمة نشاطاً ترفيهياً يساعد على خلق جو من المرح والتواصل الاجتماعي.

Conclusion

Gossip in Arab societies is a complex social phenomenon that exerts significant influence on both social and cultural relations. Gossip has characteristics such as secrecy, social influence and continuity, and plays several functions such as strengthening social bonds, social control and entertainment. It is important to understand this phenomenon in its cultural context to understand its impact on Arab society.

تعتبر النميمة العربية ظاهرة اجتماعية معقدة لها تأثيرات كبيرة على العلاقات الاجتماعية والثقافية في المجتمعات العربية. تتميز النميمة بخصائص مثل السرية والتأثير الاجتماعي والاستمرارية، وتلعب عدة وظائف مثل تعزيز الروابط الاجتماعية والتحكم الاجتماعي والتسلية. من المهم فهم هذه الظاهرة في سياقها الثقافي لفهم تأثيرها على المجتمع العربي. مدى تأثيرها على الثقافة العربية.



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