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Language used by Egyptians on Facebook: a descriptive study, Sept. 2010- Sept. 2011

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The American University in Cairo
School of Humanities and Social Sciences

Language Used by Egyptians on Facebook and January 25th Revolution
A Descriptive Study
September 2010-September 2011

A Thesis Submitted to
The Teaching Arabic as a Foreign Language Department
The Arabic Language Institute
In partial fulfillment of the
Requirement for the degree of Master of Arts

By:
Randa Mustafa Ahmed Muhammed
Acknowledgment

This thesis is for my parents. Their permanent support and encouragement are the main reasons behind finishing this thesis and gaining my MA degree.

My special thanks and gratitude go to my supervisor, Dr. Zeinab Taha, not only because of her valuable feedback that gives this thesis its final structure and form, but also for her assuring and encouraging remarks to help me gain my MA degree.

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Finally, a thank you goes to my friends and colleagues who took from their time to discuss my topic and to provide me with their input.
Abstract

This study investigates the language used by Egyptians online before, during and after the January 25th revolution in Egypt. In that regard, the study explores top trends in Facebook status updates in the period between September 2010 and September 2011. It also looks at the writing script used at that specific time period. Finally, it presents a description of lexicon and deixis in the data. The study tries to answer the following research questions:

1- What are the top trends in Facebook status updates in the period between September 2010 and September 2011?

2- What is the most prominent writing script used during that specific time period?

3- What is the most salient representative of lexical entries and deixis in the data?

Data in this study was completely a written one and consisted of a corpus of 500 status updates collected from 14 young Egyptian Facebook users. Data analysis reveals that the streamed status updates on Facebook at the time of the revolution are predominantly about politics; political discourse has governed the discussion among Egyptians since then. Meanwhile, it is found that Facebook statuses concerning social relations and religion had topped the discussion before the revolution began. The analysis also shows a widespread use of Arabic script employed in the update status feature. The dominance of this trend in writing might be related to either the type of topics discussed there or to the need to produce a clear and comprehensible message at that time. As for lexicon use, the results indicate that the most salient representative of lexical items is collocation. Moreover, it is found that the pronoun “?ihna”, the demonstrative “da”, and the word “in-nahrda” are the most prominent representatives of pronoun, place, and time deixis respectively. The study examines language use in relation to wider social trends such as identity and political change.
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Chapter 1: INTRODUCTION

In a matter of very few years, Internet developed into a truly global and important communication tool. For several reasons, English dominated communication on the Internet since it came into existence. First, the majority of early users were North Americans. Second, scientists who designed computers developed a special code for word processing and online communication. This special code is governed by Latin alphabet and is known as the American Standard Code for Information Interchange (ASCII). Finally, the need for a universal language to connect Internet users from different countries has empowered and strengthened the position of English (The Coming Global Tongue, 1996 as cited in Warschauer 2001). Therefore, we find that much of the academic research was done on the use of English on computer-mediated communications (CMC) while very little attention was paid to the presence of other languages there (Danet & Herring, 2007).

Nowadays, countless Internet users are increasingly turning to join discussions in their native language on CMC (Danet & Herring, 2007). Researchers are now fully aware of this reality and their attention is turned to explore other languages online especially those that are not supported by ASCII writing system. The problems caused by the dominance of ASCII led scholars to question how people adapt to the restraints of this code when communicating online. In regard to this, researchers tried to find answers to many queries, such as what are the problems that Internet users are facing when communicating on social networks? How do they cope with them? What are the social, political, and economic consequences they encounter when adapting to ASCII limitations and when they do not?
Indeed, communication on CMC has been challenged in a number of ways. In order to solve one of the technical challenges caused by ASCII, speakers of a language with non-Latin writing system resolve to substitute the conventional script of their language with Latin characters. Latinized Arabic (LA) is the term that defines this phenomenon in Arabic. To this point, the process of writing Arabic in Latin script has been referred to as ‘Romanized Arabic’, ‘ASCII-ized Arabic’, and ‘Arabizi’ (Beesley, 1998; Al Khalil & Palfreyman, 2003; Yaghan, 2008 as cited in Aboelezz, 2009). Studies on language use on the Internet reveal that Classical Arabic (CA) in its conventional script is the least common form of writing used among Egyptians in this sphere. These studies also indicate that the language of Egyptians online introduces a new and unusual diglossia between English and Latinized form of written Arabic mostly used when scripting Egyptian Colloquial Arabic (ECA). This form of communication has been found to be loaded with alternation between Arabic and English, a fact that is facilitated by the usage of Latin characters to write both languages. Here, Latinized Arabic is considered a technique that attempts to overcome ASCII limitations and facilitates the slow composition of Arabic online.

A further challenge related to communication online is the Internet users’ tendency to produce informal language online (Merchant, 2001). Clarifying what it is meant by informal language, researchers believe that the linguistic features of this form communication is derived from spoken language rather than written one. It is a language variety that Essawi (2011) best describes as a written talk. These new linguistic features include the following: (a) the use of Latin character which helps in coping with problems caused by technology online, (b) the use of an abbreviated symbolic writing system, i.e. shorthand, (c) phonetic spelling (Merchant, 2001), (d) the use of numbers and letters or a
combination of both to represent phonetic rendering (Essawi 2011), and finally, the use of emoticons. However, the above-mentioned features show that the new variety not only includes the linguistic features of spoken language, but also includes the linguistic features of written one.

The study of Arabic online reveals a very complicated linguistic situation. Internet users not only can choose between various writing scripts (Arabic script, Latinized Arabic, English, etc.), but also can select between different languages and/or varieties of Arabic for communication on CMC venues. Moreover, the lack of models of analysis and theories that explain how Arab Internet users alternate between Arabic codes online signifies a problem in understanding how the switch between these codes occurs online.

So far, however, there has been little discussion about other facets, with the exception of technology, that affect language use on the Internet. According to El Said et al (2002), social regularities play an important role in shaping online language use, in Egypt and elsewhere. The value of studying CMC venues during major social and political changes is indeed great as it helps to understand the changes that occur to languages, if any, at this point of time. Recently, January 25th revolution and protests in Egypt and their relationship to CMC networks have garnered quite a bit of attention from the media. While some argue that social networks like Twitter and Facebook were not critical to the revolution, others credit social networks with helping the political mobilization reach critical mass. This heightens the need to investigate the language used by Egyptians on Facebook then. This study concentrates on three aspects in regard to the use of language online and its relation to the Egyptian revolution. First, it categorizes the topmost topics discussed on
Language Context

To shed some light on Latinized Arabic context, which is greatly used online, some insight into the status of language in the Arab world should be provided. Arabic use in Arab countries is considered a classical model of diglossia, that is, a situation where two varieties of the same language or two different languages co-exist side by side. Within the traditional viewpoint of diglossia, a dichotomic perspective of language usage is presented. For example in Egypt, this viewpoint is interpreted by the existence of two varieties; a highly valued and superior variety referred to as Classical Arabic alongside a low variety referred to as Egyptian Colloquial Arabic (Haeri, 1997 as cited in El Said et al, 2002). Classical Arabic is considered the language of formal and written discourses while Egyptian Arabic is believed to be the language of informal and spoken communication. However, the actual use of CA and ECA in both formal and informal contexts in Egypt falls along continuum of various levels, rather than this bipolar perspective.

Beyond the use of various levels of Arabic, English and French is spoken and utilized in written and spoken contexts in Egypt too. However, the use of English is
more predominant as it is considered the second language of Egyptians. The co-existence of Arabic, English and French together creates another form of diglossia in the Egyptian society, a diglossia that occurs not only between varieties of the same language, but also between different languages. Most of the time, Arabic is in a direct and consistent competition with equally prestigious foreign languages.

**Language at Time of Political Change**

Although the Arab countries underwent many revolutions and political unrests and conflicts in the past century, yet, very few studies investigated the changes that occurred on language at that time. For example, there were studies that examined language variations in Algeria (Boucherit 1986, 2002) as well as in Lebanon both at the time of crisis (Germanos 2007). It was noticed in the latter study that the division of Beirut between Muslims and Christians during the civil war led Lebanese to shade their talk with a religious tone. The conclusion indicates a possible relation between political upheavals and civil wars and language variation in countries that endured such major changes (Bassiouney, 2009). So far, however, the amount of research published in regard to this area has focused on linking language usage to identity construct.

According to Gershoni and Jankowski (1986), “Profound structural crises, severe political and social upheavals, social changes, and the resultant loss of stability and self-confidence, a collective sense of collapse of an old order and the impending advent of a new era- these are the elements that characterize those transitional periods of history during which human beings feel impelled to try to establish a new collective image of the society” (as cited in Suleiman, 2003).
In Egypt, the relationship between language and identity has always been a topic of debate. The argument was either on defining Egyptians identity in reference to Egyptian nationalism or Pan-Arab nationalism. Accordingly, this debate was reflected on language and its use. Language and its link to identity in Egypt has been interpreted in accordance with the diglossia theory where Egyptian Colloquial variety was used to refer to Egyptian identity while Standard Arabic was employed to represent the bigger identity, the Arab or Muslim one (Suleiman, 2003). In respect to the development of nationalism in Egypt, Suleiman (2008) traced the link between Arabic and identity back to Muhammad Ali dynasty. The ruler of Egypt believed that the key to build a modern country was through the translation of European sciences and education. Translation was mainly to Fusha as it was considered the vehicle of this transition at that time. Years later, Rifa’a Al Tahtawi advocated the notion of territorial integrity or what he named “the love of fatherland” (hubb al-watan), a concept that emphasized the distinction of Egypt and offered Egyptians a new way of conceptualizing themselves and their identity. Also, some scholars at that time doubted the capability of Fusha to stand as an identity marker. They claimed that this variety is in need for lexical and stylistic modernization and that its use does not fit the country’s modern state. Hence, ammiyya was promoted to symbolize the Egyptian identity.

The 1930s witnessed a shift in Egyptians’ orientation concerning identity as their alignment turned towards a pan-Arab identity (Gershoni and Jankowski 1995 as cited in Suleiman, 2008). This tide regarded Fusha as a bond that unites Egyptians internally as well as externally with other Arabs and it founded its strongest political and cultural expression after the Egyptian revolution in the 1950s and 60s. In the light of recent political events in the Arab world, a new perspective in looking at the relationship between identity and
language has been presented. This new point of view was presented in the course of dealing with the production of indexicality expressions and the process of stance taking during the Egyptian revolution (Bassiouney, 2012). Bassiouney argued that Egyptians utilize certain linguistic resources when expressing a political stance and that was directly related to identity building.

**Purpose of the Study**

This thesis helps to document language variation at the time of crisis. The study of language on Internet mediums during social change and political conflict should now be given more attention especially as the Middle East is witnessing such a notable transformation. The research attempts to describe the language use by young Egyptians on Facebook when responding to the famous question: what’s on your mind? Here, the study tries to identify top trends in Facebook status updates and the most prominent writing script used on this communication venue. Finally, it presents a description of lexicon and deixis usage during the political change.

Facebook is a communication venue that, to the extent of the researcher’s knowledge, language used there has not been investigated yet. Via the status updates feature, Facebook users write whatever goes on in their mind with the expectation of engaging in online interaction with other Facebook friends. The focus of this research is the status update or the monologue a Facebook user initiates. As a result of the complexity of the status of Arabic, the diglossic situation along with the technological and social factors, investigating language online becomes an issue. It is under such variations, intellectuals find prospects for new research.
Importance of the Study

This study is regarded a novelty in the field of Arabic sociolinguistics. To sum up its importance, the study is considered helpful to learn how native speakers of Arabic interact online particularly in time of political change and revolutions. It investigates the language status among young Egyptians on Facebook before, during and after January 25th revolution. Furthermore, this study is an important contribution to a body of research related to studying language online and may serve as a useful reference for future researchers and those who seek information about this subject.

Research Questions

The study attempts to answer the following questions:

1- What are the top trends in Facebook status updates in the period between September 2010 and September 2011?

2- What is the most prominent writing script used during that specific time period?

3- What is the most salient representative of lexical entries and deixis in the data?
Terms Definition

**Computer-Mediated Communication** is the process by which people create, exchange, and perceive information using networked telecommunications systems that facilitate encoding, transmitting, and decoding messages (December as cited in Mason & Romiszowski, 1996). CMC is not just a tool; it is at once technology, medium, and engine of social relations. It does not only structure social relations, it also shapes the space within which the relations occur and the tool that individuals use to enter that space (Jones as cited in Mason & Romiszowski, 1996).

**Identity** is a continual work in progress, constructed and altered by the totality of life experience. While much of the work that supports this belief concentrates on the larger aspects of identity, such as gender, ethnicity and sexual preferences, human identity involves many other categories. It is constructed in complex ways, more or less consciously and overtly (Lakoff, 2006 as cited in Bassiouney, 2009).

**Diglossia** describes a relatively stable language situation in which in addition to the language’s primary dialects, there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature either of an earlier period or in another speech community which is learned largely by formal education and used for most written and formal spoken purposes but not used by any sector of the community for ordinary conversation (Ferguson, 1959, p. 345).
List of Abbreviations

Table 1.

List of Abbreviations used throughout the Study

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Stands for</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASCII</td>
<td>American Standard Code for Information Interchange</td>
</tr>
<tr>
<td>CMC</td>
<td>Computer-Mediated Communication</td>
</tr>
<tr>
<td>CA</td>
<td>Classical Arabic</td>
</tr>
<tr>
<td>MSA</td>
<td>Modern Standard Arabic</td>
</tr>
<tr>
<td>ECA</td>
<td>Egyptian Colloquial Arabic</td>
</tr>
<tr>
<td>ESA</td>
<td>Educated Spoken Arabic</td>
</tr>
<tr>
<td>LA</td>
<td>Latinized Arabic</td>
</tr>
<tr>
<td>AFL</td>
<td>Arabic as a Foreign Language</td>
</tr>
<tr>
<td>AA</td>
<td>ASCII-ized Arabic</td>
</tr>
</tbody>
</table>
Delimitation

The main focus of this study is to investigate the capacity of language on Facebook between September 2010 and September 2011. There is no intention to spotlight on a certain code or script.

The study intends to examine the language used by Egyptians between the age of 19 and 30. According to a governmental report, this age group represents %64.8 of Egyptian Facebook users (Information and Decision Support Center, 2010). The study is targeting Egyptian Facebook users living in Egypt particularly in Cairo. Limiting this study to Egyptian living in Egypt is intentional to avoid the influence of any external variables that would affect language use. Moreover, the targeted sample does not include those with an academic linguistic background either in Arabic, English or any other language; this is to avoid any language preference for participants when interacting online. Finally, the researcher does not look into the gender, religion and social class differences in language use online.
Chapter 2: LITERATURE REVIEW

This thesis aims at studying and documenting the language used by young Egyptians on Facebook during the recent political change; that is before, during, and after January 25th revolution. The goal of the literature review is threefold: first, it enlightens readers about the status of Arabic and presents theories and models that were proposed to analyze the language. Secondly, it reviews up-to-date studies that examined the linguistic practices of Arabs on different CMC venues. Finally, the review sheds some light on the literature that examined language in time of social and political changes.

The articles selected for the review covered the past ten years; the oldest of these studies was published in 2002 while the most recent one was published in 2012. Some of these studies were retrieved from the Wiley Online Library, an electronic database that was accessed through the library of the American University in Cairo. Keywords that were used to frame the review were:

Arabic    Internet
Arabic    Identity
Arabic    Egyptian Revolution/ Revolution 2011

Another source for studies was the Contemporary Studies in Descriptive Linguistics volume entitled “Global English and Arabic, Issues of Language, Culture, and Identity”.

Studies were chosen with an effort to cover areas of focus that are related to this research. For instance, El Said et al (2002) focused on language choice among Egyptians online and how this choice was interpreted in the light of globalization and identity. Whereas, Al Khalil & Palfreyman (2003) attempted to analyze the phenomenon of ASCII-
ized Arabic in instant messages and explored the factors that shaped this form of written Arabic. Relatedly, Aboelezz (2009) focused on examining the LA variety, however, her study focused on investigating the link between this phenomenon and the language ability of bilinguals. Additionally, Daoudi (2011) presented a description of LA variety or what she referred to as e-Arabic. Through this description she tried to explore the influence of globalization on both Modern Standard Arabic and the vernaculars. Finally, Bassiouney (2012) examined how Egyptians utilized linguistic resources in building and marking identity at the time of crisis.

Although, Essawi (2011) examined bilingual's production of LA or what she called “a hybrid language variety”, however, the study was excluded as it examined this phenomenon in handwritten communication texts and this was not the focus of this review.
The Status of Arabic: Theories and Analysis Models

Arabic and the Fergusonian Dichotomy

The theory of diglossia has governed the Arabicsociolinguistic situation for more than 50 years. One of the first people who described this linguistic situation was Charles Ferguson in his article “Diglossia” in 1959. According to Ferguson, diglossia is a situation that is marked by the existence of two distinct varieties of the same language standing side by side in a speech community. One is a highly valued variety (H) that is learned in schools and is spokenin formal contexts and the other is a low valued variety (L) that is learned and used in informal contexts. Moreover, Ferguson argued that the hallmark of diglossia was the specialization of “H” and “L” functions. In this view, he claimed that “H” was only appropriate in one set of communication while “L” was appropriate in another set (Ferguson, 1959). For example, sermons in churches and mosques, news broadcasts, political speeches, among others, were the speech situations in which “H” form would only be used, while “L” was the main form of communication used in conversations with family and friends, soap operas, and other informal speech situations. Nonetheless, the use of “L” variety or a mixture of L and H varieties is considered acceptable in some formal contexts, meanwhile, the use of “H” variety in daily and informal situations is seen very obscure.

Following the emergence of diglossia concept, Ferguson himself among many other scholars proposed a number of revisions to this theory. However, it should be clarified here that Ferguson’s initial description of diglossia was to clarify a linguistic situation in general. He had no intention to standardize this situation or describe Arabic in specific (Bassiouney, 2009)
**Arabic in Terms of Levels**

Several theories and models were suggested to explain Arabic, in which the concept of duality represented in the term diglossia was challenged. These theories and models supported the idea of explaining the language as a continuum of various degrees (levels). Linguists such as Blanc (1960), Badawi (1973), and Meiseles (1980) suggested including intermediate levels in between the two core varieties of Arabic to be able to describe the linguistic situation properly (Bassiouney, 2009). For example, Blanc proposed a five level model that classified Arabic varieties as follows: classical, modified classical, semi-literary or elevated colloquial, koineised colloquial, and plain colloquial. On the other hand, Meiseles (1980) suggested another model that only identified four varieties: literary Arabic or standard Arabic, oral literary Arabic, educated spoken Arabic, and plain vernacular (Bassiouney, 2009). As for Badawi’s model, a detailed description of this model will be later presented in this review.

Additionally, diglossia as described by Ferguson along with many other social and political variations, draw the attention to the need for a new variety that can accommodate the different varieties Arabs speak. In order to resolve this communicative dilemma, educated Arabs resorted to an intermediate spoken variety commonly known as Educated Spoken Arabic. Mitchelle (1986) was the first to introduce ESA where he described it as a variety that shares elements of the spoken variety and MSA, a simpler form of CA. So far, research has not fully explained the rules and patterns, if any, which govern ESA.
Language Varieties and Foreign Languages (Offline and Online)

The traditional definition of diglossia also referred to the existence of two different languages side by side in a speech community. In Egypt, English and French have a long history of being used in spoken and written contexts. However, English is considered more predominant as it is regarded the second language of Egyptians (El Said et al, 2002).

The co-existence of Arabic, English and French raises another type of linguistic conflict, a situation that makes Egyptians are able to switch not only between varieties of the same language, but also between different languages. Online communications in Egypt has also introduced a new type of diglossia where Internet users shift between different codes and different languages. Hence, we see Arabic in a competitive position with two or more prestigious foreign languages not only in offline communications, but also in different online communication venues.
Badawi’s Model (1973)

Badawi’s model is a major contribution to Arabic sociolinguistics. Through compiling a corpus of spoken Arabic from Egyptian radio shows in different fields, Badawi in his book “Mustawayāt al-‘Arabīyah al-mu‘āsirah fī Misr”(1973) challenged the myth of Arabic dichotomy. In this model, Badawi classified Arabic into five levels (varieties); Heritage Classical, Contemporary Classical, Colloquial of the Cultured, Colloquial of the Basically Educated, and finally, Colloquial of the Illiterates. Classification of Arabic in this model was based on education, a variable that reflected the social class and economic class of many Egyptians at that time. Furthermore, Badawi in his model drew a linguistic map for each variety through introducing its main linguistic characteristics, such as morphological, phonological, structural, and lexical features.

The most significant aspect of this model is the emphasis on representing the five varieties as part of one spectrum in which the line that points out where one variety begins and another ends is not clearly defined or easily perceived. Badawi employed the metaphor of a rainbow colors to illustrate this idea. Within the rainbow phenomena, there are parts of clear and bright colors and other parts where colors merge gently and fade into one another. According to Badawi, this is how the five varieties of Arabic are used in real communicative situations. Moreover, he disclosed that there is a considerable overlapping between these levels, especially in respect to lexicon use. He also emphasized that the shift between these levels occurs in accordance with the situation, the context, the speaker, and the purpose of the communication.
Myers-Scotton’s Matrix Language (ML) and 4-Morpheme (4-M) Models

The Matrix Language (ML) model and the 4-Morpheme (4-M) model were initially introduced to analyze the constraints of code switching between different languages. Myers-Scotton defined code switching as “a phenomenon that allows morphemes from two or more codes in the same projection of a complementiser, which is a more precise term than a sentence.” (Myers-Scotton, 1998 as cited in Bassiouney 2009) According to her, languages involved in code switching are not assigned equal roles or responsibilities. In this context, only one language or what she named a matrix language (ML) dominates the bilingual clause and shapes its grammatical structure. When shifting between languages, bilinguals derive the morpho-syntactic structures of their speech from their first language (the matrix language) whereas content morphemes are stemmed from both the first language and the second language-embedded language (El). The category of content morphemes included nouns, adjectives, adverbs, and verbs. As for the morpho-syntactic frame or system morphemes, this group included determiners, inflections, pronouns, and negation markers. Furthermore, Myers-Scotton hypothesized that there was always one ML at work in bilingual clause and if there were more than one ML, this would lead to language death and/or language change.

Under this model, the idea of islands was also introduced to clarify code switching. These islands were maximal projection within a CP, for example a noun phrase or a prepositional phrase, which could be either ML islands or EL islands. The existence of ML islands from the speaker’s first language is quiet normal and expected, however, when an island in a CP is provided from or compounded with another language, the situation gets
more complicated and difficult to analyze. It is important to point out here that ML model was not created to accommodate Arabic in specific. The model was found to be inadequate to explain the switch between Arabic codes/varieties as it faced some problematic issues. The double morphology from EL and ML and the probability of more than one ML existence made it difficult to utilize ML frame in analyzing Arabic (Bassiouny, 2009).

In 2004, Myers-Scotton proposed a refined version of the ML frame that followed the morpheme order principle. The 4-M model included four kinds of morphemes presented as follows:

*Content morphemes:* nouns and verbs fall into this category.

*Early system morpheme:* occur before the content morphemes and receive information about its form from its head, such as determiners.

*Bridges (late system morphemes):* possessive markers fall into this category.

*Outsider late system morphemes:* the form of this morpheme depends on information provided outside of their own maximal projection; case markers and affixes to nouns fall into this category.

It is worth mentioning here that 4-M model was set off to explain the shift between different languages, rather than between varieties of the same language as pointed out by Bassiouny. Nevertheless, Bassiouny proposed to use this model hoping to study the code switch in Egyptians’ monologues. The analysis of the data that consisted of 30 hours of lectures, political speeches, and religious sermons indicated that 4-M model only succeeded in explaining the alternation when the ML was in MSA. Still, the model fell short in clarifying the linguistic situation among Egyptians in two instances. The first case was when
the language under investigation included more than one ML at work. The second case was when MSA and ECA shared the same morpheme. The use of Myers-Scotton’s models in this analysis seems to have failed in explaining thoroughly what is going on in the Egyptian community. Egyptians linguistically produce two codes/varieties that are partly poles apart and partly overlap with each other; in addition to that, they could also switch between two languages or more.
**Arabic on the Internet**

This part of the review focuses on the studies that were carried out to explore the language capacity on CMC in the Arab world. Social communication venues that were investigated included instant messages, emails, blogs, and chat rooms.

In their study, El Said et al. (2002) investigated language choice among 43 young professionals in Egypt to examine how this choice was interpreted in the light of globalization and identity. Through using a questionnaire followed by a semi-structured interview, researchers attempted to examine the language that those Egyptians produced on the Internet. A two-tailed analysis of variance (ANOVA) was also performed on the data to examine the factors that correlated with the use of Arabic online.

Results demonstrated the emergence of a new form of diglossia, mainly between English and a Latinized form of colloquial Arabic. It was also revealed that English was vastly used in formal written communication, while in informal interactions and chatting, the situation was balanced as informants alternated between English and Arabic (particularly Latinized Arabic). Exploring the attitudes towards this newfangled situation, participants indicated that they resorted to colloquial Arabic to express personal thoughts and feelings in their own language when they could not express it well in English. The use of colloquial Arabic was by all means enough for them to mark their national identity. They also claimed that the use of English and the Latinized form of Egyptian Arabic did not mean giving in their identity, rather indicated their ability to absorb the best of the western cultures and embrace it. In the end, interviews and survey data illustrated that the prevalence of English in
Internet communication was associated with several social, economic and technological factors.

Focusing on the new written variety online, Al Khalil & Palfreyman (2003) investigated the representation of what they called “ASCII-ized Arabic” in IM conversations (hereafter AA). Their analysis examined the means in which Arabic sounds were represented in AA and how far this representation was consistent. The researchers also examined the purposes for using AA and how IM users employed different linguistic resources to be able to compose this variety.

The research focused on female students at Zayed University in the United Arab of Emirates and its data resources included: a corpus of IM conversation mainly in AA, a short interview, and a survey of four open questions that was sent by email.

Findings revealed that AA was mainly used in informal contexts and was in an abbreviated form. Results also indicated a close relationship between the varieties used on CMC and the function of each topic discussed there. ASCII-ized Arabic was found to be used in informal context as it drew much of its structure from spoken Arabic, whereas English was used in formal academic context. The data revealed loads of code switching occurrences between English and AA, which in fact was facilitated by the use of Latin characters while writing Arabic. Moreover, data analysis disclosed that AA users resorted to use numeral symbols whenever the Latin character was not exactly representing the Arabic sound.

In her study, Aboelezz (2009) attempted to examine Latinized Arabic and its link to the linguistic abilities of bilinguals. Analyzing emails from two groups, the researcher aimed at identifying the factors that influenced code choice among young Egyptians. The study’s
main interest was to examine the code switch between English and Arabic (whether Arabic was written in Latin or Arabic characters), rather than to examine the script switch.

The results of the study featured the outstanding status of English among members of one group. Although, English was not a mandate for interpersonal communication among members of group (A), yet, they took advantage of this and alternated between Arabic and English with a slight increase in the use of Arabic. The case was different for members of group (B) where the dominant language of their interactions was English. Nonetheless, the use of Arabic among members of group (B) was noticeable in their informal communications and was manifested in the usage of Latinized Arabic. The researcher argued that the use of English among members of the two groups was mostly to state authority.

According to Daoudi (2011), globalization has greatly influenced Arabs’ language on the Internet and has resulted in the appearance of a new variety she referred to as e-Arabic. The researcher argued that e-Arabic derives its main features from the various degrees of Arabic language. It is an informal written variety that shares features with the spoken language. This variety allows borrowing and modifies words from different languages so that their new form fit properly in Arabic. It also permits the use of emoticons, abbreviations, and Latin characters and finally, it is not constrained by conventional syntactic, semantic and lexical rules.

The researcher focused on Algerian youth and her data resources included a corpus of lexicon, observations, and semi-structured interviews. Furthermore, Daoudi analyzed some publications from blogs and emails to support her argument.
Findings showed that the widespread use of English changed the characteristic traits of Arabic use on the Internet. This was featured in the appearance of new words that made their way into Arabic (MSA and dialects). In her observations, she noticed the adaptation of French and English words; however, these words were formulated through adapting Arabic grammatical rules. Daoudi explained that these borrowed words attained a universal status that made them exist in almost all languages.

Language and Identity during Social and Political Changes

Studying literature that historicized social and political changes in the Arab society, we realize that there were very few studies that examined the changes on Arabic at time of
wars and revolutions. Researchers' main interest in this capacity was to investigate the link between language and identity. Consequently, when we take a glance at the research on the rise and progress of identity, we note that the importance of Arabic in building nations has always been acknowledged and articulated (Suleiman, 2011).

On the twentieth century the relationship between language and identity in Egypt was a matter of dispute. The argument was to define identity either in reference to Egyptian nationalism that revolved around the territory of Egypt or the Pan-Arab nationalism that revolved around belonging to a bigger territory (the Arab or the Muslim world). Consequently, language was interpreted in accordance with the diglossic situation of Arabic, the standard Arabic vs. the Egyptian colloquial variety (Suleiman, 2003). Although, many Egyptian scholars supported the idea of embracing Egyptian colloquial as a symbol of identity in Egypt, nevertheless, their efforts to bestow this variety in identity building failed especially as the tide of Pan-Arab nationalist movement that supported Fusha got very strong after the Egyptian revolution and during the political tide in the 1950s and 60s (Suleiman, 2008).

However, recently, the political realities of Arab countries after liberation and forces of globalization have weakened the status of Arabic particularly Fusha. The influence of socio-political realities after colonial and post-colonial era in the Arab world forced Fusha to compete with other varieties and foreign languages in constructing identity especially among young generations.

Defining identity in relation to language on the Internet, where the use of English and Latinized ECA govern this kind of communication, has also garnered a great debate. On
one hand, young Egyptians argued that communicating in Egyptian colloquial whether
written in Arabic character or Latin character was effective enough to express their identity. They also claimed that their excessive use of English online was simply an indicator of their ability to embrace western values and cultures (El Said et al., 2002). On the other hand, some young Egyptians believed that Arabic and English played an equal role in their self-identification (Badry, 2011).

In a recent study that dealt with the topic of code choice and stance taking among Egyptians during January 25th revolution, Bassiouney (2012) explored how Egyptian employ linguistic resources in the process of indexing and marking self-identity. In her research, Bassiouney focused on three different forms of public discourse that occurred during the Egyptian revolution, a time when the motivations of people in Tahrir square and their identity were questioned. These linguistic resources involved discourse resources and structural resources. The former one included ethnicity, dialogicality, metaphors, and intertextuality/interdiscursivity resources, while the latter included the use of pronouns, deixis, negation, phonological, tense and aspect, and finally, structural and lexical variation resources.

The analysis of the first discourse showed that participants resorted to the “we” and “they” dichotomy in the course of verifying their political stance and disaligning themselves from untrue Egyptians protesting in the streets. The analysis also revealed that English, which was used in some incidents among people in Tahrir, was employed to mark the identity of those people. Furthermore, the occasional use of MSA gave weight to participants’ talk and indicated the seriousness of the situation in Egypt. In the second example, ethnicity reflected in skin color was utilized to differentiate between true Egyptians...
and those who pretended to be Egyptians in Tahrir square. Also, the incidents of code switch between Arabic varieties in this conversation signified the seriousness of the talk, whereas the alternation between Arabic and English was employed to reflect the identity of its interlocutors. Nonetheless, MSA with its powerful and nationalistic indexes was vastly utilized in the third discourse. The use of MSA features showed the authoritative symbol this variety held compared with other varieties and languages in identity building.

Discussion

To sum up major results of studies on language use among Arabs online, studies revealed the widespread use of English on CMC as well as Latinized Arabic (El Said et al., 2002, Al Khalil & Palfreyman, 2003, Aboelezz, 2009, and Daoudi, 2011). Results of the reviewed studies disclosed that Arabic in its conventional script is employed the least among language varieties online. The findings of El Said et al. (2002) accord with the results of Al Khalil & Palfreyman (2003) and Aboelezz (2009) as they confirm the prevalent use of English specifically in formal interactions whilst the use of Latinized variety of Arabic predominated informal communications and chatting venues.

When linguists studied language use online, the focus of their research was not to study a specific variety of Arabic; rather, they explored the linguistic practices of Arabs online in general. When making reference to different varieties of Arabic, researchers did not explain the features they utilized in differentiating between them. Literature pointed out that theories and models that were proposed to study code switching in Arabic have only focused on the spoken form of the language. Still, these theories and models fell short in describing thoroughly the linguistic situation in the Egyptian community.
This review also revealed a lack of research that explores language variations at the time of crisis. Studies on language during time of crisis only focused on examining the link between identity and language and concluded that MSA and ECA are in constant competition with each other to represent identity in Egypt. This competition has clearly been reflected in literature that discussed the link between language and identity then and even nowadays, however, literature indicated a difficulty in reaching a clear conclusion about this issue. Today, the conflict is now not limited to the use of MSA or ECA as a symbol of self-identification among Egyptians; it also extends to include English. This dispute echoes in online communication as well, added to it the use of Latinized Arabic.

With the eyes of the whole world directed towards the changes taking place in the Arab world in which social networks have immensely contributed either through initiating, organizing or discussing its major events, the need to investigate Facebook and the language of Egyptians communicating on at that time arises. To the extent of the researcher’s knowledge, no research has been done to examine the capacity of language used on Facebook during January 25th revolution.

Chapter 3: METHDOLOGY

The focus of interest in this study is to record the language used by young Egyptians on the Internet at time of crisis. In order to investigate the capacity of this language, Facebook status updates were collected and examined to answer the following questions.
First, what topics have Egyptians been discussing on this communication venue between Sept. 2010 and Sept. 2011? Is there any difference between the topics they had exchanged views about before the revolution began and the topics they have been discussing during and after the revolution? What writing scripts have they been using? Finally, what is the most salient representative of lexical entries and referring expressions in their language?

I. Participants

The study targeted Egyptian Facebook users living in Egypt, specifically in Cairo. In total, 14 participants between the ages of 19 and 30 took part in the research. The sample included 9 male and 5 female. Participants were undergraduates and graduates of public and private universities majoring in engineering, business, law, pharmacy, and educational and social sciences.

II. Design of the study

This study follows a mixture of qualitative and quantitative research design. It could be classified as an exploratory, qualitative and quantitative design that attempts to describe the language used among Facebook users before, during and after January 25th revolution in Egypt.

III. Instrument

Various methods were utilized to explore language usage on the Internet. Questionnaires, interviews, corpora based analysis and formal and informal observations were among the most common data gathering techniques in such research project.
Researchers who investigated Arabic status online (Aboelezz, 2009; El Said et al. 2002; Al Khalil & Palfreyman, 2003; and Daoudi, 2011) employed surveys, interviews and corpus-based analysis as means of data collecting. In this study, a corpus-based analysis was utilized to elucidate language was used by how Egyptians online during January 25th revolution.

IV. Procedures

Two Facebook friends offered to circulate a call for participation among their colleagues and co-workers to gather data. One of the volunteers works for Resala Charity Organization and the other one is the administrator of a Facebook page entitled “Egyptian Association for Educational Resources (E-ERA)”, which is an organization that serves youth and educational organizations to promote human development, technology, and cultural understanding and values. It should be pointed out here that participants from E-ERA group travelled and lived for a short time period abroad at some point in their life. The call for participation included instructions; both in Arabic and English, on how to contact the researcher and send the data following the methods below:

This method was used with participants (non-timeline users) to download a copy of their Facebook data following these instructions:

1- Click the account menu at the top right of Facebook page.
2- Choose account settings.
3- Click on "Download a copy".
4- Click “Start My Archive” on the following page.

Once the participants received the data by email, a copy of their wall data (wall posts file) was sent to the researcher via email. The second method was used with participants who used
“Facebook Timeline”. Herein, the participants were advised to send the researcher a friend request. Once the friendship request was accepted, the researcher started collecting status updates of the specified period through copying and pasting.

V. Data Collecting and Analysis

In order to answer the research questions, a corpus of 500 Facebook status updates was analyzed. The timeframe for collecting data was the 5 months before the revolution and the following 7 months. It is worth mentioning that the data was collected a year after the revolution. Facebook at that point introduced a new profile page design, known as “Facebook Timeline”. The design changed the profile from a list of most recent updates to a complete summary of the user’s entire life. In the course of collecting data, some participants switched to this new design and some did not. Due to some technical issues, the farthest point in time to which the researcher was able to scroll down the page of non-timeline user to collect data was 5 months before the revolution. Scrolling down farther caused the news feed to load improperly or to crash. As for Facebook timeline user, loading problems also occurred when choosing the specified passage of time to be examined. This made gathering more data beyond the 5 months before the revolution difficult.

Collected data was analyzed quantitatively and qualitatively. In order to answer the first question, the content of each status update was classified according to topic (social, political, religious, and academic, etc..) while answering this question: in what context would this status be written? During the classification process, the date on which the status was written was taken into consideration. These dates represented a milestone in the development of the revolution path.
To answer the second and the third questions, another classification was made on the same content to identify the writing script that participants used online (Arabic, English, and Arabic written in Latin script, etc.). Finally, a description of the language used before, during and after the revolution was presented and the most salient representative of lexical entries and indexical expressions was identified.

Chapter 4: RESULTS AND DISCUSSION

Pilot Study

In an attempt to analyze the linguistic practices of Egyptians online, this pilot study explores whether or not the 4-M Model could fully explain how Egyptians alternate between
written varieties of Arabic on Facebook. This pilot study also looks at where this form of communication would be placed on Badawi’s continuum.

When linguists looked into Arabic on CMC as a written medium of dialects (El Said et al, 2002; Al-Khalil and Palfreyman, 2006; Aboelezz, 2009; and Daoudi’s, 2011), they did not think of analyzing this written medium. Research has either examined how English and Arabic situate online as in (El Said et al in 2002) or just focused on studying LA features and examining why, when, and with whom users of Internet put such trend to use as in (Aboelezz, 2009; Essawi 2011; Merchant 2001; Al Khalil & Palfreyman, 2003).

Although the ML and the 4-M models were initially proposed to study code switch between two different languages, yet, Bassiouney (2009) suggested employing these models to study code shift in speech contexts in the Arabic language. Bassiouney found that these models were unable to thoroughly explain this phenomenon in the Egyptian community. The models had a number of significant drawbacks when employed in analyzing spoken Arabic. One of these problems emerged when the grammatical frame of clause under investigation was provided by more than one variety or language. Also, owing to double morphology from MSA and ECA, these models encountered some difficulties in deciding which variety morphemes belonged to. Moreover, Bassiouney revealed that for the ML model to effectively describe the linguistic situation in Egypt, the structural rules in interlocutors’ clause needed to be derived from ECA. Meanwhile, the 4-M model was able to explain the code switch in Egyptians’ speech only when these rules originated from MSA. Nevertheless, this ideal linguistic situation does not exist in the Egyptian
community since Egyptians tend to switch between Arabic varieties that share many linguistic features (Bassiouney, 2009).

Furthermore, some linguists resorted to Badawi’s model, which highlighted a five level spectrum of spoken language, to analyze Arabic. Yet, Badawi’s theory emphasized that these levels considerably overlap and have no boundaries between one another.

Methodology and Participants

A total of 25 Facebook status updates are collected and analyzed. The data is collected from 4 young Egyptian Facebook users living in Cairo. Two participants are female and other two are male. Participants have undergraduate degrees either in engineering, pharmacy, or business administration.

Data Analysis

In the following part, the researcher presents the analysis of 25 status updates in which Myers-Scotton’s (4-M) model was applied. The goal of this analysis is to examine whether or not this model helped in explaining the shift between MSA and ECA among Egyptians on CMC. Based on the notion that internet users today are more likely to conduct spoken conversations in written modes on CMC, language transcription here was offered based on the Cairene spoken language.

- المجال العسكري فعلًا هو حامي الثورة المضادة.

il- maglis il-askari fi lan huwa ha:mi s-sawra l-muḍada

System morpheme

*il*    definite article ECA
il definite article ECA
huwa pronoun MSA
s assimilated definite article ECA
l definite article neutral

Content morpheme
maglis noun ECA
?askari adj ECA
fi?lan adv neutral
hā:mi participle neutral
sawra noun ECA
muḍada adj neutral

System morpheme
u: pronoun neutral
il definite article ECA
u: pronoun neutral
f assimilated definite article neutral
napronoun neutral
hum pronoun neutral

Content morpheme
?ftaḥ verb neutral
qana:t noun neutral
ḥaya noun neutral
ʃu:f verb ECA (MSA verb, however, it is standardized as an ECA verb)
?aha:li noun neutral
ʃuhada noun ECA
Rabb noun neutral
ysabbar verb ECA

System morpheme
il definite article ECA
mif negation marker ECA

2 - افتحوا قناة الحياة، شوفوا أهالي الشهداء، ربنا يصبرهم.


3 - الحريّة مث مكتوبنا ونفضل الديمقراطية أدمانا سراب.


System morpheme
il definite article ECA
mif negation marker ECA
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Content morpheme
ḥuriya noun neutral
maktu:ba noun neutral
tifḍal verb ECA
demoqratiya noun neutral
sara:b noun neutral

System morpheme
mif' negation marker ECA
?inn conjunction ECA
ipronoun neutral
min preposition neutral
l assimilated definite article ECA
manegation marker ECA
iff negation marker ECA
m assimilated preposition ECA (shorthand من)
ya vocative particle neutral
ni object pronoun neutral

Content morpheme
?adra participle ECA
?asadda? verb ECA
you:m adv. Time ECA
itni:n adv. Time ECA
xaragt verb ECA
biyt noun ECA
Rabb noun neutral
?ffī: verb neutral

System morpheme

hatta ḡurfati ... la ?ajid fi:ha ḥuriyati ;(}
6- هعمله ديليت وبلاك او يمسح نفسه احسن وميردش

"هعمله ديليت وبلاك او يمسح نفسه احسن وميردش"

7- شعار المجلس العسكري هو "عفوآ الثورة لا تحكم الآن حاول في وقت لاحق"

"فأر ايل ماغليس ايلسآكاري هوآ "أفوان أس سويرا لا ثاكم أيل؟الا ويل في وقت تاقي"
Discussion

The findings of the pilot study seem to be consistent with those of other previous studies about language online. Much of the previously mentioned linguistic features of online language are found in the interactions of young Egyptians on Facebook. For
example, the use of Latin alphabet is manifested in the following status update where Latin script is used in writing Arabic:

**Come back ... El7dl**

March 10, 2011

This example also demonstrates the use of numerals when writing Arabic in Latin characters in an attempt to approximate Arabic sounds that do not exist in English. Moreover, the same example reveals one form of abbreviation, shorthand, as in **El7dl** which means ﻟه ﺍﻟﺤﻤﺪ in Arabic.

Furthermore, language on Facebook discloses the use of one form of assimilation which is reflected in writing this phrase "م البيت". The possible explanation for this might be related to the lack of formality idea in online communication. Thereupon, users tend to write in a very informal way or what could be considered a scripted production of what they want to articulate orally. The idea of informal language is also apparent in the discrepancy of orthography in online communication. For instance, the adverb "in front of us إدامنا" is written as it would exactly be phonetically produced and this conforms to the informality idea. However, in informal contexts as in example 4, the word “Monday او الإثنين” is written in MSA whilst it should have been transcribed in ECA. This non-standardization in writing Arabic online may result in perplexity when examining this form of communication. Finally, sounds and facial expressions, which are only present in face-to-face communication, are displayed in a form of emoticons in example 5, such as in the use of ;( which means crying.

In regard to Myers-Scotton’s model of analysis, which is defined by system morphemes, the 4-M model has also faced some difficulty in explaining thoroughly how
Egyptians switch between MSA and ECA on Facebook. Analyzing this example، نحن نلاحظ أن المائدة من أنواع العربية تسبب مشاكل في تحديد التردد إلى أي منظور ينتمي الى المفاهيم، مساوا أو ECA. في这一点، كلا النظام والمنشور المفاهيم من أي منظور. المدلل يعطي نفس النتائج عند تحليل هذا الكتلة. إن أكثر من 80٪ من الصناعة المفاهيم هنا مستقلة، أي أن المفاهيم قد تكون من مساوا أو ECA. هذا يتعلق بالمنشور المفاهيم، حيث يمكن أن تلامع في استخدام بين مساوا وإكا.

كما انها صعبة استغلال المدلل مع الأخطاء في الصناعة والصوتيات والأنهار والأنهار، والفوتوماذ. الآثار التالية المثال، المعسكر العسكري فعلًا هو حامي الثورة المضادة

**Conclusion**

Collected data for this study is completely a written one. This pilot study set out with the aim of investigating whether or not the 4-M model of analysis could be used to examine language used by Egyptians on Facebook. The results of this pilot study corroborate the findings of a great deal of previous work in this field. In this respect, the written variety
produced on Facebook is found to be very informal and abbreviated. Besides, much of linguistic features of spoken and written language are found in the interaction among Facebook users in Egypt. Nonetheless, the analysis shows that the 4-M model has failed to give a thoroughly picture on how Egyptian Facebook users switch between MSA and ECA online. The absence of features of oral language and the overlap between MSA and ECA lexical entries make utilizing this model to describe Arabic online inadequate.

The situation gets more confusing when the level of this online form of communication is considered. Previous research has described Internet users as educated Egyptians who are well familiar with foreign languages (Yaghan, 2008; and Essawi, 2011). Base on this assumption, the capacity of Arabic used on CMC would be placed equally to this of colloquial of the cultured, or عامة المثقفين on Badawi’s continuum. Once again, the absence of phonological features, the lack of case endings together with the overlap between MSA and ECA lexical entries make utilizing Badawi’s continuum to describe language online incompetent.

The Present Study

To identify top trends in status updates among young Egyptians on Facebook between September 2010 and September 2011, a total of 500 statuses were gathered and analyzed. The study aims at classifying the kind of scripts used online at the time. Finally,
the study focuses on pinpointing the salient element of lexicon and expression of referring in the data.

The total number of gathered data was broken down as follows: ninety-five status updates that represented the five months before the revolution, thirty-six status updates that exemplified the climax of events during the 18 days of the revolution, and three hundred and sixty-nine status updates that represented the period followed toppling the regime till the end of September 2011. The discrepancy in the number of collected status updates is due to the fact that Internet service was shut down in Egypt for more than 6 days during the revolution. Since the beginning of the revolution, Facebook has become the communication vent for many Egyptians through which their feelings, opinions and thoughts are expressed. This is why we notice an increase in number of status updates that have been collected since then.

Answer of Question 1

What are the top trends in Facebook status updates between September 2010 and September 2011?
Figures 1, 3, and 5 present the results obtained after identifying top trends in status updates on Facebook between September 2010 and September 2011. Each figure represents a certain time period during that specified year. It can be seen from the data in figure 1, which represents the time period before the revolution, that writing about family, friends, and personal status besides writing about religion peak status updates with 46% and 32% respectively.

As for data from the 18 days of the revolution, figure 3 indicates that 81% of status updates are about politics, whereas updates about social life and religion represent 8% each. Finally from the data in figure 5, we can see that writing about politics continues to top the trends in the seven months that followed the revolution until the end of September 2011. This trend peaks with 63%, then comes writing about social life in second place with 15%, next religious in third place with 11%.

Furthermore, figures 2, 4 and 6 illustrate the categorization of trends in Facebook status updates. Each trend is classified into different sub-categories. Social statuses are classified as follows: Personal and Social Status, Social Quotes Status, Social Felicitations Status, and Social in Political Context Status. Whereas Religious statuses are categorized as follows: Religious (Qur'an and Hadith) Status, Religious Prayers Status, Religious Quotes Status, Religious Felicitations Status, and Religious in Political Context Status. And finally Political statuses, which are assorted into Political Statements and News Status, Sarcastic Political Status, Political Quotes Status, Sarcastic Political Quotes, and finally Political Slogans Status.
It is worth mentioning here that the line defining and categorizing Facebook statuses has been to some extent blurry since the revolution began. The revolution has captured the attention of Egyptians and since then everything in their life revolves around the revolution and politics. When Facebook users wished to pinpoint important political events, they tended to use either religious statuses, social statuses or cultural ones (songs and poetry) to express opinions, feelings and thoughts towards what is happening in Egypt. The analysis also shows an increase in the usage of sarcastic political statuses and sarcastic political quotes after the revolution. For Egyptians, humor is a way to express feelings, circulate information, raise awareness and have a giggle on current events.

Figure 1

*Top Trends in Facebook Status Updates before the Revolution*
Figure 2
Sub-Categories of TopTrends in Status Updates before the Revolution

Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates before the revolution:
Social Felicitations

Happy New Year

December 24, 2010 at 6:13pm

Social in Political Context

انا هليس اسود وأقف ع الكورنيش يوم الجمعة الساعه 4
عايز اعبر عن غضبي بشكل محترم وملفت ف نفس الوقت

January 7, 2011

I will wear black and stand by the corniche at 4pm on Friday

I want to express my anger in a respectful and unusual way.

January 7, 2011

Social Quotes

Success is not a destination; it is a journey.

November 24, 2010 at 6:51pm

Religious Prayers
(I seek) Your Mercy O Merciful

(I seek) Your Pardon, O Pardoner

(I seek) Your Forgiveness, O Forgiving

Prayed as you commanded

Answer my prayers as you promised

September 3, 2010 at 8:20am

**Religious Felicitations**

koll sana we enttoo tayebeeen.... eid mobark for all of u

November 15, 2010 at 1:48pm

Figure 3
Top Trends in Facebook Status Updates during the Revolution

Figure 4

Sub-Categories of Top Trends in Status Updates during the Revolution

Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates during the revolution:

**Political Slogans**
January 26 at 3:34pm

Revolution, Revolution until victory … Revolution in every Egyptian street

January 26 at 3:34pm

**Political Sarcasm**

February 11 at 11:09pm

When Mubarak died and went to hell, he met former Egyptian presidents who were assassinated, Sadat and Abd el Nasser. They asked what toppled you of power, poison or a bullet? He replied: “No, Facebook!”

February 11 at 11:09pm

**Sarcastic Political Quotes**

February 5 at 5:13pm

Bilal Fadl, “It is Egypt that served Mubarak well”

February 5 at 5:13pm

**Religious in Political Context**

February 5 at 5:13pm

An Allah لا يغير ما يقوم حتى يغيروا ما بأنفسهم . ونقد بدأنا التغير بعدم السكوت عن الحق والرضا بالباطل ولن يخفف الله وعده.
“Indeed, Allah will not change the condition of a people until they change what is in themselves” Ar-Ra’d, verse no 11

We started the change by not tolerating with injustice and approving wrong deeds, Allah will never fail us in His promise.

Figure 5

*Top Trends in Facebook Status Updates after the Revolution*

Figure 6

*Sub-Categories of Top Trends in Status Updates after the Revolution*
Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates after the revolution:

**Culture (Songs)**

يا بناع الفلاح، لون تفاحك راح، في خدود ست الكل...

يا بناع الياسمين، مين يدُلك مين، واحنا معانا الفلف...

يا بناع الرمان، رمانك دبلان، بص علينا وطل...

حاجة كده من الزمن القديم

June 21 at 9:06pm

Oh apple vendor, the color of your apple faded away, the color is seen now on the beautiful lady's cheek.

Oh jasmine vendor, who would want your jasmine since we have the beautiful lady.
Oh pomegranate vendor, your pomegranate is wilted, look at us and see how lifelike we are. A song from the old days

June 21 at 9:06 pm

Sarcastic Academia

المجلس العسكري: نребب بالأخوة المواطنين الي راشقين على الفيس طول اليوم يتلموا شويه و يقوموا يذكروا عشان احتمال الميدترم ماتلغيش وساعتها ممكن تلبسوا. وله الموقف و المستعان

May 2, 2011

The Council of Armed Forces, “We urge our brothers, citizens of Egypt, who are sitting on Facebook all day to go and study as the midterms will not be cancelled and then you will regret it”. God is our Resort and Helper

May 2, 2011

Culture (Poetry) in Political Context

صمتت فصول الخنفبلهم وجموع من عشقه قالت قولها. هشام الجخ

February 24 at 7:50 pm

The defeated remained silent, fearfully, in cowardice…and those who love you said what they had to say. Hisham El Gokh

February 24 at 7:50 pm

Culture (Songs) in Political Context

لو كنت واحد مننـ؟ بلاش ترغي وتقولنا... نمشى ونسب حلمنـا

April 28 at 8:50 pm
If you were one of us… Stop telling us to walk away and leave our dream behind.

April 28 at 8:50pm

**Religious (Qur’an and Hadith)**

Allah says: “Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”

[Sûrah al-Zumar: 53]

May 15 at 1:26pm

نحن لا نستسلم .. ننتصر أو نموت – عمر المختار

May 4 at 4:54pm

We do not surrender…… we either bring victory or die. Omar El Mukhtar

May 4 at 4:45pm

**Social in Political Context**
We will clean Tahrir Square tomorrow morning. We are the hope and willpower of this country; no one will break us.

March 19, 2011

Social (Personal, Family and Friends)

I have become an aunt 😊

August 13 at 6:27pm
What is the most prominent writing script used during this specific time period?

In regard to script use online, figure 7 shows the percentage of Arabic script, Latin script, and other scripts use on this communication venue from September 2010 to September 2011. Though Latinized Arabic is considered the most common form of online writing (El Said et.al, 2002; Merchant 2001; Palfreyman & Al Khalil, 2003), this writing script is not used as intensively as expected on Facebook. Table 2 reveals inconsistent use of Latin script featured in English language among participants during and after the revolution. The table shows that the use of Latin script has decreased within the specified period and that the use of Arabic script has been increasing since then.

The most remarkable result in the study is that 63.7% of status updates after the revolution are on Politics. Interestingly, 61% of these status updates are written in Arabic. A possible explanation for the increase in the use of Arabic script after the revolution might be related to the nature of topics discussed then. The revolution has greatly influenced politics and political discourse in Egypt and this could reveal a potential relationship between the use of Arabic script and political discussions on CMC.
Table 2

Comparison of Script use before, during and after the Revolution

<table>
<thead>
<tr>
<th>Time Frame</th>
<th>Arabic Script</th>
<th>Latin Script</th>
<th>Latinized Arabic</th>
<th>Other Scripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 months before the revolution</td>
<td>61%</td>
<td>37%</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>The 18 days of the revolution</td>
<td>77.8%</td>
<td>19.4%</td>
<td>2.8%</td>
<td>---------</td>
</tr>
<tr>
<td>After the revolution</td>
<td>87%</td>
<td>11.38%</td>
<td>1.08%</td>
<td>.54%</td>
</tr>
</tbody>
</table>

Answer of Question 3
What is the most salient representative of lexical entries and deixis in the data?

This part of discussion offers an insightful look at the lexicon use among Egyptian Facebook users. The following tables 3, 4, 5, 6, 7, 8, and 9 represent the representatives of lexicon that include the use of foreign words, literal translation, and the translation of idea, Arabization, collocation, derivation from verbs that already exist and refer to the meaning, new words and finally idioms.

Table 3

Use of Foreign Words

<table>
<thead>
<tr>
<th>Foreign Words</th>
<th>برتو</th>
<th>بروفايل</th>
<th>فاينال</th>
<th>الفيسبوك</th>
</tr>
</thead>
<tbody>
<tr>
<td>كوك زيرو</td>
<td>أجندة</td>
<td>ديلييت</td>
<td>تويتر</td>
<td></td>
</tr>
<tr>
<td>مولوتوف</td>
<td>الالتراس</td>
<td>بلوك</td>
<td>يوتووب</td>
<td></td>
</tr>
<tr>
<td>شو</td>
<td>تسونامي</td>
<td>شير</td>
<td>ميدتيرم</td>
<td></td>
</tr>
</tbody>
</table>

Table 4

Literal Translation

<table>
<thead>
<tr>
<th>Literal Translation</th>
<th>الثورة المضادة</th>
<th>خط أحمر</th>
<th>جدول زمني</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرب نفسيّة</td>
<td>بيان رسميي</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حكومة انتقالية</td>
<td>كرة التحلّي</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عدالة اجتماعيّة</td>
<td>فترة انتقالية</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 5

Translation of the Idea

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>اللجانية الشعيبة</td>
<td>Coexistence</td>
</tr>
<tr>
<td>الإشتراكية</td>
<td>Revolt</td>
</tr>
<tr>
<td>الأخوانوفوبيا</td>
<td>Conspiring</td>
</tr>
</tbody>
</table>

Table 6

Arabization (is the method by which foreign words is incorporated into the language)

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>بسكته</td>
<td>Surrealist</td>
</tr>
<tr>
<td>مانشيتات</td>
<td>Arabization</td>
</tr>
<tr>
<td>اسرائيلية</td>
<td>Israeli</td>
</tr>
<tr>
<td>عربات</td>
<td>Arab</td>
</tr>
<tr>
<td>الليبرالية</td>
<td>Liberal</td>
</tr>
<tr>
<td>الديمقراطية</td>
<td>Democratic</td>
</tr>
<tr>
<td>الدكتاتورية</td>
<td>Dictatorial</td>
</tr>
</tbody>
</table>

Table 7

Collocation (Combining of two words or more that usually appear together and convey meaning by association)

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>يعانق في شرعية</td>
<td>In the presence of</td>
</tr>
<tr>
<td>يتجرب من</td>
<td>Is exposed to</td>
</tr>
<tr>
<td>يعلن امام</td>
<td>In front of</td>
</tr>
<tr>
<td>يعبر عن رأي</td>
<td>Expresses opinion</td>
</tr>
<tr>
<td>يصدر قرارا</td>
<td>Issues a decision</td>
</tr>
<tr>
<td>ين Şiغ ﻣﻦ</td>
<td>Withdraw from</td>
</tr>
<tr>
<td>ينظر ﻋﻠﻰ</td>
<td>Looks at</td>
</tr>
<tr>
<td>يقيد ﻋﻠﻰ ﺍﺛﺮ</td>
<td>Limits the impact</td>
</tr>
<tr>
<td>يتحول ﻋﻠﻰ ﺍﻳﺪ</td>
<td>Converts to hand</td>
</tr>
<tr>
<td>ينادي ﻋﻠﻰ ﺍﺳفار</td>
<td>Calls for</td>
</tr>
<tr>
<td>تحدث ﺍمرا</td>
<td>Discussing</td>
</tr>
<tr>
<td>تستضيف ﺍﻻهداف</td>
<td>Hosts goals</td>
</tr>
<tr>
<td>كر وفر</td>
<td>Many and abundant</td>
</tr>
<tr>
<td>التحية والتقدير</td>
<td>Greetings and appreciation</td>
</tr>
<tr>
<td>N + Adj.</td>
<td>N + N</td>
</tr>
<tr>
<td>Prep + N</td>
<td>V + prep</td>
</tr>
<tr>
<td>V + N</td>
<td>V + prep + N</td>
</tr>
</tbody>
</table>
### Table 8

*By Derivation from verbs that already exist and refer to the Meaning*

<table>
<thead>
<tr>
<th>فعل</th>
<th>مذرع</th>
<th>احتشاد</th>
<th>فض</th>
<th>التحريض</th>
<th>الناشط/الناشطة</th>
</tr>
</thead>
<tbody>
<tr>
<td>انتفاف</td>
<td>استقاط</td>
<td>عميل</td>
<td>احشاد</td>
<td>مطالب</td>
<td>التحرير</td>
</tr>
<tr>
<td>اقتطاب</td>
<td>ممخوع</td>
<td>الاميل</td>
<td>الاميل</td>
<td>الاميل</td>
<td>الاميل</td>
</tr>
<tr>
<td>احتشاد</td>
<td>فض</td>
<td>التحريض</td>
<td>الناشط/الناشطة</td>
<td>الناشط/الناشطة</td>
<td>الناشط/الناشطة</td>
</tr>
<tr>
<td>انتفاف</td>
<td>ممخوع</td>
<td>احشاد</td>
<td>فض</td>
<td>التحريض</td>
<td>الناشط/الناشطة</td>
</tr>
</tbody>
</table>

### Table 9

*Words with Special Referenceto the revolution*

<table>
<thead>
<tr>
<th>فعل</th>
<th>مذرع</th>
<th>الانتجاج</th>
<th>الكتبة</th>
<th>اجندة</th>
</tr>
</thead>
<tbody>
<tr>
<td>الفعل</td>
<td>مذرع</td>
<td>الانتجاج</td>
<td>الكتبة</td>
<td>اجندة</td>
</tr>
<tr>
<td>المخوع</td>
<td>الكتبة</td>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
</tr>
<tr>
<td>الكتبة</td>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
</tr>
<tr>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
<td>اجندة</td>
</tr>
</tbody>
</table>

### Table 10

*Idioms*

<table>
<thead>
<tr>
<th>الفعل</th>
<th>مذرع</th>
<th>الانتجاج</th>
<th>الكتبة</th>
<th>اجندة</th>
</tr>
</thead>
<tbody>
<tr>
<td>المش هنأخذ حاجه بعد كده غير بالدراع</td>
<td>قلبك عليه انكسر</td>
<td>عجلة الإنتاج</td>
<td>تاريخ أسود</td>
<td>اللي حضر العفريت بصرفه أو يستحمل أذة</td>
</tr>
</tbody>
</table>
In respect to the use of deixis on Facebook, an insightful look at the salient representative of indexical expressions is presented here. These expressions are one of the resources that young Egyptians on Facebook utilized to display their perception and attitude towards the Egyptian revolution. These expressions included the usage of words that refers to place, time and persona.

Of the 14 participants whose status updates were examined, the analysis find that 11 Facebook users employ the “we” and “they” dichotomy in their political discourse during and after the revolution. Through employing this dichotomy, the participants try to define their stance towards protesting people in Tahrir. As can be seen from table 11, the most used pronouns among Egyptian Facebook users are “?ihna” and “ana”. In this respect, Egyptians distinctly employ ECA pronoun “?ihna” 16 times and reference to this pronoun embedded in verbs is made about 65 times, whereas, the MSA equivalent “nahnu” is only used twice. The participants also employ the personal pronoun "ana" 16 times and reference to this pronoun embedded in verbs is made about 54 times. The overall use of these pronouns certifies the political stance of participants that supports the revolution. Furthermore, results indicate that participants only utilize the pronoun “they” embedded in verbs 14 times when referring to the opposers of the revolution.
Meanwhile, the other 3 participants do not utilize any indexical expressions in their discourse, as their stance is not aligned with any political group. Instead, they use words such as “Ya Masriyyeen” and “esh-Sha’ab el-Masri” when addressing Egyptians.

In regard to demonstrative reference expressions, results in table 12 show that ECA “da” is used more than the MSA equivalent. On one hand, ECA “da” is used 14 times whereas MSA “ha:da” is only employed twice. The ECA demonstrative here refers to major events in the path of the revolution.

Table 12

Most Prominent Used Demonstrative Deixis
Lastly, as shown in table 13, ECA time expression “in-naharda” is employed 11 times when referring to distinct dates in the path of the revolution.

### Table 13

**Most Prominent Used Time Deixis**

<table>
<thead>
<tr>
<th>“in-naharda”</th>
<th>11</th>
</tr>
</thead>
</table>

From the data in table 7, it is apparent that collocations are the most salient representative of lexicon. The concept of collocations refers to a unique lexical combination of two words or more that usually come together and convey meaning by association. There are several sub-categories of collocations, however, the focus here is on the most important types that are tremendously recurrent on Facebook in time of the revolution. Classification of these types is based on grammar and depends on grouping word classes according to their occurrence together in language use. Performing a profound analysis on collocations, we find that the topmost types of colligated word patterns in this corpus are:

1- noun + noun as in بث الرعب
2- noun + adj. as in الثورة المضادة
3- noun + perp. + noun as in حال من الأحوال
Furthermore, we find that the category of collocations that begins with a verb comes in the second place, for example:

1- verb + prep as in يعبر عن رأي
2- verb + noun as in يبذل قصارى جهده.

Linked to lexicon use online, it is found that idioms and the derivation of vocabulary from verbs come in second and third places when identifying the most salient representative of lexical entries in data. In regard to use of indexicality expressions online, it is found that ECA pronoun “؟ihna” is the most prominent representative of pronoun deixis, following that comes the use of subject pronoun "ana". As for the use of expressions that refer to places, ECA “da” tops this category. Finally, the analysis reveals that the most salient feature in time expressions is ECA word “in-nahrda”.

Moreover, the most remarkable result to emerge from data analysis is related to script use among Egyptians on Facebook. Results reveal that Arabic in its conventional script is the main script used between September 2010 and September 2011. Previous research revealed that English and Latinized Arabic were the dominant languages on CMC and this contradicts with the finding of the current study. A possible explanation for the increasing use of Arabic script in time of the revolution could be attributed to the nature of topics discussed on Facebook. At that time, discussion about politics reached its peak.

The necessity to use a well-defined and simple language to be understood while communicating might be another explanation for the widespread use of Arabic script while talking about politics. On a side note, the researcher presumes that the use of Latinized
Arabic might take place when Facebook users start to interact with each other. The use of this variety would more likely to occur in the dialogue of two Facebook users rather than in the monologue initiated by one Facebook user.

**January 25th Revolution and Teaching Arabic as a Foreign Language**

The revolution has produced a large amount of documents and materials whether this was in an aural, visual or written form. These documents and materials historicized the events that took place since the first day of the revolution and it took many forms such as diaries, books, documentaries, movies, etc. With these accessible materials, teachers of Arabic as a foreign language thought of designing and offering courses that incorporate the Egyptian revolution in their curriculum. For example, the University of Maryland offered an intensive course entitled “Learn the Arabic of the Egyptian Revolution” during the summer of 2011. One of the course objectives was to present the socio-cultural discourses of 25th January Revolution. Also, the American University in Cairo in the spring of 2011 offered a seminar with the title of “TRANSALTING REVOLUTION”. The seminar focused on translating various kinds of texts, such as chants, slogans, jokes, poems, reports, media coverage, interviews, diaries, and presidential and cabinet speeches and declarations. It also presented the issues and problems that these texts might arise when translated. Additionally, a new chapter was added to “Om Ed-donia”, a textbook designed to teach ECA to students of Center of Arabic Studies Abroad (CASA) at the American University in Cairo. In this course, students were introduced to a variety of audio and written materials that were related to January 25th revolution. Finally, The Arabic Language Institute at the same University
offered a new course for its intermediate level students in the academic year 2011-2012. The course title was “El Thawra El Masriyya” and its material ranged from documentaries, media coverage, interviews, slogans, chants and poems.

In view of the fact that colligated word pattern is the prevalent category of lexicon employed on Facebook, this finding has important implications in teaching Arabic and in building and developing learners’ vocabulary. For several reasons, the presentation of collocations is considered to be of great value to AFL curriculum. First, teachers in presenting collocations in classroom can draw learners’ attention towards combined word patterns or multiword units and shed light on how they are formed and utilized. Second, teaching collocations helps learners develop strategies to be used when acquiring and expanding vocabulary. Third, collocations help teachers to determine which word can be part of the main vocabulary of a language and which cannot. Fourth, shaping the meaning of words can only be fulfilled through mastering the skill of connecting and associating two or more words together. Fifth, learning colligated word pattern can be a save-time process. Since it is impossible to expose learners to all words and their collocations in context throughout one course, teachers need to carefully choose and select the most suitable collocation to be taught in the AFL class. There are several criteria that help in determining such a choice; among them are frequency, easiness/difficulty, and learner’s needs.

Facebook has developed into an important social network through which Egyptians’ news and everyday life events can be followed. The study shows how the discussion about politics during and after the revolution is reflected on language use among Egyptians on Facebook. Teachers of Arabic as a Foreign Language should be aware of this and think of a
way to present up-to-date vocabulary and terms related to this genre to their students.

Learners should stay well informed about the recurrent language being used among Egyptians.

Additionally, integrating such a valuable tool in teaching and collaborative learning is not just beneficial for learners, but also for teachers in this digital age. This integration can take many forms and practices. For example, a virtual community for an AFL class about Media could be created on Facebook where learners only communicate using Arabic script. Teachers here are recommended to invite natives to participate in this group and to interact with students. This procedure creates an authentic communicative environment that can help learners easily communicate with natives. In this group, teachers can initiate a topic of discussion or suggest a topic to be investigated, such as “elections”, “January 25th revolution” or “TV and media”. Teachers can also share some newspaper articles and prepare some questions through which learners engage in a meaningful discussion.

Assignments can be designed here to help learners acquire vocabulary items. Teachers can ask learners to identify collocations, idioms or to derive new words from verbs and use these items in an accurate context. Another task would be to list some of the new vocabulary learners encountered in the discussion around this topic. Teachers can also ask learners to compare the writing style used in a specific article with the writing style used in other articles discussing the same topic from different sources.

Lastly, raising students’ awareness of the diglossic situation of Arabic can be explained thoroughly by examining the spoken discourses shared on Facebook, such as clips of talk shows, interviews and short movies. Students can be assigned tasks to investigate
how natives switch between Arabic varieties and different languages through focusing on some phonological, structural, and lexical features. Through conducting a profound observation on the written variety online, teachers can draw learners’ attention to the apparent incidents of switch between Arabic varieties online. This could be done through observing some morpho-syntactic features, such as negation, tense marker and conjugation, interrogation, deixis and relativisation. Code switch is an aspect through which “nativeness” in a language is measured. The more features of code switch a learner is introduced to and is able to produce, the more s/he will be able to use the language accurately and efficiently, this will also lead to the increase in their language proficiency level.

The Facebook group idea can be implemented with different levels of language proficiency and with learners of any language skill. Incorporating Facebook in teaching could be very useful for teachers and learners as long as they are not concerned with their technology expertise and Facebook privacy issue.
Chapter 5: CONCLUSION

The study of Facebook and Twitter and their role in the Egyptian revolution is becoming tremendously popular. However, research that dealt with this issue focused on examining these venues as media networks rather than platforms for linguistic interaction. Furthermore, previous studies on Arabic have never dealt with the idea of investigating language on the Internet at time of political change.

Generally speaking, the main focus of earlier research was to describe the interactive language used among CMC users. These studies proved that this interpersonal communication shares a number of features with informal spoken language. However, one criticism of much of literature on Arabic used on CMC is that it did not define the line that differentiates between Arabic varieties that were used there.

The findings of the pilot study conform to those of previous research, in that we find Facebook users tend to produce a discourse that is similar to face-to-face conversation. In an attempt to clarify how the switch between Arabic varieties occurs online, Myers-Scotton’s 4-M model was utilized to examine Arabic varieties use on Facebook. However, the model
fell short to fully explain this linguistic situation in many instances. The overlapping in lexicon use and the absence of phonological features and case and mode endings make it hard to actually determine if the lexical item belongs to MSA or ECA.

The current study set out to describe the language status online before and after the revolution. The data make several noteworthy contributions in relation to the Arabic language use online. The first aspect is associated with the themes that Egyptians addressed on Facebook and how they are linked to the revolution. Young Egyptians consider Facebook a mean for providing firsthand accounts of events on the ground. Thereby, the streamed status updates is used to discuss major political events during the revolution. Also, through examining language on CMC, we uncover a raw corpus about politics and everyday life of Egyptians. The second major aspect is related to the widespread use of Arabic script on Facebook, which could also be associated with the revolution and the topics discussed there. The researcher interprets the use of Arabic characters in terms of the desire of Facebook users to make their monologues as clear and understandable as possible. Taken together, the findings suggest a possible association in promoting Arabic script use and the revolution.

As far as Teaching Arabic as a Foreign Language is concerned, results disclose a growth in lexicon use on Facebook especially related to politics and political context. Facebook is also considered a good source for vocabulary acquisition. The study suggests integrating Facebook as an educational tool in teaching AFL. Helping students acquire and expand their vocabulary pool is any teacher’s objective and this could be fulfilled through designing tasks and assignments while incorporating Facebook in teaching. Meanwhile, learners of AFL could increase confidence in their ability of writing Arabic through
engaging in written discussion with natives and typing on the computer.

The trends discussed in this paper could prove to be temporary, however as the second anniversary of the renowned revolution passes by, we still see how people are provoked by political mobilization. The revolution is an unfinished business for many Egyptians. With the uncertainty that accompany the political situation, language online is to be shaped not just by the role of technology, but also by social and political realms.

Chapter 6: LIMITATIONS AND FURTHER RESEARCH

Limitations

A number of important limitations should be taken into account in this study. First, the sample size was rather small and was selected through the researcher’s personal contacts. Moreover, the study targeted young Egyptian Facebook users who were living in big Cairo, a city that witnessed the majority of protests and rallies. Living in a big city might have played a role in the way participants discussed some topics on the Internet and the language they used during and after this political change.

Another limitation was related to the difficulty in performing a thoroughgoing analysis on Arabic online. Studies in this area have not proposed any theory or model of analysis to describe the alternation between different varieties on CMC. Furthermore, the idea of conducting semi-structured interviews with participants met some complexities. The difficulties emerged because some participants were unreachable to carry out the interview
with. The other difficulty was related to the researcher who had to relocate to a different city. The interviews, if they were implemented, would have helped shedding more light on language use online.

For all of these reasons, the results of the study cannot be generalized to other populations beyond this group of participants. Rather, this study should be considered an exploratory investigation that has the goal of identifying possible issues and trends for further research.

**Further Research**

The study reveals a possible relationship between the revolution and the language used on Facebook. This is manifested in the prevailing of political discourse online and how the Arabic script and lexical items are employed in this discourse. Results have thrown up many questions in need of further investigation. First, would the trends that emerged in the study prove to be temporary? Is there any difference between language used by Egyptians now and at the time of the revolution? Are Egyptians communicating differently on CMC venues? How would other age groups use language online? How far does the surge of pride of national identity Egyptians felt after the revolution affects language on Facebook? How would Internet users living in other areas in Egypt use language on Facebook?

It is recommended that further research be undertaken to study the interaction between two or more Facebook users rather than the monologue that the study focused on here. Also, future research might consider investigating the language used on other social
communication venues, such as YouTube, E-newspapers websites and Twitter during January 25th revolution. Finally and in the light of who engages in political discussion on the Internet, previous studies suggest a large gender gap in political discourse online. Literature has found that men are the majority users of politically oriented message boards in some American universities (Garramone et al 1986; Hill & Hughes, 1998; Davis 1999 as cited in Stromer-Galley & Wichowski 2011). However, female participation in this study, though the number is not big, may suggest the erroneous results of previous studies. Examining the gender variable and how it affects language use online is a topic that calls for further investigation.

References


Appendix 1

Participant 1

المركز الأول حرق على الجلد. + مركز أول طباعة على القماش. + مركز أول رسم على النزاج
October 24, 2010 at 3:10am

دول من دول مين دول جولة التجاريين
October 27, 2010 at 1:10am

ان شاء الله يوم الخميس شعرنا هيكون (سمر بلا حدود) في معسكر القاهرة الدعوة عامة
October 28, 2010 at 6:41pm

خليكو فاكرین ((أول معسكر لا كان التجارية)) الى بيبتدى كبير بيفضل كبير
November 5, 2010 at 6:47pm

الحمد لله كان أسبوع (( جميل جميل جميل)) في التجارية
November 5, 2010 at 6:37pm

الي كل التجاريين ((كل سنة وانتو طيبين))
November 14, 2010 at 11:15pm

♥♥ عام وامام♥♥
November 18, 2010 at 2:15am.
gelukkig nieuw jaar
mutlu yeni yıl
سنة جديد سعيدة

December 31, 2010 at 2:33pm

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

January 22 at 12:12pm

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

February 24 at 7:50pm

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

March 5 at 9:05pm

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

March 9 at 12:13am

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

March 9 at 12:15am

gelukkig nieuw jaar
mutlu yeni yıl
 سنة جدیدة سعيدة

March 9 at 5:00pm
 만나 도착하기 전에 열려 있던 한 번의 문에 매달려 있던 빈티지 흰색 테일러스 코트가 있었습니다.

May 10 at 10:22pm
April 19 at 1:23am

The human in this life according to the two conditions: whether he is supported by joy and happiness, or whether he permits:

Doctor Ahmad Omer...

May 11 at 11:56am

The ParkWAY raises its head above its head, its head above its head, its head above its head, its head above its head.

Hasnawi Al-Ahly and the others?...

June 30 at 4:15pm

By the owner of the heart... Is the owner of the revolution... Because the revolution

July 22 at 12:44am

Are you my child and do you love me in the place

And my child in the place is mine and your child

I love you child in my heart. Because I love you... And I tell the child to your heart...

July 28 at 3:55pm

Clear from the fire and the glow of the haram, forgiveness, and let Ramadan be for us. All is well and may you find the best and the best and may you live in the place...

July 31 at 4:28pm

If the king can change the place from place and place and place and place...

August 3 at 3:55pm

Ya Abide Mabarak * For your sake and your name
Ya Murshid Bayti * Your sermon and your name
Wanta wa tabiqa * Your bishara and your name
Ya Abide Mabarak Ya Hijib Ikrim
Ghar Maliki* and loneliness
Wanta wa abayd * And you will be
Wanta wa abayd * And you will be
Ya Abide Mabarak * For you and your name
Ya Abide Mabarak * For your sake and your name
Jumal Khurbin * Good and good
Jumal Khurbin * Good and good
Wanta wa tabiqa * And your bishara
Ya Abide Mabarak * For your sake and your name
Wanta wa abayd * And you will be
Wanta wa abayd * And you will be
على رب عمرو 
August 21 at 1:21pm

كان رسول الله صلى الله عليه وسلم إذا دخل العشر شن من الزهور، وأحيا ليله، وأيقظ أهله
August 21 at 1:09pm

ليله الفجر خبر من ألف شهير. ( 1000 شهر = 83 سنة ) .. لا تحرم نفسك ثواب ليله تساوى عمرك كله .. اللهم
بلغنا ليله الفجر واكتنيها من عتقاك من النار ..
August 19 at 1:13pm

مرورك ليبيا ..
August 22 at 12:23pm

اللههم إنك عفو كريم تحب العفاف فأعف عناا
August 26 at 8:24am

عيد سعيد HaPpY FeAsT
August 29 at 7:15am

من يخلط السعادة بسعد من يخلق الأغياب يغني من يخلق النجاح يحول، من يخلق العلوم يتلم .. بينك التي
حولك هي عالم بدأ افتراسيا في مخلتك .. أنت صنعته. كونك تقول ذلك فذلك يمنحك القوة لصنع ما تريد من
بيئات الآن والمستقبل. من سيفصل ما يحدث في حياته على الآخرين والظروف .. هو يتجرد من المسؤولية،
وإلى مركز نسيABLE أن حياته سوف تتغير
د. صلاح الرأشد.
September 10 at 11:53am

يقول علماء الطاقة حاليا ::

:: نحن مقبلون على مرحلة السلام العالمي الذي سيسبق الدخول في عصر التنوير والرخاء للبشرية كلها
:: والله أعلم
September 11 at 6:06pm
Participant 2

صبرنا وخلصنا بالأرب من الانتخابات
November 28, 2010 at 10:15pm

اللهم لا تمنى إلا وأنت راض عنا اللهم اجعل خير أعمالنا خواتيمها واجعل خير أيامنا يوم أن نلقاك واجعل خير
ليتنا أول ليلة لنا في الفقر
December 6, 2010 at 8:29pm

اليوم تنتهي مرحلة من حياتي دامت 3 سنين. اليوم آخر يوم ليا في الصيدلية
December 16, 2010 at 5:17pm

مش قادرة أصدق إني من يوم الاثنين ماخرجتеш م البيت. يارب اشفيني
December 31, 2010 at 6:31pm

دعوة للصيام غدا والدعاء بأن ينصر بصبرتنا وأن يثبتنا اللهم أرنا الحق حقا وارزقنا اتباعه وارزقنا اتبعنا وأرنا الباطل باطل وارزقنا اتباعه. واثن لنا من ظلمنا وتكلم شهدان
February 2 at 1:33pm

إن كان من حق المؤدين أن يعبروا عن رأيهم فليس من حقهم أبدا أن يعتقدوا على المعارضين لهم
February 2 at 1:17pm

بلا مخلص "مصر هي اللي خدمت مبارك" عشرة على عشرة والله
February 5 at 5:13pm

افظحوا فئات الحياة 2،شفقوا أهلنا الشهداء. ربي بصبرهم
February 6 at 8:47pm
اللهم خلصنا من تسلط وظلم كل ذي سلطان
February 11 at 3:08pm

ميروك انتصار إرادة الشعب...تحية للجيش المصري...
February 11 at 5:44pm

بعد خطاب القذافي: الواحد مش عارف يضحك ولا يبكي ... كل اللي متأكد منه إنه لاالز تم تعدي عليه ،
وندعى لكل أخواتنا اللي هناك
February 22 at 9:15pm

اطلب من الله الرضا وأحمده حمد الشاكرين، فماعضوح في وجه المراهقين، إن يلبس المتضخم المتضاكر،
العالمين
March 24 at 8:55pm

اللهم ان أعود بك من الحزن والكسال
April 21 at 8:24pm

اللهم يارب اجعله اخلاً لا غمبا
May 2 at 4:08pm

اليوم غرة جمهوري الآخرين، ثم أحبب ثم شعبان .. فاللهم بلغنا رمضان ...
فيه فوز بالجنان .. ومن قديمو من النيران .. فتهبوا بالقرب نجوم ..
فتن على يارب من العصائر .. واجتنبي من تدركه رحمتك بالغفران ..
فاتك القائل "فأنا قريب أحب دعوة الداع إذا دعا".
فاللهم استجيب يا أمنان .. يا أمل الجلال والإكرام
May 3 at 12:52am

من تأملات سورة الكهف:
"إنهم فتنة أمنوا برهم وذكراهم هديا، فربطنا على قلوبهم"
"ربنا اتنا من ذلك رخاء .. و هين لنا من أذراح جديد".
"يا وليتنا مل هذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أخصاهما".
كل واحد يكتب تأمله اليوم في السورة حتى يعم النفع
May 6 at 4:47am

يؤم تستنج الأرض على الأرض والسماوات .. ويزلوا الله الواحد القهار " ... اللهم أمنا يوم الفزع الأكبر
May 12 at 11:03pm

اللهم لك الحمد، اللهم أولمنا مايتفعلنا وانفعنا بما علمتنا وزدنا علما
May 18 at 7:36pm

اللهم لك الحمد، اللهم ولدنا، اللهم ولدنا، اللهم ولدنا...
June 10 at 1:10am


If the person who killed 90+ people in Norway was a Muslim, the Press would have declared him as terrorist. For now though, he is just an 'Assailant', 'Attacker' (Reuters), 'Gunman' (BBC, CNN & Al Jazeera). Looks like 'Terrorist' is a name reserved for Muslims? The US Dept of State calls it an 'Act of Violence', Not an 'Act of Terrorism'. Share this status and let the world know, HYPOCRISY is leading us astray.

August 10 at 10:45pm

If the person who killed 90+ people in Norway was a Muslim, the Press would have declared him as terrorist. For now though, he is just an 'Assailant', 'Attacker' (Reuters), 'Gunman' (BBC, CNN & Al Jazeera). Looks like 'Terrorist' is a name reserved for Muslims? The US Dept of State calls it an 'Act of Violence', Not an 'Act of Terrorism'. Share this status and let the world know, HYPOCRISY is leading us astray.

August 10 at 10:45pm
ونحن في رمضان حيث اللصينم دعوة لا ترد
ونحن في يوم الجمعة حيث ساعة إجابة
ونحن بين الأذان والأقامة حيث الدعاء المستجاب
الله إنا نسأل باسمك المنتقم
انتقم من يعشر وأعفونه
نسأل الله باسمك الجبار
اجبر كسر إخوتنا في سوريا
نسأل بأسمك العز
أعز المسلمين الظلمين
نسأل بأسمك المذل
ذل الظلمين الفجرين

August 12 at 3:02pm

بقيت عمو:)

August 13 at 6:27pm

يوم تصحيح المسار انحدر عن المسار!
September 9 at 11:33pm

حتى غرفتي للاجد فيها حريتي :)
September 12 at 11:08pm

مشيوا ناس....جم ناس
نفس التفكير...بل وأسوا
النهاردة أيقت...إن الفنال مالية البلد للصيح
مش ممكن!
September 17 at 7:34pm

وأما الناس تروح تشتكلي للوزير يقولك أنا مش في إيدي سلطات
أمااللي فايد؟
وانتوا قاعدين بتعليمو إيبيبية؟
وقاعدين أصلا ليبيبيبيبي؟
September 18 at 9:46pm

أحب أقول لمن يريد إلغاء قانون الطوارئ.
القانون ده يقاله معانا 60 سنة... يعني قد والدك
إعتبره أبوك ترضي حدين يقول لأبوك عايزين نبغيك؟! احنا اسفين يا طوارئ؟
September 20 at 8:17pm

Participant 3

رحملك يا رحيم
عفوك يا عفو
غفرانك يا غفور
Language Used by Egyptians on Facebook and January 25th Revolution
A Descriptive Study September 2010-September 2011

Dear Alex,

September 23, 2010 at 3:09am

You often appear in my heart and I wish I could hear you and see you. I wish to remain with you always, I wish you were here.

November 5, 2010 at 7:53pm

If you were also present among them on that day, I would be gone, but now I am sad because you are not here. We will never see each other again.

November 6, 2010 at 3:49pm

December 5, 2010 at 5:26am

December 26, 2010 at 7:46pm

To Alex...

September 12, 2010 at 1:28pm

September 3, 2010 at 8:20am

If you were to ask me what I love, I would say, "I love you." If you were to ask me what I believe, I would say, "I believe in you."

September 6, 2010 at 6:37am

All my friends and my lovers and my comrades, I wish you all the best. I wish you good health and long life.

September 10, 2010 at 8:55pm

To Alex...

September 12, 2010 at 1:28pm

September 3, 2010 at 9:40am

September 10, 2010 at 8:55pm

I am going to say a few words about something that happened today.

December 26, 2010 at 7:46pm

To Alex...

September 12, 2010 at 1:28pm

September 3, 2010 at 9:40am

September 10, 2010 at 8:55pm

I am going to say a few words about something that happened today.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
February 7 at 7:32pm

مبارك لينا كننا
انا فرحان

February 11 at 11:12pm

نحن لا نتهزم ... نموت أو نتصر....ورب الكعبة أول مره امشي على كورنيش النيل واحس ان النيل وكل الدنيا
فرحانه

February 12 at 12:14am

اول يوم حرية يا شباب
اول يوم من غير مبارك من غير اي ظلم حرية

February 12 at 3:32pm

انا نجحت

February 16 at 4:53pm

ارفع راسك فوق انت مصري

February 18 at 12:32pm

أمن الدولة حان وقت دفع الثمن

March 5 at 3:30pm

ليله لن انساه ف حياتي
سفوق امن الدولة تحت أقدامي وأقدمي كل مصري حا

March 6 at 3:46am

عايزين تفهموني إن احنا شيلنا رئيس جمهورية ونائب رئيس جمهورية و فكنا الحزب الحاكم ودمرنا مشروع التورتی وكومونين وبرلمان مرور و 4 رؤساء تحرير و عدلنا الدستور وطلعنا متيفين سياسين و بنحباك 4 وزراء و قهرنا جهاز أمم الدولة المرعب في خمس اسابيع ؟ من انت؟ من انت؟

March 7 at 1:37am

سألت قهوجي هل تعمل ايه في الاستفتاء؟ قال "لا" طبعا بقوله ليه طبعا؟ قالليي يعني انا لو عملت كوبية الشاي
دي على النقل هشرى؟!

March 19 at 6:12am

انا مبسوط جدا

March 19 at 2:38pm

اعلن :انا المدعو عن قبولي نتائج الاستفتاء والتعهد على بناء الوطن ف اى حال من الاحوال

March 20 at 9:55pm

الجمهورية الجاهية جمعه انقفاز الثوره

March 28 at 6:42pm
Language Used by Egyptians on Facebook and January 25th Revolution
A Descriptive Study
September 2010-September 2011

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March 29 at 7:19pm

واعظ عمطلع باستخدام نائب الداره بانتضات سابقاً والباسحا صفات الشريف أبو عنين ملونه
ووافق فتحي مرح سرور ومفيد شهاب البلوهات دود ببعلو عي لحد دلوت قره السجن ... مكانهم الطبيعي
دلوت قره السجن مع اخواتهم ... فعلاً ناقص حاجات كثير نسهم متعملش

March 29 at 7:19pm

واعظ عمطلع باستخدام نائب الداره بانتضات سابقاً والباسحا صفات الشريف أبو عنين ملونه
ووافق فتحي مرح سرور ومفيد شهاب البلوهات دود ببعلو عي لحد دلوت قره السجن ... مكانهم الطبيعي
دلوت قره السجن مع اخواتهم ... فعلاً ناقص حاجات كثير نسهم متعملش

March 29 at 7:19pm

Go to Alex >>>>hope it good
Welcome to Single`s CLUB AGAIN

June 19 at 8:05pm

Single isn't a status it's a word that best describes a person who is strong enough to live and enjoy life without depending on other

June 21 at 8:38pm

June 12 at 5:41pm

Welcome to Single`s CLUB AGAIN

June 19 at 8:05pm

Single isn't a status it's a word that best describes a person who is strong enough to live and enjoy life without depending on other

June 21 at 8:38pm
نقل المحاكمة العلنية للرئيس المخلوع ونجليه في تمام الساعة التاسعة من صبح اليوم 
على التلفزيون المصري، القناة الأولى والفضائية المصرية والنيل للأخبار
مع إقامة شاشة عرض كبيرة أمام القضاء العالي
August 3 at 2:14am

اللهsoftware؛ إن كان رزقي فسماء فأنزله لي ... وان كان رزقي عبارة عن فرسود فاخره لى ... وان كان رزقي معصرا فيسر لي ... وان كـsoftware رزقي ريفا فليرك لي فيـsoftware
August 9 at 7:04am

الله أرنا الحق حقا وارزقنا أتباعه ... وأرنا الباطل باطل وارزقنا اجتياحه
August 14 at 7:32am

اعيش شاكرنا ... وأموت حزنناار
August 18 at 1:20am

الحرية والعدالة؛ لن نشارك في مليونية طراد السفيرة بسبب الاعتكاف، طب دا بجد ولا هزاع يعني عشان نسي فطارنا ؟؟؟؟؟
August 26 at 12:25am

الله زدني البك قربا ... الله زدني البك قربا ... الله اجعلي من الصابرين ... الله اجعلي من الشاكرين ... الله
ايلل اجعلي في عيني صغيرا ... وفي اعين الناس كبيرا ... الله
August 25 at 6:58am

صلاة عبد الفطر المبارك 56 : 5 صباحا بمدينة القاهرة ... كل عام وكلك بخير يا احبائي
August 30 at 3:14am

خالص الليل ... مكشح فاعلهم فهم ... واللي كان كفيف بصر ... واللي مكشح عارف عرف ... المجلس العسكري فقندته إلى الجحيم ان لم تتحلى امام اوامر الثورة ... ولا سوف تكون عبره لمن بعده
September 6 at 7:35am

حمد الله على سلامتكي ... اسبوع تحفة ف مطروح جنه الله من الأرض والله ... الواحد فصل فسو
September 14 at 11:29am

يارب ... يعلوها العرب وينتزعو الاعتراف الدولي بفلسطين وطلب العضوية الكامله ... حلم
 almumamar ... بدايه الطريق والله
September 23 at 6:03pm

أنا ... أعلن إنهاء حالته الطواريء بنهاية سبتمبر الجاري بموجب الإعلان الدستوري وأرفض
تمديد وأعثره لأليا ..
September 26 at 8:15pm

يا رجلن软件 ... يا جدعه او ... انهره الساعه 1 الظهر ان شاء الله هنذنآن ف محطة مترو الدقي عشان ف
مساجب بيئي ومجاني نس تساعدهم اللي من النكا ماهي تمسكو ... اللي حابه يجي معانا
ويشاركف الصدقه الجارية ديه يتصل بيه 0164395153
Participant 4

اهلا اهلا بالعيد مرحبا بالعيد العيد فرحة واجمل فرحة تجمع شمل قريب ويعيسعدنا فيها بخيلها ذكرى جميلة لعيد العيد غنا معابا غنا قولة ورايا قولوا كثر بارب في افراحنا واترح فيها الورقة وزيد جانا العيد اهو جانا العيد

September 10, 2010 at 2:35am

بيكون فارس الإحلام
دنجوان كيف رشيء ابسطة
رومانسية عمر الشريف
خفة دم احم ردزي
والفارس احمد مشير
وишاقة حسن يوسف مع وده قصير
وبقوه فيدي شوقى عشان الضرب والخناقات لاما تعاكس
ويحب كمان صلاح ذو الغفار

September 17, 2010 at 3:21am

والىكم الجزء الثاني من فارس احلامي
قصته كروان جميل باربي وهو يغني بحنا وفيا كليا ساكن حيه
نزار باني في شعره وبيهاكيني بولينا وسطديوني إلى الرقص واقف سوف تفه بالقلب قصبي وصابد كالاميرات
بهاو عربي
اهم وشوقى الشعور الناعم بين شكرى سرحان وخشونته كان راجل خشن مش ناعم من بتوع اليومين دول
واخيرا حلمي مس السيد يعني

September 24, 2010 at 2:19pm

طار في الهوا شانشي وانت ماتدرشي ياجدع طار في الهوا شانشي وانت ماتدرشي ياجدع
طرفة شاولى شاولى عليك حكم الهوا مائي حكم الهوا مائي

September 28, 2010 at 10:25am

بشاتى صاحبى حبابى الى شرفونى انهاردة على اليوم الجميل ده وعلى الهدى اوينا اوينا طبنا ومكانة منكم كثير
اصدقاني على الامتنى الكبير دى كى

November 26, 2010 at 11:04pm

صفر" مقاعد الاخوان
3 وقيد
وانت واحد عن " التجمع والعدالة الاجتماعية والغد "
بالاضافة لطهورى كتى ومحاصبي وبنطقية ملية البند
وقد صرح سيسس رئيس مجلس الشعب فتحي سرور كتلقة حق بأن الانتخابات كانت تضره وعاده وداها واحدة
مواقاتى على بقية الشعب ليهاجر لينتحر والأفضل الاضمام للحزب الوطنى الديمقراطي ابوا الديمقراطي
ومساندته ودعم الكامل له والحزب الوطنى هو أمي... عديها
أنتويبيات للانفاضة من ميدان التحرير..التحرك 00:20 14 مايو
ملحوظة : سيتم تقنيش الجمع قبل الصعود لأناثيوبيس تم تحديد ميدان الانفاظة ليتوافق مع قوافل أخرى
May 12 at 10:51pm

بخصوص التعليقات على أراني
انا مش ضد الاختلاف معابا كل واحد له وجهة نظرية وكل الأراء تحتزم
بس لسومحت تكون الاختلاف بأدب واحترام
وانا اسفة على هيجارك عن حدود الاحترام في التعليقات عندي
عمله دليلت ويلوك أو يمح نفسه احسن ومدير
وكل الاحترام والاهمية للاراء المتوقعة أو المختلفة
May 23 at 1:59am

باريت البدا " الاخوان والسلفيون وغيرهم من الجماعات الى ملهاش لازمة" الى شغالة تمتلك في الدين
ميشتركوش في اي ثورة ولا مظاهرات ثاني اثره ولكنها كده امبارح وبعد نفسه احسن ليكوا عشان الناس تعبركم
على حقكم واحب أقولكم اريحتنا اريحتنا
May 28 at 9:57pm

كل شيوي اسرائيل تطلعها صفحه في الفيس شويه اسرائيل تتحدث العربية وشوية اسرائيل بدون رقابة
اهنا نالفسين بإعلام باعثته بامعفنة عموما هد اقتراح كبير عشان كل مدياق ادخ الهش على فيكم محق أحد
المدنية وحقوق الإنسان بس هنا مش قادرة انشوف مدنية اسرائيلية على ارض عربية ومع اعراض بالفرق بين
اليهودية كليه تحتزم والصهيونية كفكار ينضب بالجزمة وبين المدنية لاحساسي لهم حقوق والعسكرية ودميرها
لارضنا فلسطين
May 28 at 10:55pm

ارشح صغير و عليه العين قررت انا------------------------ارشح للرئاسة مبارة بأخواننا البدا جل الله من شأنهم لفوق
يعد عنا ونابعا لسلف الإجداد بتنوع اليومين دول وانسجية من الله وتجمع مع بعضنا وفدنا الله في ذلك وجعل سنننا فشالة بالحب يبام وعاديين ولا عسكرية اريدها مدنية بحية ليبرالية وفكر علماني
May 29 at 12:07am

ممكن نراجع للأصول والقراءة عن السلف الصالح والمقارنة بين التاريخ وبين مهزلة اليام دي (السلف الطالح:
الدعا السلفية)
ممكن قراءة عن العلمانية والليبرالية من مصادر موثوق فيها مث من مصادر قلب عيشك والسلام (العلمني مش
كافر)
وعن تاريخ الاخوان واستقطاب الناس بالدين للتؤثر في السياسة (أخوانا البدا) وده يحصل لحد دلوقتي
May 30 at 9:53pm

انا اسفة بس أنا مضطرة عمل دليلت ويلوك لأي حد عندى يخرج في التعليقات عنا أدب الحوار أو المساس
بحريتي الشخصية في الحوار عن أراني
June 1 at 12:13am

طلب حدد يفهمي يعني أنه " هل تويد اقتراح تأجيل الديمقراطية في مصر" اهو استفتاء في موقع الأخوان
June 2 at 10:21pm
احلول ملكي، و كامليا، المسحة لا تزال في جيبي. ليلة سقوط الخلافة، أنا وأنت وعدت القبر، إسماعيل بابين في مكتب الإرشاد. حزيني هنالك، مع محرم، لين خشيف رمضان، شوت و قائلة و حباً، نحن ولكن طفءاً الفف 3، ذكور، صبحي صالح أبو العلماين. موده، الليالي في طاعة الله، من دستة أخوان، مواطن و مخبر و أخوان، طباخ المرشد، عسل إسود بحبة البركة، إمام الدقي، واحد من الأخوان، أنا لا أكتب و لكنني أخوان

الثورة قوية كالفارغة. حرام كالجميل، فكاينية كالسنديان. عميقة جحينة الوحش للوطن، أنا ليست محاربي المحررين لا وجود لهم. فالشعوب وحدها هي من تحرر نفسها، إنني أحس على وجهي بالام كل صفعة توجه إلى مظالم في هذه الدنيا فأيامها وأي الظلم هناك هو وطني. إن الثورة تتجدد وإن الثوار يثبتهم الصفح حين يجلسون فوق الكراسي، أنا لا أستطيع أن أعيش وراء الثورة مجددا داخلي. من أقوال جيفر.

June 2 at 6:26pm

تقريبا... لسة مش يعرف الناس على حقيقتها غير متأخر أرى
June 14 at 10:27pm

يا يتأتى النجاح. لون تفاصيل راح. في خدود ست الكل... يتأتى البايعيين. مين ينتحل منهم. واذا معايان القفّ... يتأتى الرومان. ربما يكونون بсалينا وطل... حاجة كده من الزمن القدوم.
June 21 at 9:06pm

سؤال للمجلس العسكري ليه محدد عبرنا من الصبح. تقصد ليه حكومة شرف مساعده.

مع الإعتصم في كل مدين مصر
July 8 at 8:39pm via mobile

وام الكلمة بتاعة عجلة الانتاج دى مش عيازة اسمعها... نحقق مطالبنا الأول ونجيب بعدها موتشيكل مش عجلة
July 9 at 9:14pm

نسمى اعرف بين دليل المجلس العسكري على التمويل الخارجي لأبريل، والعمل بالاجندة ولا هو تهام والسلام مع العلم أن منصرف عليه ان في جمعيات حقوقية وسياسية واجتماعية وتجارب وعلي مستوى العالم وكله يتلقي تمويل يعني مع الاحتراز الكامل ل6 أبريل لانههم من أول الهرارات التي طالبت لثورة المصرية. واحب أقول أي مش إبريلية ولا يهتم المجلس العسكري ولا يهتم حذ التمويل الخارجي بيناهام لازم يبقى بكيل

July 24 at 7:05pm

هي المحاكمات هنفصل تنالج لامتحة؟ ويتأتى هعيش واشوف الاحكام ولا هوشوفها من العالم الآخر

July 25 at 2:27pm

البترفيزور المصري راشق عليه لوحي الشعب والجيش ثورة واحدة... وكالعادة التلفزيون المصري بألوانه تحت امر النظام
July 26 at 4:20pm

هو ليه الحكم، أو أي بني أم قاعد على كرسي مش بيفهم ان شخص مفوض من الشعب بادرهه مصالحة لا احنا شعبه ولا هو حاكمنا مفيش حد يباع الثاني دى مش ملكية
July 26 at 5:06pm

وسؤال خاصني للجماعات الإسلامية برد. من أي نعم هذا؟ ونسبي من من يices من محدش الناس بالطيب
للجماعات الإسلامية بمختلف مسمياتها. من أجل المصلحة الشخصية كعادة.

July 29 at 2:02pm

أكثر حاجة لمصطلحات الأفكار هي الأسس من الميدان. ممكن

الجماعات الإسلامية احتشد من الميدان للتحرير والهلوفات الإسلامية لا مدنية ولا علمانية الله يخربنوكوا ممكن

أصوت بالله..ؤووووووووووووووووووووو

July 29 at 5:59pm

"هل السلام مالك للملك من تماء وسند작 الملك من تماء وئدد من تماء وثك من تماء وبهد الخير. إنك على كن هي، قدير"电台 الله أخيرا جه اليوم التي شفت فيه مبارك ورا القضبان...

August 3 at 12:40pm

شكر الله في DWC صوفي علمي كلية بلطي اساف مستعمل

August 16 at 2:42am

بذكر مؤشر المواطن محمد فوزى باكوس للنارسة حيث تتوافق فيه كل الشروط ليرياني ناصر. اشتراكي اخوانى

شيوعي صوفي علمي كلية بلطي اساف مستعمل

August 17 at 2:45am

يغاري أيك زيرو: يعني عمر سليمان يبقى عليه قضايا خيانة عظمى، وأسماء محفوظ هي التي تتحاكم..نواراء

نجم

August 19 at 3:21am

المجلس العسكري أنا أهتمك بالانفصال على الثورة والخيانة النهائية التي أودعها اليك الشعب و

بالتغريد في دماء شهداء الحرية ونشر معلومات كاذبة تهدف إلى نشر الفتنة والخوف بين طوائف الشعب

المصرى مما أهتمك اهتمامًا بطبع مصالح لا تعلم عنها شيئا على حساب مصلحة الوطن، وبمصدره

حقوق المواطنين في التعبير عن أنفسهم. ومطالبة الأشخاص الداعية التي تنص على محاماة المواطنين حمايات

عادلة أمام محاكم اعتدائية، بانتظار الاستدعاء للنيابة العسكرية. لوافق حات اسمك وشريكها

August 19 at 5:17am

لا يوجد معاليه تميز الموت فلنتم маршрут، هماد blouseisters

Go

لا يوجد معاليه تميز الموت فلنتم маршрут، هماد blouseisters

August 19 at 3:21am

السفير الإسرائيلي يرفض مغادرته مصر ويطلب الحماية. يابل التبيبيبيبيبت مش عازينث هي لزقة ولا انت تقرب

نود من الحلم العرب "امني مش مش ماشي"
Language Used by Egyptians on Facebook and January 25th Revolution
A Descriptive Study
September 2010-September 2011

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هو ليه مفيش ولا دولة استشركت اللي حصل في سيناء ده لو عسكري إسرائيلي مات بيطلعوا يقنو وراهم. عالم لبام ما يتبع مصالح صحيح
August 20 at 2:22am

يا فرحني أخيرا التلفزيون المصرى جاب أخبار المظاهرات عند سفارة واد للطيبيينيت انهرة وأحب أقولكم " ана نوا لسة فاكرين"
August 20 at 10:00pm

الله اسمك عفو تحب العفو فاعفو عنا
August 21 at 12:45am

بيقولك مرة الصهانية حطوا سفاراتهم في الدور الأخير .. طلع الشباب المصريي
August 21 at 12:1am

Freedom has a holy, No one can attack it
August 21 at 2:42am

الظمي يا إسرائيل .... مصر فيها شباب يبيطر
August 21 at 2:30am

يتميز التلفزيون المصرى بعدم تدخله في الشئون الداخلية للدول الشقيقة وخاصة دولة مصر !!! !!!!!)
August 21 at 3:40am

عمر طاهر على تويتر .. اللي طلع خالد سعيد مدم .. بكره يطلع أحمد الشحات حرامي شقيق 
August 21 at 3:36am

دستور ليبيا في 60 يوم زغرب يا مصر بلا حكومة انتقالية بلا مجلس عسكري بلا استفتاء
August 23 at 1:27am

الشيطان يعظ
الإخوان المسلمين يحرون ثوار ليبيا من سرقة ثورتهم
على أساس أن اللي بيعملوه في مصر شاي بحليب
August 23 at 1:20am

يوم الحرية الليبية بعد قهر دام 40 عام مبروك لأخواننا في ليبيا ورنا يعين سوريا واليمن وفلسطينيين
August 23 at 1:09am

منكم لله مجلس التواطئ و حكومة الفراف ودى دعوتى في ليلة القدر
August 23 at 2:42am

هي امتى هانتى الفترة الانتقالية وبقى لينا دستور و انتخابات مجلس الشعب و حكومة لمصالح الشعب مش على الشعب وربيع يعمل في مؤسسة ناسية لمجربين اللي ضيعونا البلد يتحاكموا و يبتئى التعذيب في السجون ويكين فيه حربة ران والاختلاف ميقبش عداوة و ينمش على تفهير واصحى على اضراب و اعتصامات لنا امتى مش مدع رشوة و امتى مدعت مش هسوم سامى فى الشارع و بيكلا ديزال هو اي الفرق بين الظلم والضلال ضد حكومة تقضية وقت الفراف ومجلس موته من الحصرة.
August 23 at 2:05am
أنا اكتشفت من الرحمة أوصاوات نسياني الفناء.

GalalAmer

أنا مبتعد عن
أخواني الأحلاف بالدعاء والإفطار، ولدائم الأهم والملاحظ والأمن والفلوس... فأي بس الحرامي والمسنون اللي حوصله المطر.

September 5 at 11:15pm

المجلس العسكري ساهنا وفاكرنا خدنا علي أفانا

مكتش جماعة تصحيح المسار أبدا، مش مسومة ومكتبة، ربا يستر

September 9 at 11:55pm

المحاكمه بدأت بإذاعة على الهوا
وبعدن حظر التصوير
وبعدن سرية وحظر النشر.....

شخلها كدة الجلسة اللي جاية هيفقلا القضية ..
والقاضي يقول
قوموا بوسوا بعض .... دا الشيطان دخل ما بينكم
October 14, 2010 at 2:07pm

got and started second new Job
To All my friends Happy halloween Happy halloween Happy halloween Happy halloween
November 1, 2010 at 5:23pm

Happy Eid (feast) every one
November 16, 2010 at 11:48pm

Happy Thanksgiving to everyone
November 25, 2010 at 7:35pm

was attending the Building Cisco wireless network in the enterprise Web seminar.
December 1, 2010 at 11:06pm

I hope 2011 will be best year for everyone.
January 2 at 11:11pm

It's good to see John and Katie In Egypt.
January 8 at 11:16pm

will travel today night to meet Walter and his wife tomorrow.
January 18 at 11:03am

Finally came back after meeting Walter and his wife, good to say them again in Cairo- Egypt. I hope they have save travel to thier Home back.
January 20 at 12:53pm

Huge protest in Assiut against Mubarak & El Azabie, Assiut governor. They must step down to safe the citizens
February 9 at 1:44pm

Thank you for all my friends, All the Egyptian are happy about Mubarak stepping down. Go go go go go to hell Mubarak.
February 12 at 4:35pm

Enough is enough
February 17 at 12:36pm

هو التليفزيون المصري رجع ينافق تاني ولا ايه؟
February 26 at 11:28pm

أعلن العلماء الليبين أنهم صنعوا قنبلة نووية، وعندما ذهبوا عند القذافي لأخذ الأذن بضرب أمريكا. أجابهم القذافي: القنبلة صنعت في ليبيا وسوف تفجير في ليبيا منقول
February 27 at 10:56pm
is sick
March 12 at 7:33pm

Return back from Cairo today after attended the Egypt State Alumni Association: Second Annual Alumni Conference.
May 15 at 11:00pm

Trip to Dahab (one of the most beautiful place in the world)
July 1 at 8:50am via mobile

Finally, got permanent job
September 10 at 5:04pm

Participant 6

The world will die soon, but Egypt is dying faster!!! As a result, I am planning to leave Egypt before it dies ;( October 11, 2010 at 11:56am

Discrimination is the proper word that describes how the Egyptian government deals with its folk.
October 13, 2010 at 3:48am

The more you see yourself as a successful, motivated, and hardworking, the more you perform that way. October 15, 2010 at 1:45am
Had a great time in the Egyptian Museum and the American Embassy
October 28, 2010 at 9:42pm

"Freedom & Responsibility" was the session that I gave to Egyptian students in
Closed Up Program, which is sponsored by the American Embassy. through my
session, I encourage the students to fight for their freedoms and rights.
December 13, 2010 at 11:18pm

Next Friday is another day of Egyptian great revolution. We will never give up!!
February 2 at 11:51am

Just came back from the most dangerous demonstration in the whole Egyptian
history. Thousands of people are injured in addition many are killed by criminals
who work for the Egyptian government.
February 3 at 6:56am

EGYPT IS FREE. EGYPT IS FREE. EGYPT IS FREE.
IT IS THE HAPPENEST DAY IN MY LIFE.
February 11 at 10:49pm

الآن وبعد استقالة الفنوشي رئيس وزراء تونس نتيجة للمظاهرات والمطالبات بإقالة اتوقعت أن يخرج علينا
الفريق شفيق ليعلن أن مصر ليست تونس.
February 27 at 4:12pm

إذا أردت أن تعرف من أنا فعليك أولاً أن تعرف من هم أعداني وما هي اختلاكم فأن كانت اختلاكم نبيلة فاني حكير
وإن كانت اختلاكم حقرة فانعظيم.
تعليقاً على ما حدث للدكتور محمد البرادعي
March 19 at 10:27pm

لو كررت الان للمجلس العسكري هبقى عمل وهتحاكم عسكريا ولو قلتها للسلفيين هبقى كافر وهدخت النار الله يرحم
أيام مبارك كان كابير عين إجادة.
July 19 at 12:03pm

آخر جملة بتقولها للسلف في الدين هي الحمد الله ربي زيدك علم وبعد كلامك معاه في السياسة يتقول
إستغفر الله ربي بنتقم ملك.
July 19 at 7:13pm

شعار المجلس العسكري هو "عفواً الثورة لا تحكم الآن حاول في وقت لاحق".
July 21 at 2:03pm

الى بعثة المجلس العسكري النهارية هجى يوم ويتحاكم علية زي ما بيحصل دلوقتي مع اللي سبقوا في موقعة
الجمل.
July 23 at 8:09pm

الصافر ان كنا دقها طارت يا مجلس مبارك العسكري.
July 23 at 8:13pm
"Liberty is always dangerous, but it is the safest thing we have." Harry Emerson Fosdick.
August 21 at 10:32am

To who are fighting for their freedom in Libya, Syria, and Yemen, you have made me glad to be Arabian Muslim form your generation.
August 21 at 11:21am
I am eager to see the day when Libya is free.
August 21 at 5:21pm

I cannot stop watching the news and being on Twitter and Facebook only to know when and where Al Kadafi will be caught.
August 22 at 4:09pm

The Kadhafi regime has passed and is going down
August 23 at 2:21pm

Alarabya News: "sources say independence flag has been raised on Gaddfi’s house"
August 23 at 5:42pm

Time is a Non Renewable Resource. Once it is gone, it is gone.
You will never see this moment again.
September 4 at 4:20pm

المجلس العسكري بتعامل مع الشعب على أن عساكر من الأمن مركز فاكرنا فهمنا على قننا أن هما شرفاء
ومحترمين.
September 6 at 12:52am

عشان الشعب يرجع بثور ويقفز لازم يرجع يفهم يارب مبارك ياخذ براءة عشان عقول الشعب تاخذ أفراح من
حكم العسكر.
September 6 at 12:55am

الانتجازات المجلس العسكري: الناس كرهت الثورة: 6 أبريل طلعو خونة: مبارك في طريقة للبرانة: ليس
النيراليين بالإسلاميين وخرج نجوم الوطنى سالمين.
September 6 at 1:02am

صعبي أنك تحتاج في مخطط من غير مساعدة الأغبى اللاء تنشغل عليهن إقتحام السفارة فكرة غيبة ينفذها الأغبى
والنتائج في علم الغيب.
September 10 at 12:14am

تعليقي الوحيد على أحداث السفارة الإسرائيلية: الغباء لا يضع حلولا لمشكلة لكنة يضع مشاكل بلا حلول
September 10 at 1:48am

حاجة راحة لما تبقى مجري أنك تتأسف على حاجة ما عملتهاش لكن الأرخم إن اللي انت بتأسف لسه يسألك
باستغيث "أعمل اي بأماك دلوقتي؟".
September 10 at 11:48pm
هو المجلس العسكري عازب أية؟ فليس وعلوه على أي مبارك: مجدي وكتيبهم على أي الثوار: فهلو واتعلوها
على أي الأطوار. حظ من نار ومسم عاجمهم.
September 13 at 1:35pm near Cairo

الدليل الأكبر لنا شعب يعشق الغباء إن عدد المعجبين بصفحة عمرو مصطفى عشر اضعاف المعجبين بصفحة
أحمد زويل.
September 13 at 9:44pm

أول طلب من رئيس مصر القادم هو قانون بمعالجة السلفيين معاملة الأطفال.
September 15 at 9:18pm

س سوال: من رئيس مصر القادم؟ جواب: قراء التاريخ يا حضرتٌ "قيد التاريخ السينمائي" وانت تعرف الناس
بتعبٍ. فيلم الناصر صلاح الدين حقق أكبر الخسائر في تاريخ السينما المصرية في حين أن اللعبى هو رقم
واحد.
September 15 at 9:36pm

حولت اشتوف مدى قوة أرتي في مشاهدة واحد بعرف بلعب على كل الاحبال وهو مصطفى بكرى لكنى فشلت
واكتشفت أن 5 دقائق شفرة أنها تحيمي لامراض الدنيا:)
September 16 at 10:52pm

كل ابتسامة وضحكة بترسم ملامح صاحبها من جوтя ... صباح الفيل
September 18 at 7:19am

فيف الثورة دي وعومنتنا أية اهو البلد يتخب أكثر .. إليس أني البلد دي يتصلح حالها واسمع مني
مواعيد الصباح.. لا عدا ذو النغمة دي اركب تاكسى وقول للسواقي لثورة
September 25 at 11:33pm near Cairo

شكرًا شكرًا شكرًا .... متقولشي بسيطة وسهلة ..... بسيطة لكن مش سهلة نفضح المشير .... شكرًا شكرًا شكرًا ... 
شكرًا لكل اللي نشروا شهادة المشير ...
September 25 at 6:03pm near Cairo

أعلن أنا _______________ أن المجلس العسكري لم يعد يمثلي في شئ ولا تعني قراراته ولست ملتزم
بتنفيذها
September 26 at 7:18pm near Cairo

خليل فاكر يا عم المشير ان اللي ليسك البلدة الحلوة دي ونذكر وسط البلد يلمع خشوك في التاريخ بشهدتك الزور
September 26 at 10:59pm

نصيحة للمشير لع爱你 تحكم مصر سبيك من البلدة وخليل في قطونيل
September 26 at 11:35pm

هاهاها قيمة يا ابو بدلة جديدة
September 26 at 11:32pm
A Descriptive Study
September 2010-September 2011

Participant 7

people of Egypt! Be firm and stand together against the brutal regime of anybody. May the help of God Almighty(Allah) be with all of us.

February 6 at 11:54pm via mobile

February 12 at 9:42am

February 12 at 9:47am

February 18 at 11:02am
Participant 8

Ramadan is almost gone. I'm gonna miss it so much. May Allah accept it from us and extend in our lives to reach it again.
September 7, 2010 at 9:30pm

Wish you a happy feast everybody
September 9, 2010 at 8:17am

Today I became 29. Do you think that I lost any trains??
September 17, 2010 at 4:05pm

Prophet Muhammad
(sal Allahu alaihi wa sallam) said: “None of you is truly a believer until he wishes for his brother what he wishes for himself.” [Muslim]
October 9, 2010 at 2:14pm

Time to put a dot, and start up a new sentence
October 24, 2010 at 8:18pm

Can't believe the vacation is over :( 
November 20, 2010 at 10:54pm

Success is not a destination; it is a journey.
November 24, 2010 at 6:51pm

Happy thanks giving to all my American FrIeNdS....I miss you all :(
November 25, 2010 at 12:41am

I am so lucky I didn't have to work today in this cold weather. it's 7c.
December 12, 2010 at 3:34pm

I love my co-workers, they are freakin sweat, and full of fun :)
December 8, 2010 at 8:02pm
December 18, 2010 at 4:31pm

My eyes hurts, my eye doctor had to use a needle to get something out of it, and he told me to quit Computers for two days at least, BUT I CAN'T. I am so addicted.

January 1 at 1:27am

I'm back to life with victory and hope. Thanks Allah for your mercy. Bye president Mubarak, bye emergency law, and welcome to freedom

February 2 at 2:31pm

Freedom smiles to us, finally. Welcome back. I missed you

February 12 at 2:05pm

I think it's time to pray, work, build, think, learn, and peruse our happiness. For everyone out there who is taking his share of responsibility for a better Egypt, thanks you. For others who are always putting us down, and telling us how bad our nation is, STOP IT. We have proven to all the world that we are far a way better than what they think.

February 18 at 6:59pm

It's one person, one vote, private vote. I'm not going to tell you what will be my vote.

March 18 at 11:47am

March 19 at 6:30pm via mobile

March 20 at 7:40pm
Waching el-clasico, Real-madrid VS Barcelona. That's real football
April 16 at 9:00pm

العلاقه بين الشعب ورئيسه زي العلاقه بين الراجل و شنبه. يفضل فاكر مارادو هيبه، و أولا ما يلحقوا يكتشف
أنه كان خلقى منظره زياله.
May 2 at 9:11pm

إن الظلم يجعل من المظلم بطلًا، وأما الجريمة فلا بد من أن يرتفع قلب صاحبها مهما حاول التظاهر بالكبراء.
عمر المختار "
May 8 at 10:44pm

Allah says: “Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.” [Sûrah al-Zumar: 53]
May 15 at 1:26pm

El-Asad has been killing his people for a month now, and Obama is asking him to lead the change. How stupid !!!
May 19 at 8:00pm via mobile

كل الناس يتدخل في حياة كل الناس بطريقة تدايق كل الناس. ومن عرف لن يقت/@ الناس يكتب على كل الناس
بطريقة بعضه بينيبينكت نكس أي حد ابن ناس.
June 4 at 5:26pm

Facebook status’ are either messages to everyone, or indirect messages to someone.
June 22 at 10:23pm

Dressing up for my brother's weadding. You're the best brother ever, congratulations
July 4 at 6:45pm

أنا لا أواقف على ما تقول، ولكني ساقف حتى الموت مدافعا عن حقك في أن تقول ما تريد.
تشي جيفارا
July 16 at 8:08am

Happy Ramadan everyone :)
July 30 at 9:25pm

The early bird catches the worm.
August 5 at 9:39am

قال رسول الله صلى الله عليه وسلم: "من أصب منكم اليوم صامًا؟، قال أبو بكر: أنا، قال: فما تبع منكم
اليوم جنذة؟ قال أبو بكر: أنا، قال: فمن أعطى منكم اليوم مسكينا؟، قال أبو بكر: أنا، قال: فمن غاد منكم
اليوم مريضًا؟ قال أبو بكر: أنا، فقال رسول الله صلى الله عليه وسلم: ما اجتمعن في أمر إلا داخل الجنة.
August 12 at 10:17am
Oh Allah, I'm not a machine, am I!
August 22 at 7:04pm

Participant 9

Eid Mobark for all the people
September 9, 2010 at 1:53am

koll sana we enttoo tayebeeen.... eid mobark for all of u
November 15, 2010 at 1:48pm

Happy Thanksgiving to all of my friends in USA
November 25, 2010 at 10:19pm

Happy New Year
December 24, 2010 at 6:13pm

"Beneath this mask there is more than flesh. Beneath this mask there is an idea, Mr. Creedy, and ideas are bulletproof." -V in V For Vendetta
January 15 at 11:14pm

The regime have sent us a message... that they can take whatever they want. That no one can stop them. Well, we will send them a message. You ride out as fast as the wind can carry you. You tell the other people to come. Tell them liberation square calls to them! You stand now, with me! My brothers! Sisters! And we will
show the regime ... that they cannot take whatever they want! And that this... this is our land!

February 10 at 8:00pm

Anna: I am discovering that the people, with all their suffering, are not the enemy. They are not those who fight to keep their land. And that is what we need to achieve.

March 9 at 7:48pm

The legislative, who are André Moussa and all of us, have been discussing for weeks the issue of the referendum... what will happen? We have been discussing the issue of the referendum... to change the laws.

March 16 at 10:39pm

The military council has decided to end the war between the people and the old system through a comprehensive legal and judicial process.

April 10 at 3:52pm

Asmaa Mas'oud: Why don't you ask your friends and family to join the movement and support us in the fight for justice, freedom and democracy.

April 11 at 8:52pm

In the year when they said it was necessary to protest, the people died and their father...

April 13 at 9:27pm

Anba Masoud's son: But do not believe that this is only about this place.

May 30 at 10:14pm

If you decide to support the national unity and the protest against any of the rulers, you will help us to support the Egyptians.

May 12 at 3:42pm

What I have heard recently is that those who support the Egyptian revolution are the same who support the revolution in Egypt.

May 3 at 9:36pm

Though I am not happy about this... I believe that we are not alone in our struggle. We are not alone in our struggle.

April 10 at 3:52pm

Asmaa Mas'oud: Why don't you ask your friends and family to join the movement and support us in the fight for justice, freedom and democracy.

April 11 at 8:52pm

In the year when they said it was necessary to protest, the people died and their father...

April 13 at 9:27pm

Anba Masoud's son: But do not believe that this is only about this place.

May 30 at 10:14pm

If you decide to support the national unity and the protest against any of the rulers, you will help us to support the Egyptians.

May 12 at 3:42pm

What I have heard recently is that those who support the Egyptian revolution are the same who support the revolution in Egypt.
تضموا البلد من المناقشين والخوفه اولا.......... مش كل شويه فروعه اعلاميه هدفها تشتت الرأي العام عن محاميات مُشِبرة ومخوفه هاربين

التجميعات أثبتت أن الجاسوس الإسرائيلي هو السبب في ازمه السولار والديث والاسمنت. كذلك مسؤول عن انتقاع اسعار المواد الغذائية. والاهتمام بالاشتراك المسؤول الرئيسي عن تأثير محاميه اعضاء النظام السابق والضباط المتمردون في قتل المتظاهرين. وشبكته في المسؤول عن حالات الانفلات الأمني وعدم ممارسه الشرطة لمهامها (عذرو خفيين منها).

الجيش المصري يضرب "إفطار" ثوار في التحرير.. والجيش السوري يضرب مظاهرات ثوار حلب "بعد الإفطار".

مع مراعاه فرق التوقيت

مبارك. .. أنكر جميع التهم المنسوبة إلي علاء .. أنكر جميع التهم المنسوبة إلي جمال .. أنكر جميع التهم المنسوبة إلي

كرم عبدالعزيز : أنا اللي كنت الجينة 8

 شكرا جزيلا

شكرا لك لتهانيكم بعيد الميلاد........ جعل الله اياكم كلها سعاده... العام القادم ان شاء الله نرى مصر والوطن العربي في احسن حال بعيدين عن الأنظمة الاشتأتوريه الظالمه.

Thank you all for your Birthday Wishes, which made my day....Hope that God full ur days with love and happiness. wish u the best

شكرا

thank you
côş teşekkûr ederim
terima kasih banyak
merci beaucoup
أو كا بيت بتكر

كلنا خالد سعيد | النتيجة العسكرية تقرر الإفراج عن الناشطة أسماء محفوظ بكفالة قدرا 20 ألف جنيه، إلى حين تحديد موعد لمحاكمتها في تهمة السبب والذنب والتحريض على أعمال مسلحة!!

ملحوظة: عائشة عبدالهادي تم محاميتها مدنيا في قضية موضوعة الموقفة وخرجت بكفالة 10 آلاف جنيه!

منقول عن وائل عباس الجيش المصري والإسرائيلي في استجابات مع منتفذي عملية الاوتوبيس - ايد واحدة :) 

ليس مطلوبا الآن حشد الجيوش والانطلاق على إسرائيل. فالمؤمن كيس فطن.. وليس مطلوبا إلغاء كاسب ديفيد فليس الغازه في الوقت الحالي من عدم استقرار جديد

لكن يجب طلب اعتذار رسمي وليس اسغ ( اسف سياسيا لا تحمل أي مسؤوليه سياسه أو قانونيه) يجب عدم التفاوض حتى تلقى تقرير التحقيق ومعاقبة المسؤولين
زعيم sécurité يفكر في طرد لطفي لبيب للي عمل دور السفير الإسرائيلي في فيلم السفارة في الماعورة كحل وسيلة تعلق الشعب المصري على الأحداث الجارية

August 20 at 6:04pm

بعد التردد في رد فعل الحكومة المصرية...

المجلس العسكري يفكر في طرد لطفي لبيب للي عمل دور السفير الإسرائيلي في فيلم السفارة في الماعورة كحل وسيلة تعلق الشعب المصري على الأحداث الجارية

August 20 at 11:46pm

يتم الآن بعون الله عمليه تحرير طرابلس

شیر شیر
دار دار
بيت بيت
نقطه نقطه

August 22 at 12:14am

"أنا أو الفوضى من بعيد "توقيع : كل رئيس عربي مخلوع"

August 27 at 9:12pm

"عاشن نكون واضحين ؛ المختلف مع محادثين عن السفارة له الحرية ومن不同意 محادثين بطولة له الحرة أيضا ؛ أما أن تعطى جهة ما الحق في العسكرية بأن ينقلوا علينا بحجة لنا أخطاءنا أن يفتح البعض مناطح و سراوق عزة وكان معاقين مثلا لا تستطيع التصدي لانقلابات العسكر أو أن يتسلل بعض جديدات على الوضع متجه لحكم عسكري ؛ فإن هذا خيانة عظمى ؛ لن نقبل الظلم في الضمير والمحاكمات العسكرية بسبب خطا ما ؛ إجحنا أما أن نجحنا

عاشن عقدة الجيش دي تركينا ، المجرم هو اللي وصلنا أصلا للحالة دي "

September 10 at 4:55pm

Participant 10

February 20, 2011

كل الدول والشعوب العربية تهتف " الشعب يريد إسقاط النظام " ماعدا ليبيا تهتف " الشعب يريد بناء النظام أصلا " ...

تقريبا القذافي كان عامل الواجب

February 21, 2011

البيان الأول للمهندس سيف الإسلام نجل معمر القذافي : أنا انهارده هو كلام على الحقيقة و وبداوان أن الشعب يبادر حبوب هلهسه

ده على اساس ان ال 45 سنة حكم ال موتو دول كانو كدب ؟؟

بس طلع ذكي والله .. ماقالاش ان في اجدادات اجنبية لانه عرفت انها اكتشفت خلاص

March 2, 2011

Come back .... E7dl

March 10, 2011

الباحث عن الإعلام المصري قد قلب الليل نهاراً و النهار ليل .. ففي أيام الثورة المبارك كان يحاول و ببذل قصارى جهده ليظهر للمواطن أن شيئ لا يحدث وأن الوضع على مايرام و بعد إنقاذ الثورة تحقيق عديد من مطالبها المشروعه ها هو يحاول اثارة البيلة و بث الرعب و تشويه الأمور و إشعاع المواطن آن عدم الاستقرار .. الذي شأنه من أذيال السداد
لا تسبب هذه الثورة
أقول لآسفه سرانيا: إنك ما زلت في ضلالك القديم

March 17, 2011

ماذا يترتب على قول "لا" في الاستفتاءات من وجهة نظرني
أولا ... استمرار حال عدم الاستقرار في البلاد
ثانيا: تلقي القوات المسلحة لوضع دستور و أحكام عرفيه و يستمر الحكم العسكري في البلاد
"و طمعاً القوات المسلحة معرفة قرارها و أحكامها العرفية هتبقى ازاي و الراجل يعتبر؟"  

معذرة أختك ... مش هنا نقاش
ده رأي و أنا مقتنع به
وانت لص رأيك و أو مقتنع به
المهم انا في الآخر نسعى لملاءمة البلاد

March 19, 2011

رحت و كانت نعم لاستقرار مصر و منع الأيدي المخربه في الداخل و الخارج من العبث بالرأي العام و أمن و آمان البلاد

March 22, 2011

فاكس

April 2, 2011

تم عمل عمار جراحه بنجاح لاستئصال الفتنه الطائفية التي يتها بعض المنافقين ..بالامس في مرحلة التحويل

April 9, 2011

 يعني يوم ما الأمن المركزي يرجع و يبدأ عمله .. يبدأ بالرصاص الحي و الماطفعه تاااانين
!!!!!!!!!!!!!!!!!!!!!!!!

April 11, 2011

أدي باع بالاد حرية الشخصيه
فرنسا تبدأ اليوم العمل بقانون حظر ارتداء النقاب
ليه يا مرح علي طال قالت إنه ده من نماذج مع الحرية؟؟؟
ولا الجعجله دي يتطلع في حاجات معينه بس

April 13, 2011

اهلا وسهلا يكم في سوتو طره

April 18, 2011

من عبايات صيدلاته السبعه

امتحانات الميد ترم ( منتصف الفصل الدراسي بالعربي ) قبل فاينال ( نهاية الفصل الدراسي بالعربي ) سبوعين
كل شيء ممكن بعد الثورة

May 1, 2011
One apple a day ... keeps doctor away !!!

May 2, 2011

المجلس العسكري: نهيب بالأخوة المواطنين إلى رافضين على الفساد طوال اليوم يظّنوا شويه ويقوموا يذكروا عشان
احتمال الميتترم ماينتفيخ وساعة ممكن تنبسو
والله الموقف و المستعان

May 4, 2011

after 8 hrs working fl kolylaaaa ,, ana t3baaan gdnn w mabsoot gdnn , El7d

May 7, 2011

This year is the best of my life ... Where I participated in two major events, or you can say two revolutions.... First, I went to Al-Tahrir Square to demand the freedom for the Beloved Egypt ... And the second is joining to SCOPS workshop, which is considered a revolution for change, yourself from A to Z ... it's a Fact.... Thx Allah :)

May 13, 2011

ناس عابزين بركوا الوجه بالعافية

May 14, 2011

دكتور عابز يبقى عميد يقوم يفرض امتحان ميد ترم بالعافية على الطلاب .. و الثاني عابز تورته عشان يعمل توتورياال
لكي الله يا مصر ......

May 15, 2011

رتب الكلمات التالية في جملة مفيدة
 إطلاق أعبره ناريه _ غاز مسيل للدموع _ أمن مركزي _ سقوط جرحى _ تفريق متظاهرين _ غازات اسعاف

May 20, 2011

الثائر الحق .. يقوم يذاكر و يبطل لعب (:)

May 28, 2011

الإخوان وسومبي

May 31, 2011

OK .... el Mind Map w etb3tet el7dl , Nebd2 b2aa yalla ....

May 31, 2011

Terror Month Coming .... No Way !!

June 1, 2011

mn awelha keda .. Mental Retardation :S:S

June 5, 2011
Participant 11

 Participant 11

بهمن كله كوم والشيكلواتة كوم تاني مقدرست استغنى عنك ولا أعيش يوم في حياتي من غيرك بحبك او سبت الشيبيس والبسكوت عشانك حتى الموتى بقى في عيني قول مدرس فليسفط الرجيم اللي عمري مااعملته وطول عمري ناويه اعجله
September 26, 2010 at 9:44pm

زعلانه عليك ياخروفي يا بو فيونكة قريقه عسان بكيره هتدح والفرو يتعاك ببقي احم بدل البيض ده شوفوا زعلان ازاي أنا قلبي عليك كسر وكل سنة واتناو طبيبين ويارد عبد سعيد على
November 15, 2010 at 1:48pm

عندى برد وبعطي وسخونية وبيك وبصرى مكسر وزورى واجعني برد اخر حاجه
سلامتي وانشاء الله عدويني
يا ادعولي اخف
December 4, 2010 at 9:57pm

لكه اللهم إلى استغفرك لكل ذنب خطوته إلي برجلي أو مددت إليه يدى أو تأملته بصري أو أصغيت اليه بلذني أو
نطق به سمى يا كريم الأكرمين اللهم إلى استغفرك من كل سينه اركبته في بياض النهار وسواذ الليل في ملا
وخلال وسحة وعلانية.وانت نازر إلى، استغفر الله واتوب إلى الله. مما يكره الله قولا وفعله وباطنا وظاهرا، اللهم
صلى وسلم علي سيدينا محمد وعلى اله وصحبه الطيبين الظاهرين... آمين
May 22 at 3:06pm
لماذا نجح شباب التحرير في 18 يوم فيما لم تنجح فيه جماعة الأخوان وجماعات الإعلامية طوال 83 سنة  
يرجى التحقق
June 2 at 8:29am

لا يهمي مني وأين ساموهم. لا أعتر أعداد العالم بأمارسه ودنيى. إن الطريق مظلم وطال وفداً لا تحترق أنت وانا  
فمن سبيل الطريق. أما أن نتصور أو نموه. وكثيرون سقطوا في طريق النصر الطويل. الثوار يلمؤون العالم ضعيفا  
لكي لا ينام العالم بطلقه على أجداد الفقراء. إن يكون لدينا ما نحايا من أجله، إن لم نكن على استعداد أن نموت من  
أجله. أو من أن نصار على الحل الوحيد لأولئك الناس الذين يقاتلون لتحرير أنفسهم... من أفوال جيفر
June 8 at 1:29am

ربنا أسألك إذا كنت قد حققنا حل تrésد لمستعديهم لقبوله من الخلق وأن تقبل الكلمة العليا ككتاب المبين  
والسلطة العظمى له. دعاء المرسلين سيدينا محمد صلى الله عليه وعلى جميع النبيين ومن تبعهم على الصراط  
المستقيم وانتقى أثرهم في الصالحات والسير القويم. وأرشد الله هذه الآمة العائبة إلى ما فيه لها السلامه والعافية  
ولا تجعلها حرباً لليهود ولا فتن من كلفاني المضلين... الأمام محمد عبده "رحمة الله"  
June 25 at 2:59am

جنوب السودان تودع العرب لتدخل "جيب" إسرائيل...
July 9 at 4:47pm

دينا عبد الرحمن مذيعة مهتمة جداً ومن أفضل المذيعات. إن لم تكن أفضلهم... وسؤال لعلامان أنت مش ناوي تتم  
نفسك وتبقي اعلام عرش عربي... عموها اعلام دلوتى هو اعلام زمان مفيش حاجة انتغيرت  
July 24 at 6:48pm

بعد حافة محزنة ان تبقى العلاقة بين شعب وحكومته بأداة ضغط (الاعتصام) نعتصر... ينقذ... يصهين  
July 26 at 4:56pm

التي بحصل من الجماعات الإسلامية دقيقة. مصر دولة منبج من إسلامية والمجلس العسكري مش خت  
احمر، ارحمونا بقي  
July 29 at 5:24pm

الإلهي اللذي كان طالع في المحاكمه بيقول ان حسنات مات سنة 2004 والبيئي ادم اللذي موجود محتل الشخصية.  
سؤال يبقى انتي جيئة تستغلل أيه؟  
August 3 at 11:58am

مساحة الحريه تساوى حاص طرف المواطن في طول الهابط» وجلال عامر  
August 17 at 2:52am

في رايك لماذا تلفزيون الإسرائيليون يبقى هو التي يدعى الأخبار .. وجميع القنوات العربية بما فيها التلفزيون  
المصري مش جاب يأب حافية عن التي بيعصل؟؟  
August 19 at 3:37am

مريد البرغوثي: الشعب المصري هو القادم / فهو الذي قرر إنزال العلم / وهو الذي نفذ قراره ببيده / وهو الذي  
أنجب الفقيه الطائر أحمد الشحات  
August 21 at 2:22am
يا منزل علم المكاينة و رافع رأس بلادي و مفرح أم الشهيد و واخد تار ولادي يئالع العمارتو مباهل السفارتو
كابس الأعيدي: تسلم الاليدي
ل عمر طاهر
August 21 at 9:40am

الحرية مس مكتوننا وهتفضل الديمقراطية ادانا سراب
August 23 at 9:56pm

ضباط شرطة يشهدون بأن العادلي أعطى تعليمات لإطلاق النار على المتظاهرين
September 4 at 2:40am

أحمد العسيلي
عس ما يتصور الكثيرون، أنا بشوف ان ستات أكثر المفروض تشتغل في السياسة، حينضوها! الرجالة الفسد
أكثر بكثير من السنوات الفاسدين
September 4 at 2:34am

لماذا كل الاعتراب عن مسار الثورة، بعد ماكنا أصحاب حق، إنا المسؤولين عن تشويه الصورة، بعد ما أبهروا العالم
بالثورة، ماما سيصبح موقفنا بعد الاعتداء على السفارة الإسرائيلية ومعاهدة وزارة الداخلية، أي السلمية التي دعي
الشعب المصري إليها. مع السلمية وليس الهمجية
September 10 at 1:13am

Wael Ghonim
- تطبيق السلم للمسلمين-لالمحاكمات العسكرية-تطبيق الأدنى والأقصى للأجر-تطبيق طلب استقالة القضاء-
- مانشتسات لم تكتمدا
September 10 at 2:52am

علينا أن نكسب احترام العالم و نهزم العدو بالعلم والتقدم التكنولوجي والاقتصادي والعلمي والفكرى والدبلوماسي
و ......... علينا أن نتقدم كل منا في مجال، و نعمل بضمير من أجل بناء مصرنا الجديدة
فالثورة مستمرة من أجل تحقيق أهدافها ومن أجل الحفاظ على حريتنا لا يجب علينا الانفتاح لغير الأهداف لفرحة عابرة
أو انتقام أو من استعراض القوى
September 10 at 4:33am

فصل الخريف.............. أكثر وقت بحبه في السنة، يحب أشوف لون الشجر الأصفر وهو يبقع على الأرض
September 23 at 3:45am

جلال عامر
نحن الشعب الوحيد الذي يستخدم “المخ” في السندوشتات

Participants 12

اللهن انك تعلم ما ف نفس ولا يعلمها أحد
فاسل الله انا ان تحققني لدك ما اتمنى يا من عده من كل شيء خزان بارب العالمين
دعوته كما عمروتني فاستجب كما وعدتي
September 15, 2010 at 10:14pm
**Language Used by Egyptians on Facebook and January 25th Revolution**

**A Descriptive Study**

September 2010-September 2011

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قال تعالى:

(( قالوا: استغفروا نعم أن اهلهم يدعونكم مدراراً ومضنكم بمعانوات ويبعدونكم أكتم جنات ويجعلونكم أكتم أنهاراً ))

سحان الله بجلومه استغفر الله بيدنا يعمل 5 حاجات

برس السماه عليكم مدراراً ويمدد لنا بموال ويبعدون جنات وانهاراً لنا

استغفر الله العظيم

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**November 6, 2010 at 3:33am**

انتخابات جمهورية مصر العربية يعني انتخابات غير معقول أو مش ممكن يكونها فيها ..... إنا فكره من صغرى مفتش مره وله الله ورازم يشكو فيها ... هو العيب فين فيما احنا ولا ف البطاقات الانتخابية والترشيحات؟

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**November 28, 2010 at 5:02am**

للعبد ستر بينه وبين الله، وستر بينه وبين الناس؛ فمن هنالك الستر الذي بينه وبين الله هنالك الستر الذي بينه وبين الناس. ابن القيم

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**January 8 at 2:59pm**

Egypt 2day to BE or not to BE

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**January 25 at 5:00am**

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**February 3 at 1:20pm**

لا للتدمير

لا للإرهاب الفكري

لا للتطرف

مع للفبرة للتعبير عن الرأي بحرية

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**February 8 at 2:04pm**

يا شباب الناس يا شباب مصر كم منقشه مستمره يليبتن الحريه

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**February 11 at 2:22pm**

يا جماهير كل من ينزل بيه مصر كلها بنتظار وبتهتف ضد مبارك ..... انتم لسه قاعيد

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**March 3 at 3:42am**

قالو بلى ع الجنن نزلتهم الجنن........ بلدلي

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**March 19 at 12:23pm**

قبل نزوله بدقائق قليله للاستفتاء

ارى هذا اليوم يوم وفاء للدماء الزكية التي سالت من أجل هذا الوطن

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**March 31 at 6:27pm**

الشعب الذي لا يتحمل عدم الاستقرار لا يستحق الحرية .. و من يستبدل الحرية بالأمن لا يستحق اى منهما

انزل بيداً التحرير يوم 1 أبريل وأحمي الثورة اللي بتسرق منها

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**April 13 at 12:06am**

اذأ كنت لا تعرف ان تنسى ..... فانت لا تعرف تكسب قلوب الناس. عمرو خالد
لهذا الوقت، أقدر أقول فعلاً ... لقد تحركت كره الثلثة ذوسجي فسورية
April 22 at 9:16pm

لو كنت واحد مننا، بلائش تغري وتقولنا ... تمشي ونسب حلمي...
April 28 at 8:50pm

لا تعليق على حلمي حصل أهداف السفارة ... وهاج تعليقي لحد اما الرواه توضح أكثر
May 16 at 2:02am

سبيعان الله الثورة الأولى يوم 25 يناير والثورة الثانية ان شاء الله 27 مايو شبه بعض بالضبط

الحياة قصيرة فلا تنسىها أكثر بالله و الحق. اجعل أملك في الله كبير. عمرو خالد
June 10 at 4:20pm

الشيخ كشك - رحمه الله | من اعتمد على ماله كل ومن اعتمد على عقله ضل ومن اعتمد على جاهه ذل.
June 21 at 3:24am

ليس كل ما يتبناه المرء مدركه. ولكن كل ما تأمر به الثورة. تحققه. سيحقق العدل .... كلنا خالد سعيد
July 7 at 2:55pm

واللية هيلوب م الميدان .. واللية هيرب م الميدان ...... عمارة ما هيبان ما الصوره ...
July 20 at 6:34pm

بالثورة .. الجالي حسن مبارك هيقع ف فقص حدريد؟؟؟ ويراب فقص على بعد امتص قليله اهالي
الشهداء والمصابين اللي فقد عنه علي عام حسن اللي اخذ ميت على شماله ....... انا مش متخيله ولا حد
يقدر يتخيل المنظر ....
August 3 at 5:43am

ثورة تونسية .. عزيمتي مصرية .. إصراري ليبي .. صمودي يمني .. دمي سوري .. حلمي فلسطيني
August 22 at 5:57am

الشاهد الأول: جاتعنا اوامر بنقل قتال الغاز والخرطوش ومفتش آل
الشاهد الثالث: احمد رمزي أمزنا انا نعامل المتظاهرين اكشهم احوننا
بضمرافو .... نتيجة الجولة الأولى .. الثورة 0 : 1 مبارك وكلبه
September 6 at 2:37am

سيذكر التيات شهيدين مينا موحد القطرين وطنطاويا موحد الاعتراس الاهمي والزمالك
September 7 at 9:31am
يقول الشافعي رحمه الله: لو أثبتت تسعًا وتسعين وأخطات واحدة، فترك الناس ما أصيب وأسروها. وأعلنا ما أخطات وأظهرواها

September 15 at 9:27pm

Participant 13

اذا ارتدت شينا بشده فاطلق صراحه. فان عاد الياك فهو ملك لك... وإن لم يعد فهو ليس ملك لك في الأساس

September 29, 2010 at 3:05pm

تيمس "فان.. الله.. ما أشكرك إلا بيطعك.. وما أخذ ملك إلا ليطعك.. وما أراك إلا ليضحك.. وما حرمك إلا ليتفض عليك.. وإن كان.. إلا لأنه "أحبك ".. جعلك الرحمن ومن ينادي في الملأ .. انيحب فلان فأحباه

November 10, 2010 at 4:03pm

كل ستة وكل المسلمين طبيب يارب يعبد علينا العام الجاي وكل واحد فيها محكم كل اللي نفس فيه يارب ونقرب نرينا أكثر وأكثر امييين

December 6, 2010 at 8:33pm

أيه اللي يبحصل ف تونس؟ بيساطه شاب متخرج من جامعه محترم ملقاه شغل راح جاب شويه فاكهه ونزل بيعهم ف لاخبار كاذبه البلديه جه وكدت الحاجة بتاعه راح الواد مولع ف نفسه ومات الشباب بعد 6 أيام وبهد الشرارة ف تظاهرات ف البلاد الي ان هرب الرئيس التونسي وشم لاقي بلد تستقبله

January 14 at 10:02pm

عساكر الأمن المركزي بعد الضغط الكبير من القيادة عليهم بضرب المواطنين خلع بعضهم الزي العسكري وانضم صحف المواطنين

January 25 at 6:03pm

التلفزيون المصري لا يسمع لا برى ولكن يتكلم

February 3 at 1:26pm

ككان يوم طويل ومميز اوى ف التحرير .. معادن.. يوم الخمس والجمعه يا شباب ف ميدان التحرير وف كل ميدان مصر

February 8 at 10:04pm

هههههههه

بقولك حسين اما غار ف ستين داهه وموت قابل جمال عبدالناصر والسادات سالووه قالوه: سم ولا منصبه قالهم لا فيس بوك

February 11 at 11:09pm

مفتاح سارة، د. عمرو خالد بجامعة القاهرة يوم الأحد 12:30 ظهرا بمدرج العيوني بكلية التجارة

March 5 at 3:34pm
نعم لا
والله ما هنفقر
اللى متآكد منه الدنيا إنهدته هنزل اول مره ف حياتي رأى بدون تزوير بتباع زمان
March 19 at 5:19am

المشكلة اللي هيسمع خطاب سيادة الرئيس المخلوع المراره اتفقت من زمان... ايه تاني يتحقق عشان نعلق
تسمع الخطاب ده
April 10 at 11:33pm

كل شيء يقدر الله، والله قسم للعبد سعادته و شقائه و رزقه و عمره
فما كان لك سوف ينديك على ضعفك، وما كان غيرك لن تتاله بقوتك
فداوم على قول الحمد لله رب العالمين
April 20 at 11:21pm

نحن لا نستسلم... ننتصر أو نموت - عمر المختار
May 4 at 4:54pm

ليه يا حبيبي ما بيننا دايم سفر
ده البعد ذنب كبير لا يغفر
ليه يا حبيبي ما بيننا دايم بحور
اعدي بحر الألي غيره احتفر
May 9 at 4:56pm

بعد تفكير مبدأ في النزول الثانى للثورة الثانيه الجماهير الجايه يعني..... جمعه الغضب كان الفساد منتشر بطريقة خلت
كل الناس تكفو الدنيا كلها سودا وهم دول اللي سقفننا ونزلو معنا ..... طيب الجمعه الجايه فين الفساد
المشترغل عنان الناس تسقف وتنزل معانا.....؟؟؟
May 23 at 3:30pm

الله يرزقني حبك وحب كل عمل يقربني الى حبك
June 15 at 2:37am

الله إن سترك لعوينا .. بشرى لنا
فما كنت تستترنا في دار الفناء .. لتفضحنا في دار البقاء ...... الشيخ الشعراوي
June 24 at 3:58am

كن حريصا على الا تتفق صديقا .. قد لا تقدم لك الحياة مرة أخرى . عمرو خالد
July 7 at 4:57pm

واحده يطول لجوزها مالك يا حبيبي ينص في عقد جوازنا ليه كده من الصبح فانها بدور على تاريخ الانتهاء
مش لأنيبه
July 15 at 12:07am

"إذا أردت السيطرة على الناس أخبرهم انهم معرضون للخطر وحذركم من أن أتمهم تحت التهديد، ثم شكل في
وطنية من يعارضكم" أدولف هتلر
July 23 at 5:07am
Language Used by Egyptians on Facebook and January 25th Revolution
A Descriptive Study
September 2010-September 2011

Participant 14
September 5, 2010

النهارة ليلة 27 ليلة فردية واحتمال ويارب تكون ليلة القدر - فرصة الله اعلم هتيجي تاني واحنا عايشين ولا لا

أعيذين تستغل اليومدا أوي قران وتهجد واخلاء كويسة وصادقات ودعاء وتبسم وكل حاجة رينا يحبها - اللهم إنك عفو

لحب العفو فاعفو عننا

September 26, 2010

Trust in the LORD with all your heart
and lean not on your own understanding in all your ways acknowledge him, and he will
direct your paths.

October 6, 2010

الكلمة الطيبة مصدقـة

October 15, 2010

اللهم أعنا على ذكرك وشكرك وحسن عبادتك

October 21, 2010

if you ask me about LOVE and what i know about IT my answer would be it's everything
about *ALLAH* the pure love to our souls the creator of you and me the heaven and whole
universe.(:
November 2, 2010
وَنحن أقرب إليه من جبل الورد

November 14, 2010
كل سنة وانتوا طبيبين

November 15, 2010
سَنَتُ النَّبِي عليه أفضل الصلاة والسلام عن فضل يوم عرفه فقال (صيام يوم عرفه
أحسنت على الله أنه يكفري السنة التي قبله والسنة التي بعده). فصومه رفعة في
الدرجات، وتكبير للسجادات، وتكبير للسجادات بكرة عرفه، لا تنسوا صيام غدا، وأفضل الدعاء (لا إله إلا الله وحده لا
شريك له، له الملك وله الحمد وهو على كل شيء قدير).
كل سنة وانتوا طبيبين! منشرها يمكن حديث صوم بسبك

December 7, 2010
عَزِيزِيْنَ بِاِسْتِدْلاَلِيْشْ مِنْ ِالْمَلِكِ اِلْحَمِيدِ وَهُوَ ﻋَلِيِّ ﻛُلّ شَيْءٍ قَدِيرٍ.

December 13, 2010
“Your best friend is the one who seeing him reminds you of Allah, speaking to him
increases you in knowledge, and his actions remind you of the Hereafter.” Prophet
Muhammad (pbuh)

December 19, 2010
If you are not able to communicate successfully with yourself, How are you supposed to
make it with strangers outside?!

January 7, 2011
أنا هليس أسود وأقف الغورنيش يوم الجمعة الساعة 4.
عليز اغبر عن غضبٍ بشكل محترم وملفت ف نفس الوقت

January 13, 2011
بحلم بأن كل دولة عربية تطلع منها جيش يروح يحرر العراق وفلسطين
وأن جامعة الدول العربية تمسك مشكلة مشكلة في المنطقة ويحلوها بعد
بحلم بهفضة عربية نهير بِهَا العالم كله ونفيزي زي الاتحاد الأوروبي كذا
مصلحتنا واحدة ف المفروض غصب عننا تتفق وتتحددさせる مث، نختلف وتتفق ويبقى حاننا كما
ويبقى أن كل واحد يعمل اللي عليه ف مجاله وحاول يستفيد ذكي وبلده
عشان لما ريننا نسألي يوم الزيارة تعرف نرد

January 14, 2011
لا تنسوا الدعاء لأنهم مجاب عند نزول المطر، ففي حديث سهل بن سعد قال
قال رسول الله ﷺ عليه وسلم لمن نوعن ما تران الدعاء عند النداء وتحت المطر،، صحيح الجامع

اللبنانية : تقربني بوجوه رجعتي بالسلامة يا حبيبي
السورية : دخيلك ما تاخرب، أنيك كير
المصرية : خذ كيس الزبالة في بيتك وأنتم نازل

February 2, 2011
للو توقفت التظاهرات الآن، لم تبدأ أبداً. ليس بهذا الزخم والأعداد، وبالتالي يخفي الضغط عن الحكومة السلطة الحاكمة.
كما أن تعطى الفرصة الداخلية لإعادة التشكيل والاستعداد. توافق أن يكون الأمر أكثر وشية، وأكثر سفاً للدماء لو
حدثت تظاهرات نفس القوة مرة أخرى تحت هذه الحكومة

February 2, 2011
اللجان الشعبية تحمي البلد احسن مليون مرة من الشرطة
لما يكون راجعين بالمجردة كنا نعني على 30 كميين ع الاقل.
الشباب المصري أثبت للعالم كله أنه قادر أنه يخلي المستقبل احسن
بئس ابن الثبت يمشي

February 8, 2011
كان لازم وائل غني يظهر
عشقنا بيطل ولاد وحد شفرنا وشك في الثورة دي
أي وراها حد يعرف كمان مدي الوعي اللي ف الشباب المصري متمثل ف وائل.
وفعلا في ناس كثير وصحافات كثير اوي نزلت اعتذارات.
ومتأكد انهم هيكوتو ف التحرير معانا بكرة ان شاء الله

February 12, 2011
هنزل بكرة الصبح نمضف ميدان التحرير
علوزين شبل اي زبالة في البلد دي
احنا امل القوة والارادة مفتش حد هيكراً أبداً

March 19, 2011
النهاردة يوم مهم في تاريخ مصر
ناس كثيروا أول مرة تحس أن صوتها هيفرق وانا منهم
عشابنا كدا قبل ماتقرر صوتنا هيفق اي لازم تفكر كوبس ونطلب عاطفة شوية
لا للتعديلات الدستورية احنا نستحق دستور جديد مش دستور اكسيبرد ومهحظة ممواد حافظة

March 20, 2011
التي حصل الاعتداء دا أكبر دليل على نجاح حملة التشويه اللي عملها الحزب الوطني ضد من ساعه ما رفع وانكلم. دا
انا بشوف ناس كابين في الشوارع البرادع العميل وهم تلاقهم اصا ميعرفوش يعني ايه عميل

May 4, 2011
خبرين مهمين: اليوم نجح القدر الشعبي في اقناع اليوبيا بتعليق اتفاقية حوض النيل حتى انتهاء الانتخابات المصرية
والله يوماً لأنه يوم اعلان رمياً عن اتمام المصالحة بين فتح وحماه
ودع العيد في آخر أنباء شوكة و/orاء فاشلين
فلتما الثورة وليست كل واحد من فصص الثورة ويشتم فيها

May 27, 2011
الجدع جدع والجبن جبنا يا جدع نازلين المدن:

June 18, 2011
يا أيها الناس إن خلفناكم من ذكر وإثني وجعلناكم شعوبا وقبائل لتعارفوا إن أكركم عند الله أتفاكم إن الله عليكم خبير - سورة الحجرات: 13

June 30, 2011
كل من أعرف من النشطاء السياسيين Axelوا مواقف نبيلة في التضامن مع الإخوان الذين حكموا عسكرياً في 2007 رغم الخلاف السياسي. أين الإخوان الآن

July 12, 2011
الشعب المصري الآن في مفترق طرق، أما يكتب تاريخ أعظم ثورة أو أفشل ثورة عرفها العالم "إصرروا وصبروا ورابطوا وانتوا الله لعلكم تفلتون" 

July 25, 2011
الاستقرار الحقيقي لا يتحقق غير لما مطالب الثورة تتنفذ أولها القصاص من قتلة الشهداء وكلما زاد التباطؤ زاد الأصرار وزادت الفوضى

August 3, 2011
يُحشر المرء يوم القيامة مع من يحب فياريت الناس بنوع احتفالاً سفينياً ولا مخلوق يدعو ان ربا يحشرهم مع مبارك هبهم

August 17, 2011
الثورة يبت التأمر عليها المحاكمات العسكرية واتهامات 6 إبريل وزيادة صوت ابناء مبارك وغموض موقف عمر سليمان لارض تنزل التحرير