

Pragmatic Analysis of Ramadan Greetings Among Arabic-Speaking Academics on WhatsApp

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DOI: <https://10.33096/tamaddun.v24i2.954>

Received: 21 July 2025

Accepted: 30 August 2025

Published: 5 December 2025

Abstract

This study investigates how Arabic-speaking academic peers used WhatsApp to exchange Ramadan greetings during Ramadan 2025. The total number of messages gathered is 56, and qualitative content analysis was conducted on them. The research focused on the language and social purposes accompanying these greetings. Typical expressions like 'Ramadan Kareem' and 'Ramadan Mubarak' were commonly used, not only as formulaic politeness but also as significant speech acts that contributed to social bonding and the manifestation of cultural and religious values shared by the exchange partners. The study also analyzed the emojis that often accompanied such greetings; for example, crescent moons, praying hands, and hearts. This symbolism added several layers of politeness, unity, and spiritual feeling. The results indicate that WhatsApp enables people to transform traditional greetings into shorter, more modern forms, which can help to maintain cultural traditions even within professional digital spaces. This research enhances our understanding of digital communication and illustrates how language use is influenced by culture and context in mobile messaging among Arabic-speaking professionals.

Keywords: Ramadan greetings; Arabic-speaking academics; WhatsApp communication; linguistic pragmatics; digital discourse

INTRODUCTION

Instant messaging platforms, such as WhatsApp, have become essential for daily communication in the digital era. They enable not only the exchange of information but also the performance of social rituals and cultural practices. A pertinent example of this kind of interaction is the Ramadan greetings among Arabic-speaking academic professionals. This religiously and socio-culturally entrenched practice is being reconfigured through computer-mediated communication, hence offering a good vantage point to explore the intersection of language, culture, politeness, and pragmatics.

Ramadan, in the Islamic calendar, is the ninth month, associated with spiritual devotion, time spent bonding among people, and the frequent use of greetings, such as 'Ramadan Kareem' and 'Ramadan Mubarak'. These are ways people emphasize their religious identity and social solidarity through the use of expressive and performative speech acts, as described by Holmes (2013) and Thomas (1995). While the use of these greetings in face-to-face interactions would be intensified by other forms of non-verbal cues to convey meaning, their pragmatic force will need to be reconstituted through text, emojis, and other semiotic resources in digital contexts; see, for example, Samarah (2015) and Sapitri et al. (2020).

In this paper, we draw on Brown and Levinson's 1987 theory of politeness and the notion of facework to examine how Ramadan greetings are realized in WhatsApp messaging

exchanges among Arabic-speaking academics during Ramadan 2025. Politeness within this context is more than just a matter of linguistic strategy; rather, it is an issue of practice that is socially and culturally embedded, reflecting communal expectations, institutional roles, and interpersonal relationships (cf. Bargiela-Chiappini & Haugh, 2009; Kádár & Haugh, 2013). Although a fair amount of literature is available on politeness and digital discourse, for instance, Culpeper (2011), Locher & Watts (2005), and Watts (2003), little attention has been drawn to religiously anchored greetings within professional digital communication in the Arab world. This paper will therefore fill this gap by analyzing a corpus of 56 authentic WhatsApp messages exchanged during Ramadan 2025 with regard to their linguistic forms, pragmatic functions, and contextual nuances.

It draws on insights from intercultural pragmatics (Gu 1990; Ide 1989; Kádár & Mills 2011), and discursive politeness research (Grainger 2011; Haugh 2007) to understand how conventional expressions of goodwill are transformed by, and through, the constraints and affordances of digital media, as well as how the academic colleagues manage politeness, express solidarity, and negotiate face within a shared cultural and institutional framework (Alalmay 2021).

LITERATURE REVIEW

All these have generated a significant number of research studies regarding the transformation of traditional expressions in the virtual world. Research, such as that conducted by Abusa'aaleek (2015), has considered and reviewed the new variety of language that electronic discourses have introduced, along with the features that differentiate it from traditional written and spoken forms of the language. In Arabic digital communication, for example, it considers the pragmatic functions fulfilled by elements such as emojis in conveying subtle nuances of meaning and emotion (Alharbi & Mahzari, 2023).

Politeness theory still provides a fundamental basis for the understanding of such interactions. The seminal work of Brown and Levinson (1987) on politeness and face has generated a substantial body of literature, which includes numerous criticisms and further developments, such as Culpeper (2011), Eelen (2001), and Locher & Watts (2005). Their model has been tested and revised for several languages and cultural backgrounds, including those of Gu (1990), Ide (1989), and Matsumoto (1988), providing insights into both the universality and cultural specificity of politeness strategies.

Leech's 2014 pragmatics of politeness and Holmes's 2013 work on gender and politeness add further sophistication, particularly in professional and institutional discourse. These help explain how Arabic-speaking professionals might maintain harmonious relations and reinforce social roles during religiously significant periods such as Ramadan. Building on the work of scholars such as Haugh (2007, 2010, 2013) and Kádár and Haugh (2013), our understanding of face and interaction in digital contexts has progressed, placing greater emphasis on the discursive negotiation of meaning. In addition, cross-cultural perspectives, such as those presented by Bargiela-Chiappini & Kádár (2011) and Watts et al. (1992), have shed light on how different societies conceptualize and execute politeness. In the Arab context, Samarah (2015) has explored how cultural norms dictate levels of politeness, a theme with heightened relevance during Ramadan, a period of increased social susceptibility. More recently, Alalmay (2021) has explored the rhetorical structuring of Arabic professional media, with obvious parallels to academic exchanges on platforms like WhatsApp. Against this developing body of interdisciplinary work, this chapter combines theoretical and empirical insights from pragmatics, sociolinguistics, and digital discourse analysis. By doing so, it adds depth to our understanding of how communicative environments in flux continue to support and adapt traditional values and religious rituals in pragmatic ways.

RESEARCH QUESTIONS

The following research questions are addressed in this study:

1. What are the most frequent linguistic structures in Ramadan greetings exchanged on WhatsApp among Arabic-speaking academic colleagues?

2. How do these greetings work pragmatically to express politeness, solidarity, and cultural identity in a professional setting?

DATA LIMITATIONS AND JUSTIFICATION

The data used in this study were collected from 56 WhatsApp messages exchanged among Arabic-speaking colleagues during Ramadan 2025. Although this may seem a small sample size, this is typical for qualitative studies, which rely on an in-depth approach and context rather than breadth. In fact, qualitative research can reach a point of saturation, where no new data emerge beyond a specific sample size. As shown in other studies, thematic saturation can be reached in as few as nine to 17 interviews or four to eight focus groups, depending on the scope and complexity of the study.

Several reasons contributed to the limited data set:

1. Contextual specificity: The study focuses on a specific cultural and temporal context of Ramadan greetings among Arabic-speaking academics in 2025, which naturally limits the volume of relevant messages.
2. Ethics: Due to the privacy and sensitivity of communications that occur within WhatsApp, ethical considerations required the careful selection of participants for data collection while ensuring confidentiality and consent.
3. Analytical depth: An overall smaller dataset allows for deeper analysis of features in both a linguistic and pragmatic level, therefore fulfilling the objective of this study to explore the subtleties in digital religious communication.

Although the sample size was limited, the data give rich insights into the linguistic and pragmatic characteristics of Ramadan greetings in digital academic settings. The data contribute to the broader understanding of cultural adaptation in virtual communication spaces, particularly within the field of digital sociolinguistics.

METHOD

The informants in this study were Arabic-speaking academic professionals associated with Saudi Arabian higher education institutions. The inclusion criteria required that the participants were active in WhatsApp group communications during Ramadan 2025. To ensure relevance and authenticity of data, messages exchanged within professional academic groups only were selected. Participants provided informed consent, and steps were taken to anonymize their identities; therefore, confidentiality was ensured throughout the research process. A purposive sampling approach was employed in collecting data to achieve the research objectives. The researcher identified several academic WhatsApp groups, joined them with the approval of the administrators and group members, and collected data. Message collection focused on Ramadan 2025, specifically targeting greetings related to the holy month. The approach ensured that the data accurately reflected the linguistic and pragmatic aspects under investigation. Data collection took place throughout Ramadan 2025, which began on March 1, 2025, following the appearance of the crescent moon in Saudi Arabia. From the selected WhatsApp groups, 56 messages containing Ramadan greetings were extracted. These messages were transcribed verbatim, together with the accompanying emojis and images, to retain the multimodal character of the communication.

Qualitative content analysis of the collected data focused on the linguistic structures and pragmatic functions of Ramadan greetings. The aim was to outline the main trends in language use, including phrases, speech acts, and the usage of emojis or images to provide meaning. NVivo helped code and organize the data for a systematic investigation of linguistic and pragmatic features in the messages. Ethical clearance for the study was obtained from the appropriate institutional review board. The purpose of the study was well explained to all participants, and their consent was sought prior to collecting data from them. The data were anonymized by removing all information that identified participants, and pseudonyms were used in reporting.

JUSTIFICATION OF THE SAMPLE SIZE

Although the dataset consists of 56 messages, this sample size is consistent with qualitative research methodologies, which prioritize depth and contextual understanding over breadth of coverage. Several factors contributed to this sample size:

1. Contextual specificity: The research pertains to a particular cultural and temporal context of Ramadan greetings among Arabic-speaking academics in the year 2025, which, by nature, limits the volume of messages that come into relevance.
2. Ethical constraints: Because WhatsApp communication is private, ethical considerations call for discretion, where only a limited amount of data can be collected to protect the participants' confidentiality and consent.
3. Analytical depth: A smaller dataset allows for more detailed and nuanced analysis of linguistic and pragmatic features, which is in line with this study's aim to investigate the subtleties of digital religious communication.

Although the sample size is limited, the data will provide rich insights into the linguistic and pragmatic aspects of Ramadan greetings in the digital academic context, which contributes to a broader understanding of cultural adaptation within virtual communication spaces.

FINDINGS AND DISCUSSION

This section displays the findings from the linguistic and pragmatic analysis of Ramadan greetings exchanged by Arabic-speaking academic colleagues on WhatsApp during Ramadan 2025. Text, emojis, and images were considered as data to understand how conventional phrases are adapted in digital communication.

FINDINGS AND ANALYSIS

The Ramadan greeting messages collected were analyzed in terms of speech acts, politeness strategies, and linguistic structure. This section presents a qualitative analysis of how these expressions function pragmatically and culturally in digital academic settings.

Table 1 illustrates the speech acts observed in the WhatsApp Ramadan greetings and indicates that such greetings reflect a complex interaction of religious practice, social etiquette, and digital communication norms. Searle's 1979 taxonomy of speech acts provides a valuable lens for categorizing these messages. Three dominant types were observed:

EXPRESSIVE – PRAYER

These speech acts reflect personal and collective feelings in supplications to Allah, for example: 'May Allah accept from us and you'; 'O Allah, make it a month of mercy'. Without commanding or requesting, these words implore divine favour and display sincerity, humbleness, and camaraderie. They enact a collective spiritual function and have affective meaning congruent with the month of Ramadan.

EXPRESSIVE – GREETING AND CONGRATULATIONS

Typical examples of this form include 'Ramadan Mubarak', 'Ramadan Kareem', and 'Every year you are well'. These expressions serve as ritualized seasonal greetings, intended to affirm relationships and promote goodwill. Although formulaic, they hold deep social value, maintaining cohesion and reinforcing cultural identity.

DIRECTIVE – GREETING INITIATION AND RESPONSE

The directive social rituals include such utterances as 'Peace be upon you', 'And upon you peace'. They open or respond to the communication act in a way that pays respect to the religious tradition and politeness conventions. In digital exchanges, these acts substitute face-to-face cues, maintaining formality even within informal chat environments.

TABLE 1. Speech act classification

Speech Act	Examples	Function
Expressive Prayer	– 'May Allah accept from us ...', 'O Allah, make it a month ...'	Religious supplication and spiritual connection
Expressive Greeting	– 'Ramadan Mubarak', 'Ramadan Kareem', 'Every year you are well'	Social bonding, seasonal celebration

Greeting Opening Greeting Response	– ‘Peace be upon you’	Respectful initiation of conversation
	– ‘And peace be upon you too’	Reciprocity and acknowledgement of politeness

These speech acts are neither isolated nor random; cultural expectations, religious etiquette, and the affordances of digital communication, such as brevity and multimodality, shape them. Several expressions also combine functions, such as greetings that contain prayers, making them hybrid acts that reflect the richness of Arabic communicative practices during Ramadan.

POLITENESS STRATEGIES

Table 2 presents Ramadan greetings in terms of politeness strategies, utilizing Brown and Levinson's (1987) model, which distinguishes between positive politeness, negative politeness, and solidarity strategies.

TABLE 2. Politeness strategies

Politeness Strategy	Manifestation in Messages	Commentary
Positive Politeness	Use of solidarity phrases: ‘ <i>Every year you are well</i> ’, ‘ <i>We ask Allah for acceptance</i> ’	Builds rapport and emphasises shared identity
Negative Politeness	Indirect supplications: ‘ <i>May Allah ...</i> ’, ‘ <i>We ask Allah ...</i> ’	Shows deference, avoids imposing, respects the autonomy of the addressee
Solidarity-oriented Politeness	Frequent use of plural pronouns: ‘ <i>We</i> ’, ‘ <i>us and you</i> ’	Emphasises group unity and shared religious sentiment

Positive politeness can be observed in a variety of expressions that emphasize shared values and commonly held religious feelings: ‘We ask Allah for acceptance’ or ‘Every year you are well’. These expressions foster in-group intimacy, emphasize group membership, and convey warm feelings. They also serve as consolidations of in-group solidarity, especially in academic circles, where shared rituals like Ramadan create shared experiences that transcend professional hierarchies.

Negative politeness, on the other hand, takes the form of respectful distance and deference. The majority of utterances make use of modal verbs and impersonal constructions, like ‘May Allah bless you’, which avoid direct imposition or assumption of intimacy. Such expressions denote politeness, humility, and a way of giving a blessing indirectly, in keeping with Islamic cultural norms of modesty and reverence, especially in religious contexts.

Solidarity-oriented strategies further support group cohesion and inclusion. The repeated use of first-person plural pronouns; e.g., ‘we’, ‘our’, ‘us’, and second-person plural forms, such as ‘you all’, shifts the communicative focus away from individually centered interaction to collective belonging. The pronouns frame messages as communal rather than personal, invoking a shared spiritual journey through Ramadan. This collective voicing is especially relevant in institutional and academic settings, where such greetings serve as a subtle means to reinforce professional collegiality through culturally embedded practices.

Further, ritualised expressions, such as ‘Peace be upon you’ and ‘Ramadan Mubarak’, reflect institutionalised politeness norms in Arabic-speaking cultures. These formulas are not only polite but also carry social and religious significance, serving as identity markers and boundary-maintaining tools within the digital discourse of professional groups.

Ultimately, these politeness strategies serve both a relational and a cultural function: they preserve face, establish solidarity, and affirm religious values, while adapting traditional forms of expression to the digital context of WhatsApp.

LINGUISTIC STRUCTURE

The linguistic structure of Ramadan greetings represents an intentional use of stylistic and grammatical patterns deeply rooted in Arabic religious discourse. These structures are not merely decorative but serve pragmatic, emotive, and cultural functions that enhance the communicative intention of a speaker within a digitally mediated academic setting.

Table 3 gives the five types of structures identified in the current dataset..

TABLE 3. Linguistic structure

Linguistic Feature	Characteristics in the Messages	Examples
Supplicatory Structure	Often initiated with ‘ <i>Allahumma</i> ’ or ‘ <i>We ask Allah</i> ’	‘ <i>Allahumma ahillahu ‘alayna ...</i> ’
Triplet Constructions	Lists of three elements for rhetorical effect	‘ <i>Safety, faith and peace</i> ’
Pronoun Use	Extensive use of plural pronouns (we, you) to reflect collective identity	‘ <i>From us and you</i> ’, ‘ <i>For us and for you</i> ’
Syntactic Parallelism	Repetition of similar grammatical structures to enhance rhythm and clarity	‘ <i>Fasting and praying</i> ’, ‘ <i>Health and wellness</i> ’
Emotive Vocabulary	Use of spiritually charged terms such as ‘ <i>mercy</i> ’, ‘ <i>forgiveness</i> ’, ‘ <i>blessing</i> ’, and ‘ <i>acceptance</i> ’	Reinforces the religious and emotional tone

SUPPLICATORY STRUCTURE

One of the most dominant linguistic features is the supplicatory structure, typically initiated with expressions such as ‘Allahumma’ (‘O Allah’) or ‘We ask Allah’. These formulaic openings signal the beginning of a religious invocation or prayer, anchoring the greeting in a spiritual register. In Arabic religious discourse, such openings are powerful performatives that not only express piety but also align the speaker with communal religious identity. In digital messages, they serve to maintain formality and solemnity while adapting to the constraints of brevity and space on platforms such as WhatsApp.

TRIPLET CONSTRUCTIONS

The use of triplet constructions—phrases consisting of three coordinated elements—is a common rhetorical device in Arabic. Examples such as ‘safety, faith and peace’ or ‘blessing, mercy and forgiveness’ reflect a tradition of orality and rhythm in classical Arabic prose and poetry. These triplets function to enhance memorability, emphasise completeness, and provide a rhythmic cadence that is both pleasing and persuasive. They also convey a sense of abundance, as if offering a full spectrum of blessings, which aligns with the generous spirit of Ramadan.

PRONOUN USE

This is further reinforced by the preponderant use of plural pronouns, especially the inclusive forms ‘we’, ‘our’, and ‘you (plural)’. The use of such pronouns is not incidental; they serve an essential function in collective alignment. Speaking in the plural, the sender places themselves and the recipient(s) on the same journey, whether spiritual or otherwise, reinforcing a shared identity. In an academic context where there may be a difference in status, plural pronouns help reduce social distance and reinforce collegial warmth. They also echo Quranic and prophetic discourse, where the ummah is addressed or included with the use of a collective pronoun.

SYNTACTIC PARALLELISM

Syntactic parallelism, or the repetition of similar grammatical structures, is another stylistic choice that contributes to clarity, rhythm, and emotional resonance. The phrases ‘fasting and praying’, ‘health and wellness’, and ‘mercy and forgiveness’ are aesthetically appealing and also conceptual pairs, reinforcing for their audience the interrelatedness of spiritual and worldly well-being. This parallelism reinforces the ritualistic tone of the greetings and emulates the structure of traditional Arabic supplications (du‘ā’).

EMOTIVE AND RELIGIOUS VOCABULARY

Finally, the greetings are rich in emotive and spiritually charged vocabulary. Words such as ‘mercy’, ‘forgiveness’, ‘acceptance’, ‘blessing’, ‘peace’, and ‘guidance’ are terms of deep religious weight and form salient themes of Ramadan. These words serve more than just to carry emotion; they invoke vital Islamic ideas and appeal for divine grace. Thus, their use turns a simple greeting into an act that is at once social, spiritual, and rhetorical. In WhatsApp communication, such vocabulary retains its gravitas of religious expression while allowing for concise and meaningful interaction.

Therefore, summarizing the findings on linguistic structure, the architecture in Table 3 shows that Ramadan greetings in digital academic spaces are not casual utterances but embedded, semi-formal, and spiritually expressive texts. The greetings bridge the traditional and modern, the spoken and typed, reflecting the nuanced ways language serves faith, formality, and fellowship.

SUMMARY OF FINDINGS

This study provides insight into the convergence of traditional religious language practices and contemporary digital communication in Ramadan greetings exchanged among Arabic-speaking academic colleagues via WhatsApp. Based on the theoretical underpinnings of the literature review, which include Brown and Levinson's (1987) politeness theory, Thomas's (1995) work on meaning in interaction, and Holmes and Wilson's (2017) contribution to sociolinguistics, this analysis demonstrates how such messages are rich in pragmatics and socially meaningful interactions.

Results show that Ramadan greetings are neither merely ceremonial nor formulaic but carry out complex speech acts: expressive, such as supplications; directive, such as greeting initiation; and phatic, maintaining social contact. These acts are deeply set within religious and cultural traditions but are skillfully adapted for digital discourse. This confirms earlier observations by researchers such as Samarah (2015), who noted the centrality of politeness and formality in Arabic culture, particularly in religious contexts.

Additionally, the greetings reveal a refined employment of politeness strategies: positive politeness through the use of shared religious identity and good wishes, and negative politeness in indirect and deferential forms, 'May Allah ...', which is typical for the face-saving strategy, as discussed in Sapitri et al. (2020), in religious discourses. By employing solidarity-oriented strategies, especially plural pronouns and collective phrasing, group identity has been reiterated in a way quite similar to the cultural dimensions of politeness as revealed by Kádár and Haugh (2013).

The paper, from a linguistic perspective, identifies recurring syntactic structures such as triplet constructions, parallelism, and emotive vocabulary that enhance both rhetorical effect and spiritual resonance. Such features align with the observations made by scholars like Leech (2014) and Culpeper (2011), who have highlighted formulaic and affective language as means of sustaining politeness and relational work.

Additionally, the use of emojis, visual styling, and condensed phrasing represents an adaptation of traditional forms to digital platforms, a phenomenon Abusa'aleek (2015) noticed while analyzing electronic discourse. The multimodal elements present themselves as paralinguistic features that underscore meaning, compensate for a lack of vocal tone or gesture, and accord with platform norms for immediacy and brevity.

In conclusion, the study finds Ramadan greetings in academic WhatsApp exchanges are multifunctional: maintaining religious continuity, encouraging social solidarity, and adapting stylistically and pragmatically to a digital environment. These findings highlight the continued relevance of traditional speech genres in today's broadened contexts of use, thereby enriching the growing scholarship of digital pragmatics and language-culture interaction in mediated communication.

DISCUSSION

INTERPRETATION OF FINDINGS

Findings from this study demonstrate how Arabic-speaking academic colleagues utilize WhatsApp not only to exchange seasonal greetings but also to perform complex social, cultural, and religious functions through language. Integrating traditional expressions, such as 'Ramadan Mubarak' and 'Taqabbal Allah minna wa minkum', with the affordances of digital platforms demonstrates active negotiation between heritage and modernity. Drawing on the work of Brown and Levinson (1987), Thomas (1995), and Holmes and Wilson (2017), the study demonstrates that these greetings are structured around key pragmatic functions. Most messages are expressive speech acts, many of which invoke divine blessings, and are typified by high-context, culturally anchored forms of politeness. These patterns support earlier

scholarship, such as Bargiela-Chiappini & Haugh (2009) and Samarah (2015), on the interrelation between language, culture, and politeness in Arabic communication. Positive politeness, emphasizing mutual respect and inclusion, and negative politeness, emphasizing humility and deference, play an important role in maintaining social harmony. This is especially true within an academic context, where participants differ in rank and cultural background. Solidarity-oriented strategies, such as the frequent use of collective pronouns, lead to a further emphasis on communal identity and shared spiritual goals. Linguistically, the recurrence of triplet structures, parallelism, and supplicatory syntax resonates with patterns attested in classical Arabic religious texts as well as in modern sociolinguistic studies. The stylistic features do more than beautify the message; they reinforce social values and moral aspirations embedded within the religious calendar. Ultimately, the analysis reveals Ramadan greetings to be less a matter of automaticity than context-sensitive acts of faith, social alignment, and identity affirmation. They demonstrate the resilience of traditional discourse in evolving ecologies of communication, thereby enriching the larger domain of digital pragmatics and culturally situated interaction. Collected Ramadan greeting messages were analyzed across three main dimensions: speech acts, politeness strategies, and linguistic structure. The present section provides a qualitative overview of how these expressions function pragmatically and culturally in digital academic settings. The findings illustrate that Ramadan greetings are far from being merely ceremonial or formulaic. Instead, they enact complex speech acts, for instance, expressive acts such as supplications; directive acts, such as greeting initiation; and phatic acts, such as maintaining social connection. These acts are offshoots of religious and cultural traditions, but are skillfully adapted for digital discourse. Indeed, this corroborates earlier observations by researchers such as Samarah (2015), who noted that Arabic culture places a strong emphasis on politeness and formality, especially in religious contexts.

LIMITATIONS

While the study sheds light on some important insights, it also has several limitations that must be acknowledged. The dataset is limited to Ramadan greetings collected in 2025, and the analysis primarily focuses on a single cultural and temporal context. It may not, therefore, be representative of all greeting practices in Arabic-speaking contexts over a period of several years. Although rich in content, the sample size is relatively small and may limit the generalisability of the findings. Furthermore, the sample was drawn exclusively from academic contexts and may therefore exclude expressions common in informal, intergenerational, or non-professional settings.

FUTURE RESEARCH DIRECTIONS

The continuation of this study should, therefore, aim to expand the dataset to include more diverse messages from various Arabic-speaking countries, age groups, professional sectors, and dialect regions. Longitudinal studies that trace the development of Ramadan greetings over time could provide more substantial insight into evolving language practices in digital spaces. Moreover, the inclusion of sociolinguistic variables, such as gender, educational background, and religious orientation, may help explain variations in formality, politeness strategies, and the use of multimodal elements, including emojis or voice notes. Quantitative corpus-based methods, combined with qualitative discourse analysis, would further develop and deepen this investigation.

CONCLUSION

This paper examined the linguistic and pragmatic dimensions of Ramadan greetings exchanged among Arabic-speaking academic colleagues on WhatsApp. The analysis of 56 messages revealed how the traditional expressions in this speech event are continuously maintained and pragmatically adapted in a digital communicative space. The findings show that these greetings are much more than seasonal formalities—they are complex communicative acts that affirm cultural identity, consolidate social cohesion, and invoke shared religious values.

The current study, drawing on speech act theory, politeness theory, and sociolinguistics, demonstrates how expressive speech acts predominate in these interactions, particularly in the form of prayers and blessings, utilizing both positive and negative politeness strategies that uphold the same respectful social dynamics observed even in informal contexts, such as mobile messaging. Frequent use of plural pronouns and supplicatory formulas reveals a collective orientation and a desire to foster unity and goodwill.

Linguistically, the greetings are built around rhythm, parallelism, and emotionally charged vocabulary. These stylistic choices reflect patterns found in classical Arabic religious discourse, enabling participants to reproduce ritualistic and culturally meaningful forms in a contemporary digital environment.

Significantly, the study contributes to digital pragmatics, demonstrating that traditional discourse genres are not lost in digital media but are instead reshaped and revitalized. Multimodal resources, like emojis and structured repetition, enhance both the affective and social functions of greetings. This shows that digital communication platforms like WhatsApp do not diminish the depth of traditional expressions but allow for their transformation into forms that respect and reflect cultural continuity.

In other words, Ramadan greetings on WhatsApp represent an interesting lens through which broader processes of linguistic adaptation, identity construction, and relational work can be observed in Arabic-speaking academic communities. They exemplify a dynamic balance between formality and familiarity, tradition and innovation, and spirituality and sociality. Thus, they provide an illustrative example of how cultures intersect with technologies in the emerging landscape of language use.

ACKNOWLEDGEMENTS

The author gratefully acknowledges the assistance of OpenAI's ChatGPT in proofreading and refining the language of this paper. The content and ideas remain the sole responsibility of the author.

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APPENDIX A

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَوْنِ عَلَى الصَّلَاةِ وَالصِّيَامِ وَتِلَاوَةِ الْقُرْآنِ*
مُبَارَكٌ عَلَيْكُمْ شَهْرُ رَمَضَانَ
السلام عليكم ورحمة الله وبركاته اهنتكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير وكل عام ... السلام عليكم ورحمة الله وبركاته بكل الود نهنتكم بحلول الشهر الكريم نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وانتم بخير
و عليكم السلام ورحمة اللهم أمين يارب العالمين وجعلنا وإياكم من المقبولين عنده
اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَوْنِ عَلَى الصَّلَاةِ وَالصِّيَامِ وَتِلَاوَةِ الْقُرْآنِ اللَّهُمَّ سَلِّمْ لَنَا وَمَنْ سَلِّمْ لَنَا * وَتَسَلِّمْهُ مِنَّا مُتَقَبِّلًا يَا رَبَّ الْعَالَمِينَ
تقبل الله منا ومنكم صالح الأعمال. وكل عام أنتم بألف خير وسعادة وصحة وعافية
اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَوْنِ عَلَى الصِّيَامِ وَالصَّلَاةِ وَالصِّيَامِ وَتِلَاوَةِ الْقُرْآنِ اللَّهُمَّ سَلِّمْ لَنَا وَمَنْ سَلِّمْ لَنَا وَتَسَلِّمْهُ مِنَّا مُتَقَبِّلًا يَا رَبَّ الْعَالَمِينَ وَاهله أعواما عديدة وأزمنة مديدة بالخير واليمن والبركات
♡♡ مُبَارَكٌ عَلَيْكُمْ شَهْرُ رَمَضَانَ
السلام عليكم ورحمة الله وبركاته بكل الود نهنتكم بحلول الشهر الكريم ... نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وكل عام وانتم بخير
و عليكم السلام ورحمة الله وبركاته له الحمد وله الشكر أن أعاد علينا شهر رمضان ولا فاقدين ولا مفقودين نسأل الله القبول *
*من الله والعون وكل عام وأنتم بصحة وعافية
بمناسبة حلول شهر رمضان المبارك، أهنتكم وأبارك لكم هذا الشهر الكريم، سائلاً المولى عز وجل أن يجعله شهر خير وبركة عليكم وعلى أحبائكم، وأن يرزقكم فيه القبول والمغفرة والرحمة
تقبل الله منا ومنكم الصيام والقيام، وجعلنا وإياكم من عتقائه من النار
كل عام وأنتم بخير، رمضان مبارك
السلام عليكم ورحمة الله وبركاته اهنتكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير
...السلام عليكم ورحمة الله وبركاته مبارك علينا وعليكم الشهر الفضيل اللهم وفقنا لصيامه وقيامه وقيام ليلة القدر إيماناً واحتساباً اللهم أعنا فيه على الطاعات وحسن العبادات واجعله شهر بر وإيمان وتوفيق وإحسان
السلام عليكم ورحمة الله وبركاته الشهر مبارك على الجميع ونسأل الله القبول لنا ولكم
و عليكم السلام ورحمة الله وبركاته، رمضان كريم ومبارك، أعاده الله علينا وعلي
السلام عليكم ورحمة الله وبركاته اهنتكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير
السلام عليكم ورحمة الله وبركاته بكل الود نهنتكم بحلول الشهر الكريم ... نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وكل عام وانتم بخير
و عليكم السلام ورحمة اللهم أمين يارب العالمين وجعلنا وإياكم من المقبولين عنده
مبارك عليكم الشهر، وكل عام وأنتم جميعاً بخير وصحة وسعادة
تقبل الله منا ومنكم صالح الأعمال ، وبلغنا وإياكم رمضان غير فاقدين ولا مفقودين ، وأن يعيننا على الصيام والقيام شهركم مبارك
و عليكم السلام ورحمة الله.. وشكر الله لكم جميل التهاني.. أصدق الدعوات للجميع بصالح الصيام والقيام والقبول
شهركم مبارك أحبتي الكرام

<p>أعانكم الله على الصيام والقيام وتقبل منا ومنكم وأدام علينا نعمه وستره وأحل علينا رضوانه فلا يسخط علينا أبداً</p>
<p>تهنئة 🌸🌸🌸🌸 أسأل الله - تعالى - الذي أكرمنا وإياكم ببلوغ هذه اللحظات أن يوالي علينا جميعاً نعمه ، وأن يوفقنا في هذا الشهر المبارك لصيامه وقيامه ، وأن يجعلنا بفضلته وكرمه ممن يصوم فيحسن الصيام، ويقوم فيحسن القيام، ويفوز في هذا الشهر برضى الرحمن، والمغفرة والعتق من النيران ...كل عام أنتم إلى رضى الرحمن أقرب</p>
<p>كل عام وانتم جميعاً بخير وصحة وعافية</p>
<p>*و عليكم السلام ورحمة الله.. وشكر الله لكم جميل التهاني.. أصدق الدعوات للجميع بصالح الصيام والقيام والقبول*</p>
<p>اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ</p>
<p>🌙 مُبَارَكٌ عَلَيْكُمْ شَهْرُ رَمَضَانَ اللهم آمين ...تقبل الله منا ومنكم</p>
<p>بمناسبة حلول شهر رمضان المبارك، أهنئكم وأبارك لكم هذا الشهر الكريم، سائلاً المولى عز وجل أن يجعله شهر خير وبركة عليكم وعلى أحبائكم، وأن يرزقكم فيه القبول والمغفرة والرحمة</p>
<p>تقبل الله منا ومنكم الصيام والقيام، وجعلنا وإياكم من عتقائه من النار كل عام وأنتم بخير، رمضان مبارك</p>
<p>السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير</p>
<p>...السلام عليكم ورحمة الله وبركاته مبارك علينا وعليكم الشهر الفضيل اللهم وفقنا لصيامه وقيامه وقيام ليلة القدر إيماناً واحتساباً اللهم أعنا فيه على الطاعات وحسن العبادات واجعله شهر بر وإيمان وتوفيق وإحسان</p>
<p>السلام عليكم ورحمة الله وبركاته الشهر مبارك على الجميع ونسأل الله القبول لنا ولكم وعليكم السلام ورحمة الله وبركاته، رمضان كريم ومبارك، أعاده الله علينا وعلي</p>
<p>السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير</p>
<p>السلام عليكم ورحمة الله وبركاته بكل الود نهنئكم بحلول الشهر الكريم ... نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وكل عام وانتم بخير</p>
<p>بمناسبة حلول شهر رمضان المبارك، أهنئكم وأبارك لكم هذا الشهر الكريم، سائلاً المولى عز وجل أن يجعله شهر خير وبركة عليكم وعلى أحبائكم، وأن يرزقكم فيه القبول والمغفرة والرحمة</p>
<p>تقبل الله منا ومنكم الصيام والقيام، وجعلنا وإياكم من عتقائه من النار كل عام وأنتم بخير، رمضان مبارك</p>
<p>السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير</p>
<p>...السلام عليكم ورحمة الله وبركاته مبارك علينا وعليكم الشهر الفضيل اللهم وفقنا لصيامه وقيامه وقيام ليلة القدر إيماناً واحتساباً اللهم أعنا فيه على الطاعات وحسن العبادات واجعله شهر بر وإيمان وتوفيق وإحسان</p>
<p>السلام عليكم ورحمة الله وبركاته الشهر مبارك على الجميع ونسأل الله القبول لنا ولكم</p>

و عليكم السلام ورحمة الله وبركاته، رمضان كريم ومبارك، أعاده الله علينا وعلي
السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير
السلام عليكم ورحمة الله وبركاته بكل الود نهنئكم بحلول الشهر الكريم ... نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وكل عام وانتم بخير
بمناسبة حلول شهر رمضان المبارك، أهنئكم وأبارك لكم هذا الشهر الكريم، سائلاً المولى عز وجل أن يجعله شهر خير وبركة عليكم وعلى أحبائكم، وأن يرزقكم فيه القبول والمغفرة والرحمة
تقبل الله منا ومنكم الصيام والقيام، وجعلنا وإياكم من عتقائه من النار
كل عام وأنتم بخير، رمضان مبارك
السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير
... السلام عليكم ورحمة الله وبركاته مبارك علينا وعليكم الشهر الفضيل اللهم وفقنا لصيامه وقيامه وقيام ليلة القدر إيماناً واحتساباً اللهم أعنا فيه على الطاعات وحسن العبادات واجعله شهر بر وإيمان وتوفيق وإحسان
السلام عليكم ورحمة الله وبركاته الشهر مبارك على الجميع ونسأل الله القبول لنا ولكم
و عليكم السلام ورحمة الله وبركاته، رمضان كريم ومبارك، أعاده الله علينا وعلي
السلام عليكم ورحمة الله وبركاته اهنئكم بحلول شهر رمضان المبارك تقبل الله منا ومنكم الصيام والقيام وكل عام وانتم بخير
السلام عليكم ورحمة الله وبركاته بكل الود نهنئكم بحلول الشهر الكريم ... نسأل الله ان يبارك لنا ولكم في أيامه ولياليه وكل عام وانتم بخير شهر مبارك على الجميع
O Allah, let this month come to us with safety, faith, peace, and submission; grant us assistance for prayer, fasting, and recitation of the Qur'an
Blessed Ramadan upon you*
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.
Peace, mercy, and blessings of Allah be upon you. With all love, we congratulate you on the arrival of the holy month. We ask Allah to bless its days and nights for us and for you... and may you be well every year.
And peace be upon you, the mercy of Allah, and His blessings. Amen, Lord of the worlds, may He make us and you among those accepted.
O Allah, let this month come to us with safety, faith, peace, and submission. O Allah, accept the month of Ramadan from us as a month of good, and make this month a blessing for us, year after year.
May Allah accept our righteous deeds from us and from you. Every year, may you be in health and happiness.
O Allah, let this month come to us with safety, faith, peace, and submission; grant us assistance for fasting, prayer, and recitation of the Qur'an. O Allah, accept Ramadan from us and make it a blessing upon us for many years to come 🌙
Blessed Ramadan upon you ♡♡
Peace, mercy, and blessings of Allah be upon you. With all love, we congratulate you on the arrival of the holy month. We ask Allah to bless its days and nights for us and for you... and may you be well every year.
And peace, mercy, and blessings of Allah be upon you. Praise and thanks to Him for returning Ramadan to us, neither missing nor forgotten. We ask Allah for acceptance and assistance, and may you be in health and wellness every year.
On the occasion of the arrival of the blessed month of Ramadan, I congratulate you and bless you for this holy month, asking Allah Almighty to make it a month of goodness and blessings upon you and your loved ones, and to grant you acceptance, forgiveness, and mercy in it.
May Allah accept our fasting and prayer, and make us and you among those freed from Hellfire.
Every year, may you be well. Blessed Ramadan.
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.

Peace, mercy, and blessings of Allah be upon you... Blessed Ramadan upon us and upon you. O Allah, grant us success in fasting and praying; performing the Night of Decree with faith and expectation. O Allah, assist us in it with acts of worship and good deeds, and make it a month filled with virtue, faith, success, and goodness.
Peace, mercy, and blessings of Allah be upon you. Blessed month upon everyone, and may Allah grant acceptance to us and to you.
And peace, mercy, and blessings of Allah be upon you. Ramadan is generous and blessed, may Allah return it to us and to
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.
Peace, mercy, and blessings of Allah be upon you. With all love, we congratulate you on the arrival of the holy month. We ask Allah to bless its days and nights for us and for you... and may you be well every year.
And peace be upon you, the mercy of Allah, and His blessings. Amen, Lord of the worlds, may He make us and you among those accepted.
Blessed Ramadan upon us all, and may Allah assist us in fasting and prayer, accept from us and from you, and always shower us with His blessings.
May Allah make us and you among those accepted, and may you always be in health and peace every year.
May Allah accept our deeds and grant us blessing... Ramadan is blessed.
🌸🌸🌸🌸 Congratulations 🌸🌸🌸🌸 I ask Allah—He who has granted us the honor of reaching these moments—to continue His blessings upon us all, grant us success in fasting and praying during this blessed month, and make us among those who perform well in fasting, praying, and earn the pleasure of the Merciful, forgiveness, and freedom from Hellfire. Every year, may you be closer to the pleasure of the Merciful...
Every year, may you all be well and in health.
And peace, mercy, and blessings of Allah be upon you. Thank you for your beautiful congratulations. Sincere prayers for everyone for righteous fasting, prayer, and acceptance.
O Allah, let this month come to us with safety, faith, peace, and submission. Blessed Ramadan upon you 🌙
O Allah, Amen. May Allah accept our deeds...
On the occasion of the arrival of the blessed month of Ramadan, I congratulate you and bless you for this holy month, asking Allah Almighty to make it a month of goodness and blessings upon you and your loved ones, and to grant you acceptance, forgiveness, and mercy in it.
May Allah accept our fasting and prayer, and make us and you among those freed from Hellfire.
Every year, may you be well. Blessed Ramadan.
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.
Peace, mercy, and blessings of Allah be upon you... Blessed Ramadan upon us and upon you. O Allah, grant us success in fasting and praying; performing the Night of Decree with faith and expectation. O Allah, assist us in it with acts of worship and good deeds, and make it a month filled with virtue, faith, success, and goodness.
Peace, mercy, and blessings of Allah be upon you. Blessed month upon everyone, and may Allah grant acceptance to us and to you.
And peace, mercy, and blessings of Allah be upon you. Ramadan is generous and blessed, may Allah return it to us and to
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.
Peace, mercy, and blessings of Allah be upon you. With all love, we congratulate you on the arrival of the holy month. We ask Allah to bless its days and nights for us and for you... and may you be well every year.
On the occasion of the arrival of the blessed month of Ramadan, I congratulate you and bless you for this holy month, asking Allah Almighty to make it a month of goodness and blessings upon you and your loved ones, and to grant you acceptance, forgiveness, and mercy in it.
May Allah accept our fasting and prayer, and make us and you among those freed from Hellfire.
Every year, may you be well. Blessed Ramadan.
Peace, mercy, and blessings of Allah be upon you. I congratulate you on the arrival of the blessed month of Ramadan. May Allah accept our fasting and prayer, and may you be well every year.
Peace, mercy, and blessings of Allah be upon you... Blessed Ramadan upon us and upon you. O Allah, grant us success in fasting and praying; performing the Night of Decree with faith and expectation. O Allah, assist us in it with acts of worship and good deeds, and make it a month filled with virtue, faith, success, and goodness.
Peace, mercy, and blessings of Allah be upon you. Blessed month upon everyone, and may Allah grant acceptance to us and to you.