



Thanking Strategies Among Hijazi Arabic Speakers: A Socio-Pragmatic Study

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استراتيجيات الشكر لدى متحدثي العربية الحجازية: دراسة اجتماعية

تداولية

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قسم اللغات والترجمة، كلية الآداب، جامعة طيبة، المملكة العربية السعودية

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Abstract:

This study examines and analyzes thanking strategies used by native speakers of Saudi Hijazi Arabic in the Kingdom of Saudi Arabia. It also explores whether cultural background variables; namely gender, age, and level of education—affect the selection of specific expressions of gratitude. A peer-reviewed discourse completion task (DCT) in Arabic was used to elicit responses from 110 participants (55 males and 55 females). Cheng's (2010) framework guided the analysis of the elicited strategies. The results were categorized and analyzed in terms of number, frequency, and percentage of each strategy. Findings indicate that simple thanking, religious formulas, and expressions of positive feelings were the most frequently used strategies. Participants often produced lengthier utterances or included compliments to express gratitude. Although the DCT did not directly capture non-verbal behavior, some participants described gestures such as smiling and shoulder tapping in their responses, suggesting these cues commonly accompany verbal expressions and reflect religious and cultural norms in the Hijaz region. Unlike some earlier studies, this study did not find notable gender-based differences in the overall frequency of thanking strategies based on percentages and frequencies alone. The findings also suggest that older educated participants prefer shorter, formulaic expressions, while younger individuals tend to use more creative forms. Additionally, female participants are more likely to use elaborated strategies, whereas male participants favor a broader variety of thanking expressions.

Keywords: Cultural Background Variables, Discourse Completion Task, Hijazi Arabic Dialect, Socio-Pragmatics, Thanking Strategies.

الملخص:

تتناول هذه الدراسة وتحلل استراتيجيات الشكر التي يستخدمها متحدثو اللهجة العربية الحجازية في المملكة العربية السعودية. تهدف الدراسة كذلك إلى فحص ما إذا كانت متغيرات الخلفية الثقافية المختلفة، تحديداً الجنس والعمر والمستوى التعليمي للمتحدثين، قد تؤثر في اختيارهم تعبيراً معيناً عن الامتنان. تم استخدام نموذج إتمام الخطاب باللغة العربية (DCT) والمراجع من قبل المختصين لاستنباط الإجابات والردود من 110 مشاركا ومشاركة (55 من الذكور و 55 من الإناث). تم اعتماد إطار Cheng (2010) لتحليل الاستراتيجيات التي تم استنباطها للتعبير عن الشكر، كما تم تحليل النتائج وتصنيفها من حيث العدد والنسبة المئوية لكل استراتيجية. تشير النتائج إلى أن الشكر البسيط، والصيغ الدينية، والمشاعر الإيجابية كانت أكثر الاستراتيجيات استخداماً. يفضل المتحدثون في منطقة الحجاز العبارات الطويلة للتعبير عن شكرهم، وغالباً ما يصاحب هذه العبارات اللفظية المجاملات، وإشارات غير لفظية مثل الابتسامات وربت الأكتاف، ويرجع ذلك إلى التأثير الديني والثقافي على التعبير عن الشكر في الحجاز. بخلاف نتائج الدراسات المشابهة، لم يتم العثور على فروق ذات دلالة إحصائية بين الجنسين في إجمالي عدد مرات الشكر المستخدمة. تشير النتائج أيضاً إلى أن الأكبر سناً من المشاركين المتعلمين يفضلون عبارات الشكر القصيرة ذات الصيغ الثابتة، بينما يفضل المشاركون الأصغر سناً عبارات الشكر الأكثر ابتكاراً. كما تشير النتائج إلى تفضيل المشاركات الإناث استخدام استراتيجيات مفصلة، بينما يميل المشاركون الذكور إلى التنوع في استراتيجياتهم عند التعبير عن الشكر.

الكلمات المفتاحية: متغيرات الخلفية الثقافية، نموذج إتمام الخطاب، اللهجة الحجازية العربية، التداولية الاجتماعية، استراتيجيات الشكر.

Introduction

Scholars and researchers in the field of politeness argue that the speech act of thanking, or expressing gratitude, is a universal pragmatic component of verbal politeness across different languages and cultures (Aijmer, 1996; Bella, 2016; Coulmas, 1981; Ide, 1989; Schneider, 2005). The phrase 'thank you' serves as a statement that expresses the speaker's appreciation, indebtedness, and gratitude towards what the listener has done for them. Verbal gratitude is an integral ritualistic component of social interactions found in all languages (Cheng, 2005). Like other expressive speech acts, thanking realization and strategies are controlled by socio-cultural norms and contextual variables (Bella, 2016; Cheng, 2010; Eisenstein & Bodman, 1995; Ide, 1989; Farenkia, 2012).

Variation also arises within the same socio-cultural context due to non-linguistic factors such as age, gender, level of education, social status, distance, and ethnic background (Farinia & Abdul Sattar, 2015). A nuanced analysis of each of these factors reveals how individual social variables uniquely and significantly shape and impact language use. The speech act of thanking involves three parties: the person expressing gratitude, the favor being acknowledged, and the recipient whose action is appreciated. When someone expresses thanks or gratitude to someone else, they want the addressee to know that they are grateful for the favor received (Jautz, 2008).

Given the interpersonal dynamics inherent in the speech act of thanking, its pragmatic significance is best understood through the theoretical frameworks established by language philosophers such as Austin, Searle, Brown, Levinson, and Leech, whose contributions to speech act theory and politeness have shaped contemporary understanding and analysis of speech acts. According to Brown and Levinson's theory of politeness (1987), expressing gratitude is based on Goffman's notion of Face (see Goffman, 1955), and it is inherently a face-threatening act (FTA) that

may affect the speaker's face while it saves the addressee's face. In his classification of speech acts, Austin (1962) classifies expressing thanks and gratitude as a behabitive speech act whereby the speaker positively reacts to someone's previous act. Likewise, Haverkate (1993) argues that thanking is a reactive act, as it is uttered in response to a previous behavior. Searle (1979), on the other hand, criticized Austin's framework of speech acts as it lacks a clear distinction between illocutionary acts and illocutionary verbs. Accordingly, Searle (1969, 1976) identified and labeled thanking as an expressive speech act that is like other speech acts, such as apologizing and congratulating. That is, the thanking speech act was identified as an expressive/illocutionary act that has multiple positive impacts on both interlocutors (as cited in Leech, 2014). Likewise, Eisenstein and Bodman (1986) have placed the speech act of thanking as an illocutionary act within Searle's taxonomy of speech acts. Eisenstein and Bodman (1995) describe the speech act of thanking as a "complex act" that involves both positive and negative face-threatening acts (p. 65); nevertheless, if properly produced, it enhances "warmth and solidarity" among participants (p. 64). The absence or lack of thanking, they argue, can negatively impact social and personal relationships (Eisenstein & Bodman, 1986). Leech (1983) also highlights the significant social function of thanking, describing it as a gentle and friendly act that aims to maintain social harmony and friendliness. He notes that thanking, like other speech acts, cannot be inherently categorized as polite or impolite as its interpretation is contextually and culturally determined (see also Kumar, 2001).

According to Haverkate (1988), Aijmer (1996), and Coulmas (1981), thanking and apologizing are classified as inherently polite speech acts that share pragmatic similarities, although each has its own culture-specific characteristics. Research has shown that in some languages, such as Japanese and Arabic, there is a pragmatic correlation between the

expressions of apologies and thanks (Coulmas, 1981; Ide, 1989; see also Al-Khawaldeh & Zegarac, 2013). In other words, a speaker may produce a combined expression, such as “apologetic thanks,” in which they apologize to convey both gratitude and indebtedness towards the addressee (Cheng, 2005, p. 13; see also Coulmas, 1981).

Hijaz and Hijazi Arabic

The term Hijaz refers to the western region of Saudi Arabia, located between Tabuk in the north and Asir in the south. This region includes cities such as Madinah, Makkah, Jeddah, Taif, and Yanbu. Hijazi Arabic, with its urban and Bedouin sub-varieties, is the variety of Arabic spoken in the Hijaz region, and this variety embraces Hijazi identity and culture. The region of Hijaz derives its significance and legacy from its being the ‘*cradle of Islam*’, i.e. the land that witnessed the birth, and spread of Islam (see Yamani, 2009).

It is important to note that the version of Hijazi Arabic has undergone extensive linguistic evolution over the past 1400 years of Islamic influence, and which were due to several factors, such as internal and external migrations, trade, wars and Ottoman dominance. These historical dynamics have greatly contributed to the lexical and grammatical enrichment of the Hijazi variety through the incorporation of non-Arab lexical items from several languages, such as Turkish, Urdu, Iranian, African, and Indonesian languages (Alahmadi, 2025). Besides, the Hijazi dialect has historically embraced lexical borrowings from neighboring Arabic dialects and, such as Egyptian, Syrian, Palestinian, and Yemeni varieties (Omar, 1975). It is worth noting that the spread of Islam has impacted verbal as well as non-verbal politeness of non-Arab Muslims, such as greetings, thanking, and condolences (Alahmadi, 2025; Ferguson, 1976). In Muslim countries, the perception of politeness speech acts, such as thanking, apologizing, and greeting cannot be fully understood and appreciated if the Quran and Prophetic Hadiths are not taken into consideration.

Interestingly, the Quran and Hadith have highly impacted the perception and production of politeness in Muslim communities, and the base morpheme ‘*thank*’ occurs many times in the Quran. Moreover, gratitude in Islamic contexts is often associated with acknowledging and accepting one’s duties in each situation (Al-Khatib, 2012).

Hijazi Arabic has recently attracted the attention of linguists to explore its linguistic characteristics and how cultural norms, and religious values have shaped and refined the socio-pragmatic skills of Hijazi Speakers. Despite the increasingly active research on Arabic dialects, politeness, and speech acts, there has been consistently noted gaps in the literature of Hijazi dialect in terms of age, gender, level of education, social media, and inter-generational shifts on the realization of politeness.

Literature Review

Cheng (2005) investigated thanking and the expression of gratitude among native speakers of Chinese, native speakers of American English, and Chinese learners of English in China, using a ten-item Discourse Completion Task (DCT). The situations varied across three variables: social status, familiarity, and level of imposition. Cheng’s (2005) coding scheme included eight strategies, each comprising sub-strategies: (i) thanking, (ii) appreciation, (iii) repayment, (iv) recognition of imposition, (v) apology, (vi) positive feeling, (vii) other strategies, and (viii) attention-getters. The findings indicated that participants showed varying preferences in the use of thanking strategies, influenced by their native language and cultural background. Moreover, strategy choice, use of address terms, and utterance length differed among the groups studied.

In a later study, Cheng (2010) explored thanking strategies used by native speakers of American English through a corpus-based approach involving both the Michigan Corpus of Academic Spoken English (MICASE) and the British National Corpus (BNC). He revised his earlier taxonomy, identifying six main strategies: (i) thanking, (ii)

appreciation, (iii) non-gratitude, (iv) combinations, (v) thanking a third person, and (vi) formal speech. Each strategy included multiple sub-strategies. For example, the thanking strategy included simple forms like "thank you" as well as elaborated expressions combining intensifiers and reasons. The appreciation strategy included subtypes combining appreciation with intensifiers or reasons. The analysis revealed nuanced variations in how gratitude is expressed depending on the context and formality.

Over the past two decades, the speech act of expressing gratitude has been widely studied in the field of inter-cultural and interlanguage pragmatics. Researchers have explored thanking strategies across various languages and dialects including English (Eisenstein & Bodman, 1995; Cheng, 2010; Saengkaew, 2016), Japanese (Coulmas, 1981), and Ilam Kurdish (Yousefi et al.). Arabic dialects have also been extensively investigated: Jordanian Arabic (Alrousan, 2018; Alkhawaldeh & Zegarac, 2013), Egyptian Arabic in New York (Morsi, 2010), Saudi Arabian Hijazi Arabic (Altalhi, 2014), Saudi Arabic (Albalawi, 2018; Alsalem, 2024), and Algerian and Jordanian Arabic (Benaicha & Al-Shara'h, 2024). Comparative studies have also addressed cross-linguistic gratitude expressions among speakers of Hausa, Chinese, and Arabic (Yuepeng et al., 2016), Palestinian Arabic and American English (Al-Khateeb, 2009), American English and Iraqi Arabic (Al-Zubaidi, 2012), Cairene Arabic and American English (Taha, 2015), Palestinian Arabic and American English (Al-Shaer, 2013), and various Arabic dialects in comparison with American and British English (Al-Maznaei, 2021).

Comparative research into thanking across languages and Arabic dialects has proven essential to understanding how Hijazi Arabic speakers express gratitude. These studies reveal similarities and differences in how gratitude is conveyed across cultures, providing a solid foundation for evaluating whether Hijazi Arabic aligns with or

diverges from other Arabic dialects and international languages in its gratitude strategies. Research has also focused on ESL/EFL learners' use of gratitude expressions in their L2. Studies have examined how learners from diverse linguistic backgrounds; including Chinese, Korean, Japanese, and Indonesian EFL/ESL learners (Cui, 2012), Kurdish learners of English (Faqe et al., 2019), Indonesian students majoring in Japanese literature (Kartika, 2018), and Indonesian students learning business English (Kustini & Sulyaningsih, 2016)—express gratitude. Other studies have looked into Iranian learners (Azima & Hesabi, 2015), Chinese learners in the U.S. (Cheng, 2005), Bahraini and Vietnamese ESL learners (2019), and Iraqi EFL learners (Hussein & AbdulKhaleq, 2013).

Additionally, numerous studies have examined how non-linguistic variables affect gratitude expression. For example, Altalhi (2014) investigated the speech act of thanking as used by Saudi Hijazi females in three different settings: thanking for a favor, thanking for a meal, and thanking for a gift in her master dissertation. Her study focused exclusively on female participants and explored their thanking strategies within the context of Hijazi Arabic. The analysis revealed that Hijazi females commonly employed strategies such as expressing benediction, complimenting, and acknowledging the non-necessity of the favor, particularly when expressing gratitude for gifts.

While Altalhi's study provides valuable insights into the thanking behavior of Hijazi females, the present study expands upon her work by including both male and female participants. Additionally, it introduces further sociolinguistic variables such as age and educational level to provide a more comprehensive understanding of the thanking strategies employed by Hijazi Arabic speakers. Unlike Altalhi's research, which was limited to three contexts and a single gender group, the current study aims to capture broader patterns of gratitude expression within a more diverse demographic, allowing for richer comparisons and

deeper analysis of variation across gender, age, and educational background.

Hariri (2016) analyzed thanking in Saudi academic emails. Other studies focused on gender differences in Persian (Yoosefvand & Rasekh, 2014), the impact of social status and imposition in Persian and English (Ahar & Eslami-Rasekh, 2011), gratitude among Malay Generation Z in tech-mediated contexts (Yusof et al., 2022), and expressions of gratitude for meals and gifts on Snapchat among Saudi women (Alsalem, 2024).

Benaicha and Al-Shara'h (2024) conducted a study to explore how Jordanian and Algerian Arabic speakers express gratitude. Their research examined correlations between gratitude strategy selection and the social status and gender of participants. Eighty university students (40 from each country, evenly split by gender) participated in the study, which used an Oral Discourse Completion Task (ODCT) consisting of 12 scenarios in Jordanian or Algerian Arabic. The findings showed that Jordanian males produced the most gratitude expressions (30%), followed by Jordanian females (27%), Algerian females (25%), and Algerian males (17%). There were no significant gender differences in the use of religious formulas. Additionally, higher levels of gratitude were expressed among participants of equal social status, and titles and address terms were commonly used.

In a study of the Ilam variety of Kurdish, Yousefi et al. (2015) analyzed how 117 native speakers (62 males and 55 females) expressed gratitude using Cheng's (2005) taxonomy. The results indicated that while females favored "positive feeling" and "thanking," males preferred "positive feeling," "thanking," and "appreciation." Both genders commonly used the strategies of thanking, expressing positive feelings, and showing appreciation.

Alsalem (2024) analyzed expressions of gratitude by Saudi women on Snapchat for meals and gifts. The data included 202 screenshots from women in

their 30s speaking Najdi, Hijazi, or Northern Saudi dialects. Gratitude expressions were categorized using Al-Zubaidi's (2012) nine-strategy framework: (i) thanking, (ii) complimenting, (iii) expressing benediction, (iv) apologizing, (v) acknowledging imposition, (vi) reciprocating, (vii) expressing intimacy, (viii) alerting, and (ix) other strategies including non-verbal cues and emojis. The most frequent strategy for thanking for gifts was benediction (52.6%), followed by complimenting (15.7%) and bald thanking (10.5%). For meals, benediction was even more dominant at 58.6%, while other strategies were used less frequently. Notably, 93% of gift-related expressions included emojis. The study found that gratitude was often conveyed through a combination of strategies, frequently accompanied by superlatives, compliments, blessings, and prayers.

Methodology Participants

The study sample consisted of 110 native speakers of Hijazi Arabic divided by gender into 55 males and 55 females. Participants were categorized into four age groups: 15-25, 25-45, 45-60, and above 60 years. The sample reflected a wide range of educational backgrounds, including individual with no formal education, (i) those with primary or intermediate education, (ii) high school graduates, (iii) high school graduates, (iv) bachelor's degree holders, and (v) individuals who pursued postgraduate or higher education. To ensure that all participants were homogenous in terms of cultural background, the researcher selected all informants that were born and raised in major Hijazi cities, such as Madinah, Makkah, Jeddah, Taif, and Yanbu. Dialectical micro-variation still exists across these cities. It is worth noting that participation in the study was voluntary, and all respondents were informed of the study purpose. The confidentiality of their participation and responses was strictly maintained.

Instrument

The researcher has adopted Cheng's simplified and updated coding schema to investigate thanking strategies taxonomy (2010). A Discourse Completion Task DCT, which has been successfully applied to similar studies and proved to be insightful and informative (Al-Maznaei, 2021; Al-Zubaidi, 2012; Bataineh, 2013T; Ohashi, 2013; Taha, 2015), was designed and conducted by the researcher to elicit thanking responses. The DCT was reviewed and validated by three professors in linguistics to ensure its appropriateness, clarity, alignment with the objectives of the study. It was on-line Google form which consists of ten different social situations, each requiring an expression of gratitude from the informants. The DCT was an online Google form, and it was distributed to a random sample of native speakers of Hijazi Arabic.

To ensure randomness in response forms, the participants were randomly selected from a pool of native Hijazi speakers. The elicited response was categorized and analyzed using Cheng's taxonomy (2010) of thanking strategies, with attention to the variables of age, gender, and educational level.

Data Analysis

A total number of 1100 expressions were identified as thanking responses in data; the collected data were subjected to both quantitative and qualitative analysis and interpretation. That is, each participant's responses were categorized, and then, analyzed according to the strategies identified by Cheng (2010). The collected responses were carefully organized into frequency and percentage tables using Microsoft Excel to allow the researcher to determine and detect which strategies were most and least used by informants. This analytic process was carried out across the three non-linguistic variables: age, gender, and level of education to explore correlations between participants' demographic backgrounds and the number and type of the strategies employed. The coding process involved careful examination of each response to

ensure accurate and correct classification of the gratitude strategy implemented by participants. It should be noted that some participants provided supplementary religious expressions as well as comments on non-verbal expressions of gratitude, such as kissing, hugging, smiling, and tapping shoulders. These extra expressions and remarks were carefully reviewed as they offered valuable insights into the notion of gratitude within the Hijazi culture.

Research Questions

This study seeks to explore and address the following two central research questions:

1. What are the thanking strategies employed by native speakers of the Hijazi Arabic variety?
2. Are the thanking expressions produced by participants influenced by non-linguistic variables, such as age, gender, and level of education?

Results and Discussion

This section presents the findings from the analysis of 1100 thanking strategies employed by Hijazi Arabic speakers, based on the data collected from 110 participants (n=110; 55 females, 55 males). The elicited thanking responses (1100), provided by 110 respondents, (n=110; 55 females, 55 males), were analyzed according to the key variables, such as gender, age, and level of education (see Tables 1, 2 & 3). Using Cheng's (2010) taxonomy of thanking strategies, the researcher served as primary coder, i.e. systematically applying the coding framework to all response. Importantly, both (a) simple thanking and (b) elaborated thanking in the tabular forms represent sub-strategies within major thanking strategy.

Furthermore, elementary and intermediate education levels were combined in the tables as they were represented by two informants in the study. The tables summarize and show the results of the employment of strategies in relation to the mentioned variables in the study. Given the high number of 1100 thanking responses, the researcher

analyzed the most frequently used expressions provided by the informants. The analysis shows that simple thanking has the highest occurrence among thanking strategies (55%), followed by other strategies (26%), elaborated thanking (15%), appreciation (0.45%), non-Gratitude (3%), combinations and Formal Speech (0.45%) of the total occurrences, respectively (see Figure 1).

شكراً، شكراً لك، مشكور / مشكورة
 Thank you/ thanks
 شكراً حبيبي / شكراً بإسدي / شكراً حبيبي في زواجك
 Thank you, thanks my love
 To be paid off
 شكراً الله يسعدك
 Thank you, may God grant you happiness

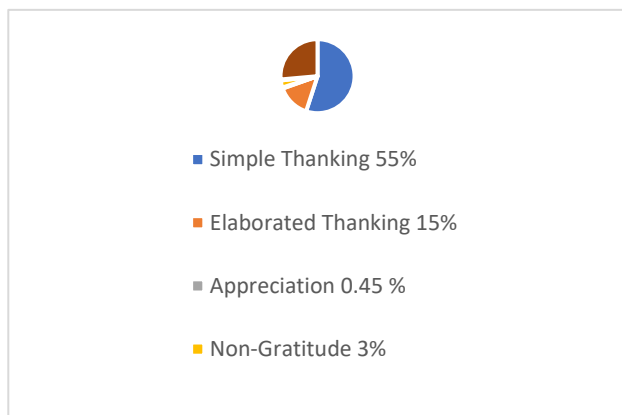


Figure 1. Thanking Strategies Distribution

Thanking Strategy: (A) Simple Thanking

Among the various thanking strategies outlined by Cheng (2010), simple thanking is the most preferred and direct strategy for expressing gratitude across all participants, regardless of gender, age, or level of education (55%). The high frequency of simple thanking suggests that participants favor using fixed, formulaic expressions of gratitude (see Table 1). This finding is in accordance with previous studies on the speech act of gratitude in multiple languages, such as American English, Saudi Arabic, Egyptian Arabic, Algerian and Jordanian Arabic, Hausa, and Chinese (see Albalawi, 2018; Benaicha & Al-Shara'h, 2024;

Cheng, 2010; Cheng & Seto, 2019, Chapter 15; Taha, 2015; Yuepeng, Mahdi, Sarhan, Salih, & Paramasivan, 2016). For example,

Table 1. The Number and Percentage of Thanking Strategies and Gender

Strategies	Male	Female	Total	%
Simple Thanking	325	281	606	55 %
Elaborated Thanking	50	110	160	15 %
Appreciation	3	2	5	0.45 %
Non-Gratitude	23	11	34	3 %
Combination	1	4	5	0.45 %
Thanking a 3rd Person	0	0	0	0 %
Formal Speech	0	0	0	0 %
Other Strategies	151	139	290	26 %
Total	552	547	1100	100 %

Gender

Table (1) shows that Hijazi males produced 53.63% while Hijazi females produced 46.36% of the total number of simple thanks, and this result is in line with another study on Saudi participants and Algerian males, respectively (Albalawi, 2018; Hariri, 2016; Benaicha & Al-Shara'h, 2024). Unlike Jordanian and Persian females, Saudi Hijazi females produced slightly fewer thanks than their counter males (see Al-Khawaldeh & Zegarac, 2013; Yoosefvand & Rasekh, 2014). Furthermore, simple thanking is not literally brief as Saudi Hijazi speakers invariably favored producing extended simple combining 'thank you' and 'thanks' with blessings or a religious formula that explicitly has the name of 'Allah/ God'. This practice underscores the significant role of religious and cultural influences in shaping gratitude expressions in the Hijazi context. That is, expressing gratitude to God may include utterances such as 'may God reward you the best/ جزاك الله خير' or 'may God grant you happiness/ الله يسعدك'. To produce honest and profound gratitude, Hijazi speakers do implement the name of God, blessings, and prayers in their thanking utterances. This finding can be understood in the context of the strong influence of religion-oriented cultures in the Middle East, where expressions of gratitude are often interwoven with religious references. Similar studies on various

Arabic dialects, including Saudi Arabic (Albalawi, 2018; Alsalem, 2024), Carian Arabic (Morsi, 2010), Jordanian Arabic (Al-Khawaldeh & Zegarac, 2013), and Algerian Arabic (Benaicha and Al-Shara'h, 2024) consistently show that religious expressions are a central feature of gratitude in Arabic-speaking communities, reinforcing solidarity and cultural identity (see also Al-Maznaei, 2021; Alrousan, 2018; Al-Shaer, 2013; Alsuhaim, 2023; Altalhi, 2014; Bataineh, 2013; Hariri, 2016; Taha, 2015). A good example to use 'may God reward you the best/ جزاك الله خير' as nearly the only formulaic expression; that is, when replying to offered condolences in Muslim societies. With respect to gender, female Hijazi participants are more inclined to produce lengthier varied thanking expressions and combine their thanking utterances with compliments, prayers and greetings, and this finding is in accordance with similar studies on the relation between gender and expressions of gratitude in Najdi Arabic (Alsuhaim, 2023), as well as in drama and Cairene Arabic (Fauziah, 2010; Morsi, 2010). These studies suggest that females, regardless of cultural context, may place a stronger emphasis on expressing politeness and solidarity through more extended and multi-layered forms of gratitude. The data show that male participants are more inclined to use specific Hijazi address terms when thanking, such as 'سيدي، حبيبي' / Sir, my love', while females use intimacy terms and complements, such as 'حبيبتى' / 'my love' and 'قلبي' / my heart' and these strategies are equally used by both males and females (see Table 1).

Education

With respect to the level of education, there seem to be a relation between level of education and the choice of a thanking expression. Highly educated participants are more likely to produce fixed formulaic gratitude expressions, such as 'thanked, may God reward you the best / جزاك الله خير', 'مشكور، جزاك الله خير', 'شكرا، يعطيكم العافية', and 'thanks a lot / شكرا جزيلاً' irrespective of gender. Level of

education impacted the length of the thanking utterance as educated speakers tend to produce shorter fixed thanking expressions and they maintain implementing prayers and blessings as well in their gratitude (see Table 2).

Table 2. The Number and Percentage of Thanking Strategies and Levels of Education

	Unedu cated	Elemen try Interm ediate	Hig h Sch ool	Coll ege	Hig her Stu dies	To tal
a. Simple Thanking	7	2	157	276	164	604
b. Elaborated Thanking	8	5	50	64	33	160
Appreciation	0	0	1	3	1	5
Non-Gratitude	4	0	10	16	4	34
Combination	0	0	4	1	0	5
Thanking a 3rd Person	0	0	0	0	0	0
Formal Speech	0	0	0	0	0	0
Other Strategies	7	7	64	135	77	290
Total	26	14	286	495	279	1100
Percent age	2.5 %	1 %	26 %	45 %	25.5 %	

Age

Regardless of gender and level of education, older Hijazi participants, highly preferred to use lengthier thanks, and they mention the name of God 'Allah' in their thanks either explicitly or implicitly. Considering the two categories of benediction; 'explicit benediction', where the word 'Allah' appears in the utterance, represents 14% of all the

total number of simple thanking in the data whereas ‘*implicit benediction*’, where the word ‘Allah’ does not appear in the utterance, is less than 1% (see Al-Khawaldeh and Žegarac, 2013; Al-Zubaidi, 2012; Morsi, 2010). Interestingly, God’s name appears more frequently in female responses 57% than Male counterparts 43%, respectively.

Other Strategies

Using other thanking strategies serves the next major thanking strategy among participants (26 %), and it includes an elaborated lengthy expression of ‘*thank you*’, and this strategy is not listed in the framework proposed by Cheng (2010). Although the current study adopts Cheng’s (2010) framework, the researcher has observed that a notable portion of participants, 26% of all elicited responses, did not align with the categories in Cheng’s categories of thanking strategies. This finding is consistent with previous research on gratitude strategies. For example, Eisenstein and Bodman, (1995), and Al-Zubaidi (2012) point out that social context and culture can significantly influence the production and realization of different speech acts. These responses were therefor grouped and classified under the label other strategies. Other strategies include religious oriented expressions, non-religious expression and blessings, prayers, complements, and non-verbal means of communication, such as smiles. Hijazi participants invariably included religious *oriented expressions* or prayers that are culture specific in their linguistic realizations of gratitude. For instance, the speaker’s asking God ‘Allah’ to bless the recipient is a deeply rooted politeness strategy in the speech of Muslim communities (see Al-Khawaldeh and Žegarac, 2013; Al-Zubaidi, 2012; Hariri, 2016; Morsi, 2010; Taha, 2015). In addition to *religious-oriented expressions*, complements, good wishes, non-verbal acts, invitations, expressions of love and appreciation are extensively used as linguistic patterns to enhance both sincerity of gratitude and solidarity among participants. From a Saudi Hijazi perspective,

smiles, hugs, kisses, and formulaic expressions of thanking and appreciation, and flattering are highly used by participants. For example, religious-oriented expression may include

جزاك الله خير، ماقصرت

May God reward you the best, you’ve done your best

الله يجازيك الجنة

May God grant you heavens, bless you

الله لا يحرمني منك، ما انحرم منك

May God keep you for me

Non-religious expressions include utterances like,

ما أدري كيف أشكرك (قبلة)

I’m speechless, I don’t know how to thank you enough (kiss)

تسلم ، عيونك الحلوة (ابتسامة)

Bless you, the beauty is yours (smile)

Gender

The analysis revealed that, ‘*may God reward you the best*/ جزاك الله خير’ is by far the most prevalent among other strategies of thanking (29%); Hijazi females produced 56% while males produced 44% which indicates women’s preference to use a fixed linguistic pattern in their gratitude. The data also revealed that it is common for Hijazi females to combine this fixed pattern with other address terms, prayers, or blessings to enhance intimacy and establish bonds, for example ‘*may God reward you the best* / جزاك الله خير حبييتي’ or ‘*the beauty is your, love* / عيونك الحلوة حبييتي’ (see Altalhi, 2014). Hijazi males, similarly, may combine the same pattern with similar address terms for the same reason mentioned above. It should be noted that these address terms are used in same-gender communicative settings (see Albalawi, 2018; Al-Khawaldeh and Žegarac, 2013). One of the findings is that Hijazi females produce lengthier utterances of gratitude, while male participants employed shorter more masculine-oriented strategies, which indicates that men and women

communicate their gratitude differently, and this finding is in accordance with findings of prior research (see Albalawi, 2018; Altalhi, 2014; Morsi, 2010). It is worth noting that Hijazi females, regardless of age or level of education, tend to combine their expressions of gratitude with complements, which helps to foster solidarity. This practice is an important aspect of the politeness spectrum in Saudi Hijazi culture (see Altalhi, 2014). In contrast, mature males often express gratitude in a more conservative manner, which not only reflects their cultural norms but also subtly reinforces a sense of dominance and superiority (see Kashdan, Mishra, Breen, & Froh, 2009). For example, Hijazi males produce thanking expressions like,

يعطيك العافية، مامنك قصور

May God bless your health, you went out and about
رحم الله والديك، وبارك الله فيك

May God bless your parents

الله يرفع قدرك حبيبي (ابتناسمة)

May God keep you high and above my love,
(smile)

Hijazi females would produce thanking expression like,

مقدمة، عيونك الحلوة

All your, Bless you my love

تسلمي حبيبتي

Bless you my love

تسلم الأيادي حبيبتي، الله لا يحرمني منك

May God reward you the best, I never want to lose you

Age and Education

Regarding the variables of age and level of education, there appears to be a direct correlation between age and the speech act of thanking among Hijazi speakers (see Table 3). Specifically, older and more educated Hijazi males and females tend to favor brief, elliptical, and fixed formulaic

expressions to convey gratitude as illustrated below:

Males

May God reward you the best

جزاك الله خير

May God bless your parents

رحم الله والديك

May God have mercy on your parents

بييض الله وجهك

That's so sweet of you

من ذوقك

Bless you

تسلم، الله لا يهينك

Females

May God reward you the best

جزاك الله خير

May God grant you health

يعطيك العافية

That's sweet of you

كلك ذوق

May God reward you the best

*بارك الله فيك

*تسلمي، من ذوقك

Bless you, you're so sweet

It is interesting to note that female participants are more highly likely than males to repeat a thanking expression, such as '*thank you, thank you / شكرا / شكرا*' and this is done to reflect the amount of imposition and gratitude felt or received. Males are more inclined to use a different strategy and phrases for the same reason, such as '*thanked, thanks a lot / مشكور، شكرا جزيلًا*'.

Table 3. The Number and Percentage of Thanking Strategies and Age

	15 - 25	25 - 45	45 - 60	60+	15 - 25
a. Simple Thanking	197	259	141	9	604
b. Elaborated Thanking	73	54	19	13	160
Appreciation	4	1	0	0	5
Non-Gratitude	19	10	1	4	34
Combination	4	1	0	0	5
Thanking a 3rd Person	0	0	0	0	0
Formal Speech	0	0	0	0	0
Other Strategies	102	116	58	14	290
Total	399	442	219	40	1100
Percentage	36 %	40%	20%	4%	100%

Thanking Strategy: (B) Elaborated Thanking

With respect to elaborated thanking which is a sub-strategy of the thanking strategy (see Table 1), and which includes further four sub-strategies, the data showed that it comprises only 15% across all thanking expressions (see Figure 1 & Table 1). Among the four subcategories of elaborated thanking, and irrespective of gender, thanking and adding one intensifier was the most common type 49%, followed by thanking and stating the reason 45%, then thanking and adding two intensifiers 4%; and, finally, thanking and adding both intensifier(s) and the reason 2%.

Sub-strategy A

Thanking and adding 1 intensifier

Males	Females
أشكرك جزيل الشكر	مرة شكراً
Thank you so much	Thank you so much
Thanks a lot	شكراً مرة
A thousand thanks	شكراً جزيلاً
	Thank you very much

Sub-strategy B

Thanking and adding 2 intensifiers

Males	Females
أشكرك جزيل الشكر	شكراً مرة كثيرة
Thank you so much	Thanks a bunch
	شكراً مرة.. مرة
	Thank you so so much
	شكراً تسلمي، شكراً
	Thank you, bless you, thank you

Sub-strategy C

Thanking and adding the reason

Males	Females
شكراً على الضيافة	شكراً على حسن استقبالك
Thanks for hospitality	Thanks for the
شكراً على السؤال	reception
Thanks for asking	شكراً لأنك تذكرتني
شكراً إنك نبهتني	Thanks for
Thanks for alerting me	remembering me
	شكراً على اتصالك
	Thanks for calling

Sub-strategy D

Thanking and adding both intensifier(s) and the reason

Males	Females
-	شكراً على المساعدة
	Thanks for your help
	مرة أشكرك على شعورك
	الطيب
	Thanks for your kind feeling
	شكراً.. فرحتيني وأسعدتيني
	Thanks, you made me happy

Gender

Surprisingly, unlike simple thanking and using other strategies, Hijazi females produced 68.75% while males produced only 31.25% of elaborated thanking (see Tables 1 & 2). This observation is based on descriptive statistical analysis of response frequencies. There seems to be a significant difference in the use of this strategy across gender, and this might be explained on the assumption that the women prefer to employ more enhanced and elaborated ways of expressing gratitude than men do. Furthermore, this elaborated lengthier thanking correlates to the degree of imposition perceived (see Al-Khawaldeh & Zegarac, 2013, Fauziah, 2010). Additionally, female participants either repeat their thanks or combine them with one intensifier to enhance the sincerity of their gratitude and maintain solidarity with the favor giver (see Al-Mazaei, 2021; Morsi, 2010). Female respondents favor expressing gratitude through '*positive feelings*' towards the hearer and mentioning '*the favor*', and this finding has been found in similar studies of American participants, Ilami Kurdish Female participants, and Persian females (Taha, 2015; Yousefvand, 2010, Yoosefvand & Rasekh, 2014), respectively. Female participants also prefer to use '*positive feelings*' and mention '*the reason*', whereas Hijazi males prefer to mention '*the favor*' and '*the reason*'. Furthermore, female participants may add emotional statements to enhance both intimacy and sincerity. It is interesting to note also

that male participants, unlike Hijazi females, prefer brief formulaic expressions of gratitude which increases distance between participants. Thanking and adding both '*intensifiers*' and '*the reason*' appeared only in the gratitude expressions of Hijazi females which might reflects males' preference to this type of extensive thanking. For example,

Males	Females
شكراً لأمانتك	شكراً مرة كثير، الله يسعدك
Thank you for your honesty	Thank you so much, you made me happy
الله يسلمك، وشكراً على السؤال	مرة شكراً إنك افكرتيني
God bless you, thanks for asking	Thanks you so much for remembering me

Age and Education

Regarding the factors of age and education, the analysis revealed that young female and male participants are more inclined to use a thanking expression with one/ two intensifiers, while older educated participants prefer to use one intensifier and mention the favor or the reason (see Tables 2 & 3). Further analysis of the data showed that mature highly educated participants prefer to frequently employ the formulaic expression '*may God reward you the best / جزاك الله خير*' in their thanks instead of intimacy terms or intensifiers.

Non-Gratitude

As shown in Table 1 and figure 1, non-gratitude (the absence of any expression of thanks) was one of the least occurring strategies as it occurred only 34 times across all the collected responses, i.e. comprising 3% of the total strategies employed. The in-depth analysis of data revealed that non-gratitude or absence of gratitude occurred exclusively in two scenarios: first, when the waiter cleaned the table without receiving a thank-you which counted 23 instances (94%), and second, when participants received birthday without a gratitude response 11 times (6%). More precisely, some participants explained that when a waiter is cleaning the table, it is considered part of their job and does not warrant an expression of gratitude. Additionally, a few male participants refrained from thanking someone who wished them a happy

birthday, as they do not practice celebrating birthdays.

It is noteworthy to say that this strategy was the least frequently used type of collected thanking responses because it is very uncommon in Saudi Hijazi culture to avoid expressing gratitude and because gratitude is highly valued and appreciated by Saudis. Regardless of the gender, level of education, or age of participants, they all employed the relief phrase '*thanks God/ الحمد لله*', and this religious expression is deeply inherent in Muslim to

Gender

A gender-based analysis of these non-gratitude responses showed that 68% were produced by male participants, while only 32% were produced by females. This distribution suggests a gender-related pattern in the absence of gratitude within the Hijazi social setting.

Age and Education

Interestingly, high school and college students, irrespective of age, comprise most of the non-gratitude instances in the study. That is, most non-gratitude instances were produced by high school and college students, regardless of age. More specifically, male participants (high school and college) accounted for 20 instances, while their female counterparts accounted for 9 instances. Conversely, postgraduate or higher education participants exhibited this strategy less frequently, i.e. only 3 instances among males and 2 among females. This distribution suggests a correlation between educational background and increased use of thanking strategies.

Appreciation & Combinations

As Table 1 and Figure 1 reveal, Appreciation and combinations are the least frequently employed strategies among participants, and each accounted for (0.45%). Appreciation subdivides into three subcategories: (i) showing appreciation and adding intensifier (s), (ii) showing appreciation and stating the reason, and (iii) showing appreciation and adding intensifier(s) and the reason. In the current data, there were a few instances of appreciation in

terms of using the verbal expression 'appreciate', and when they occurred exclusively in the utterances of university and high education participants; females produced 40% while males produced 60%. This finding indicates the correlation between level of education and expressing appreciation by thankers. That is, more educated people are more inclined to express briefly and explicitly appreciation to acknowledge the imposition received in a formal way, such as

Males

شاكر ومقدر اتصالك

Thankful, appreciated your call

Females

شاكرا ومقدرة

Thankful and appreciated

The low occurrence of this strategy seems to be consistent with similar research findings of Cairene Arabic (see Taha, 2015). Unlike Irish English and American English speakers (see Schneider, 2005), Arab speakers favor lengthy expressions of gratitude and evade to communicate expressions of appreciation which may sound "flat, unpleasant, and insufficient" in Arab speaking communities (Al-Maznaei, 2021, p. 7).

Combinations, on the other hand, among the total number of collected 1098 gratitude responses, combination strategy was among the least used ones by participants. Combination strategy includes (i) thanking and stating the reason, and (ii) thanking and adding intensifiers(s) and the reason. As shown in Table 1, combinations were expressed only 5 times by participants. Of these, 80% were produced by female participants, while only 20% were produced by males. Table 1 revealed that combinations were expressed only 5 times by participants; female participants produced 80% while males produced only 20%. This suggests that Hijazi speakers generally do not prefer using this strategy to express gratitude. Moreover, the data analysis revealed that only high school female respondents use this strategy to express gratitude, meanwhile only an elementary male participant used a combination for the same reason. This finding showed that Hijazi participants, irrespective of gender and level of education, are not interested

in this strategy of combination to express gratitude. For example,

Males

شكراً، هذا من لطفك

Thank you, that's kind of you

Females

شكراً مرة، فرحتيني بهديتك

Thanks a lot, your gift made me so happy

Thanking a 3rd person and Formal speech

The findings in Tables 1, 2, and 3 indicate that Hijazi participants, males and females, educated and uneducated, young and old did not use these two strategies as the social scenarios listed in the DCT are more consistent with the remaining thanking strategies discussed above. That is, thanking a third person and formal speech were not observed in any of the informants' responses (0 %) as they are more likely to occur in formal and businesslike settings which are not listed in the DCT form implemented. In other word, these two gratitude strategies are typically associated with institutional or ceremonial contexts, and the nature of the DCT implemented in the study involved informal everyday interactions.

Conclusion

Hijazi speakers do not simply prefer short, direct expressions of gratitude. Instead, they often combine their thanks with blessings, prayers, compliments, and emotional expressions to enhance the sincerity of their gratitude and to strengthen social solidarity. Religious expressions are key components of thanking speech acts which reflects the Islamic and Arab ideology that are deeply rooted in the Hijazi context. In addition, non-verbal aspect of communication provided by the participants, such as shoulder tap, hugs (same gender), kisses, and smiles are intrinsic to the speech act of thanking in the Hijazi community. The data analysis reveals that there is no significant gender difference among participants; nonetheless, females produced slightly fewer gratitude expressions than males. Technically, female respondents preferred lengthier and elaborate expressions of gratitude that included complements and blessings. Furthermore, older speakers,

regardless of gender, are more inclined to include religious terms and prayers in their thanking utterances.

Furthermore, the findings of this study highlight the strong cultural influence on the expression of gratitude within the Hijazi community. The frequent use of religious expressions, alongside non-verbal gestures, underscores the significant role that cultural and religious values play in shaping communication patterns. This reliance on religious and culturally specific expressions of gratitude suggests that Hijazi speakers view the act of thanking not only as a social exchange but also as a spiritual practice. The incorporation of blessings and prayers, particularly among older speakers, reflects a broader cultural emphasis on respect, humility, and social harmony. These insights contribute to a deeper understanding of how gratitude is not merely a linguistic act but a reflection of societal norms and religious beliefs, thus offering valuable implications for intercultural communication and language study in the context of the Hijazi dialect.

Limitations and Future Research

This section outlines the limitations encountered during the course of this study and offers recommendations for future research aimed at enhancing the cultural and pragmatic understanding of gratitude expressions in Hijazi Arabic. One limitation of the current study is the absence of real-life and spontaneous utterances; that is, hesitations, intonation, pauses, and facial expression as they cannot be captured in the DCT form. Therefore, the researcher included all the extra remarks provided by the informants to express gratitude.

Thanking speech acts reflect sociocultural and religious values that shape and refine interpersonal communication across various languages and cultures. Further research is recommended to develop a more culturally oriented taxonomy of Middle Eastern thanking strategies. A future developed taxonomy should outline and account for

gratitude expressions that are specific to Arab cultures, i.e. including religious phrases, thereby providing more accurate analytic strategies for pragmatic and socio-pragmatic studies.

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Appendixes

Appendix 1

The Study Questionnaire

Section 1 of 3

استراتيجيات الشكر المتداولة في مجتمع المنطقة الغربية بالمملكة العربية السعودية

تهدف الباحثة من خلال هذا الاستبيان لدراسة اساليب الشكر المتداولة في مجتمع المنطقة الغربية للمملكة العربية السعودية (المدينة المنورة ومكة المكرمة وجدة والطائف)، مع الاخذ في الاعتبار لثلاثة عوامل: العمر، النوع، مستوى التعليم. الرجاء الاجابة على جميع الاسئلة المرفقة، في حال ترون ان الموقف لا يستدعي الشكر أو الاعتذار يكتفى ب (لا). علماً أن أياً من البيانات الواردة ستوظف لأغراض البحث العلمي فقط وسيتم التعامل معها بسرية وعناية تامة. شاكراً ومقدرة.

الباحثة

Section 2 of 3

بيانات المشارك في الدراسة

- الاسم / اختياري
- العمر:

١. ٢٥-١٥

٢. ٤٥-٢٥

٣. ٦٠-٤٥

٤. ٦٠- فأكثر

- النوع

١. ذكر

٢. أنثى

- مستوى التعليم

١. غير متعلم

٢. ابتدائي / متوسط

٣. ثانوي

٤. جامعي

٥. دراسات عليا

- ما المدينة التي نشأت بها؟

١. المدينة المنورة

٢. مكة المكرمة

٣. جدة

٤. الطائف

٥. مدينة أخرى

- إذا كانت مدينة أخرى، فضلاً أذكر اسم المدينة ()

- هل مازلت تقيم في نفس المدينة التي نشأت بها؟

- إذا انتقلت للإقامة في مدينة أخرى، ما لمدينة التي تقيم بها حالياً؟

١. المدينة المنورة

٢. مكة المكرمة

٣. جدة

٤. الطائف

٥. مدينة أخرى

- إذا كانت مدينة أخرى، فضلاً أذكر اسم المدينة.

Section 3 of 3

استراتيجيات الشكر المتداولة في مجتمع المنطقة الغربية (الحجاز)

١. ذهبت لزيارة أحد الأقارب، وقدموا لك كوباً من العصير،

ماذا ستقول لمن قدم لك العصير؟ هل ترى أن الموقف

يستدعي الشكر؟

٢. دخلت إلى أحد المقاهي وجلست على أحد الطاولات، ولم

تكن نظيفة. لاحظ النادل ذلك، فجاء مسرعاً ونظف

وتقديم واجب العزاء. ماذا ستقول لزميلك؟ هل ترى أن

الموقف يستدعي الشكر؟

١٠. في يوم ميلادك والذي لم يتذكره أحد ممن حولك، وإذا

بجرس الباب يرن، وحين فتحت الباب فوجئت بأن صديقك

قد أرسل لك باقة زهور جميلة مرفقة بـ كارت به كلمات

رقيقة. ماذا ستقول لصديقك؟ هل ترى أن الموقف يستدعي

الشكر؟

هل لديك أي إضافات أو مقترحات تود إضافتها؟

شاكرا ومقدرة تعاونكم

Appendix 2 Study Tables

1. Thanking Strategy: (A) Simple Thanking

Thank you, thanks.	شكراً، شكرا لك، مشكور،
Thanks, May God reward you.	مشكورة
Thank you, may God protect you.	شكرا، جزاك الله خير، جزاك
Thank you, May God make you happy.	خير
Thank you, you did your best.	شكراً، الله يعطيك العافية،
Thank you, may God grant you health.	يعطيكم العافية
Thank you, may God keep you high.	شكراً، الله يسعدك
Thank you, my love. To be paid off.	شكراً، تسلم، تسلمي
Thanks, my love. I thank him.	مشكور، ما قصرت
	شكراً، الله لا يهينك
	شكراً، بارك الله فيك
	في زواجك
	شكرا حبيبي، شكرا يا سيدي،
	حبيبي
	اتشكر منه

الطاولة وأعدها لك. ماذا ستقول للنادل؟ هل ترى أن

الموقف يستدعي الشكر؟

٣. أثناء سيرك في الطريق وقعت منك بعض الأغراض على

الأرض، فساعدك أحد المارة وناولك إياها. ماذا ستقول له؟

هل ترى أن الموقف يستدعي الشكر؟

٤. ارتديت ملابس جديدة، وكانت ملائمة لمظهرك، وحين

شاهدك صديقك امتدح هندامك وأبدى إعجابه بذوقك. ماذا

ستقول له؟ هل ترى أن الموقف يستدعي الشكر؟

٥. كنت مسافراً إلى إحدى الدول للسياحة علماً بأنك لا تتحدث

لغة هذا البلد. أثناء تسوقك قام البائع بمضاعفة السعر،

وكان بجوارك رجل يتحدث لغة البلد، فحذرك من محاولة

استغلال البائع لك. ماذا ستقول لهذا الشخص؟ هل ترى

أن الموقف يستدعي الشكر؟

٦. كنت تتسوق بصحبة طفلتك البالغة من العمر ٤ أعوام،

وكان السوق مزدحماً جداً، وفجأة اختفت طفلتك الصغيرة

وبحثت عنها فلم تجدها بجوارك. ظهرت سيدة تمسك بيد

ابنتك وتتجه نحوك ومعها ابنتك التي كانت خائفة وتبكي

بشدة. ماذا ستقول للسيدة؟ هل ترى أن الموقف يستدعي

الشكر؟

٧. اتصل بك صديقك ليخبرك أن متجرك المفضل الذي طالما

كنت بانتظاره ليفتح فرعاً له في مدينتك قد تم افتتاح فرع

له مؤخراً لا يبعد كثيراً عن منزلك، كما أرسل لك الموقع

والصفحة الخاصة بالمتجر. ماذا ستقول لصديقك؟ هل

ترى أن الموقف يستدعي الشكر؟

٨. أصبت بوعكة صحية ألزمتك الفراش، فتغيبت عن العمل.

اتصل زميلك في العمل للاطمئنان عليك، وعرض عليك

القيام بعملك أثناء مرضك. ماذا ستقول لزميلك؟ هل ترى

أن الموقف يستدعي الشكر؟

٩. علم أحد أصدقائك، والذي كان مسافراً خارج البلاد مؤخراً،

بوفاة قريب لك، فبادر بالاتصال من الخارج لمواساتك

2. Other Strategies:

Religious-Oriented Expressions vs. Non-Religious Expressions

<p>Males</p> <p>May God bless your health, you went out and about</p> <p>May God bless your parents / bless you</p> <p>May God keep you for me / bless you</p> <p>Thank you, bless you</p> <p>Thank you, bless you</p> <p>Thank you, bless you</p> <p>Thank you, bless you (smile)</p> <p>Thank you, bless you</p> <p>Thank you, bless you</p> <p>That's so sweet of you / bless you</p> <p>Thank you, bless you</p> <p>Thank you, bless you</p>	<p>*يعطيك العافية، ما منك قصور</p> <p>*رحم الله والديك، وبارك الله فيك</p> <p>*الله لا يحرمني منك، ليش الكلافة؟</p> <p>*بيضض الله وجهك</p> <p>*أنا أشهد إنك الأخ اللي ينشد فيه الظهر</p> <p>*سلمت يمينك</p> <p>*الله يرفع قدرك حبيبي (ابتسامه)</p> <p>*سلم / سلمت ، لا خلا ولا عدم</p> <p>*تسلم، الله لا يهينك</p> <p>*هذا من ذوقك، وطيب أصلك</p> <p>*خدمك المال والبنون</p> <p>*لا خلا ولا عدم</p>
<p>Females</p> <p>Bless you, you went out and about</p> <p>Thank you, God bless you</p> <p>May God reward you the best, I never want to lose you</p> <p>Bless you, thanks. You are so sweet</p> <p>All yours</p> <p>May God grant you happiness, great news coming from you</p> <p>May God bless your health, thanks sweetie</p> <p>The food is out of this world, I don't want to lose you</p> <p>May God reward you the best, you went out and about, don't mean to bother you</p>	<p>تسلمي ، ما قصرت ، الله لا يحرمني</p> <p>الله يسعدك ويمدك بالعافية</p> <p>جزاك الله خير ، الله لا يحرمني منك</p> <p>بارك الله فيك ، تسلمي ، من ذوقك</p> <p>مقدمة ، عيونك الحلوة</p> <p>الله يسعدك زي ما أسعدتيني</p> <p>، أخبار حلوة زيك يا قمر</p> <p>الله يعطيك العافية ، تسلمي حبيبتى</p> <p>تسلم الأيادي حبيبتى ، الله لا يحرمني منك</p> <p>جزاك الله خير ، والله ما تقصري ، ما أبغى أتعبك</p>

<p>Religious-oriented expressions</p> <p>May God reward you the best</p> <p>May God reward you the best, you've done your best</p> <p>May God grant you heavens /bless you</p> <p>Bless you/ you've done your best</p> <p>May God have mercy on your parents (smile)</p> <p>May God keep you for me</p> <p>May God bless your health (smile)</p> <p>May God grant you happiness/ bless you</p> <p>May God grant you happiness/ bless you</p> <p>Bless you</p> <p>May God grant you heavens/ bless you</p> <p>Bless you</p>	<p>جزاك الله خير</p> <p>جزاك الله خير، ما قصرت الله بجزاك الجنة</p> <p>كثر الله خيرك، ما قصرت رحم الله والديك (ابتسامه)</p> <p>الله لا يحرمني منك / ما انحرمتك</p> <p>الله يعطيك العافية (ابتسامه)</p> <p>الله يسعدك، تسلم/ تسلمي</p> <p>الله يسعدك ويبارك فيك</p> <p>الله يكرمك</p> <p>الله يبشرك بالجنة ونعيمها</p> <p>بيضض الله وجهك</p>
<p>Non-religious expressions</p> <p>I'm speechless, I don't know how to thank you enough (kiss)</p> <p>You went out and about</p> <p>Bless you, the beauty is yours (smile)</p> <p>Bless you</p> <p>You're too kind</p> <p>Bless you</p> <p>Bless you</p>	<p>ما أدري كيف أشكرك والله (قبلة)</p> <p>ما قصرت، ربي يديم المعروف</p> <p>تسلم، تسلمي، عيونك الحلوة (ابتسامه)</p> <p>خدمك المال والبنون</p> <p>من ذوقك</p> <p>لا خلا ولا عدم</p> <p>تسلم، تسلمي</p>

3. Other Strategies: Males vs Females