



**Arab Journal of Media  
& Communication Research**

# The Image of Victim and Criminal in Love Crimes on social media in Egypt: Facebook Discourse Analysis

**Sherehan Hamdalla**

Lecturer of Radio and Television Faculty of Communication and Mass Media  
British University in Egypt

## **Abstract**

Egypt has experienced a series of terrifying love crimes in the last few months. This 'trend' of love crimes started with a young man caught on video slaughtering his ex-girlfriend in the street in the city of El Mansoura. Similar crimes followed the death of that young woman in other cities, such as El Sharkia and Port Said. These love crimes provoked a massive wave of contention among all social classes in Egypt. Through a discourse analysis for several Facebook pages, the study results uncovered important results in terms of user perception, and attitude towards the victim and murderer. The study showed that users' portrayal does not align with the usual attitude in crimes, specifically love crimes as an average of Ten thousand users created the Facebook group to support the murderer, in addition to justifying his action because of the victim-provoking behavior. On the other hand, users reflected cultural values underestimating women's value in Egyptian society.

**Keywords:** Love crimes, victim, criminal, social media.

## Introduction

UNEXPECTEDLY, love crimes have become the trendiest crimes in Egypt during 2022, a series of love crimes took place in different cities and triggered massive public opinion. Naira Ashraf was slaughtered in broad daylight, in front of ElMansoura University by Mohamed Adel, who became afterward a role model to other murderers who followed his steps, because his crime was caught on video.

Egypt has a population of over 106 million, and over 75.6 million of them can connect to the internet. Egypt ranked as the first country in the Middle East region in the number of social media users, especially Facebook users exceeded 57 million users in 2022. Females comprise 36% of Facebook users and males constitute 64% in Egypt.

Social media has become an essential component in Egyptians' lives since the 2011 revolution. Scholars believe that Egyptians are increasingly depending on social media in all aspects of their lives, namely for information, entertainment, educational purposes and lately to follow up on the highly mediatized love crime of Naira Ashraf.

The robust impact of social media platforms to reflect users' portrayal of images of any current social phenomena drove them to utilize social media as the main channels where they can deliberate such sensitive crimes without limits of fear. In addition to that they can frankly reflect their real portrayal, and attitude towards the love crime parties, either criminal or victim. Unexpectedly, several Facebook pages and groups were created not only to show support to the victim of love crimes but also to the murderer who was caught on camera guilty as in the case of Mohamed Adel.

The current study seeks to examine the images of victims and criminals in love crimes that Egyptian Facebook users portrayed on Facebook pages created precisely for that reason. The researcher used qualitative discourse analysis as a tool to analyse users published content on Facebook. The analysis of a sample of two Facebook groups aimed to know user portrayal and attitude towards victim and murderer in love crimes, in addition to their criteria of judging both love crime parties on Facebook pages in Egypt.

## Definitions

As the study focuses on love crime in Egypt, the conceptual definitions reflect the causes of the crime which is related to the status of the murderer who reaches to limits of frustration, provocation, and despair because of the other love crime party's denial and rejection, that would be considered as a reason to mitigate the penalty of love crimes comparing with other murders in criminal law

We will adopt an operational definition of love crimes as 'any crime in which both parties could fall victim to the other party, motivated by revenge for the abandonment or rejection of the other party, or because neither party accepts a threat, blackmail, or even the insistence of the other party to continue the relationship without the consent of the two partners.'

## Literature Review

This research seeks to reveal how Egyptian users portray the victim and murderer in love crimes. The study highlights also gender equality in Egypt, and Egyptian Facebook user judging criteria on love crime parties according to their gender. Therefore, the axis of review will be studies focusing on the role of social media in gender equality, women empowerment, and users' judgment criteria.

Many studies in recent years have studied gender equality on social media platforms. In research on the influence of social media on gender equality, Yige Fu in his research assured the importance of social media platforms in highlighting concepts like gender equality, as the results showed that 96.15% of the sample learned about gender equality from social media.

Another study aimed to reveal gender equality in terms of social media usage and women empowerment in Arab countries. The results of the study showed how social media is acting as a change agent towards women's empowerment in Arab countries, as social media works as a trigger to positively support women's movements, in addition to addressing inequalities between males and females.

Reference analysed the content of women on social media in Egypt and aimed to know the target audience of that content through the social media network, in addition to demonstrating the expressed values through the presented content on Facebook. The results showed that women were the only interested audience in women's content on Facebook since all published content addressed women only. Traditional social values, beauty standards, and human values dominated the published content on Facebook sample directed to women.

Reference analysed Facebook content to reveal sorts of violence against women published content, and how users engaged with shared content. Results of the study showed a lack of users' interaction towards violence against women content, the second result elaborated those users sometimes blamed victims, especially in sexual harassment.

All previous studies focused their attention on the existence of women's content on social media, its impact on women, the sort of published content, and the volume of content generated by women compared to that generated by men. The contributions of the previous studies tackled various angles related to the importance of social media in empowering women, and their role in supporting women's movements in Arab societies.

The current study, unlike the previous studies, seeks to reveal Egyptian online users' portrayal of victim (female), and murderer (male) in love crimes. The unexpected support for the murderer on Facebook groups that were created to share users' Egyptian users' perceptions of the murderer in love crimes, triggered the researcher's interest to investigate the issue further.

### Historical Brief of Love Crimes in Egypt During 2022

In 2022, Egyptian citizens experienced a shocking highly mediatized love crime of a young Egyptian woman Naira Ashraf, or so-called “Girl of EL Mansoura”, who was killed on the 20<sup>th</sup> of June 2022 by her colleague Mohamed Adel in front of El Mansoura University in Egypt. The killer stabbed the victim many times in her back and belly and then slaughtered her in front of shocked and terrified citizens at the crime scene. Authorities caught the killer right after the crime, and the media covered the investigation procedures and the trial procedures until the court decided the death penalty. The criminal planned the crime when Naira Ashraf, a faculty-student at El Mansoura University, refused his marriage proposal more than once. However, they were in a love relationship as he claimed.

The crime virally disseminated as top news in all media outlets, traditional and new media. The existence of many witnesses at the crime scene, in addition to street captured cam videos, resulted in tens of vastly shared videos among users on social media platforms, and the intensive coverage and attention from all officials and media made the crime on top agenda of both media and public.

In June 2022, El Mansoura criminal court started its first trial sessions, in the presence of families of both crime parties, media reporters, and lawyers. The court verdict on the 6<sup>th</sup> of July confirmed the death penalty for Mohamed Adel’s predetermined murder.

48 hours after Naira Ashraf’s love crime, Amman capital of Jordan witnessed a similar love crime, copied from the Egyptian one, where a young student shot his female colleague Eman Khorshed inside one of the north private universities. The surprise came when authorities found a text message sent to the victim a day before “I am coming to talk to you tomorrow, if you refuse, I will kill you as the Egyptian Naira was killed”

In Egypt, as if Naira Love crime turned into a trend, all similar murders followed Adel’s steps to execute their crimes; especially, they all had the same motivations; revenge from the second party’s denial and rejection.

In August 2022, a university student from Sharkeya was stabbed fifteen times by her colleague for refusing his marriage proposal. The media in Egypt referred to this crime as a ‘trending series of love crimes inspired by Naira’s death’]. Amani from El Menoufia was also shot in September 2022 by a young man from her hometown upon refusing his marriage proposal. The murderer in this crime committed suicide on the spot by the same crime weapon. Kholod, 20, from Port Said, was murdered in October 2022 by her colleague for objecting to his marriage proposal.

Based on the classification of social media, several types of social media platforms have different purposes. People use social network sites, for the reason to get connected to others and build personal profiles. In content communities (i.e., YouTube), users usually share the media content. They will not focus on personal profiles compared with social network site users.

Social media was created for social interaction and relationships that rely on different online websites and mobile applications. It enables its users to express themselves, get information about the world, and share it with their friends and family. Characteristics like diversity, cheap availability, and easy use of social media have made it extremely easy to millions of people's lives. Some of the users utilize it for academic purposes while others use it for marketing purposes. However, some others use it for social interaction by building new and maintaining existing relationships. Facebook, Twitter, YouTube, and WhatsApp are among the top social media sites of the present day, yet Facebook is still the favourite social media platform for most Arab users and Egyptian users. Facebook is considered a free online space where they can speak and write freely.

In one of the Egyptian information and support centre surveys, results showed that 50% of Egyptians utilize Facebook daily, users took Facebook for many years as a channel to mobilize others against governments since 2011, now it has become their way out to interpret their emotions, or thoughts towards social issues. Egypt's social media statistics indicate that 60.8% of the internet users in Egypt in 2022 were active users on Facebook.

Facebook was a battlefield between Mohamed Adel supporters on one hand, and Naira's fans on the other hand. Both groups exerted efforts to mobilize the maximum number of users' support which reached tens of thousands in some of these groups. Facebook pages were specifically created to host the defensive arguments of Egyptian social media users in support of either the victim or the criminal.

This trending phenomenon insinuated the theme for this study and guided the analysis of Facebook page content to find out how the users portrayed the love crime victim and murderer. The current study is analysing a sample of two Facebook groups representing the two sorts of supporters of love crime parties (Mohamed Adel, and Naira Ashraf), to find out how Egyptian Facebook users portray the victim and criminal in this love crime in Egypt.

## **Research Methodology and Procedures**

### **Uses and Gratification Theory of social media**

The theory introduces the concept of people choosing a certain medium to fulfil their needs and motivation and they are directed by the key target to choose the medium; the theory does not apply to the traditional media only, but it is applied by many researchers on social media, as the user knows his needs before choosing social media platforms. The theory also points to the gratifications of social media, when users will feel satisfied with their utilization of the medium because of the content that is carried by the medium. In social media, users publish images, videos, and text messages, then share it with others to view it and interact with each other.

There were four detected needs for using Facebook groups, "socializing, entertainment, self-status seeking, and information". In the current study, we seek to align with the assumptions

of the theory of uses and gratifications assumptions to explore the gratification earned by active engagement of users in Facebook groups.

The current study seeks to answer the following questions:

1- How did Egyptian social media users portray victim and murderer in love crimes on Facebook in Egypt?

2- What are Egyptian FB users' criteria for judgment on victim and murderer in love crimes on Facebook, in Egypt?

3- What are the uses and gratification that users achieved through the Facebook groups sample regarding love crime victim and murderer in the study?

### **Research Tool**

In the current study, we used qualitative discourse analysis to obtain more in-depth results. Moreover, it gives an accurate description of the phenomena, better than what could be resulted from a quantitative tool, as the current study is seeking to find out the image of victim and murderer in love crimes on a sample of Facebook groups in Egypt.

Discourse analysis is a qualitative tool used to study language, symbols, and audio-visual material to reflect on the creators' cultural values, perceptions, and stereotypes. The discourse analysis is a popular tool to study statistics, photographs, pictures, and caricatures, in addition to actors (persons, pronominal structure). Therefore, it is employed in the current study to explore users' portrayal of victim, and criminal in love crimes in Egypt.

The qualitative analysis of a purposive sample of two Facebook groups will primarily concentrate on:

- Clarity of published content.
- Direct and indirect messages of published content.
- Interpretation of the context of published content according to the love crime party that each group supports.
- Observations of the researcher for interpreting the published content and its intended purpose.

### **Population and Sampling**

One of the main aims of this study is to conduct an analysis of the image of victims and criminals in love crimes on social media in Egypt. Regarding the study theme, the sample was determined to be Facebook content as stated in Table I.

TABLE I. Description of Study Sample

Group name	Number of Members	Follow up period
We are all Naira - Mohamed Adel is a criminal	79,967	From 1 <sup>st</sup> of Feb till 25 <sup>th</sup> of March
We are all Mohamed Adel and with him	group members group members 10,820	From 1 <sup>st</sup> of Feb till 25 <sup>th</sup> of March

Table I refers to the data of the study sample that was chosen after an exploratory study one month before the analysis. This exploratory period showed that few Facebook pages and groups were created right after the incident of Naira Ashraf and Mohamed Adel. It was noteworthy that there were also Facebook pages and groups created to support Mohamed Adel, as some users defended his situation and described him as a victim too.

Several remarks were made on the suggested samples during the exploratory period as follows:

1- Most of the reviewed Facebook pages were named after one of the two parties, for instance, ‘Mohamed Adel is not a criminal.’ and ‘Naira Ashraf’.

2- There was a variation in the number of followers in the samples; some of these pages had a high number of followers, and others had a small number, which caused inconsistency between the suggested samples throughout January 2023. We believe that it is natural to have the victim’s online supporters exceeding those of the murderer’s supporters.

3- Several suggested pages and groups stopped publishing, or at a certain point disappeared, or directed their attention to content irrelevant to the study.

4- Finally, two groups were chosen, each supporting one of the parties, according to these study requirements:

- To have the largest number of followers or members
- To have updated content up to the end of the follow-up period of the study.
- To include relevant content to the study theme.
- To have the same form (either page or group).



In the current study, we decided to examine a purposive sample of two Facebook groups as follows:

- First Group: created to support the victim Naira Ashraf.
  - 1- Name of the Group: ('We are all Naira Ashraf - Mohamed Adel is a criminal')
  - 2- Number of members: 79,907 members.
  - 3- Profile picture: A photo of Naira Ashraf wearing a bride veil and dress.
  - 4- Group logo or description: None.
  - 5- Admins and Moderators: three
  - 6- Group status: Private.
  - 7- Group creation date: No clear information.



**Fig. 1 Naira Ashraf in a bridal look as a reference to her status in Heaven**

- Second Group: created to support Mohamed Adel
  - 1- Name of the Group: ('We are all Mohamed Adel and, on his side')
  - 2- Number of members: 10,820 members
  - 3- Profile picture: A montage comprised of a photo of Mohamed Adel taken in court after the killing of Naira, a photo of him when he was a child, and a photo of the Egyptian flag that was edited to display the phrase (Allah Akbar: God is Great) instead of the golden eagle.
  - 4- Group logo or description: a prayer was added to the logo as a spiritual support to Mohamed Adel.
  - 5- Admins and Moderators: twelve
  - 6- Group status: Public.
  - 7- Group creation date: No clear information.



**Fig. 2 The profile of Mohamed Adel with a prayer to God to save his soul as the lord saved prophets Ibrahim, Ayoub, Joseph, Yunis, and Moussa**

## **Findings of the Study**

### **Users' Portrayal of the Victim and Criminal in This Love Crime Case**

The analysis showed that the users' portrayal of the victim and criminal was determined according to the following considerations:

#### **We Are all Mohamed Adel Group**

The users were convinced that Mohamed Adel was innocent for several reasons, one of the main reasons was that they believed Naira had motivated him unconsciously to kill her.

The group admins made vox pops and posted videos, to show that other citizens outside of the group also believed Mohamed Adel was a victim.

The vox pops were made in different periods, to gather additional supporters. In these videos, a middle-aged woman defended his situation saying that the 'poor man' faced oppression and that he had lost his mind because of Naira's disrespectful attitude. The woman cried, her friend standing next to her cried too, and the presenter kept asking the two women about their feelings towards Mohamed Adel, and they kept repeating 'poor man' during the report.



**Fig. 3** screenshot of a video scene taken from a Vox pop with a woman who showed support to Mohamed Adel and the text was a repetition of her prayers to God to save Mohamed Adel from the death penalty.

There was a considerable number of videos and posts starting from the 1<sup>st</sup> of January 2023, as the users were waiting for the court verdict with regards to Mohamed Adel's objection on the death penalty verdict in February, reaching a frequency of four video posts per day. The videos were different in terms of form: some were edited as song video clips, including songs about injustice over Mohamed Adel's photos in the court; other videos were recorded by people who claimed they were friends of Naira. In these videos they accused her of misconduct, showing photos of Naira next to strangers with their arms around her.



**Fig. 4** The photo taken from online resources to display Naira with male friends freely puts his arms on Naira's shoulder as proof of her misconduct as an Egyptian lady.

Users also focused their attention on Mohamed Adel’s mother in many videos and published photos, showing her desperation. All these videos reflected her grievance and the pain she felt for her son. She was also recorded in many videos crying and begging officials to release Mohamed. She asked judges to be merciful in their verdict, insisting that Mohamed was innocent, that he could have killed Naira in Elmahala (their hometown) if he had wanted to do so, and questioning what would lead him to go to El mansoura to kill her there. Mohamed Adel’s mother believed that the existence of the video of the crime was evidence that her son did not want to kill Naira, he had followed Naira to El Mansoura when he sensed that there was a plan to trap both.



**Fig. 5 a video of Mohamed Adel’s mother crying and justifying her son’s action as he loved the victim, supported, her spent his money on her to stop acting and modelling, as a lover was deceived by the victim.**

There is a certain category of videos published on ‘We are all Mohamed Adel’ that included unknown characters making statements to turn attention away from the court proceedings, even as they could not change the situation. However, users kept sharing these videos hoping to increase external support, and this is what the comments of the engaged users confirmed.

Users published videos of Mohamed Adel’s lawyer, whose statements were vague and unclear. He said the murder was proved by evidence, such as the recorded video, the witnesses, and above all Mohamed Adel’s confessions in the trial; but he added that he is 100% sure that the appeal will be accepted. He also assured that if the ‘Yellow shirt partner,’ (as he described), appeared in court and was questioned on the case, Mohamed Adel would be dead.



Fig. 6 Mohamed Adel’s lawyer defending his client (Mohamed Adel)

Some users also sought to frame the case as political by posting a video of Shaima Elkhateeb, who is an unknown person and has no direct connection to Mohamed Adel before. She claimed that the appeal will not be accepted without any justification why, in this video there was a caption on the screen edited by the users, shifting the case from criminal to political, as a step to mobilize public opinion. They aimed to direct the attention of the higher authority and appeal to their intervention to withdraw the death penalty against Mohamed Adel.



Figure 6: Shaimaa El khatib an Egyptian vlogger supported Mohamed Adel in a mobile photo taken from a video he was trying to give the crime political perspective as she claimed that some politicians had a hand in the death penalty.

(B: (We are all Naira Ashraf – Mohamed Adel is a criminal)

Users’ portrayal of the case on the study FB groups was deduced from the published videos that highlighted the members’ perception of the victim as indicated by the analysis of language and content analysis.

**Language:** Many videos featured figures such as Amr ELkashef, Mona Abo Shanab, Ahmed Mahran, Wael Shata, and Seham Elrabeea using insulting and attacking language. These characters only showed after the crime took place, as they are not relatives to any of the crime parties, or have a connection to the crime, they attacked Naira with the worst insults, cursed her and her family, and threatened those who support Naira with revenge and torture.

**Content:** In the posted videos we noticed that all the content was relevant to the main purpose of the group: to defend Naira's reputation, to replay all shared accusations from other pages or individuals as they believed it was her right even after her death to keep her reputation clean and. One of the videos of Mohamed Adel's mother attacking the judge for the death penalty verdict was shared to mock her by including the caption 'What a fake and great actor you are'. Comments on the video also expressed wishes to see Mohamed Adel dead, as he killed the 'poor girl.' Moreover, there were videos posted by the Admin of the Group (who, as she stated, hid her face so as not to be recognized by her opponents) addressing the president of Egypt to urge both the court and Judges to execute the death penalty, and to arrest all the parties that insulted and ruined Naira's reputation in their effort to justify Mohamed's crime.

- The results showed several recorded live videos of one of the group members (We are all Naira Ashraf ) who called himself the 'lawyer of Egypt', the videos were posted by one of the group members, though that person was not one of the group members, he used this feature of Facebook to stay online for a long time, some of his videos reached 6 hours, the shared video aimed to reveal Mohamed Adel supporters lies, to criticize their claims, or to speak generally regarding the crime, in addition, he hosted in his live videos several figures to critically deliberate the crime, some of the hosted figures were defending Mohamed Adel ( Lawyer of Egypt ), in addition to two other unknown parties confronted the supporter's claims that Naira's death was not because Mohamed slotted her, the death caused by another adult who carried her incorrectly to rescue her, comment on the video reflected the rage of members. The purpose of the video as it showed is to reveal Mohamed Adel supporters' lies and unreasonable claims, it succeeded in engaging many commenters to add their comments which all reflected their frustration with the claim of that opponent guest.

- Another significant video posted by users of the group (We are all Naira), was a TV interview with a well-known Egyptian actor and sibling of Fareed Al Deep (Mohamed Adel's lawyer), asking him how he had reacted to the news of the famous Egyptian lawyer Fareed Al deep having accepted to defend Mohamed Adel. The guest clarified that he had contacted Fareed right after hearing this news and that Fareed had explained that he was not defending Mohamed Adel's action, the Lawyer will object to the court verdict, as the judge criminalized Mohamed even before the verdict of the court, which is against the law. Furthermore, the guest asserted his view that killing Naira, or any other woman is a barbarity, and added that only terrorists with extremist ideologies will defend the idea that Naira's death was deserved for her being liberal in the way she dresses and her career as a model.



**Figure 7: a mobile picture of a video of a TV presenter hosting the criminal's lawyer.**

Users posted 26 screenshot form posts, and the date on the posted photos showed that it was before Naira's death, by analysing the indicative content, it was kind of threatening messages sent from Mohamed Adel to Naira's sister, it included insulative and harsh words to Naira's family members, the user proved through these posts that Mohamed Adel had a prior intention to harm Naira if she didn't respond to Mohamed calls, moreover proving the group actual objective from creation on Facebook, is to confront Mohamed defenders with pieces of evidence of his criminal actions.

The users' perception reflected in posts accused him of being responsible not only for killing Naira Ashraf, but also the other similar crimes, noteworthy that after Naira was killed, in Egypt there were approximately three other love crimes the users mentioned also to lay the responsibility of all these crimes on Mohamed Adel. Finally, with regards to the comments on that sort of post, most of the comments adopted the same perception of the author, except for a few comments that blamed the victims, blaming their families for not keeping their daughters close to Islamic regulations; such comments caused a dispute between users.

It showed from the results that many posts with the judge who was in charge of Naira's death showed appreciation for his dignity, transparency, and wisdom.

The previous results in both groups assure that each group users' perception was reflected in the posted videos, photos, and any other published content, users of Naira's group perception of both crime partners, criminalized Mohamed Adel and sympathized with Naira the victim.

Also, the users of the Mohamed Adel group perception were reflecting Mohamed Adel's image as a victim too, Naira manipulated him, and she used his true honest feelings, they were keen to show all evidence either virtual or audible to prove their perception.

### **-RQ2: Egyptian FB users' criteria for judgment on crime partners in love crimes**

The process of analysing both groups' published content reflected the criteria by which users judged both crime partners as follows:

**-Users in Mohamed Adel's group** believed in his innocence, upon precise manifests shared through their Facebook group (We are all Mohamed Adel and with him), they justified his action of killing Naira for Four reasons stated as follows:

**First:** Naira manipulated Mohamed Adel and persuaded him that she had the same feelings only to help her in her modules as he was scientifically distinguished.

**Second:** Naira's attitude and career as a model proved her misconduct, they thought such type of young lady was a bad person anyway, so she deserved what happened to her, all the comments and interactions between users on the group agreed on the same presumption.

**Third:** Users shared a couple of photos of Naira with other actors and male models embracing her, in addition to other photos of Naira wearing revealing clothes to prove their judgment of Naira's misbehavior in her life, assuring that Mohamed lost his mind only when she refused to change her lifestyle.

**Fourth:** Mohamed Adel's testimony in the court when the Judge asked him to justify his murder, the video scene was shared on the group, he stated in his confession that he was in a relationship with Naira, and she convinced him that her family blessed their love these were lies, as he went to her place to meet her parents, they didn't recognize him, moreover, they expelled him, he added that he objected to her work as a model and actor, promising her to afford her expenses, he said that she deceived him for a long time, he clarified that he was shocked when she stopped answering his calls, and continued in modeling, though the fact that she accepted financial assistance from Mohamed Adel, all interactions below this video were accusing Naira of misconduct and that Mohamed is a victim of her manipulation and exploitation.

**-Users in the Naira Ashraf group** saw Mohamed Adel as a criminal, and all published videos and photos on the group to prove it.

**First:** Mohamed threatened Naira and her family members many times, saying that if Naira did not respond to his calls, he would not let her live her life peacefully. Users posted about twenty-five screenshots of a dialog between Mohamed and Naira's sister, which reflected Mohamed's prior intention to harm Naira, and the feelings of rage he had against the victim.

**Second:** the recorded video from the crime scene showed Mohamed stabbing Naira in her



neck in front of witnesses in the street.

**Third:** Mohamed's confessions in the court trial gave the users in the group the evidence to judge him as a guilty criminal deserving the death penalty.

### **RQ3: Users achieved uses and gratifications through sharing love crime content in both FB groups.**

The analysis of both FB groups (we are all Naira Ashraf) and (We are all Mohamed Adel and with him) showed that their users achieved gratification by creating these groups and sharing specific content as illustrated through the findings. Users in each group were able to share content that represented their perception and attitude toward love crime partners (victim and murderer). Users in each group interacted with each other in many ways, engaged in discussions, replied to comments from other participants in the same group questioned them, or on the posts. Members of each group managed to mobilize other supporters, by increasing the number of followers, in this way gratifying their desire to prove that others are adopting the same perception. Users in each group reposted videos and photos of public figures showing actions or statements in support of their cause, in this way enhancing their position.

### **Discussion of Results**

According to the discourse analysis of two represented Facebook groups for the supporters of crime partners (Naira Ashraf, and Mohamed Adel), the researcher concluded intensive findings regarding the Facebook users' portrayal of love crime two parties. The Researcher found unexpectedly that the created Facebook groups reflected accusations against the victim of the crime, The Facebook group (we are all Mohamed Adel and with him) showed a new **portrayal** and attitude of Egyptian Facebook users who had a positive, and supportive attitude towards the murderer, they portrayed Mohamed Adel as a victim to Naira manipulation either to his feelings or to his money and educational capabilities. Facebook groups in Egypt recently reflected other similar unusual attitudes in many crimes, in her study results concluded that on social media platforms such as Facebook, users published content regarding violence against women, especially sexual harassment, first reflected users' negative uncaring attitude towards the victims, in addition to laying part of responsibility on the victim, other results showed that publishing such a content on Facebook aimed to urge authorities to take actions to eliminate these crimes, and to raise awareness among users.

Users published many photos, that were edited in a way that changed the love victim party's actual status, condition, or appearance, to reflect their perception towards the crime parties, either positively or negatively, for instance, the profile photo of (We are all Naira) reflected Naira as a bride though she was not married before death, in other photos shed had wings, the iconic image

with the phrase below (bride of heaven), showed how users seeing the victim, as the glowing bride at heaven after all what she had suffered before being killed. The study concluded that the user's portrayal does not align with the usual attitude in crimes, specifically love crimes. Users in (we are all Mohamed Adel) found the murderer according to the crime condition and hidden background is not guilty.

The study showed that users' perception is affected by emotional appeals more than logical facts as in the case of (We Are All Mohamed Adel) where the murderer's emotional justifications in the court had a massive impact on defending his situation. Results indicated that users on Facebook groups (We are all Mohamed Adel) portrayal and attitudes towards a female victim in love crimes were completely unmerciful or pointed to her gender as a female, according to their perception as follows:

- A creature with less rights and the cause of all evil.
- A male future cannot be destroyed if his guilt is attached to a female.

Users' portrayal in (We Are All Naira) reflected many aspects related to socio-cultural values in Egyptian society. The victim regardless of her gender is a human being who has the right to live, and the murderer is responsible for ending this human life, so he must face the same fate. The murderer is portrayed by the members of this group as a pathetic actor struggling to convince the court to eliminate the death penalty.

The study revealed that the cultural values of Egyptian users still affected their criteria of judgment, even if it was about a victim in a crime. Their published content on FB groups reflected certain stereotypes that a female should be wearing a Hijab (veil) to protect herself from any expected harm.'

'Females kind of job refers to her reputation,' as there are specific jobs like modeling, and acting indicate misconduct'.as in the study case, in love crimes, unlike other crimes, 'the court verdict should not be the death penalty, as the crime motivation in love crimes is less serious than other crimes'. 'The murderer's excellence in his study was a reason for users' sympathy and support, despite his killing action.

On the other hand, the analysis of the victim's support page on FB showed that the rage of users towards the murderer drove them to ask for a live-streaming execution for Mohamed Adel, same as he slaughtered the victim, so both videos remain as a reminder of the crime and the penalty, which reflect how bloody scenes could affect user generic mind-set and attitude.

These types of mothers such as the criminal's mother raise a new generation of men fed on masculinity.

Regarding the gratifications of users of joining both FB pages results indicated that Egyptian users succeeded, by utilizing the free online space available on social media platforms and show-

ing support for any of the crime parties, either murderer, or victim, explicitly, fearlessly, and with no worries of facing criticism. It also allowed them to find other similar users adopting the same ideology, discussing, interacting, or even taking collective action, in addition to mobilizing other users to join their FB groups, to increase their numbers.

Social media permitted them to object to officials' verdicts and attack judges who oversee such crimes. Egyptian social media users addressed governmental officials through their FB groups to remove the death sentence for the murder, which is a bit harder to achieve via any regular channels.

### **Conclusion**

The current study aimed to reveal the portrayal of Egyptian users of victims and criminals to know the image of crime parties in love crimes in Egypt. The researcher depended on discourse analysis as a tool to analyse the content of two Facebook groups representing supporters of crime parties. The study results uncovered important results in terms of user perception, and attitude towards the victim and murderer. The study showed that user's portrayal does not align with the usual attitude in crimes, specifically love crimes as an average of Ten thousand users created the Facebook group to support the murderer, in addition to justifying his action because of the victim-provoking behaviour. On the other hand, users reflected cultural values underestimating women's value in Egyptian society, even if she was the victim of a love crime, and despite the murderer's confessions. Finally, supporters of love crime two parties utilized all social media traits to disseminate their perception as an effective medium where they can find other potential supporters to engage and share the same perception to enhance their concepts and social values.

## References

- Galal, Saifaddin, 2022, Number of social media users in Egypt 2022, by platform, Available online: <https://www.statista.com/statistics/1263755/social-media-users-by-platform-in-egypt/#statisticContainer>
- Kandpal, Ruchi. (2021). Social Media and Social Change- The case of Egypt. 10.13140/RG.2.2.32258.40642.
- Salanova Regina (2012), Social-media and political change: The case of the 2011 revolutions in Tunisia and Egypt.
- Wex Definitions Team, July 2022, Crime of Passion, Legal Information Institute, Cornell Law School, Available online: [https://www.law.cornell.edu/wex/crime\\_of\\_passion](https://www.law.cornell.edu/wex/crime_of_passion)
- Yige Fu, 2022, Research on the Influences of Social Media to Gender Equality, SHS Web of Conferences 148, P 3, Available online: [https://www.shs-conferences.org/articles/shsconf/pdf/2022/18/shsconf\\_icprss2022\\_03026.pdf](https://www.shs-conferences.org/articles/shsconf/pdf/2022/18/shsconf_icprss2022_03026.pdf)
- Racha Murtada, Fadi Salem, January 2011, The role of social media in Arab Women's Empowerment, Governance and Innovation Program, Dubai School of Government, Arab Social Media Report
- Available online: (PDF) The Role of Social Media in Arab Women's Empowerment (researchgate.net).
- Noura Hefnawy, Lenda Deif, 2015, the content of women on social media in Egypt, master's degree, Faculty of Sciences and Humanities, Elaraby University, Algeria, p114,
- Available online: [المضامين الخاصة بالمرأة عبر شبكات التواصل الاجتماعي.pdf](https://www.researchgate.net/publication/311111111)
- Maha Abd Elmeged, 2015, Violence against women in New Media, with application on sexual Harassment, **Social National Magazine**, 53(3), pp 25-25
- Ehab El Mohandes, 2022, The Most Crucial Information in Naira's Case, **Journal Article**, Available online: <https://www.youm7.com/story/2022/9/14/8%AF->
- Eman Fekry, 2022, In Naira's Crime ... Social Expert determine Motivations of Murderer that pushed him to kill the victim, Online Daily Ahram, Available online: <https://gate.ahram.org.eg/News/3578036.aspx>
- Maha Salah Elden, 2022, The repeated Copies ... How Naira was killed 5 Times in less than two months, Journal Article, Masrawy Egyptian Online Journal, Available online: [https://www.masrawy.com/news/news\\_various/details/2022/8/10/2272832/](https://www.masrawy.com/news/news_various/details/2022/8/10/2272832/)
- Amani Mohamed, 2022, The Full Story of El Monofia Girl, Journal Article, El Yom El Sabea online journal, Available online: <https://www.almasryalyoum.com/news/details/2682677>
- Hesham Elmayany, 2022, Naira, and Salma crimes... Three common sequences, Journal Article, Sky News (Arabic ), Available online: <https://www.skynewsarabia.com/middle-east/1546205->
- Shih-Chia Huang, May 2014, A Uses and Gratification Perspective of Users' Social Media Satisfaction Differences among Social Media Types, College of Management, Yuan Ze University, Chungli, Taiwan, Republic of China, Available online: [https://www.academia.edu/35442772/A\\_Uses\\_and\\_Gratification\\_Perspective\\_of\\_Users\\_Social\\_Media\\_Satisfaction\\_Differences\\_among\\_Social\\_Media\\_Types](https://www.academia.edu/35442772/A_Uses_and_Gratification_Perspective_of_Users_Social_Media_Satisfaction_Differences_among_Social_Media_Types).
- Bin Yamin Khan, Khan Faqir, Muhammad Atif Shahzad, Abobakar Khan, Roohul Amin Khan, 2020, Uses of social media And Needs Gratification of University Students in Pakistan, Elementary Education Online, Available online: <https://www.ilkogretim-online.org/fulltext/218-1643197099.pdf> .
- Mohamed Magdy, 15th Jan 2023, who does not like Facebook? (Three out of One Hundred) Egyptians do not prefer the blue site, Available online: <https://www.elwatannews.com/news/details/6404666>.
- Simon Kimp, Feb 2022, Digital 2022: Egypt, Data report, Online Report, Available at: <https://datareportal.com/reports/digital-2022-egypt>.

Shih-Chia Huang, May 2014 A Uses and Gratification Perspective of Users' Social Media Satisfaction- Differences among Social Media Types College of Management, Yuan Ze University, Available at: [https://www.academia.edu/35442772/A\\_Uses\\_and\\_Gratification\\_Perspective\\_of\\_Users\\_Social\\_Media\\_Satisfaction\\_Differences\\_among\\_Social\\_Media\\_Types](https://www.academia.edu/35442772/A_Uses_and_Gratification_Perspective_of_Users_Social_Media_Satisfaction_Differences_among_Social_Media_Types)

Marchell Medacine, Uses and Gratifications theory 1 Uses and Gratifications Theory Sociology Outline, Available at: [https://www.academia.edu/6362103/Uses\\_and\\_gratifications\\_theory\\_1\\_Uses\\_and\\_gratifications\\_theory\\_Sociology\\_Outline\\_at\\_BULLET\\_a](https://www.academia.edu/6362103/Uses_and_gratifications_theory_1_Uses_and_gratifications_theory_Sociology_Outline_at_BULLET_a)

Facebook Group: We are all Naira - Mohamed Adel is a criminal. <https://www.facebook.com/groups/982915152392220/>

Facebook Group: We are all Mohamed Adel and with him. <https://www.facebook.com/groups/4948612998583851/>

Facebook Page: Mohamed Adel is not a criminal.' <https://www.facebook.com/profile.php?id=100083272734856>

Facebook Page: Naira Ashraf <https://www.facebook.com/profile.php?id=100083139955991>

Salanova Regina (2012), Social-media and political change: The case of the 2011 revolutions in Tunisia and Egypt.

Racha Murtada, Fadi Salem, January 2011, The role of social media in Arab Women's Empowerment, Governance and Innovation Program, Dubai School of Government, Arab Social Media Report

Available online: (PDF) The Role of Social Media in Arab Women's Empowerment (researchgate.net) .

