The Interchange of Personal Names in Muslim Communities: An Onomastic Study

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ABSTRACT
This study investigates the interchange of personal names in nine Muslim communities to find out their linguistic, historical and cultural features. For that purpose, a corpus of personal names common in Arab countries, Turkey, Iran, Azerbaijan, Pakistan, Afghanistan, Indonesia, Bosnia-Herzegovina and Tatarstan was collected, analyzed and classified according to the Cultural, Ethnic and Linguistic (CEL) taxonomy and a text mining technique. Data analysis showed that Arabic names such as "Mohammed, Ali, Fatimah" were borrowed by Muslim communities but underwent phonological changes in the borrowing language as in "Mehmet" in Turkish; "Reza" in Urdu; "Eldin" in Bosnian; and "Musavi" in Farsi and Urdu. Similarly, Arabs borrowed "Nariman, Shahrazad" from Farsi. "Mirvat" was originally borrowed from Arabic "Marwa", and phonologically adapted to Turkish during the Ottoman rule, but was re-adopted and orthographically adapted by Arabs. Theophoric names as Abdullah & Abdul-Aziz are very common in Muslim communities. Some first names as "Iqbal" are feminine in Arab communities but masculine in Pakistan. Nour, Nehad are used for both sexes by Arabs. Historical and cultural interchange are also explicit in the origin of last names. Pakistani last names consist of Arabic, Farsi, and tribal ancestral names. Similarly, some Arabic surnames have Iranian, Indian and Indonesian origin. In many Muslim communities, surnames consist of an Arabic name and a native suffix meaning "son of" as in Mammad-ov in Azerbaijan; Mehmesto-vic in Bosnia; Davud-uglu in Turkey. Other surnames combine an Arabic name with-zadeh, -zai, -Allah (Yusuf-zai, Khalil-zadeh, Saleem-ullah) in Iran and Afghanistan. Muslim communities also borrowed some suffixes used in surnames from each other. The Arabic suffix -ani (Baraz-ani) was borrowed in Farsi, Urdu and Pashto; and the Turkish suffixes -gi and -li were borrowed in Arabic (Mousli, Quwattli, Qahwaji, sharabatli). Surnames containing the Arabic suffixes -ani and -i are added to names of localities (Kordestan-i, Tehran-i, Shiraz-i, Iraq-i, Masri, Hindi) are also common. Further features with examples, together with an overview of the phonological adaptations made in borrowed names are given in detail.

KEYWORDS
Muslim communities, personal names, Arabic names, Muslim names, forenames, surnames, name suffixes, name systems, name morphological structure

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1. Introduction
Onomastics is the study of proper names, especially names of people or personal names (anthroponyms) and names of places (toponyms). A personal name consists of a given name or names, a family name, group names (such as a clan or tribal name), other surname-like elements and/or other name qualifiers or titles associated with the name holder depending on what is typically used in the culture to which the name holder belongs. A full personal name refers to an individual and implied information that indicates religious, ethnic, cultural or political backgrounds, social class, educational level, and place of origin. In


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a minority environment, a name is an essential element of identity and reflects personal, or religious identity, individual preferences, family ties, cultural traditions, and the social environment. A personal name is associated with various life events of the person, those of the family and the large social group (Letavajová, 2021). Khosravi (2012) added that names carry strong ethnic and religious connotations and reveal an individual’s belonging to a specific group. The importance of names in a particular culture or community was summed up in a Yoruba proverb which says that “A child’s name determines what he becomes or does.” A child’s name may reflect a story related to his/her birth, such as being very small when he/she was born, or the parents’ hopes for their child’s future.

British naming practices represent the strongest shared culture compared to other languages, followed by Greek and German. This means that the British naming practices have more power and influence on other naming systems rather than being affected by other naming systems (Lawson, 2016).

A study by Abubakari (2020) found that personal names in Kusaal, Ghana have semantic content and meaningful linguistic forms. They can be family names, nicknames, day-names or shrine names. They are directly linked to sociocultural functions and meanings. They reveal the cultural beliefs of the people as well as the events surrounding the birth of the name holder and the expected impact of the name on him/her.

Due to the importance of onomastics as a discipline in the social sciences, personal names (anthroponyms) in many countries and cultures have received a lot of attention from researchers around the world. A plethora of studies have investigated different aspects of personal names in non-Muslim countries such as formal names in some nations (Shearer, 1983); how to distinguish and catalog Chinese personal names (Hu, 1994); Japanese, Chinese, and Korean authority control over names of the Far East: (Naito, 2004); the acquisition and use of Western personal names among Chinese business professionals in foreign-invested corporations (Duthie, 2007); an intercultural comparison of Chinese and English names (Yu, 2019); characteristics of Korean personal names (Kim & Cho, 2013); distribution of Korean family names (Kim & Park, 2005); personal names in the Tamil society (Britto, 1986); multiple first names in the Netherlands between 1760 and 2014 (Bloothoof & Onland, 2016); Estonian first names in the 20th and the beginning of the 21st century (Hussar, 2021); Czech first names of foreign origin as witnesses of multicultural contacts in Central Europe (Harvalik, 2007); English personal names in international contexts (Fischer, 2015); personal names and naming practices in medieval Scotland (Hammond, 2019); the structure and functions of Ghanaian personal names (Egblewogbe, 1987); and a sociolinguistic, semantic analysis of personal names in Kusaal, Ghana (Abubakari, 2020).

Other studies in the onomastics literature focused on the cultural, ethnic and linguistic classification of populations and neighbourhoods using personal names (Mateos, Webber & Longley, 2007); ethnic personal names and multiple identities in Anglophone Caribbean speech communities in Latin America (Aceto, 2002); cultural assimilation in indigenous personal naming practices among people and immigrants (Tahat, Lah & Abukhait, 2020); an ethnolinguistic study of Niitsitapi personal names (Lombard, 2008); predicting ethnicity with first names on social media networks (Hofstra & de Schipper, 2018); and a socionomastic study of first names in social and ethnic contexts (Sabet, & Zhang, 2020).

Another line of research focused on numerous naming issues in a variety of European communities where Muslims reside such as the formation of Muslim names (Ashoor, 1977); Muslim names the Bosnian way (Virkkula, 2012); use of personal Muslim names in Albania in three historical periods and the replacement over time of Muslim names with ones that reflect the historical period imprints (Akshija (2014)); symbols of Muslim identity in Bulgaria (Krasteva-Blagoeva & Blagoev, 2008); trends in the male and female Christian and Muslim personal names in the municipality of Shumen, Bulgaria (Vachkova, 2017); Mohamed or Adam? strategies for naming Muslims children in Slovakia (Letavajová, 2021); reasons, expectations and effects of surname-changing among immigrants with Muslim names in Sweden by using Swedish-sounding or ‘neutral’ European names to cover their Muslim identity and facilitate their individual integration into the Swedish society (Khosravi, 2012; how Muslim students in an inner city primary school in the UK perceive their names and the identity it bestows (Mogra, 2005); names for Muslims and Europeans in European and Muslim languages where Muslims are called by different names that reflect hostility and contempt (Masud, 2001); and the racialization of Muslim-sounding names (Wykes, 2017).

In African Muslim communities, some researchers investigated images and identities of African Muslim names (Zawawi, 1998); the social and cultural significance of Muslim personal names in Hausa-Fulani and Kiswahili and how names are chosen for newborn babies and the values they represent (Zawawi, 1998); a comparison of naming practices in the Muslim and Xhosa communities (Neethling, 2012; a characterization of a Turkish personal name inventory (Duman, 2004); and choosing good male and female Muslim names, together with their Arabic origin with a list of Yoruba names arranged according to the day of the week in which a child is born (Mukhtar, 1993).
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In Asian Muslim communities, researchers focused on cataloguing Punjabi Muslim names in British public libraries (Rait, 1983); personal names in Kashmir from a sociolinguistic South Asian perspective (Koul, 1995); notes on Muslims in Indo-Pakistan (Schimmel, 1987); beliefs about personal names and naming practices in Pakistan (Rahman (2013); names of Malay Muslim men and the internal conflict in the southern provinces of Thailand (Engchuan (2020); the giving, adoption and deployment of Islamic personal names in Malay (Roff, 2007); cross- and trans-language morphology and the lexicography of Indonesian names (Van Der Meij, 2010); and a quantitative analysis of personal names in Azerbaijan (Zuercher, 2007).

Regarding naming practices in Arab countries, Vittmann (2013) examined the diversity and complexity of ancient Egyptian personal names which revealed a range of available patterns and options for name-giving. The researcher found that ancient Egyptian personal names have a direct reference to the name holder and his/her family. Numerous names referred to a god that ancient Egyptians worshipped, the ruling king, or some adored person. A person could be designated as one given, beloved, or protected by a god or king, but the name could equally contain an objective statement about god or the king. Houissa (1991) explored Arabic personal names and their components and rendering in catalog entries. In Jordan, several studies addressed sociolinguistic issues of Jordanian family names (Hussein,1997); the sociocultural implications of Jordanian Christians personal names (Salih & Bader, 1999); the religious, cultural, political, naming after someone, and factors that affect personal naming in Jordan (Tarawneh & Hajjaj, 2021); differences in feminine naming practices in three generations (grandmothers, mothers. daughters) in the Beni Sakhr Jordanian tribe (Aljbour & Al-Abed Al-Haq, 2019); the difference in naming new-borns in Jordan over the decades (Al-Qawasmi & Al-Haq, 2016) and a socio-cultural and translational view of Jordanian proper names (Al-Quran & Al-Azzam, 2014).

Regarding studies that compared the naming systems in several languages, cultures or countries, Lawson (2016) compared the similarities and differences of the naming systems in fifteen languages. The researcher asked experts to describe the naming practices in their assigned language. He compiled and categorized 194 responses dealing with naming practices such as matronyms, patronyms, and/or Bible names. Each language was then correlated with all the others to find out which practices were shared and to what extent. Findings showed that the language of the United Kingdom had the most shared responses followed by Greek, German, Dutch, United States, French, Portuguese, Hungarian, Polish, Chinese, Maltese, Jewish, Zulu, Maori, and Bible respectively.

To conclude, the onomastics literature review showed lack of studies that describe the naming systems of personal names in multiple Muslim communities rather than one. Therefore, this study aims to explore the interchange of Arabic and Muslim personal names (forenames and surnames) in 9 Muslim communities (Arab countries, Turkey, Iran, Azerbaijan, Afghanistan, Pakistan, Indonesia, Bosnia-Herzegovina, and Tatarstan) to find out their linguistic and cultural features. Specifically, it aims to find out the following: (i) Which names are exchanged and whether there are some common threads related to linguistics, history, anthropology and religion; (ii) the components (structure) of personal name, their function, origin and cultural aspects in each community; and (iii) the phonological changes that take place in the personal names.

2. Significance of Study
This study provides an ethnographically-based account of the sociocultural significance of Arabic/Islamic personal names.; how a single personal name can convey several aspects of cultural knowledge, such as information about ethnohistory, important events, spiritual beliefs, cultural norms and values, familial history, personal accomplishments and experiences. Personal names thus perform a crucial role in communicating sociocultural norms and values in Muslim communities. personal naming practices in tribal societies. In this respect, Mateos, Webber & Longley (2007) indicated that there is a growing need to understand the nature and detailed structure of ethnic groups in contemporary multicultural communities. The population and neighbourhoods need to be classified into groups of common origin using forenames and surnames based on a concept of ethnicity that combines multidimensional facets such as language, religion, culture and geographical region. Llitjos & Black (2001) added that knowledge of language origin or forenames and surnames improves pronunciation accuracy of proper names in different countries which is specifically significant for professional interpreters, interpreting students, journalists and T.V. anchors Pronunciation accuracy (Al-Jarf, 2022g; Al-Jarf, 2022e).

3. Data Collection & Analysis
A corpus of Arabic and Muslim personal names (forenames & surnames) used in Arab countries, Turkey, Iran, Afghanistan, Pakistan, Azerbaijan, Indonesia, Bosnia-Herzegovina and Tatarstan was collected from numerous Internet websites such as the following:
- Bosnian names: http://www.behindthename.com/names/usage/bosnian
The personal name data were analyzed and classified according to the Cultural, Ethnic and Linguistic (CEL) taxonomy. The CEL concept summarizes four dimensions of a person's identity: (i) a religious tradition; (ii) a geographic origin; (iii) an ethnic background - usually reflected by a common ancestry (genealogical or anthropological links); (iv) a language or a common linguistic heritage.

A text mining technique was also used in analyzing the data. Text mining seeks to extract useful and important information from natural language texts stored in a semi-structured and unstructured format. The technique includes summarization, classification, clustering, information extraction, feature extraction, information retrieval, and natural language processing. This is often done through identifying patterns within texts, such as trends in words, usage, syntactic structure, and so on. In addition, the names were also analyzed in terms of name structure, morphology and phonology (the elements, letter patterns, endings, stems, letter sequences & letter absences). In addition, name morphology was related to the CEL aspects.

Results of the data analysis are reported qualitatively and described for the forenames, surnames and each Muslim community separately.

4. Results

4.1 Arabic Personal Names

In Arab countries, personal names are patrilineal consisting of a first name, father's name, grandfather's name and a family name as in Reima Saada Saada Al-Jarf.

Arab Muslims use Islamic and non-Islamic names as Mohammad, Ahmed, Ibrahim, Ali, Omar, Othman, Sami Nabeel, Ayman, Kamal, and female names such as Fatima, Sara, Samia, Mona, Dana, Nadia, Layla, Noura, Khadidja, Aisha, Zainab and others.


Some first male and female names are compound names consisting of Abu + name: AbuBakr; name + -eddine: نور الدين Salaheddine، زين الدين Alaa-eddine، Saladin. هالة النور Rayat Alnour، راية النور Umm Kultoum، Minnatullah, آمنة الله, منة الله, Amatullah.

Few Arabic forenames are unisex, i.e., used as male and female names as in Nour, Nehad, Nidal, Jihad, Nidal, Ehsan, Hikmat, Enayat, Jawdat, Amal, Jamal.
- Safa صفاء m & f Persian, Turkish, Arabic
- Nur نور f & m Arabic, Turkish, Azerbaijani, Urdu, Bengali, Uyghur, Indonesian, Malay
- Ömür عمر f & m Turkish, Azerbaijani

Some names are used as both forenames and surnames: الخليل Al-Khaleel, القاسم Al-Qassem, خيرت Khayrat, عناية Enayat, الأخóm Al-Ahmad.

Interestingly, Arabs borrowed forenames from other Muslim communities as follows: (i) from Farsi: جيهان شهرزاد; (ii) from Turkish: ناریمان, اسماهان, سفینه, ئیبرهان, شاهین, اسماهان, Shahrizad, Nargis, Minnie, Perihan, Şahin, Shaheen, Bahjat; (iii) from Bosnian: توجان Jujan; (iv) from Farsi: شهرزاد Shahrizad, جيهان, Iqbal and Fairouz are female names in Arabic but male names in Pakistan. Maysarah is a female name in Indonesia, but a male name in

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4 https://www.fosteropenscience.eu/content/text-mining-101#:---:text=Text%20mining%20seeks%20to%20extract,usage%2C%20syntactic%20structure%2C%20etc.
4.2 Surnames in Arab Countries

Shearer (1983) indicated that Arabic surnames are highly variable, often with many names. Formal names usually consist of two or three names including articles which can be joined together. Arabs mostly use patronyms that consist of a first name + father's name + grandfather's name + surname. For example, in Saudi Arabia, the full name should include all four components that show a person's family lineage (Reimah + Saado + Saadah + Al-Jarf). In countries like Saudi Arabia and other Gulf States, Ibn/Bin/Ben & Bint are used: Mohammad Bin Rashed, Mohammad Ibn al-Hussein.

Some surnames contain supplements such as Bou, Bin, Bin as in Bou Saab, Ya Yazeed, Abu Muyyad, Abu Taleb, Abu Hussein, Aba Nami, Bin Batta, Birkin, Bin Mahfouz (Shearer, 2017).

4.3 Personal Names in Turkey

Personal names in Turkey come from Arabic, Turkish, Islamic, surnames, and Turkic mythology, and are used in Turkish communities. Some popular Arabic and Islamic personal names in Turkey are Mehemet, Ahmet, Abdullah, Mustafa, Mustafakoç, Murat, Ali, Muharrem, Fatma, Emine, Ayse, Burhanettin, Seyfettin, Abdulhamit, Abdulkadir, Abdullah, Abdulkadir, and others.

In most Arab countries, married women retain their maiden name (surname) after marriage. When Arab men and women have children, they use tekonyms as in Abdulhammer, Abou, Abdullah, Am, Ali, Abdullah, and others (Shearer, 2017).
Most Turkish names have a similar format to Western names (first name + family name) as in Kemal Aydin, Recep Tayyip Erdogan.

Some Turkish surnames use -oğlu and and -zade as in Ahmed Davutoğlu, Kemal Kılıçdaroğlu, Şaban Öğlu Şaban, Firas Rezvanoglu. Other Turkish last names come from status within society or an individual's profession. Last names are also derived from Turkic languages, Persian and Arabic as Aga, Asker, Yilmaz, Emine Gülbaran Erdoğan.

Muslims in the Ottoman Empire carried titles such as "Agha", "Hoca", "Bey", "Pasha", "Efendi", "Hanım". These titles either defined their formal profession (such as Hoca, Pasha, etc.) or their informal status within the society (such as Hanım, Bey, Agha). However nowadays, Turkish people still address each other by their first name followed by "Bey" for men, and "Hanım" for women as Ahmet Bey and Hatice Hanım.

Turkish Women usually take their husband's surname after marriage or add it after their surname. For example, Emine Gülbaran Erdoğan.

Kurds sometimes follow traditional Kurdish naming customs and use their tribe's name or their grandfather's personal name as their surname.

4.4 Personal Names in Iran

The title ‘Sheikh’ indicates that a person is a head of a religious Islamic group (Sheikh Morteza Ansari). Haj Seyed Javad Khamoushi (هاج سید جواد خموعشی) is an example. However this is not very common in modern day Iran. The title ‘Haj’ indicates a person who has completed their pilgrimage to Mecca (Haj Qassem Suleimani) (Nina Evasion, 2016).

Similarly, Ayatollah as in Ayatollah Ali Khamenei in Iran, Ayatollah Ali al-Husayni al-Sistani in Iraq and Ruhollah Khomeini are honorific titles for high-ranking clergy in Iran and Iraq. They were popular and widely used in the 20th century. Both titles are originally derived from Arabic words Ayah/Ruh + Allah.

4.5 Personal Names in Pakistan

In Pakistan, personal names have the following origins: Baloch, Brahui, Gujarati, Kashmiri, Punjabi, Sindhi Pashtun (tribal names) Iranian /Arab/Turkic ancestral names. Pakistani last names consist of Arabic, Farsi, and tribal ancestral names.

Examples of Arabic names used in Pakistan are Umar, حافظ, حافظ, buoy, Arshad, Arshad, Arshad, Arshad, Isfahani, and female names are Fakhira, فرح, Fareeha, فرح, Farida, فریدة, Firdous, فردوس, Ghazala, غزاله, Saajida, سابیتا.

Personal names in Pakistan consist of the following: (i) Arabic Ancestral names mostly common among Urdu-speaking people and Shia Muslims (Ghazali غزالی, Hashmi هاشمی, Hussaini Hussainی, Hyderi حیدری, Isfahani اصفهانی, Jaffari جعفری, Kazmi كاظمی, Khaqani خاقانی, Qureshi قرشي, Safarli سایفاری, Sadat سادات, Salehi صالحی, Shadab شاداب, Shaikh شیخ, Siddiqui صدیقی, Siddiqui صدیقی, Ahmadani احمدانی, Barazani بارزانی, Kazmi كاظمی, Qasrani قسرانی, Umarzai عمر زای, Umarzai عمر زای, Yaqub شیخ, Yaqub شیخ, Yaqub شیخ, Zaidi زیدی, Zaidi زیدی, Zaidi زیدی, (ii) Turkic ancestral names (Agha from the Ottoman Empire, Gok Mirza Mughal غل محمد مغلو, (iii) ancestral names (Ahmedani احمدانی, Barazani بارزانی, Barbary برباری, Burhan برجها, Burhan برجها, Farzana فرزانه, Farzin فرزین, Ghazala غزاله, Ghadiri, جعفری, Hashmi حاشمی, Hashmi هاشمی, Hashmi هاشمی, Hashmi هاشمی, Isfahani اصفهانی, Isfahani اصفهانی, Jalali جلالی, Khawaja خواجه, Khorasani خراسانی, Khorasani خراسانی, Mirza میرزا, Montazeri منتظری, Nasir Nasیر, Nisar نسیر, Qadiri Qادری, Qadiri Qادری, Qadiri Qادری, Qadiri Qادری, Raja راجا, Reza رضا, Sistani سیستانی),

In Pakistan, names are important indicators of identity and changes in identity construction because they are connected with several sociocultural variables such as identity, belief-system and power; how they are related to social class, ethnic identities; urban and rural perceptions of identity; level of religiosity and its type. Names are sometimes changed to identify with a desiderated group identity or to conceal a problematic identity. Moreover, the name changing may indicate changes in the belief system of the individual such as having a strong passion towards Arabization, Islamization, or Westernization (Rahman, 2013).

4.6 Personal Names in Afghanistan

Personal names in Afghanistan are similar to those in Pakistan as they are neighbor countries and share some languages. In Afghanistan, personal names come from Arabic, afghani, Persian, Pakistani, Pashto, and Dari. Examples of common Arabic first names are Atar اطار, Asif/Asef عاصف, Afzal عاصف, Abdullah عبد الله, Mohammedi محمدی, Musavi مسیح, Zaidi زیدی, Zaidi زیدی, Zaidi زیدی, Mutakki متعی, boys and Abiba عابدی, Aida عائدة, Aliya Alias, Aalmas عاملس, Sepideh سپیده for girls.

Muslims in Pakistan as well as Afghanistan use theoporic names consisting of (name + Allah/-ullah) as Saleem-ullah, Kalim-Ullah, Ataullah, Amanullah, Aminullah, Asadullah, Azizullah, Fazl-ur-Rahman, Habib-ur-Rahman, Khalil-ur-Rehman. These are not used in Arabic although both elements of each compound are Arabic words.

In addition, Afghani as well as Pakistani peoples use the suffixes -zadeh, -zai & -khel which mean son of as Khalil-zadeh, Yusufzai, Muhammad-zai; Umar Khel.

4.7 Personal Names in Azerbaijan

Names in Azerbaijan have Arabic, Turkic, Germanic, Persian Caucasian and Iberian origin. There is also a neighbourhood influence, i.e., use of personal names from Russian, Persian, Armenian, Georgian and Iberian-Caucasus languages. Examples of common Arabic Muslim first names are Mammad مuned, Mammad معد, ولی, Saleem سلیم, Aladdin علی‌الدین, Nasreddin نصرالدین, Bashir بشر, Abubekir ابوبکر, Abulfazl ابوالفضل, and the following female names: Khadija خديجة, Aisha عائشة, Afet عفت, Afag أفاغ, Fakhriyya فخريه/فاخریه, Fatima فاطمہ, قاضیة/فاطمہ, جعفریه/فاطمہ. Currently, Azerbaijani personal names have three formal components: the given name + father’s name + family name as in Samad Hasan oghlu Aliyev صمد حسن اوغلو علییف. In recent years, the model of first name + patronymic is used more frequently.

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Vagif Samad-oghlu and Novella Jafar-oghlu. Nicknames and given names as Deli (crazy or brave) Hasan, Demirchi (blacksmith) Bekir, Baba, Kechel (bald) Hamza.

Surnames with supplements (suffixes) such as Allah, seyid (holy), shah, khan, bey, agha, mirza, (honorary titles) kishi (man), banu (lady), khanim (madam), beyim, gul (flower) are used as in Allah-gulu, Mammad-gulu (flower), Seyid-agha, Hasan-khan, Mirza-li, Ali-bey. Women’s names such as, Khurshid-banu (lady), and Agha-khanim (madam).

To distinguish women’s names from men’s names, a second name that indicated female gender are used as in the following examples: ane, beyim, khanim, (mother), baji (sister), giz (girl), bibi (father’s sister, aunt), bikeh (Khanimana, Shahbeyim, Ghizkhanim, Ahabaji, Anagiz, Khanbikeh, Gulbaji).

Oghlu or ibn are added to indicate patronymic and the suffix -zade to indicate the grandfather’s name to the names of famous people as in Jafar ibn Ali, Gasim Husein-oghlu, Qasim Hasan-oghlu, Allahgulu, Kechachi (felter) oghlu Alesger. The Turkish oglu and Azerbaijani oghlu are only different in spelling as both countries use different orthographies by they are the same in pronunciation, meaning and function. Unlike Turkey, in Azerbaijan, 2 complements may be used as in Jalil Mammad-gulu-zadeh.

A nisbe indicates the village, city, country etc. of a person’s birth as in Nizami, Tabrizi, Baghdad.

Names expressing education and culture, scientific notions, duties such as Nazir مار (minister), Rais رئیس (chief), Hakim حاکم (judge), Alim عالیم (professor, scientist).

Titles or positions of government officials are used as in Shah Ismayil, Nadish shah, Ibrahim khan, Khudayar katda from the word kendiwha that means head of the village and Rahim yuzbashi (Cossack lieutenant),.

Names reflecting the new regime and Soviet ideas as in Ingilab, Galib, Zefer ظفر (victory), Katiy کاتی (secretary), Intizam انتظام (discipline), Nizam نظام (order), Heqiqet Bayragdar حقیقت بیرقدار (standard-bearer), Sedr صدر (chairman), Shura Heqiqet قادیه شورای حقیقت (rule).

Furthermore, Zuercher (2007) collected a sample of over 1500 personal names and analyzed gender roles and attitudes in Azerbaijan. Data analysis covered the following categories (i) from natural phenomena, (ii) from outside the Turkish/Middle Eastern cultural milieu, (iii) denoting physical beauty, (iv) reflecting parental aspirations for the child, (v) showing desirable character traits, (vi) with religious significance, and (vii) expressing the parents’ joy at the child’s birth or desire to have the child. The researcher found that male names reflect their culturally approved roles in public leadership and religion, while female names imply physical attractiveness and exoticism. A few female pejorative names that show their parents’ desire to have male children.

4.8 Personal Names in Indonesia

Indonesian names have Arabic, Sanskrit, derived, Chinese –Western origins. Examples of Indonesian names from Arabic include Muhammad or Mohammad, Abdul, Ali, Amir, Anisa, Aisyah, Aziz, Ahmad, Hassan, Habibie, Hidayat, Ibrahim, Nur, Nurul, Rahman, Taufik and Umar, Mehmedi محمد (Amir), Enes منصور, Ferhat Ferhat حرفان, Murat أدم, and female names Amel أمل, Almira ألمیرا, Enina إنيسا, Esma اسماء, Emira أميرة. All are used by Indonesians non-Arab descent. Both are used as first names and as surnames.

Although many generations ago Arab Muslims settled in Indonesia, their descendants still use their family names as in Assegaf شهاب, Alhabsyi إحسى, Shihab السفاق.

In addition, Indonesian people use a patronymic family name which is usually constructed of the father’s name + putra (for male) or putri (for female) appended as in Megawati Sukarnoputri. On the contrary, the father’s name alone can form the child’s surname ‘Ali Ahmad’ from the father ‘Ahmad Sudharna’.

Ethnic groups with strong Islamic influence, such as the Malay, Acehnese, Bugis Betawi, and Minangkabau tend to use Arabic names. For example, Indonesian politicians Mohammad Hatta (from Minangkabau) and Teuku Muhammad Hasan (from Aceh) have Arabic names. In some ethnic groups, a nobility title is added to the formal personal name. In Acehnese, titles such as

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8 https://en.wikipedia.org/wiki/Indonesian_names
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Teuku (male) and Cut (female) are added to personal names (Teuku Ryan, Teuku Wisnu, Cut Tari). Bugis and Makassar people have titles as Daeng and Andi. Buton people add titles such as La (male) and Wa (female), as in Wa Ode Nurhayati, La Nyalla Mattalitti; Bantenese add Tubagus (male) and Ratu (female) as in: Ratu Atut Khosiyah, Tubagus Ismail.

In Western Sumatra, the Minangkabau are the largest matrilineal culture in the world and the fourth largest ethnic group in Indonesia. Although the Minangkabau are Muslim, tribe, clan or (suku) titles, properties and names are all handed down through the women's line. The grandmother is the ultimate matriarch and is a power figure.

Furthermore, Indonesian parents are free to give their children any name they like, a cross- and trans-language morphology and the lexicography, yet seven suffixes have been used in Indonesia through history and culture for creating new names. These include the feminine suffixes –ingyas, –ingsih, –ingrum, –ingdyah, –wati, –astuti, and the male –wan (Van Der Meij 2010).

4.9 Personal Names in Bosnia

Personal Names in Bosnia consist of Serbo-Croatian, Arabic, and Turkish names and Slavicised Turkish names as in the following examples:

- Aša (f): Arabic, Bosnian, Croatian.
- Adja (f): Arabic, Slovene, Croatian, Bosnian, Turkish.
- Asja (f): Arabic, Slovene, Croatian, Bosnian, Latvian.
- Azer (m): Arabic, Bosnian, Azerbaijani.
- Ahmed (m): Arabic, Turkish, Bosnian, Pakistani, Urdu, Pashto.
- Haris (m): Arabic Bosnian, Pakistani, Urdu.

The most common surnames in Bosnia-Herzegovina end in the Slavic suffixes -ič or -ović/ević as in: Ademov, ademovic, Osmanovic, Ibrahimovic, Ahmedovic, Hadžić, Turk-ovic, Muslim-ovic. Other less common suffixes are enko, ov/ev, ac, aš, anin, in, ko, & ina. Some refer to occupation as in: Kovacev, Kovacevic (Smith). Other, less common, suffixes: enko, ov/ev, ac, aš, anin, in, ko & ina. Titles are added before or after name: Brahim-beg, Ibrahim-beg-ovic, Ibrahim-beg-ovic, Mehmed-baš-ič.

4.10 Personal Names in Tatarstan

Tatarstan has Turkic, Oriental (Arab, Chinese, Jewish), European & revolutionary (deislamization period), and Russian names.

After the Islamization of Volga Bulgaria, Arab names were spread among the nobility, but some of them also had Turkic names. Often some person would have two names: The real name which was probably Islamic, and a Turkic name which was used to scare away spirits, that may plunge child into woe. Some of those Turkic names that are still in common use could mean that this child is strong and healthy. Often some person

Alternatively, names were spread among the nobility, but some of them also had Turkic names. Sometimes, those names were used to scare away spirits, that may plunge child into woe. Some of those Turkic names that are still in common use could mean that this child is strong and healthy. Often some person


Examples of female names are: Ġäyişä, Zäynänä, Fatima. Other names mostly had complex suffixes -bibi, -bikä, -banu (lady, princess), -nisa (woman), -camal /spell jah-MUL/ (beauty): Bibiğäyişä, Gäysäbiikä, Xabïbcamal, Şamänsäla.

Tatar has different variants of Mohammad: Dinmoxämmäd, Moxämmatäsa, Moxämmtäcan. Some examples of Arabic male names in Tatar are: Gâbdulla Abdullah, Fârit Fareed, Fârid, Färid, Fârid Ämir. Other names mostly had complex suffixes -bibi, -bikä, -banu (lady, princess), -nisa (woman), -camal /spell jah-MUL/ (beauty): Bibiğäyişä, Gäysäbiikä, Xabïbcamal, Şamänsäla.

4.11 Summary of Common Names in Muslim Communities

The following are examples of Arabic and Muslim names that are common in several Muslim communities:

- Adil (m) Arabic, Turkish, Urdu, Uyghur
- Adile (f) Arabic Turkish, Albanian
- Adnan (m) Arabic, Turkish, Bosnian, Urdu
- Ahmed (m) Arabic, Turkish, Bosnian, Dhivehi, Bengali, Urdu, Pashto
- Alim (m) Arabic, Turkish, Azerbaijani, Circassian, Uyghur
- Arif (m) Arabic, Indonesian, Turkish, Azerbaijani, Urdu, Punjabi, Bengali
- Arslan (m) Arabic Turkish, Turkmen
- Arzu (f) Turkish, Azerbaijani, Uyghur
- Asel (f) Kazakh, Kyrgyz, Turkish. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Aslan (m) Turkish, Kazakh, Azerbaijani, Chechen, Ossetian, Circassian, Literature
- Ayda f Arabic, Persian, Turkish
- Ayla m & f Turkish, Azerbaijani
- Ayse f Turkish, Azerbaijani
- Azad m Persian, Indian, Hindi, Bengali, Azerbaijani, Turkish, Kurdish
- Azat m Arabic, Tatar, Kazakh, Turkmen, Turkish, Armenian
- Azer m Arabic, Bosnian, Azerbaijani.
- Aziz m Arabic, Persian, Turkish, Urdu, Uzbek, Kyrgyz, Tajik
- Azra f Arabic, Turkish, Bosnian, Persian, Urdu. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Baha m Arabic, Turkish
- Baha m Persian, Turkish, Azerbaijani.
- Bakir m Arabic Turkish,
- Burak m Turkish. Although it is an Arabic word, it is not used as a personal name in Arabic.
- Burhan m Arabic, Turkish, Indonesian
- Emir m Arabic, Bosnian, Turkish,
- Erkin m Turkish, Uzbek, Uyghur,
- Esma: Arabic, Bosnian, Turkish, Indonesian
- Faruk m Arabic, Turkish, Bosnian,
- Hadi m Arabic, Turkish, Persian, Indonesian
- Hafsa / حفصه f Arabic, Turkish, Urdu
- Hamide جمیده f Arabic, Turkish, Persian
- Hamit حمید m Arabic, Albanian, Turkish,
- Hamza حمزة m Arabic, Bosnian, Turkish,
- Harun هارون m Arabic, Bosnian, Turkish, Indonesian, Malay
- Hasan هسن m Arabic, Albanian, Turkish, Persian, Urdu, Punjabi, Bengali, Indonesian,
- Ibrahim إبراهيم m Arabic, Azerbaijani, Turkish,
- Leyla لمیلا f Arabic, Persian, Turkish, Azerbaijani, Kurdish, English (Modern)
- Mahir ماهر m Arabic, Bosnian, Turkish
- Mansur منصور m Arabic, Indonesian, Turkish, Uzbeks
- Mehmet محمد m Arabic, Bosnian, Ottoman Turkish,
- Mehmet محمد m Arabic, Turkish, Albanian
- Melisa میلیسا f Spanish, Albanian, Bosnian, Azerbaijani, Turkish. This is not an Arabic name.
- Meryem ومیریم f Arabic, Turkish, Uyghur
- Mesud/Mesut مسعود m Arabic, Ottoman Turkish
- Mirza میرزا Arabic, Bosnian, Persian
- Murat مراد m Arabic, Bosnian, Turkish,
- Musa موسی m Arabic, Persian, Turkish, Western African, Hausa
- Mustafa مصطفی m Arabic, Bosnian, Turkish, Urdu
- Nadir نادر m Arabic, Turkish
- Nail نائل m Arabic, Tatar, Turkish
- Naim نامی m Arabic, Albanian, Turkish,
- Nazli ناظیه f Arabic, Azerbaijani, Turkish
- Nedim ندیم m Arabic, Bosnian, Turkish
- Nermin نرمتین m & f Bosnian, Turkish, Arabic (Egyptian). In Arabic it is used as a female name only.
- Nida نیدا Arabic, Turkish, Urdu
- Nil نیل m & f Catalan, Russian (Rare), Ukrainian (Rare), Belarusan (Rare), Turkish
- Nuh نوح m Arabic, Turkish
- Nur فرو m & f Arabic, Azerbaijani, Turkish, Indonesian, Malay, Urdu, Bengali, Uyghur.
- Omer عمر m & f Arabic, Turkish, Azerbaijani
- Osman عثمان m Arabic, Albanian, Turkish, Kurdish,
- Ramazan رمضان m Arabic, Albanian, Turkish, Azerbaijani, Avar, Kazakh, Circassian,
- Ramiz رامیز m Arabic, Azerbaijani, Albanian, Turkish,
- Rasim راسم m Arabic, Azerbaijani, Turkish
- Safa صفا m & f Arabic, Persian, Turkish,
- Sahib صالح m Arabic, Turkish, Bosnian
- Sami سامی m Arabic, Turkish, Albanian
- Selim سليم m Arabic, Turkish, Albanian
In many Muslim communities, surnames consist of an Arabic name + a native suffix meaning "son of" as follows:

- In Turkey: (suffix) Davud-ulgu, Naci-bilgu, Sâlih-ulgu, Meşrut-ulgu, Muhammet-ulgu
- In Afghanistan: (suffix) Yusuf-zai, Khalil-zadeh, Saleem-zai, Khair-ul-gul
- In Iran: (suffix) Mir-zadeh, Mo'in-zadeh, Amin-pour, Amin-zadeh
- In Pakistan & Afghanistan: Saleem-zai, Yousaf-zai, Muhammad-zai, Umar Khel, Hafiz Khel, Isa Khel, Tahirkhel, Uthman Khel, Yusaf Khel, Musakhel
- In Azerbaijan & Tatar: (-ev, -ov, -eva) as in Karim-ev, Kadyr-ov, Qofik-ev, Aliy-eva
- In Bosnia: (-iç, -ović, -ević) as in Ibrahim-ović, Ibrahim-beg-ovic

Muslim communities borrowed some suffixes used in surnames from each other. For example, Arabic borrowed the Turkish suffixes -qi and -li, -dar as in Forfalli, Sharabatli, Muselli, Iraqi, Jazoeri, Jazari, Muselli, Bairaqaq.

4.12 Phonological Changes

Some Arabic names borrowed by Muslim communities underwent phonological changes in the borrowing language. Arabic phonemes that do not exist in the target language were substituted by native language phonemes.

Mulsim communities have various suffixes for some names like Mehmëd (ابن الله & محمد) as Mehmed, Mehmet, Mohammad, Mohamad, Mohammed, Muhammed, Muhamed, Mammad, Abdullah, Abdal$h, Allahgulu, Gabdulla to fit their phonological systems.

In Turkish: voice consonants are devoiced in word-final position. As an example, final /d/ is devoiced and becomes /t/ in Mehmet (Mehmed) as Mehter, Mesut, Murat, Vahdettin, Sadettin, Nurettin. Final b in reh is devoiced and becomes /p/ in Recep and word-medial position in Sepideh.

In Muslim communities, some consonant sounds in Arabic names that do not exist in the borrowing language were substituted by others that fit their phonological system of the borrowing language. Mohammed, Ahmed & Musad become Mehmet, Ahmet, Mesut in Turkish; Diya'a, Redha, Fadheela become Zia, Reza, Fazeela in Pakistan; and Aladdin became "Eldin" in Bosnian; Musawi, Abadi, Ammar, Zarif, Mutakki, Sepideh, Vali, Nasreddi, Nasser, Gamal, Reşit, Fehad, Ferhat, Zeyt, Kerem/Kerim, Karam, Melik, Reşat.

Similarly, Arabic makes vowel and consonant adaptations in some names borrowed from other languages as in Erdogan, اردوغان for Oglu, اوغلو Perihan (pronounced with a /b/). Interestingly, some Arabic forenames were phonologically adapted when borrowed in Turkish, then they were re-adopted by Arabs as in Marwa (Mirvat), Jawdat and became Jawdat حكمت and Mirvat, Nuzhat, Talaat, Ulfat, Himmat, Jawdat, Hedaya. Şehrazat became Şehrəzədt and others were phonologically adapted when used in Arabic news casts or media.

The phonological adaptations made in consonants and vowels made in Arabic names used in other Muslim communities are due to the absence of certain Arabic consonants in the languages of Turkey, Iran, Pakistan, Afghanistan, Azerbaijan, Indonesia and Bosnia, the mismatch between Arabic vowels and vowels in borrowing languages, the difference in the syllable structure, syllables stress rules and how adjacent vowels and consonant are pronounced and so on.

The Arabic language has 25 consonant and three long vowel letters, in addition to 14 diacritical marks that include three short vowels and the glottal stop (hamza) diacritic (۱). Diacritical marks are placed on top of or underneath consonant letters. Arabic has consonant phonemes that do not exist in Turkish, Farsi, languages in Pakistan and Afghanistan, Bahasa Indonesia, and Bosnian such as Q غ غ ظ ط ض ص خ ح. Arabic and the borrowing languages also differ in the number of vowels, their length, quality, and position of the lips and tongue; how vowels are pronounced in stressed and unstressed syllables; attachment of the definite article to personal names in Arabic which is not the case in the borrowing languages, compound personal names, geminated consonants in personal names, names with the glottal stops and pharyngeal fricatives (Al-Jarf, 2023a; Al-Jarf, 2023b; Al-Jarf, 2022d; Al-Jarf, 2022f; Al-Jarf, 2018b; Al-Jarf, 2015; Al-Jarf, 2007; Al-Jarf, 2003; Al-Jarf, 1995; Al-Jarf, 1994a; Al-Jarf, 1994b; Al-Jarf, 1992).

Regarding the syllable structure, Modern Standard Arabic has the syllable types shown in Table 1 below (Al-Jarf, 1994a; Al-Jarf, 1994b).

1) Table 1: The Syllable Structure in Standard Arabic

<table>
<thead>
<tr>
<th>Syllable Types</th>
<th>Examples</th>
<th>Phonetic Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV (light)</td>
<td>ٍ (for)</td>
<td>/bi/</td>
</tr>
<tr>
<td>CVC (heavy)</td>
<td>لم (not)</td>
<td>/lam/</td>
</tr>
<tr>
<td>CVV (heavy)</td>
<td>لي (for me)</td>
<td>/li:/</td>
</tr>
<tr>
<td>CVCC (super-heavy)</td>
<td>سد; كبت (suppression)</td>
<td>/sadd/: /Kabt/</td>
</tr>
<tr>
<td>CVVC (super-heavy)</td>
<td>مات (died)</td>
<td>/mat/</td>
</tr>
<tr>
<td>CVVCC</td>
<td>هام (important)</td>
<td>/ha:mm/</td>
</tr>
</tbody>
</table>

Another factor that affects the variations in the pronunciation of the same Arabic and Muslim names in the different Muslim communities is that way the name is transliterated in English specially in the case of languages that use a different alphabet whether it is Romanized or not. So different people would transliterate the same name in English differently. This is similar to the variations in transliterating Arabic single personal names, compound personal names, and personal names with the definite article (ال) in English on social media, variations in transliterating the same English or Arabic shop names especially compound shop names and the same hotel names (Al-Jarf, 2023a; Al-Jarf, 2022a; Al-Jarf, 2022c; Al-Jarf, 2022f; Al-Jarf, 2022i; Al-Jarf, 2021).

5. Discussion and Conclusion

Personal names perform a crucial role in communicating sociocultural norms and values in Muslim communities. Results of the name data analysis from the nine Muslim communities have shown how personal names reflect the community's religion, history, culture, and politics and personal naming practices of tribal societies. This has also shown the origins and cultural roots, of personal names in the nine Muslim communities. Arabic and Muslim names have influenced the formation of personal names in Muslim communities in countries like Turkey, Iran, Pakistan, Afghanistan, Azerbaijan, Indonesia, Bosnia and Tatarstan.

While the Muslim communities in the current study share some similarities in their surname systems, results of the name data analysis have shown that the Arabic and Muslim surname systems are different from those in other non-Muslim communities as described by Shearer (1983). Shearer stated that in Indonesian, there is a wide variety of naming styles due to ethnic, religious and class groups. In Javanese, one name is used for all purposes. For some groups including Sundanese, two names are often used with the first name as the formal name. Spanish, surnames typically consist of three or more names with the last two as surnames, sometimes connected by “y”. The formal name begins with first surname and would include a second surname in very
formal usage. In Hungarian, two names with surname-formal name first are traditionally used. The second is accepted as formal internationally. In Iceland, two names are usually used but no surname. First is formal name in Iceland but second accepted as formal internationally. In Korea and China, three names are usually used where a surname is formally placed first and the forename placed last. In Japan, two names are used with the surname or formal name placed first when the Japanese language is used, but the first name + surname order is used in non-East Asian languages or scripts. In Thai, two names are usually used with the surname last but the formal name first. Vietnamese usually uses two or three names with the surname-formal name first. In Burmese, one, two or three names are typically used, without a surname with all three names included in the formal name.

As Al-Quran and Al-Azzam (2014) indicated, Arabic names and surnames refer to elements that are deeply rooted in the culture of the Muslim communities under study. They are richly loaded with cultural connotations, culture-specific metaphors, historical events, and some other types of allusions.

The origins of forenames and surnames in Muslim communities under study are similar to origins of Christian names in Jordan as reported by Salih & Bader (1999). Salih & Bader found several categories of Christian names, such as Arabic and Arabicized names versus foreign and non-Arabicized names; names used in their Arabic and foreign forms; and names used by Muslims only versus names used by both Christians and Muslims. Like names used by Christians in Jordan, names used in Muslim communities in the present study convey a variety of meanings and associations such as desirable social values and concepts like honor, chastity, and courage, to names of precious stones and beautiful plants and flowers, to names of strong or beautiful animals and birds, and to names denoting religious feelings and sympathies. In general, it appears that by using both Arabic names shared with Muslims in other communities and names that are unique in their specific community try to strike a balance between their loyalty to their Muslim identity and Muslim faith of Jordan and their attachment to their cultural heritage and history.

It seems that the naming practices in the nine Muslim communities under study, as Tarawneh & Hajjaj (2021) found, are affected by sociolinguistic factors such as religious, cultural, political, and naming after someone with respect to gender, generation, and geographical distribution. The religious factor seems to be the most frequent, whereas the political factor is the least except in former USSR countries.

To improve student interpreters’ ability to identify and pronounce Arabic and Muslim names in their foreign version used in the different Muslim communities, it is recommended that students use and listen to YouTube videos and text-to-speech software (Al-Jarf, 2022h; Al-Jarf, 2022j). Interpreting instructors should also raise students’ awareness and develop their background knowledge of how Arabic and personal names are pronounced in foreign Muslim communities (Al-Jarf, 2018a).

Finally, this study is far from being conclusive as it focused on nine Muslim communities only. Therefore, this study recommends that future onomastic studies analyze the interchange of forenames and surnames in Muslim communities that were not covered by this study such as Muslim communities in Africa, other Asian countries (Malaysia, Thailand, India, China), Europe, and the Americas. Moreover, foreign names in Arab countries that have been adopted from foreign cultures and foreign countries as a result of globalization and parents’ views on the factors that affect their choice of names for their babies are still open for further investigation by future onomastic researchers in Saudi Arabia and other Arab countries.

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